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THE AGED ITINERANT.

BY JULIA A. TIRRELL.

Silently the loved ones gathered
In the quiet, darkened room.
Hushed were sobs, though hearts were breaking,
For a soul was going home.
Pressed against the snowy pillow
Lay a face as still and white,
Dying? Nay, God's saint was passing
From the shadows into light.

Suddenly the dim eyes opened,
But their gaze seemed far away.
"Are our goods all packed and labeled?
Wife, this is our moving day.
Moving day! And we have labored;
You may well be weary, dear.
Moving day! Long since familiar
Have those words grown to my ear.

"I remember our first station,
Where I carried you a bride;
How I marked the admiration
You received, with secret pride.
Two years fled so swiftly onward!
Yes, the hardest part of all
Was to say farewell and leave it.
But 'twas at the Master's call.

"Then at Easton little Mabel
Came to fill our cup of joy.
Next we moved to River Valley,
Where God gave our precious boy.
Souls were saved; believers strengthened;
Blessed indeed the work has been.
What are fame and worldly honors
With a crown of life to win?

"Baby left us at Ashburnham.
Oh, how heavy fell the blow!
Kind and thoughtful were our people—
God's own angels here below.
But I need not name the charges—
You remember every one.
Think on heaven's glad reunions
When this pilgrimage is done!

"Moving-day—now all—is ready—
We must rest a little while—
Ere we go—'tis long the journey—
Darling—come'—a gasp, a smile,
And the soul had fled its prison,
Earthly changes all were o'er;
Called to the celestial city,
Forever to go out no more.

—Zion's Herald.

Bishop Granbery's Letter.

FEB. 6-11, 1894.

Give ear, preachers and people! A claimant presents herself to whom hitherto you have given little time or money. She is the child of the General Conference of 1886. Her name was changed, and her privileges and responsibilities were enlarged by our church legislature four years later. She is the Parsonage and Home Mission Society. Are you acquainted with this gracious lady? Do you know her worth and her good works? Have you accorded her recognition? She greatly desires to send a cheering report to Memphis next May, and in it to include a hearty word of praise for you. Her petition now is that one week, the week mentioned at the head of this article, may be set apart in all your pastoral charges to the benefit of the noble cause she serves, and employed in daily religious meetings, special prayer, and cheerful giving to this end.

Parsonage is the key-note of this society. The church should see that a home be provided for every married itinerant whom she sends forth to preach the Word and care for the flock. If in obedience to authority, and for the love he has to Christ and to souls, he goes to a feeble, struggling charge, a parsonage is more to him than convenience and a comfort; it is a necessity. He has no ready money to rent a home; he has no time to search for a suitable one; he has no rich member to lodge him and family until house can be secured. He needs at once a shelter for his wife and children, that he may be free to do the hard and poorly paid, but most needful and useful work to which he has been appointed. A circuit, though weak in members and finances, if it be supplied with houses of worship and a parsonage, is greatly assisted in supporting the man of God by whom it is served. The eye and heart and hands of the society are turned, first of all, to the most needy fields in our several Conferences, to the most urgent calls from whatever portion of our vast connection. It is organized to find out these worthy and necessitous places, and to send them timely succor.

Home mission sets forth another feature of the society. Our women are doing good work in behalf of foreign missions. May their hearts grow warmer and their hands stronger in this sacred cause year after year! But love of the heathen should never be a plea for neglect of neighbors and countrymen. The leaders of the Woman's Missionary Society may not be the leaders of the Parsonage and Home Mission Society; a division of labors, responsibilities and offices is important; but all should be friends and helpers of every good cause. Our church is rich enough in female wisdom and consecration to fill all positions appropriate to the sex. I have known women with large families who, without neglecting their domestic duties, were foremost in all good works. Besides, there are unmarried women, married women without children, and mothers whose children are grown up, who can devote much time to the service of the Lord outside their own homes. In country and in city there are poor persons to be cared for, sick to be ministered unto, children who get no religious instruction at home and attend no Sunday-school, families that never go to church, godless and vicious women, young and old, who must be saved, if at all, by personal visits and attention. We have no deaconesses, as some other denominations have. This fact makes more important a society to plan and conduct home mission work—not to interfere with authority of pastors, Quarterly Conferences, Sunday-school societies, and local societies for church extension, but to co-operate with these agencies, and to do good, "as need shall require, and occasion shall be given."

Preachers in charge, is there a Parsonage and Home Mission Society in your station or circuit? The week of prayer, Feb. 6 to 11, will furnish an excellent opportunity to increase its membership and efficiency. If there be none, it will be a good time to supply the lack. Assist the sisters in whatever business they have need of you, and provoke them unto love and to good works. Sisters, stir yourselves, your pastors and your church, to the profitable observance of the appointed week.

J. C. GRANBERY.

Put Down the Brakes!

BY REV. THEODORE L. CUYLER, D. D.

The Americans are a restless and nervous people, and foreigners who come among us soon catch the contagion of "go-aheadativeness." Our highly oxygenated climate is very stimulating. An English clergyman who visited us told us that he felt a perpetual spur that he did not feel at home, and frequent preaching here wore upon him terribly. Competition runs high in every department of life. The rich are dashing on to get richer; the poor in order to "make both ends meet." And so it comes about that a large portion of our people are driving their express trains up to fifty miles an hour.

It goes without saying that this high rate of speed puts a tremendous strain on our "rolling stock." The result is that such bodily disorders as nervous prostration, paralysis and heart failure are increasingly numerous. Americans get prematurely old sooner than the inhabitants of England, Germany, Holland, and some other countries. A wise counsel—whether heeded or not—is to put down the brakes.

Our divine Master, when he was upon this earth, was the impersonation of activity. "My Father," said he, "worketh hitherto, and I work." Yet he once said to his disciples, "Come ye apart into a desert place and rest awhile." They needed a short vacation, for there had been such a rush of people coming and going that they had not leisure to eat. This little snatch of personal experience—like every incident in our Lord's earthly history—has its suggestions for us. Christ teaches us that the overdriven machine of the body requires some repose, and the tasked mind requires some relief. Once in every twenty-four hours the Creator has ordained that we shall clap down the brakes, and give the engine the rest of sleep. Once in every seven days he calls a halt, and commands that on his blessed Sabbath "ye shall not do any work." That marvel of longevity and intellectual power, Mr. Gladstone, once told me that he is a sound sleeper every night, and on my last visit to him he said to me: "Amid the pressure of public cares and duties I thank God for the Sabbath, with its rest for body and soul." That golden sentence from the most eminent of living men ought to be graven on the walls of our legislative halls, and printed in the school books for our children.

In such a humming hive of activity as American business life presents, the order is continually needed to put down the brakes. Nerves, muscles and brains must have both rest and recreation, or else they will break down. We do not economize life as we ought. Oh, ye ever-busy care-laden men of business, do not allow either your worldly ambitions or your honest daily avocations to mount you, like a racing jockey, and whip and spur you through every waking hour of existence. They will ride you to death. When the day's toil is over, lock up your cares in your office, your counting-room, or your shop; come home to your household and try to feel as your children feel—"out of harness." Enjoy your home. Fill it with all you can afford of books and music, and every sort of domestic attraction. Be a boy yourself for your own sake as well as for the sake of your children. If you want to keep your sons and daughters out of bad places in the evening, make your home a good place for them. I pity the man who is the slave of his business instead of being its master. Shake off your chains, my friend. You are running your train at a dangerous speed; put down the brakes.

(1) This whole subject has a deeper significance than the preservation of health or the maintenance of a cheerful, happy home. The ambition for wealth is in the air. Our young men catch it and determine to get rich fast. Honest industry is a Bible virtue. "Not slothful in business—fervent in spirit," does not mean a rushing race for riches. That same good Book tells us that such people "fall into temptation and a snare and many hurtful lusts which drown men in perdition." This greed for wealth has wrecked many a professing Christian. It stole away the heart from Christ. It dried up the fountain of benevolence and made the man rob God of his "tithes." It has, in thousands of cases, led church members to dangerous speculations and sharp practices that have fatally damaged their Christian character. If increase of income always meant increase of godliness and benevolence, then haste to be rich were more commendable; but it is a lamentable truth that gold is too often a hardener of the heart, and that too many Christians who grow richer in purse become poorer in piety. My brother, if you are crowding on steam in a mad race for wealth, and wealth at all hazards, put down the brakes.

(2) Akin to this prevalent greed for riches as the "summum bonum" of life is an increasing tendency to extravagance in style of living. If hard times have given some check to this, yet it is only temporary. "Plain living and high thinking" ought to be an honorable aspiration in the most prosperous times. Social extravagances—in dress, furniture, equipage, etc.—have blighted many a home and wrecked many a Christian character. They often bring that terrible curse, debt, which eats into peace of soul like a cancer. Friend, if thou art driving the train at a rate of extravagant expenditure, put down the brakes, or else expect a terrible smash up. Costly living often costs the soul!

(3) One kindly hint more for the followers of Jesus Christ. You can not keep your religion alive, or make it grow in the impure atmosphere of constant worldly thought and care. You have got to find time for prayer, Bible reading, meditation, and Christian activities of usefulness, or your heart will starve out. Are you running your daily life at such a rate that you are running down in personal godliness? Then Satan has got hold of the steam valve of your engine. Hurl him off, and put down your brakes. What profit to gain the whole world, and lose Christ out of your soul?

Brooklyn, N. Y.

A Bright, Cheery Religion.

The Christian religion, rightly understood and properly followed, is neither gloomy nor galling. It places one in true relations with God and man. It falls in with the needs of human nature. It changes the currents of thought, feeling and life, and causes them to run in proper and harmonious directions. It puts Christ into the heart, and sets all physical, mental and moral powers in motion toward the ends which he prescribes. It effects an inward transformation through the renewing and sanctifying grace of the Holy Spirit. It brings peace and pardon through the application of atoning blood to the soul. It secures Fatherly protection and blessing. It covers every condition with an inspiring and adequate promise. It introduces the power of the world to come into the life that now is. It links one with past worthies. It holds out the brightest and most encouraging inducements to the noblest work. It meets every phase of our natures. It robs affliction of its ills and death of its sting. It in parts sustaining as well as victorious grace. It offers an infallible directory for faith and conduct, and assures of the grandest accomplishments here, and of the most glorious realizations hereafter.

He who falls in line with it avoids all frictions. It fits into his needs, and he fits into its conditions. There is a mutual adaptation—the religion to the subject and the subject to the religion. Antagonisms ensue only when man fails to observe what God reveals and requires. He who either neglects or fights against what Providence and grace demand, puts himself out of harmony with the divine ordering and operation, and is not in his proper element. No wonder he is then sad and morose. Things do not go well with him. He is ill at ease. Conscience becomes troublesome. No comfort is taken in occurrences. The calm poise and delightful satisfaction which come of suitable adjustment to the individual environment are wanting. There is a contention with duty, a striving after the unattainable, a dissatisfaction with the earthly allotment, personal ambitions outside of existing limits, an engaging in plans and pursuits for which there is neither capacity nor adaptation, a going where no blessing is guaranteed, and a doing what is not calculated to draw out the good, the helpful, the generous, and the noble.

A cheery religion is incompatible with worriment. It calls for the best possible exertions, and then an explicit leaving of results with God. It is not hard work that depresses and destroys, but fretting and cross-purposing. Men are not willing to let God be God. They want to have things their own way. They are anxious about how and when events will turn out. There is no possessing the soul in patience, or firm adherence to, and dependence upon, the covenant-keeping God, who has promised never to leave nor to forsake, but to bring everything to a right and blessed issue. There is weariness and disquietude because the end is not seen from the beginning. Trials are not made stepping-stones to something higher, nobler, purer, and more glorious. Much serving acts as a disturbance. Over-carefulness about things proves irritating. Trifles vex and perplex. Whining and complaining gain control. The benefit of the staying, triumphing and trustful qualities of the gospel is lost.

Religious cheerfulness is the result, in a large measure, of the right use of the past and of a hopeful view of the future. The failures of yesterday are over, and can not be repaired; yet they serve as correctives and monitors, pointing out something to be avoided in the days to come. They remind of weakness, and tell of the need of greater strength, cause a letting go of the human arm and a taking hold of the divine. A brighter vision dawns upon the mind. The things that are behind are forgotten in the things that are before. The prize in prospect lures and animates. The sins committed are lamented and forgiven. Purity beckons onward. Unavailing regrets are not allowed to embitter the passing hours, or to darken the horizon, but hope asserts itself and impels to worthier deeds and nobler experiences.

He who would go through life cheerfully, sweetly and happily must cultivate a sunny temper, an enthusiastic spirit, a charitable disposition, and a friendly manner. He must treat kindly those with whom he comes in contact. He must suppress ill-will and resentment. He must give room to the sunshine of love. He must have a smile for everyone. He must show a responsiveness to human needs, and make the best of every situation.

This cheery and bright kind of religion is both beautiful and desirable. It should be more and more manifest. It is what God requires. It glorifies him as well as benefits the possessor. It accords with the nature of Christianity. It is the result of a gracious state. It comes by prayer and effort. One can not begin too soon to cultivate it, and to persevere in it until it becomes a settled temper, strengthening with his growth, and beautifying and blessing his life with each advancing year.—Presbyterian.

The Religious Newspaper.

BY REV. DR. WILLIAM REVINS

"Do you pay for a religious newspaper?"

Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If anyone that ought to take such a paper does not, I hope that some one to whom the circumstance is known will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It can not be. A professor of religion, and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making! Here is one of those to whom Christ said, "Go, teach all nations." He bears a part of the responsibility of the world's conversion, and yet, so far from doing anything himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love the "gates of Zion more than all the dwellings of Jacob." Ah, he forgets thee, O Jerusalem!

But I must not fail to ask if this person takes a secular newspaper. Oh, certainly he does. He must know what is going on in this world, and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays, perhaps, eight or ten dollars for a secular paper—a paper that tells him about the world; but for one that records Zion's conflicts and victories he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favor of the world?—how defend himself against the charge it involves? He can not do it; and he had better not try, but go or write immediately, and subscribe for some good religious paper; and to be certain of paying for it, let him pay in advance. There is a satisfaction, when one is reading an interesting paper, to reflect that it is paid for.

But, perhaps, you take a paper, and are in arrears for it. Now, suppose you were the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.—Watchman.

Weariness in Work.

In this age of pronounced opposition to the simple gospel it is not unusual for the children of God to be sorely tempted to abandon their work because of the weakness of the flesh. A mere glance at the issues involved in the mighty struggle between good and evil now going on in the world ought to convince everyone of the importance of resisting all such temptations.

Nothing would gratify the adversary of souls more than to reduce the ranks of Christian workers in this way. Such desertion would strengthen the kingdom of darkness; would weaken, in a corresponding degree, the kingdom of light, and would certainly tend to impoverish the spiritual natures of these unfaithful servants. Prof. Austin Phelps once wrote to a friend as follows: "It is a sad thing to put one's self out of the line of God's work prematurely. I earnestly wish to avoid that if I may."

We are not in this world merely to absorb truth and consume our time in pious contemplation. We are here to "show ourselves men" in obeying the divine command. In this cause it is very encouraging to remember that the final awards will be administered on the ground of improved talents, and not on the ground of their real or supposed possession; the "well done" is given to those who have been, in a scriptural sense, "good and faithful." They are not given to those concerning whom it is only said, "They are talented or influential."

When tempted to forsake the post of duty, we do well to recall the unselfish devotion of those who are toiling in foreign lands or in the newly settled portions of our country. Amid persecutions and discouragements they toil on, joyful for the privilege. In distant lands native converts are giving us examples of true-hearted service for Jesus and of liberal giving out of their poverty, which often put our easy-going charity and benevolence to shame. "Let us not be weary in well-doing; for in due season we shall reap if we faint not."—New York Christian Advocate.

Theosophy.

An English friend came across the Atlantic in a steamer with Mrs. Besant, who succeeded Madam Blavatsky as the female head Mogul of theosophy. The attitude of Mrs. Besant toward Christianity is that of an angry and hungry she-wolf to a lamb. She delivered a lecture on the steamship to about 400 cultivated English and American gentlemen and ladies, who cheered her to the echo. A Christian ventured meekly to put in a word for his Lord and the Bible, when the she-wolf threw herself upon him, snapping and snarling, amid the applause of the spectators, and from that time he was completely boycotted by the passengers.

WHAT IT TEACHES.

As so many professing Christians are throwing up their hats and bonnets in praise of theosophy, it may be well to inform the ignorant that the new religion scoffs at the Sacred Scriptures, places Buddha far in advance of our Lord Jesus Christ even when it admits the existence of the latter, and believes in the transmigration of souls into all sorts of lower animals, until, at the expiration of an almost endless series of such transmigrations, the soul is absorbed into deity and ceases to exist.—The Truth.

The Forgiveness of Injuries.

If a man commits an offense against me, misrepresents me, insults me, injures us in any way, what are we to do? Brood over it? That is what some Christian people nearly always do. It is wonderful what care they take to get all the pain and suffering out of an offense they can. They might have brushed it away at once and have done with it; but no, the hasty, bitter word, the selfish act, they lay upon their memory; and they will not forget it, whatever else they forget. . . . If a man injures you, do not brood over it. Nor must you talk about it to everybody you meet. What is your motive for speaking about the injury? Do you want to get your friends to take sides with you against the offender? You ought to want to make the offender himself to take sides with you against the offense. The more people know of the wrong, and the stronger the feeling you can create against the wrong-doer, the harder you make it for him to acknowledge his fault.—R. W. Dale, in Good Words.

A Merited Tribute to the Methodist Weeklies

Bishop O. P. Fitzgerald expresses his appreciation of the church weeklies as follows:

"A Bishop can go to some places, the weekly newspaper can go to every home if the preachers will introduce it. The pastor can make a visit now and then; his faithful coadjutor will go fifty-two times a year, 'harrowing in the seed that he sows,' deepening the good impressions he has made. It is a sort of telephone by which all the family can converse with one another—a class meeting led by the editor. By it the revival note struck in one place echoes in every part of our Methodism. The good word printed multiplies into millions of words. The weekly family religious newspaper is, next to the ministry, the most efficient agent in the work of evangelization in modern times."

A GOOD SHOT.—The young preacher had preached his first sermon on his new circuit. Next day one of his stewards said to him: "If you do as well all the year as you did yesterday, we won't find any fault." To which the pastor replied: "Brother, you be sure to be at church all the year to-day if I do that well." We call that a good shot.—Tennessee Methodist.

Every drunkard used to boast that he could drink or let it alone.

"GOD KNOWS THE BEST."

BY MARY RILEY SMITH.

Some time, when all life's lessons have been learned,
And the sun and stars forevermore have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night
As stars shine most in deeper tints of blue,
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And even as wise parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.
And if some friend we love is lying low,
Where human kisses can not reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I think that we will say, "God knew the best!"

Waifs and Strays.

Nearly five hundred poor and needy children were entertained at a Christmas tree in the Waifs' Home, on Friday evening last. The friends of the S. P. C. C. had made most ample provision for them. Each child carried away an armful of happiness. Mrs. Seaman's pupils came in great force, and left behind them a great many presents. It was a cyclone of good things.

The public and private schools of the city are taking a great interest in this work of child rescue.

The Bethel Sunday-school contributed $25 towards the Waifs' Home on Christmas Day; and this itself a mission. God will surely bless this school.

From all over the State the children are joining the juvenile order of the S. P. C. C. Any child can become a member by the payment of one dollar a year. This dollar goes to the support of the Waifs' Home. Address Mrs. Alfred E. Clay, 141 Clio St.

The other day a five-dollar gold piece was sent to the Home. It was the little all of a babe who had recently died, and the mother knew of no place where the little angel's gold could do more good than among the waifs. The money will be expended on the Home Infirmary.

Bro. Clay will be glad to receive any destitute orphan children from Louisiana. Send a postal card describing the case and he will advise immediately what to do.

If any minister of any denomination would like Mr. Clay to come and inform his people on this great work, let them write to him at once, as he is now making up a tour of the State. Say what would be the best time for him to pay you a visit.

A sad case: This morning a babe, only seven days old, was brought in. Its mother had just been taken in the city wagon to the Hospital, apparently beyond recovery from the grip.

Another: A small boy picked up out of an alley-way suffering with typhoid-malaria, superinduced by habitual drinking and cigarette smoking. He now lies in a hospital ward hovering between life and death. We buried his older brother last year, who died from the same cause; his father and mother helplessly drunk while he lay dying. They are drinking yet.

The Waifs' Home every Friday is a place of transformation. On that day all the really needy children the society is called upon to help come, and are fitted out with clothes. The scenes are, beyond words, touching. The gratitude unmistakable. We shall be glad if churches or Sunday-schools would make up boxes of new or second-hand clothing and send them to us. The express companies will carry them free.

The King's Daughters, of Madison parish, foremost among the good workers in the State, are constantly sending clothes to the Waifs' Home. Kate S. Holmes is the efficient leader of the circle.

You may become a member of the La. S. P. C. C. by the payment of an annual due of $5 if a gentleman, and $2 if a lady. A donation of $50 will make any one a life member, and a payment of $25 will make any person a life patron of the juveniles. All our Sunday-schools should be life patrons.

On January 22 and 23, Edouard Remenyi, the world-famous violinist, assisted by a company of artists, will give a concert for the benefit of the La. S. P. C. C. The Odd Fellows Hall has been secured, and a nominal entrance fee will be charged. The music-loving people of the city will appreciate the expense incurred in securing such noted musicians, and will attend in large numbers. To secure tickets, write Secretary Court H. Young, 141 Clio street.

We have the case of a boy, eleven years old, who has refused to go to school for the last two years, is a drunkard, and returns home late at night. Only eleven years old—just think of it. A. F. CLAY.

In Japan.

MATSUYAMA.

I have just been looking at a map of Matsuyama. I count forty-five Buddhist temples and nine Shinto temples. These are all in the city proper, not including very small shrines and those in the suburban villages. There are about 225 blocks of varying sizes and about 40 000 people. The following names occurring on the map may be suggestive to you. The parentheses are mine.

Komachi (Old Town—most tenacious of old ideas). Komachi railroad station, Togawa railroad station, normal school (125 students), middle school (480 students), common school (1,300 students), kindergarten, newspaper office (a daily), public hall, county court, city court, provincial court, provincial capital, police station, theater, Congregationalist Church, Congregationalist Female Institute, castle, military hospital, barracks and parade ground, moat (surrounding barracks), chi fune machi (meaning "1 000 ship street"), Ishite river, canal (of which there are several very small, with clear, swift water), fountain, city hospital, bank.

Since this map was printed the Methodists have purchased a good lot, though they have no building on it as yet. The water of the fountain in the city is very cold. Just a little more than a mile distant is a famous hot water spring, used by the ancient princes of Matsuyama, and visited in times past by the Emperor. It is now a public bathing place. Last month 2 879 bath tickets were sold there, some of these being season tickets. In the city itself are twenty-six bath-houses that supply artificial hot baths to about 6,000 persons daily, on an average, at a half cent per bath.

H. G. HAWKINS.

Matsuyama, Japan.

A Drunkard's Appeal.

The liquor business of necessity blunts the finer sensibilities of the man who engages in it. His heart becomes adamant. His conscience is hardened. His soul becomes imbruted. But occasionally the sting of remorse arouses him to a proper view of the awful situation in which he has placed himself.

A young man entered the bar room of a village tavern and called for a drink.

"No," said the landlord; "you have had the delirium tremens once, and I can't sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by silent and sullen, and when they had finished he walked up to the landlord and thus addressed him:

"Six years ago, at their age, I stood where those two young men are now. I was a man of fair prospects. Now, at the age of twenty-eight, I am a wreck—body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses, and your work will be done! I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die, and the world will be rid of me; but, for heaven's sake, sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed, "God help me; it is the last drop I will sell to anyone!" And he kept his word.—Messenger.

It is easy to present a front of courage and confidence when everything is favorable to the display of such a mood; but the time when courage and faith show to the best advantage is the season that sees discouragement in the faces, and reveals disloyalty to the hearts of others. Then your spirit should shine out brightly as a star in the darkness. John, the beloved disciple, never seems so great, even amid the splendors of the Apocalyptic drama, as when he followed his Master boldly into the high priest's house, and stood by his cross in the hour of his shame. If it is a virtue to be brave and courageous as a servant of Jesus Christ, it is then surely a sin to lack these things.—Pacific Advocate.

Some Words about Giving.

It is the glory of the gospel that by it the lost spirit of benevolence was restored to the world. Christ came as the embodied Love of God. Here is the one perfect and supreme example of benevolence: God gave his Son. He could not give more. He poured out the whole treasury of heaven, and gave all at once. Christ came and stood before the world, and, with the hoarded wealth of eternity in his heart, offered to make men the heirs of all his wealth. "He pleased not himself." All that he said and did was for the good of man. His soul was ever full of benevolent sympathy and regard for humanity. Selfishness stood abashed in his presence. The worldly, the sordid and the selfish had no place in his pure spirit; temptations of such nature had no more effect on him than a steel point could have on a diamond surface.

"Let this mind be in you, which was also in Christ Jesus." It is a distinguishing mark of those who have true fellowship with Christ that they love to give. Their aim is not so much to get something as to give something; and, indeed, their best and richest getting is that which comes from their giving. They know the luxury of doing good. They understand by experience that "it is more blessed to give than to receive." Great the joy of a truly benevolent spirit!

"For the love of Christ constraineth us." Here is the motive principle which actuates to right giving. The gospel rejects the tax that is reluctantly paid by fear. It scorns the bribe that a man pays merely to silence the importunate appeals of those who may press him for charity. It spurns indignantly that which is offered in a spirit of ostentation, or that which is intended to purchase a place in the divine favor. The only offering which it accepts is that which originates in motives of love and obedience to Christ.

We may well examine our motives when we find ourselves indisposed to habitudes of conscientious, systematic, regular giving, and yet easily persuaded to give even to the point of self-denial when stirring appeals are made and "names and amounts" are called out in the presence of a multitude. If we give only when our names are published as donors, or when under a passing fit of generosity, we have grave reason to suspect that having given to God at such times only we have been governed by a covetous spirit at all other times. There must be singleness and purity of motive. "He that giveth, let him do it with simplicity."

Let this truth be wrought into our minds as an everlasting conviction: that God has absolute proprietorship in our souls and bodies in all that we have and are. When we are brought to feel the mighty force of this truth, then will the divine energy come upon us, and our selfishness and narrowness of soul will give way to the incoming floods of almighty power. Then every motive and affection and act of life will be as "unto him." No more will we be tempted to "rob God." To give will become the joyful habit of life. Without this life has no real blessedness or true joy.—Felix R. Hill, in Episcopal Methodist.

How to Help Each Other.

We have met with this illustration: "The cobbler could not paint the picture, but he could tell Apelles that the shoe-latchet was not quite right, and the painter thought it well to take his hint. Two neighbors, one blind and the other lame, were called to a place at a great distance. What was to be done? The blind man could not see, and the lame man could not walk. Why, the blind man carried the lame one: the former assisted by his legs, the other by his eyes. Say to no one, then, I can do nothing without you, but be ready to help those who ask your aid; and then, when it is needed, you may ask theirs."

Be filled with love, and you will be ready helpers of the needy. And love is wonderfully ingenious to devise ways of help. A little suggestion like that of the shoe-latchet to the painter may contribute to the weaving of a destiny. Do what you can.—Christian Standard.

Forgiveness is easy or hard according to our estimate of the one who needs it. It is comparatively easy to forgive one who has wronged us, but it is very hard to forgive one whom we have wronged. If we feel that we were in the right, we are not likely to have any deep-seated feeling against one who was at fault in his conduct toward us. But if we are forced to admit, way down in our heart, that we were the one to blame, we can not easily bring ourselves to feel toward him we injured as we did before we wronged him. When, therefore, we say that it is hard for us to forgive another, the inference is a fair one that it is ourselves who need forgiveness.—Sunday-School Times.

Feeding.

This talk about hens led me to think about some other kinds of feeding. Over at X. they have a first-rate minister. But the people are stingy. So they have cultivated the idea that the way to make a minister spiritual is to starve him. They say: "We don't want a proud and pampered preacher. We want an humble man of God. If we should give him a large salary, he would not know how to sympathize with the poor, and if we should pay him promptly he would not have to trust in God and live by faith as every minister ought to." The result of this system is that the preacher is running down in health and in pulpit power. How can a man prepare two good sermons each week when he has to help his sick wife in the kitchen several hours every day, and to rack his brains in trying to find out how to get a dollar's worth of the necessaries of life with fifty cents? And how can he buy books when he has not money enough to buy bread? Any congregation that starves its minister starves itself.

But there is an opposite extreme. At Y. they have a very popular minister. They are so proud of him that they think nothing too good for him. They pamper him as Ben Bird pampers his fancy chickens. And the result is that the eloquent doctor has to make frequent journeys and voyages for his health. He is about on vacations nearly half of the year, and when he is at home he has to go to so many dinners and suppers that he has no time to look after the poor of his flock or to try to win men to Christ. He is a fascinating preacher, and the people know that half a dozen rich churches are ready to call him; so they humor him in everything and keep increasing his salary for fear of losing him. Now, it is evident to all who are not under the spell of this man's peculiar magnetism that he is not doing the real work of a gospel minister. He is filling a large house of worship with enthusiastic hearers; but that is all that he is doing. His church is not growing in grace, and there are few conversions. If he was not so highly fed, he might be eminently useful. But his admirers have spoiled him. He is a lecturer on religious topics at $5 000 a year, and not an earnest preacher of the Word, commending himself to every man's conscience in the sight of God.

But there is another kind of feeding in which we ought to find the golden mean if we can. The people of X. never tell their ministers that he has preached a good sermon—that they have enjoyed it and that it has edified them. If he makes a mistake of any kind, or is guilty of an omission, they tell him promptly and with emphasis. But not a word of praise or of grateful appreciation does he hear from Jan. 1 to Dec. 30. Can a man work heartily for a people who are so heartless and undemonstrative? Ministers of the gospel are men. The treasure is in earthern vessels, and people who want a man to serve them with enthusiasm must be enthusiastic. Yet this very thing may be overdone. At Y. the people gather around the doctor at the close of every service, saying, "That was a splendid discourse," "Those illustrations were grand," "That poetry you quoted was beautiful; where did you find it?" etc. This adulation is so much a matter of course that the preacher would feel himself insulted if he did not receive it. But the tendency is to make him vain, and worse still, to tempt him to labor for popularity rather than for Christ.

I do wish that some churches I know had sense enough to tell their ministers how much they love them, and I wish that other churches that I know would quit telling their ministers how much they admire them.—Interior.

Doing One's Best.

How often we are unreasonable in the standards which we set for those under us, and especially for children. It is not that we are tyrannical, it is not that we would knowingly and willingly require too much—it is because we do not think. We are often in reality expecting the impossible. "It is a great mistake," says Madame Guyon, "to fret at the absence of perfection in those we love, when they appear incapable of being perfect. We must submit meekly to what God Almighty sees and suffers patiently." We set one standard for all, and are impatient with the one who falls short of it, and often treat such as if they had not done their best. Arnold, the great schoolmaster, said that he could take off his hat to the boy whom he was reproving, when, with sincerity which convinced him, he said: "Indeed, sir, I have done my best." One child's best is not another child's best; nor is one man's or one woman's. God sets before all the one standard—perfection; but he measures the capacity of each, and puts his own value on that whereunto they attain. What gracious allowance would we make, what reasonable expectations would we form, if we did the same!—The Quiver.

My Dead Neighbor.

I stood in the darkened room beside the shrouded form of one who, for five years, had been my nearest neighbor. We had not been intimate. Somehow I had felt that we had very little in common with one another, and made no advances toward a closer acquaintance.

It is true I had always accommodated her when she sent to borrow some household utensil, or ask any favor which one neighbor usually shows another, and in so doing had prided myself on being a good neighbor to one with whom none cared to be neighborly, for the husband's shiftless ways and bad reputation had caused the whole family to be shunned.

But in the last few days of her life I had learned more about this neighbor of mine than I had learned in the years that she had lived near me, and the knowledge destroyed my self-complacency.

I learned that she was of good family, and at the early age of fifteen had been persuaded to a secret marriage by a lazy, worthless man. Her friends disowned her. Since her marriage her life was one series of disappointment, toil, privation, and sorrow. And I stood there, knowing her past life, her great folly, and her bitter punishment, her dense ignorance in regard to spiritual things, and the apparent utter darkness in which her life went out, I was conscience-stricken.

I, a neighbor and a professed Christian, had let this poor woman bear her burden of poverty and sickness alone; had never spoken to her of Christ when she was longing for help, and to know the way of life, but would not ask. There was no comfort in the thought that I did not know. I might have known. A little neighborly sympathy and Christian love would have opened this heart to me.

I stood beside that lifeless form, and wept because of the sadness of her life; but I could not help her with my sympathy. I brought my offerings and laid upon her coffin; but I could not touch the heavy burden which she had so long borne, and at last dropped from her lifeless hands. I wrote to her friends, and told them of her death in touching words, and brought them sorrowing to kiss her lifeless clay; but into her heart I could not bring the joy of their forgiveness.

I shed bitter, repentant tears, and prayed that my great sin of neglect be forgiven me; but I could not call upon her face the smile of peace brought by the knowledge of God's forgiveness and love.—Jennie Rogers, in Western Christian Advocate.

Don't Complain.

What is the use? Nobody thanks you for burdening them with your load of troubles, large or small. And they are pretty sure to seem small in other people's eyes, however large in your own. "Go hurry your sorrow, the world has its share," and does not care to take any more. Besides, the trouble gets larger the more you talk about it, or even think about it in a complaining spirit. It is amazing how a grievance grows if only it be dwelt on with sufficient persistence. He who looks at it long enough will see in it plenty of things that are not there at all.

It is easy to fall into the habit of grumbling about every little thing that does not suit; but who, on calm reflection, thinks it really pays? We doubt if anybody ever did. It has an ill effect on one's own spirits, sending them down below zero on the smallest provocation. It makes those around us constantly uncomfortable. And, most of all, it is a sin against God, a most ungrateful return for his abundant mercies.

How much better to keep in the sunshine, and to take hold of things by the smooth handle! One can always find the bright side if he looks for it. Things are never as bad as they might be. Whatever God sends is for our good, and has something about it that should call forth praise.

So we say complaint is always out of order. Christians should never cease to keep good-natured. If anything troubles you, talk it over quietly with the Lord first of all; after that, if further counsel be required, an intimate friend may be called in. In cases that admit of remedy take hold of them in resolute earnest, with a cheerful purpose to set things right. In all other cases patiently endure as seeing him who is invisible, looking for the eternal weight of glory. In any case, don't fret, don't make yourself a nuisance. "Look up and not down, look forward and not back, look out and not in, and lend a hand" of help to every one in need.—Zion's Herald.

The Minutes of the second session of the Japanese Mission Annual Conference, printed in a neat pamphlet, are at hand. The statistical tables foot up good results. The total number of members, including probationers, is about six hundred, a slight increase over last year. We have been much interested in reading the reports of committees and other items of detail.—Pacific Advocate.

Be in Time.

Riding with a friend one day, as we came in sight of a neat cottage, which was formerly the dwelling-place of some well-known Christian people, he remarked, "I was called into the sick room of a sister there who had some thousands of dollars in money, which she was to leave behind her at death, and she said," naming two well-known ministers, to whose words she had often listened, "'I wish Bro. B. and Bro. H. to have each one hundred dollars.'" There were two witnesses present besides the members of the family: the money, thousands of dollars of it, was in the bank; her friends around her were professing Christians; but not one dollar of that money was paid as she desired it should be, but that, and many thousands of dollars besides were squandered by unthrifty heirs, and every dollar of it is now gone.

This woman had abundant opportunity to have given that money while she was alive. She often saw the persons whom she named—one of them had been her friend for years; the other had large opportunities for making use of means in doing good. She did not need the money, she never would need it; yet she held fast to it till her dying hour, and then gave directions concerning its disposal, which were never carried out. It is not easy to have one's way when alive; what chance is there when a person is dead? "Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor wisdom, nor knowledge in the grave whither thou goest."—Exchange.

Speak a Word.

He sat in a corner shivering, for he was down at the heel. He was considering whether he should jump into the river, or fly to America and leave his wife and family, so as to get out of his difficulties. The friend at his side saw by his face that there was very stormy weather in his soul, and so he gently spoke about the troubles of life which happen to all. Poor Downcast was much at home upon that subject. Then the friend spoke of faith in the Lord Jesus as to the greatest of all burdens, and how that load was taken quite away; and from this he argued that all the smaller baggage of daily care could be removed, too. He showed how God appears in the darkest moment for the rescue of them that trust in him. Poor Downcast drank in the words as a sponge sucks up moisture, and by the time the train was in the station he had almost forgotten that his name was *Downcast*, and might have taken the name of *Hopeful*.

If our friend had held his tongue, no one can tell what would have become of the poor despairing mortal. As it was, he lifted him from a horrible pit, and put a new song in his mouth.

It is well to speak a word in season to him that is weary. Let us use the sacred art. We shall improve by practice. Let us prudently, but boldly, go in for holy talks, and so glorify God and comfort men.—Sword and Trowel.

Complaint is often made that the church is not well managed, yet it often happens that those who are loudest in finding fault at the remiss way in which things are done take the least part, and sometimes no part at all, in making them better. It suits them better to lay the blame upon somebody else than to lend a helping hand toward their improvement. This may be in place if the design is to throw odium upon others, or to vent personal ill-will, or to justify individual neglect, or to excuse want of interest in church affairs; but it is a poor way to rectify matters, or to evince Christian regard, or to help on the cause of Christ. If things are not running right, there is all the more necessity for co-operation, that injury may be averted. Offer counsel, go to work, rally the right men for the right service, encourage and cheer, make the best of circumstances and annoyances, talk things into better shape, view things more hopefully, take the trouble to God, and put Christ forward. In this way you will be surprised what changes will be effected, and what blessings you will become.—Presbyterian.

A gentleman in New York recently said to another: "Is Mr. L. a Christian?" He replied: "Well, yes; Godward he is all right, but manward he is just a little twisted." How many really good people lay themselves open to this description! They do not carry out their Christian principles so as to be void of offense. Their life is not lived up to their faith. In small things they dishonor God. In some of their common-life dealings they do not carry out their principles among their fellowmen. We are afraid the "little twist" is more or less seen in us all. Alas! twists of temper, twists of inconsistency, society twists, business twists, home twists? May God set us upright, and give us in our daily life a straight backbone, so that we may walk upright among our fellow-men on our way to heaven!—The Quiver.

HYGIENE.

Mind and Body.

The present era offers superior opportunities to those who are in a position to embrace them; but at a time when every faculty is kept on the alert, when so much is crowded into a short period that the years come to be counted rather by moments than by days, it is of prime importance that the resources of the human economy should be kept at the highest point of development.

Nor can we, if we would not eventually fall short of our desired achievements, afford to discriminate in favor of either mind or body. The development of each is equally essential to the greatest and best results from the other.

We have had much instruction of late as to the advantages accruing, in daily life, to the possessor of a well-developed physique. And this has been well. It should be a part of our daily religion to give such attention and care to the body as is becoming to the "temple of the soul." It is with the body as with any delicate and intricate piece of machinery; its value is only maintained at the expense of constant care.

But to whatever extent we may incorporate these truths into our daily lives, we can not fail to appreciate the immense influence, either for good or evil, which is exerted upon the human economy by the intellect. We must remember that intellectual development may itself be a potent influence in the maintenance of a well-ordered physique.

It is when the various organs of the body are under the control of an impressible and capricious nervous temperament that they are in danger of becoming seriously handicapped in their legitimate work.

On the contrary, an organism which is guided by a well-balanced and discriminating intellect has already more than half of the problem of successful longevity solved.

We are to understand, then, that, given a body free from any organic trouble, the successful enjoyment and prolongation of life is as much dependent upon intellectual development as upon physical.—Youth's Companion.

Relaxation.

Work when you work, but when the measure of one's duty is done then thoroughly relax. There is as much virtue in refreshing soul and body by yielding up all responsibility and care, as there is in the courageous meeting of active obligations. When we have done our best, and worked to the limit of our capabilities, then we should rest upon the law of life, and with the faith of a little child feel assured the Father is all good, and what is or must be is best.

If we faithfully do our duty, and repose in peace upon the will of the Father for results, we may have the freedom from anxiety that gives each moment of rest thorough relaxation and pleasure. New strength then flows to us abundantly for the sustaining of the next obligation duty places in our path. It is thus we conserve our energies and are faithful servants in the required hours of service. One can exhaust more force in an hour's unnecessary fretting than would enable them to do a day's work. It is the useless worrying that ages, and robs mature life of its beauty and power.

Fretting and worrying never turned a wheel or brought sustaining help to any crisis. We are but children in the arms of the Infinite Father, and rebellion breaks our powers upon the wheel of the law, but does not change the turning of the wheel. In harmony with the law we are carried onward and upward. Resistance is our own destruction.

That which we can not make or break is not our care. When our daily duty is done to the best of our cheerful ability, we must rest in heart and brain, in soul and body, and feel the wisdom that produced the marvel of life has a crown for its brave fulfillment. Thus petty trials are forgotten, and great ones dignified.—The Housekeeper.

Pains of the Head.

Headaches are very often due to affections of the eyes, such as weakness seen in convalescence from debilitating sickness; inherited weakness; straining of the muscles of the eye; anatomical or other imperfections in the mechanism of sight; overuse, strain or abuse resulting from reading by bad light; dusty and irritating atmospheres, etc., etc. Dyspepsia, liver troubles, and constipation give rise to "sick headache," a dull aching pain, accompanied by more or less nausea. Constipation in these cases is generally an indication of the nause, and of a method of relief. Neuralgic pains are sharp, shooting, and almost unbearable; generally a tender spot will be found in the vicinity. The pain follows the course of the nerves affected, a common location being just above one or both eyes, the tender point being just at the bony margin beneath the eyebrow. Nasal catarrh and inflammatory affections of the ear (often associated) are common causes of headache.—Guardian.

At Your Door.

A great work can be done in every city, town, village, and settlement in the South that is often overlooked. We do not discount one iota of special work for any of the institutions of the church. Christian work will not conflict at any point. They are all members of one body. And while this is at our door, not in Japan, Mexico or in the dark corners of Texas, yet when we go to do it, it requires faith and zeal to succeed at it. We refer to going after the non-church goers in every place. The writer heard a man say this last night was the first time in fourteen years he had been to church; had almost forgotten the order of service. "Where have you been?" asked a friend. "Right here," was the answer, "in a town full of churches." We can easily say, it was his own fault, and all the common expressions you hear when the subject is mentioned. But is this enough? Is it Christ-like to let it rest here? We think the members of our leagues would do well to get a list of all the unconnected persons in the neighborhood of their church, and see to it that they get an invitation to all the services of the church, and not simply in a formal way, but let it mean business. We do not ask a man to buy our goods, land or stock simply to say the invitation has been given. But we talk to succeed, and success means a sale. When this work is undertaken it ought not to stop shorter than to have them in the church. Then it would be a good plan to hand to your pastor the names of all the people you are laboring with, so if it comes in his way he might aid you with a word, visit, or in some other way. Let this matter be considered early in the year, and let the entire league understand what is going on for this class. For we do not think it ought to be placed in the hands of a committee, but each member of the league feel that they must do a part of this work. What a work would be done if every person could be induced to attend some church every Sunday in the year! They must hear the gospel before we can hope for their conversion. You lead them where they can hear your pastor preach and you have begun a great work.—Epworth Methodist.

What One Can Do.

Mr. Finney, the successful evangelist of the last generation gave an account of a blacksmith who became so concerned about the spiritual condition of the place where he lived, that he shut up his shop and spent all day Friday and Saturday in earnest prayer to God for a spiritual awakening. That Saturday evening he went to his pastor's house, and said to him, "There is going to be a revival." The pastor said he saw no indication of it, and that he could hardly believe it. The old man insisted that there was to be a revival, and that speedily, and finally prevailed upon his pastor to agree to announce on Sunday, that if there were those in the congregation who were concerned about their souls, they might visit their pastor's house on Monday evening. To the surprise of the minister, there were about forty people who were deeply concerned about their spiritual welfare, who must have been moved to manifest their interest by the faith and prayer of the blacksmith.

Here is something for our people to think about. Let some one in every place try this. O for praying hearts! O for knee work. Let us all get down and plead for souls until the blessing comes.—Florida Advocate.

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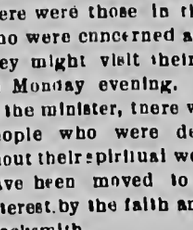
Personal loveliness is not loveliness of person; and yet a person who is lovely in spirit will be sure to give evidence of that loveliness in and through the outer person. Not merely in expression of countenance, but in tones of voice, in gentleness of manner, and in gracefulness and dignity of bearing and movement, a lovely spirit will manifest itself as lovely. True beauty is first of the nature, and then of the appearance. In order to show one's self to advantage, one must live to advantage.—Sunday-School Times.

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of



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Thursday, January 4, 1894

Let Us Have a Revival.

The Lord is ever ready; he waits to bestow his blessing; all that ever hinders is the unreadiness of his people to appropriate and improve. The moment you are ready, the blessing is at hand. You have not to ascend into heaven, or to descend into the deep; the word of this grace is nigh. The signs are favorable for a great work of grace.

With both individuals and churches the descent of the Spirit is the supreme need. There are, no doubt, many other things desirable, and, perhaps, greatly needed, but there is nothing so indispensable to your spiritual comfort, enlargement and fruitfulness in the work of God as the reviving power of the Holy Spirit. He will be in you a well of water, ever springing and flowing forth in perennial blessing. The blessing will abide. The Holy Spirit will be to you a comfort, ever present and adequate to all needs. To change the figure, the Holy Spirit will be in you a source of light, life and power, a spiritual dynamo, whence shall go forth from your life unseen, but helpful influences. You will not only be blessed, you will be a blessing to those with whom you may be associated. Power will go out of you.

Be not faithless, but believing. Say not, "There are yet four months and then cometh the harvest." Now is the accepted time, and now is the day of salvation. There can be no better time, for this is God's time. Arise to your opportunity and accept the larger things already in waiting for you. Join hands and faith with those who are earnestly desiring the coming of the King. There is nothing the church needs so much as this quickening in the spiritual life.

Gird your loins for this new campaign. Enter into the work yourself. Your need is not more machinery, but added spiritual power to operate the machinery you already have. There are agencies enough in the church to revolutionize the world; the trouble is, there are too many Quaker guns and too many holiday soldiers, good on parade, but quite ineffective in the stress of the battle.

Brother preacher, if you would see the work prosper, enter deeply into it yourself. Say not to your marshals, "Go;" but lead the column yourself. Be in earnest, in season and out of season. Consecrate yourself to this one work, and as the fire kindles on your own soul the columns will advance, aid will come to you, and the enemy will be routed in the open field. Enlist all your lay talent, get everybody to work, and endeavor to concentrate the general attention and interest on the work of God. Pray that the present year may be a revival time, and add to your prayers the requisite works. —Zion's Herald.

Work for the General Conference.

If the next General Conference does nothing in the way of legislation, it will not be for want of suggestions from the Annual Conferences. Most of the Annual Conferences have sent up memorials calling for legislation. The North Carolina Conference, at its recent session, adopted seven memorials, the gist of which we give in another column. The first of these asks that the law be so changed that the trial of a traveling preacher shall not occur during the session of the Annual Conference. This memorial, we think, is worthy of very careful consideration. We do not think the law ought to be so changed that a preacher *can not* be tried during the Conference session. When charges are brought up unexpectedly at an Annual Conference, if all parties concerned are ready for trial, the case ought to be adjudicated at once, so that the preacher, if acquitted, may receive an appointment. But when charges are made during the interim of the Annual Conference, and when the investigating committee has decided that a trial is necessary, why should the trial be postponed until the session of Conference? When the trial at the Annual Conference results in acquittal, as is often the case, then by such postponement an innocent man is suspended for a longer or shorter period of time—possibly nearly a year; and by such suspension his reputation suffers, and his usefulness is impaired. Moreover, his charge during this time is either without a pastor or its pulpit is supplied by some makeshift arrangement. In such a case, why postpone the trial? Oftentimes the facilities for a full and impartial investigation are far better elsewhere than at the seat of Conference. Let the trial take place within the bounds of the pastoral charge of the accused, or if there are reasons for holding it elsewhere, at some other point which affords facilities for the attendance of witnesses. Could this be done, then in case of acquittal there would be an interregnum in the pastorate of only a few days. Under the present regime we are sure it often happens that the committee of trial has only a partial knowledge of the facts bearing on the case. Is there any objection to this change in the law, except that of the man who ploughed with a crooked stick "'cause he ploughed that way"?

The second change asked for by the North Carolina Conference has reference to the trustees of church property. The memorial asks that a time limit of four years be fixed to the office of trustee. We heartily favor this change. In the infancy of a local church, when suitable material for filling church offices is scarce, it often happens that men are put into office who are utterly inefficient. In the case of stewards, Sunday-school superintendents, etc., the evil can soon be removed, as the pastor has the whole thing in his own hands at the close of every Conference year. But the trustee once in is in forever. He may be utterly inefficient—yea, worse than inefficient, he may be a clog upon the wheels—but he is in, and there he stays as long as he lives.

The Mississippi Conference some years ago adopted a memorial similar to that of the North Carolina Conference, but it perished in the maw of "the nonconcurrence committee." We hope this memorial will meet a better fate.

Another memorial pertains to unordained pastors. This memorial touches a feature of our ecclesiastical economy which certainly needs to be most carefully scrutinized. Year after year we are placing unordained men—a great number of them—in charge of our various grades of appointments—circuits, stations and missions. This policy is exceedingly harmful in its results, much more so than would be supposed by one who has never investigated the matter. Is there a marriage ceremony to be performed? Then, inasmuch as the pastor is unauthorized to render such a service, a minister of another denomination is called upon, who is thereby placed in a decidedly advantageous position for securing the affections of the young couple. He of course feels himself at liberty to call upon them at an early day, while they in turn feel it incumbent upon them to attend at least occasionally upon his ministry. In this way a process begins whose final result in many instances is the loss of a household to our church. Of course, this result does not always follow. Persons who are thoroughly indoctrinated in the principles of Methodist theology and Methodist polity will not so easily be alienated. But unfortunately only a few of our young people belong to this class. There are thousands whose ecclesiastical affiliations are much more largely determined by their personal affection for a minister than by their belief in a creed. In this way we are sustaining losses year after year, and that, too, with an air of perfect nonchalance, as if it were a matter of no consequence. And what has been said with reference to the marriage ceremony applies with almost equal force to infant baptism, with this exception: that the baptism of the little babe can be more easily postponed until the presiding elder comes around. In a station the presiding elder may ordinarily be looked for once a quarter; but on a circuit once a year is as often as he can visit each church; and on circuits of more than four appointments, he can not come that often. Then, too, it often happens that just at the time of his visit to the church, the parents for one reason or another are not ready for the ceremony. In this way many infants are not baptized at all, who would be if the pastor were ordained. In addition to this, charges served by unordained pastors usually have the sacrament only when the presiding elder comes around; and, as we have seen, this may be once a year, or once in two years. Of course, there are many cases in which this service is performed by local preachers; but in many other cases this is impracticable. Thus by our polity we leave our people without the opportunity to partake of the Holy Eucharist except at long intervals. Complaints with regard to these matters are coming up from all parts of the church. Laymen—intelligent laymen who love the church—are inquiring, "What is the necessity for this state of things? If a man is competent to preach the gospel and to perform all the difficult and delicate duties of a preacher in charge, why is he not competent to perform the marriage ceremony, and administer the ordinance of baptism?" The time has come when these questions must be answered. In the past Methodism has always adjusted itself to its environments. We believe it will continue to do so.

We do not believe it will perpetuate a policy which causes irreparable loss to the church. If our young men are not competent to exercise ministerial prerogatives in their fullness, let us not make them preachers in charge; let us, as our fathers did, make them junior preachers. If they are competent, let us authorize them to exercise all the functions of a full fledged pastorate.

That is an unwise policy which strives to win ignorance and coarseness by methods of preaching which are intrinsically fitted to alienate learning and taste.—Recorder.

Another Gift to Millsaps College.

We are gratified to announce another handsome gift to Millsaps College. Mrs. Annie Davis Smith, of Canton, Miss., has given us $2,500 to endow a scholarship to be named the "Jefferson Davis Scholarship," in honor of her distinguished uncle, the Hon. Jefferson Davis. The conditions of the liberal and gratefully accepted gift are thus stated by the honored donor herself:

The only conditions of this gift are as follows:

1. I am to have the privilege of naming the beneficiary as long as I live.

2. In the event of my death, my son, Jefferson Davis Smith, is to have the benefit of the scholarship until he shall have finished his college course.

3. In all other respects this scholarship shall be under the control of the Board of Trustees of Millsaps College.

4. The name of this scholarship shall be the "Jefferson Davis Scholarship," in honor of my best friend and much loved uncle, Jefferson Davis.

I need not say that we appreciate most highly this large-hearted and intelligent generosity. Great good will thus be done in the name of our Lord, and a work that will go on when our dear friend has finished her earthly career. How wise thus to invest the means committed to our keeping! May blessings abundant be upon our generous friend and the beneficiaries of her beneficence!

THE FIRST $100,000.

I am rejoiced also to announce that this day the Executive Committee of the Board of Trustees of Millsaps College received from Maj. Millsaps his second $25,000, thus completing the first $100.000 of our endowment fund. Not until to-day were we able to report to him that the full $50,000, to be raised by the church, had been paid in. Now we are encouraged to move on to larger things. This is but a hopeful beginning—the work must go on. Under the last liberal proposition of Maj. Millsaps to give dollar for dollar up to $25,000, any amount the church will contribute, we must increase our endowment and enlarge our facilities. The endowment notes unpaid must be collected and sacredly devoted to the purpose for which they were given. One good brother has already signified his purpose to have his Sunday-school give $100 annually to the college under this proposition—that $100 counts to us $200. Will not many others do likewise? Shall we not earnestly use this great opportunity for the glory of God? If we so order, our college will soon become the mightiest factor in Southwestern Methodism. After the settlement made this morning the Executive Committee passed the following resolution:

Resolved, That we, the Executive Committee of the Board of Trustees of Millsaps College, return our most grateful acknowledgements to Maj. R. W. Millsaps for his second gift of $25,000, this day turned over to us. For his princely liberality and unfaltering interest in the great enterprise so happily and successfully inaugurated, Church and State owe him a large debt of gratitude.

Our retiring agent, Rev. J. W. Chambers, has been untiring in labor, and to him we passed a hearty vote of thanks.

The new agent, Rev. Dr. Inman W. Cooper, has entered upon his work most enthusiastically. He is cordially commended to preachers and people everywhere. Give him welcome, hear him for his cause, and respond to his appeals. We gratefully bid adieu to the old year, and hail the new with joyous hope. May it be the brightest year in the brilliant young history of Millsaps College!

CHAS. B. GALLOWAY.

Jackson, Miss., Dec. 30, 1893.

[We are always glad to receive a communication from Bishop Galloway, but we are doubly so when he has news like the above to communicate. All honor to our good Canton sister! Her memory will be cherished when she has transferred her membership to the church above. May this donation prove to be the first fruits of a bounteous harvest of munificence in the cause of Christian education! This is one of the best methods of testifying our gratitude to our heavenly Father for his manifold mercies. We best serve God by serving humanity. That was Christ's way of glorifying the Father.—EDITOR.]

Life's Problem.

The pious life and the secular are supposed to be foes. The monastic idea still lives. The pulpit, it is fancied, ought to be holier than the pew. The world is conceived by some as being so evil that every pure man or woman must get himself to a monastery of devotion. "If you don't get out of the world, the world will get into you," is often felt. The problem, therefore, is to keep the noblest Christian faith and daily work in healthful relation. The problem is to be a Christian, earnest and aggressive, and a business man also earnest and aggressive; at once to walk a high plane of spirituality and a high plane of commercial success; to be a spiritual-minded man and a successful lawyer, merchant, mechanic, doctor, banker; to be "not slothful in business," but "always serving the Lord;" to be in the world, yet not to be of the world. This is our problem. What is its solution?

We are to adjust our worldly interests to high piety by transfiguring these interests through the power of a great love for Christ. We are to transfigure business and domestic humdrum into Christian callings, through Christian enthusiasm. A doctor may look upon his profession in one of three ways. He may regard it as purely a money-making affair. In this case, it has the ethical value of sawing wood or shoveling dirt. He may regard it from a scientific point of view. In this case, it has the ethical value of applied science. He may regard it as a means of saving men, men so worth saving that Christ died to save them. In the first case his profession may have a financial enthusiasm; in the second case a scientific enthusiasm; in the third case a Christian enthusiasm. The doctor, who in the love of Christ goes to the bedside of the sick man, finds no difference between professional humdrum and Christian service. Professional drudgery becomes service for Christ. His love for Christ transfigures his simple, petty, at times disgusting, tasks into great, sublime, magnificent Christian duties. His work becomes not petty, microscopic, ending in itself, but telescopic, bringing the flaming stars and worlds of God into man's sight. Every calling may be thus transfigured. What does the stone-cutter see in a new variety of stone? So many cubic feet of hardness to be cut and hammered and polished. What did Hugh Miller see in it? A revelation of the footsteps of the Creator as he once walked the earth. What does the Gloucester fisherman see in a new variety of fish, which his hook has brought to the surface? A new article of food for him to sell. What does Agassiz find in it? Proof of the laws of nature, which are also the laws of God. To the stone cutter, splitting rocks is hard work; to the geologist, it is learning. To the fisherman, fishing on the banks is a perilous and hard work, to be done only for bread. To the zoologist, the finding of a new specimen is an endeavor to spell out God's alphabet for human understanding. Likewise more love for Christ changes tasks into visions. Love for Christ lifts worldly interests into heavenly. Love for Christ converts our common duties, our daily drudgery and commonplace occupations into root and stalk, bearing white flowers of Christian faith and peace.

We are, moreover, to bear in mind that a high type of piety promotes the doing of the common duties. A high type of piety converts honesty into honor, faith into faithfulness, truth into trueness. A high type of piety dignifies all toil and heightens every aim. A high type of piety fastens the wagon to a star, and the wagon goes as fast as the star. Great and noble men look upon common duties as great and noble. The Hessians fought because they were hired to fight, and war was murder. Our forefathers fought for native land, home and freedom, and war was the sword of the Lord, which these Gideonites used.

The doing of common duties also gives substance to piety and a steadiness in its progress. The merely pious life, not chained to common duties, is liable to be freaky, sentimental, nervous, hysterical. When piety becomes a vocation it becomes pietism, and the pietist is the first cousin to the hypocrite. Common duties are the ballast which gives equipoise to the ship of character.

We may further keep our high ideals and our daily work in healthful relations by knowing that God's regard for our work is measured by the Christian character of our work, rather than by its material or physical importance. Character, not greatness, is God's measuring line. Men saw in Moses a disappointed pioneer. God saw in Moses the deliverer of his people. Men saw in Tyndale, Huss and Cranmer misguided enthusiasts. God saw in Tyndale, Huss and Cranmer the wise and strong apostles of the faith. Men saw in Newell, Hall, Nott and Judson blind zealots. God saw in them the calm, mighty piety that crosses the globe to save a soul. Seen from the stars, the palace and the hut are equally splendid and equally humble. Seen from heaven's walls, the shining pile of gold, the result of strife and labor, may seem a dull and trivial pile of lead. We are to look upon life as God looks upon it, an opportunity for the formation of our own character and aid in forming other men's character. We are not to let obscurity give despair, nor eminence elation. We are to measure things not by the yard stick, but by celestial diameters; to weigh things not in steel scales, but in divine balances.—Advance.

A Bargain.

DON'T MISS IT.

During the next thirty days we make the following offer: For $2.25 in cash we will send the ADVOCATE one year and a copy of "Christian Womanhood." The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

NOTES.

This is going time among our preachers. We have recently met some of the going fraternity. Bros. J. W. Chambers and J. V. Penn, of the Mississippi Conference, passed through the city last week *en route* to their new charges.

***

The new preachers in the city—Bros. Faunt Leroy and F. S. Parker—are on the ground and at work. Bro. Parker occupied the pulpit of his new charge (Dryades Street) the first Sunday after Conference, and made quite a favorable impression. Bro. Faunt Leroy expounded the gospel at Felicity last Sabbath to a good congregation. His sermon is highly spoken of by those who heard it. Bro. Faunt Leroy's place of abode will be 507 St. Charles Avenue.

***

On Sunday morning at Carondelet Street Church we had the privilege of hearing a sermon from our senior Bishop from the text: "Is it not written in your law, I said ye are gods? If he called them gods unto whom the Word of God came, and the Scripture can not be broken; say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said ye are the Son of God?" (John x, 34-36) It was a characteristically strong and scriptural discourse.

***

Rev. Joseph B. Stratton, D. D., pastor of the Presbyterian Church at Natchez, Miss., has just celebrated on last Sabbath the fiftieth anniversary of his pastorate. This is something out of the usual order. Very few ministers in any denomination serve the same charge a half-century. Dr. Stratton has often had several calls to larger and wealthier churches, but has never found it in his heart to sever his connection with his first pastoral charge. We have never known a man more universally beloved than is this patriarch of Presbyterianism.

***

The Quarterly Review of the M. E. Church, South, for January, is on our table. The leading place is occupied by a timely, well-written article, entitled "The Field for a Southern Literature, by J. W. Daniel." We heartily join the author in the hope "that we are on the eve of a great literary revolution in the South. The signs of the times are favorable. Let every patriotic Southerner foster and encourage every budding attempt to evolve a great Southern literature; and the time will soon come when the South will be discounted intellectually no longer by foreigners." Dr. E. E. Hoss gives us the third installment of his able series on "The Governing Body in Methodism." "The Spiritual Teaching of the Book of Job" is the first installment of what promises to be an interesting series by Emma G. Wilbur. "Morals and Manners of the Eighteenth Century" is just such a scholarly article as would be expected from its gifted author, Prof. W. M. Baskervillie, of Vanderbilt. "Philip P. Neely and Alabama Forty Years Ago" is a racy scrap of history from the facile pen of the blind man eloquent, Rev. W. H. Milburn. "James Jenkins: A Pioneer of Southern Methodism," by A. M. Chreitzburg, is an interesting contribution to the history of Methodism in South Carolina. "A Blue Stocking of the Eighteenth Century" is a review of a two-volume English biography, entitled "Memoirs of the Life of Miss Elizabeth Carter," and is well worth reading. "The Codex Vaticanus" is a very learned article by the editor. Bishop Galloway's facile pen does good service in perpetuating the fame of "Henry T. Lewis—Humorist, Poet, Preacher, Reformer." The "Editor's Table" is as usual loaded with rich diet. Our Review should have a much larger circulation than it has. All our preachers should take it, and our leading laymen as well.

If you have made up your mind to buy Hood's Sarsaparilla, do not be persuaded to take any other. Be sure to get Hood's Sarsaparilla, which possesses peculiar curative power.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache.

Miss Helen Gould had for her guests during the holidays twenty boys from the slums of New York.

WALTER BAKER & Co., the largest Cocoa and Chocolate Manufacturers on this continent, have carried off the highest honors at the World's Columbian Exposition. They received from the Board of Judges the *highest awards* (medals and diplomas) on all the articles contained in their exhibit; namely, breakfast cocoa, premium No. 1 chocolate, German sweet chocolate, vanilla chocolate, cocoa butter.

The Judges state in their report that these products are characterized by "excellent flavor," "purity of material employed," and "uniform, even composition, indicating great care in point of mechanical preparation."

A copy of Miss Parloa's "Choice Receipts" will be sent free to any housekeeper, on application, by mail or otherwise, to Walter Baker & Co., Dorchester, Mass.

Watch-Night in the Crescent City.

Watch-night is more generally observed in New Orleans than in any city in which we have ever resided. The churches almost universally have watch-night services, commencing about ten or half-past ten o'clock. The services are usually well attended. But it is not in the church alone, or chiefly, that watch-night is observed. The non-church-goers, a mighty multitude, observe it in their homes and on the street. The performance begins at an early hour with pyrotechnical performances of every description. In every place in which we have lived previously the stock of fireworks was about exhausted at Christmas. New Orleans, however, seems to reserve the major part of her stock for watch-night. The firecracker, the Roman candle, the sky-rocket, and all the rest of the pyrotechnical tribe get in their work, with the usual concomitants of whoop and huzza. The small boy and his small sister, the big boy and his big sister, paterfamilias and materfamilias, dude and dudine, tough and toughess, all participate, if not as actors, then as spectators. Great processions march the streets with martial music and streaming banners. The fact that watch-night happens to be Sunday night makes little difference. The New Orleans conscience is too well trained to be disturbed by so trivial matters as Sunday fireworks and Sunday processions. As the supreme hour draws near when Old Year must vacate his throne and turn over his sceptre to New Year, the din increases. Nobody is supposed to be in bed. It would be horrid to think that anybody would allow New Year to come in without greeting him with some kind of noise. Brass bands are insufficient. Bugles and tin horns of all sorts and sizes must do their part. Everything that can make a noise is brought into requisition. Even the magic power of steam is utilized. For a full half hour, or more, every boat in the river, and all the mills and factories in the city and suburbs, and all their kin, expend their marvelous energies in a skillful effort to surpass the rest of the world in making a noise. If Ninety-four does not feel at home in his place in the calendar, it is not because the Crescent City has failed to welcome him with horrid, nerve-trying racket. We are not going to moralize on all this at present. We are simply writing chronicles of current events. At another time we may moralize.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. B. B. PETTITT, Sherman, Texas, says: "I have used it in dyspepsia with great success. I think it is a fine remedy."

Woman's Parsonage and Home Mission Society.

SPECIAL SERVICES, FEB. 6-11, 1894.

The program for these meetings provides for a brief daily service and a morning and evening service for the Sabbath, Feb. 11.

The work of the pastor's Aid Societies and Epworth Leagues is so perfectly in harmony with the work of the W. P. and H. M. Society, that they are cordially invited to join in the observance of these meetings. Upon application, we will furnish the program for the young people and children (for the evening of Feb. 11) to all pastors, Sunday-school superintendents, Epworth Leagues and any of our church societies that will agree to use them and take a collection for us at the meetings. Every auxiliary of the Woman's Parsonage and Home Mission Society is expected to hold daily meetings, observing the following

PROGRAM FOR WEEK OF PRAYER.

Feb. 6, Tuesday—Scripture Reading, Matt. xxv, 31-46. Hymns 499 and 844. Paper—Topic, "The Need for Our Work," or "Our Country for Christ."

Feb. 7, Wednesday—Scripture Reading, II. Cor. ix, 1-15. Hymns 502 and 542. Paper—Topic, "Systematic Giving."

Feb. 8, Thursday—Scripture Reading, Acts ix, 36-43. Hymns 486 and 165. Three-minutes papers on "Heroines of Early Methodism."

Feb. 9, Friday—Scripture Reading, St. John xx, 1-18. Hymns 878 and 416. Paper—Topic, "City Evangelization." Election of officers or effecting of an organization where no society exists.

Feb. 10, Saturday—Scripture Reading, Eph. iii, 14-21, and St. John xv, 1-10. Hymns 881 and 873. Topic, "Spirituality."

Will not each pastor see that the ladies of his charge are thoroughly informed about these meetings and aid in their observance and conduct? An article on "Systematic Giving" and on "City Evangelization" will appear in "Our Homes."

MRS NATHAN SCARRITT,
General Secretary.

The address of Rev. R. S. Isbell is Grayson, Caldwell parish, La.

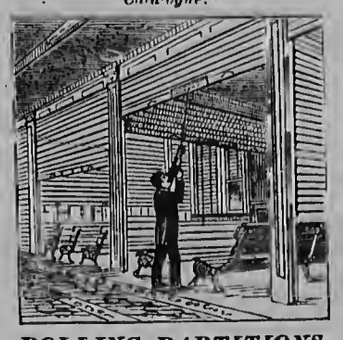
Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific, Hall's Hair Renewer.

James C. Wilson,

Patentee and Manufacturer,

74 West 23d St., New York.

Send 3 two-cent stamps for Illustrated Catalogue.



ROLLING PARTITIONS

for dividing Churches and Schools. Sound-proof and air-tight. In various kinds of wood. 500 Churches of various denominations are using them.

Venetian Blinds in All Woods.

Rev. I. W. Cooper.

We have lost our pastor, Dr. I. W. Cooper. We were disappointed, and if it had not been for the important place to which he was appointed, we would almost rebel, for in the first place we were entitled to him one more year and had no other expectation but to get him back. He did a work for us no other preacher could have done, and we wanted him to enjoy it. Our old church had stood nearly forty years, and the basement was about to give way. Baptist brethren had just finished a ten-thousand-dollar church. The Presbyterians had just remodeled theirs. Times were hard and money was scarcer than ever known in this country before. The building of a new Methodist Church seemed impossible, but Bro. Cooper said, "We can and we must build." He led the way by giving a large portion of his own salary, took charge of the work, and in five months one of the neatest, prettiest and cheapest church-buildings in the State was dedicated to God. The women of the church immortalized themselves by backing up the pastor.

Not a cross word or jar was felt or heard through all the work. It will be a monument to Bro. Cooper's memory when he sleeps with his fathers. He has a natural gift in finance. On that account, no doubt, he was selected as agent for Millsaps College. He is enthused with the idea of building up a great school for the masses, especially for the education of young men for the ministry. That is the goal of his ambition. As such, he has already been the means of getting several young preachers in college from his own private means.

Mr. Editor, I don't claim to be a judge; but I believe that a successful agent must be, in the first place, a good financier. In the second place, he must prove his faith by his works. He must be a liberal man himself, I do not believe a stingy, selfish man can be a successful agent. In the third place, he must be a man of magnetism who can draw the people to him and impress them that he is in dead earnest, that he believes all that he says. In the fourth place, he must be a popular preacher. All these points center in Bro. Cooper.

I take the liberty of introducing him to the seventy-five or eighty thousand white members of the Methodist Episcopal Church, South, in the two Mississippi Conferences. What Bro. Cooper especially wants for 1894 is twenty-five thousand dollars, which will be to the college fifty thousand. Let us resolve that he shall have it.

A. B. NICHOLSON.

Hazlehurst, Miss.

Notice.

To the Pastors of the Vicksburg District—

Dear Brethren: The fact that almost all the public instruction the children of the church receive as to the Bible and religion comes through the Sunday-school, makes this a most important arm of the service in the church. You will please invite and urge all your officers and teachers, with all officers of the various church societies, to meet with us in the Quarterly Conference, that we may get the entire work of the church intelligently before us, and then press it vigorously.

J. M. WEEMS, P. E.

Port Gibson, Miss.

World's Fair Baking Powder Award

Horsford's Bread Preparation has been given the World's Fair Award for nutritious and healthful quality, purity and superior baking strength. There were forty kinds entered.

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200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book Prospectus, 50 cents. Hallman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Brambles; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents. Many other new books.

LAIRD & DOMINICK,
Jackson, Miss.

Memorials to the General Conference Recommended by the North Carolina Conference.

1. For a change in the law providing for the trial of a traveling preacher in the interim of the Annual Conference, thereby relieving the Annual Conference sessions of the evils incident to such trial during the sessions.

2. To change the law relating to trustees of church property, so as to have a time limit of their term of office of four years.

3. To transfer that part of North Carolina now included in the Virginia Conference to the North Carolina Conference.

4. To transfer the licensing of preachers from the Quarterly Conference to the District Conference, and extend the course of study prescribed for examination of candidates for the ministry.

5 That the law be so changed as to allow the Bishops to leave a young minister without an appointment to attend one of our institutions of learning.

6 That the General Conference create a Sunday-school Board similar to other general boards, instead of the general Sunday-school Committee, and that a course of study be prescribed for Sunday-school teachers.

7. That the law be so changed as to allow unordained traveling preachers to administer the sacrament of baptism, and the right of matrimony.

Resolutions by North Georgia Conference.

The following resolutions were read and adopted:

Whereas, The Discipline guarantees the right to the Church Conferences to adopt their own method of raising funds to pay their liabilities; *And whereas*, Uniformity of place is greatly to be desired; therefore, be it

Resolved, That we recommend that at the first meeting after the district stewards have met and made their apportionment among the several charges, a committee shall be appointed whose duty it shall be,

1. To apportion the whole amount of the collections among the individual members according to their several ability, and, second, to collect the same as far as practicable in weekly, monthly or quarterly payments.

2. To report the money so collected at each meeting of the Church Conference.

Provided that nothing in this resolution shall be interpreted to mean that, in case this plan should fail to realize the several assessments, the pastors shall be relieved of further effort to raise the same.

W. F. COOK
W. P. LOVEJOY,
T. F. PIERCE,
J. R. PARKER.
J. W. ROBERTS.

Without doubt the most wonderful remedy for pain is Salvation Oil. It sells for 25 cents.

Many prominent citizens and officials recommend Dr. Bull's Cough Syrup.

Notice.

To the Preachers of the Louisiana Conference—

Brethren: Please send me as soon as possible your postoffice address, as I will need it for the Minutes.

JOHN T. SAWYER,
Sec. Louisiana An. Conf.

It Pays.

It pays to read the papers, especially your own family paper, for often in this way good business opportunities are brought to your attention. For instance, B. F. Johnson & Co., of Richmond, Va., are now advertising, offering paying positions to parties who engage with them, devoting all or any part of their time to their business interests. It might pay you to write to them.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.
Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

MISSISSIPPI CONFERENCE ASSESSMENTS, 1894.

Districts	Bishops.	For. Miss.	Dom. Miss.	Church Ex.	Conf. Claim.	Education
Vicksburg	$ 260	$1,470	$ 650	$ 175	$ 850	$ 382 60
Woodville	155	1 201	500	330	600	228 10
Seashore	155	1,200	550	350	550	228 10
Brandon	155	1,000	400	240	500	228 10
Jackson	260	1,150	650	475	850	382 60
Brookhaven	250	1,300	600	475	800	367 90
Meridian	260	1 450	650	475	850	382 60
	$1 495	$9 050	$4 000	$3,820	$5 000	$2,200

Louisiana Conference Assessments for 1894.

Districts.	Conf. Claim.	Bishops.	Education.	P. & P. Inst.
New Orleans	$1,20	$ 275	$ 275	$ 47 00
Shreveport	810	193	193	39 80
Opelousas	660	148	148	28 75
Alexandria	410	92	92	23 25
Arcadia	705	160	160	35 80
Delhi	710	162	162	81 40
	$1,500	$1,030	$1,030	$200 00

	Ex. Del. Gen Conf.	For. Miss.	Dom Miss.	Church Extension.
New Orleans	$120	$1 350	$ 800	$ 593 75
Shreveport	80	1,350	750	343 75
Opelousas	65	1,100	450	283 75
Alexandria	40	600	250	212 50
Arcadia	70	1,350	550	343 75
Delhi	70	1,250	400	322 50
	$415	$8 000	$3 000	$2 100 00

JNO. F. SAWYER, Secretary.

Queen and Crescent Magazine.

The Queen and Crescent Route is preparing to issue an elaborate publication in magazine form, descriptive of the different sections of the South tributary to its lines.

Capitalists, tourists and business men are not likely to forget the Southern cities so long as the Queen and Crescent Route can reach them with this artistic publication.

Copy of this magazine will be mailed to any address, on receipt of ten cents in postage stamps.

Address, W. C. RINEARSON,
Gen'l Pass'r Agent, Cincinnati, O.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
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International Bibles.

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Contains New and Complete References, Concordance, Subject Index, Harmony of the Gospels, and Chronological Tables, all prepared by the most eminent divines of America and Great Britain. It also contains a new set of maps of Pestine prepared by Major Condor, of the Pestine Exploration Society.

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Latin or French required in classical course, and taught without extra charges

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57th Session opens Sept. 20th, 1893, closes June 13, 1894. Endowment recently increased $100,000 and equipment greatly improved. Total expenses within $225. For full information, address

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CENTENARY COLLEGE, *JACKSON, LA*

Jackson, La., is near Ethel, on the Valley R. R., 113 miles north of New Orleans. The location is beautiful, and healthful, the buildings are elegant and ample, and the Faculty is complete and able. The sale of intoxicating drinks is forbidden by law within five miles of the College. Its endowment fund is being rapidly increased, and the college has entered upon a new career of prosperity.

Special attention will be given to the health, morals and biblical instruction of the students.

For terms, Catalogue, or other information apply to Prof. G. H. Wiley, Jackson, La., or to

W. L. C. HUNNICUTT, PRESIDENT.

BROKEN DOWN

—by disease is the natural result if you allow your liver to become inactive, your blood impure, and your system run down.

The germs of Consumption, Grip, or Malaria, wait for this time of weakness—this is their opportunity.

If you rouse the liver to activity, so it will throw off these germs, purify the blood so there will be no weak spots; build up *healthy weight* where there is a falling off, you will rest secure from disease, for you'll be *germ-proof*.

Dr. Pierce's Golden Medical Discovery does this as nothing else can. That's the reason it can be *guaranteed*. In convalescence from pneumonia, fevers, or other wasting diseases, it's an appetizing, restorative tonic to build up needed flesh and strength.

For all diseases of the liver or blood if "Discovery" fails to benefit or cure, you have your money back.

No matter how bad your case, Dr. Sage's Remedy will *permanently* cure your Catarrh.

Grand National Prize at Paris, of 16,600 francs to T. LAROCHE.

QUINA-LAROCHE,

HIGHLY ENDORSED by the medical faculty of Paris. An agreeable and highly efficacious remedy. *London Lancet.*

For Stomach affections, Loss of Appetito, Mental Depression, Poorness of the Blood, Fevor and Ague, Retarded Convalescence.

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PLANT FERRY'S SEEDS this year, and make up for lost time. Ferry's Seed Annual for 1894 will give you many valuable hints about what to raise and how to raise it. It contains information to be had from no other source. Free to all.

D. M. Ferry & Co.
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Wilkinson's Matchless Mineral Water.

W. W. Wilkinson's Matchless Mineral Water *is still on sale at Gloster, Miss., by Wm. B. Hines, as heretofore*, and as advertised in this NEW ORLEANS CHRISTIAN ADVOCATE. Now I wish sub-agents all over Louisiana and Mississippi, who can have circulars by writing to me for them. Will be glad to have the same patronage given heretofore by friends and sick ones. This water is making wonderful cures. WM. B. HINES.

The Desire of : : : : All Nations.

A Christmas Service for 1893

THIS PROGRAMME, from our Sunday-school Department, is fully equal to the one for last year, which received high praise from the best judges. Every feature of the service is new, bright, and inspiring. The Songs, Readings, Dialogues, Recitations, etc., are judiciously selected and arranged. Words and music of all the Songs are given in full. The whole is embraced in a neatly printed leaflet of eight pages. **Price 20 cents per dozen. $1.25 per hundred.** Let every Sunday-school be supplied in time with this handy, cheap, and appropriate Christmas Exercise. Send orders to

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Is Devoted to the Education of Girls and Young Ladies.

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The Institute affords the very best advantages for culture in Vocal and Instrumental Music; in Art, Drawing, Painting, etc.; and in all the branches of collegiate study—English, Latin, French and German. The teachers are experienced and competent. The Boarding Department is home-like and comfortable. The health is fine. The expenses are moderate. For catalogue address Rev. Thos. J. Newell, A. M., Pres., Grenada, Miss

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When answering advertisements please mention the Advocate

HOME CIRCLE.

GIANT AND DWARF.

BY WILLIAM ALLEN BUTLER.

As on through life's journey we go day by day,
There are two whom we meet, at each turn of the way,
To help or to hinder, to bless or to ban—
And the names of the two are, "I Can't" and "I can."

"I Can't" is a dwarf, a poor, pale, puny imp,
His eyes are half blind, and his walk is a limp;
He stumbles and falls, or lies writhing with fear,
Though dangers are distant and succor is near.

"I Can" is a giant, unbending he stands;
There is strength in his arms and skill in his hands!
He asks for no favors; he wants but a share
Where labor is honest and wages are fair.

"I Can't" is a sluggard, too lazy to work;
From duty he shrinks, every task he will shirk;
No bread on his board and no meal in his bag;
His house is a ruin, his coat is a rag.

"I Can" is a worker; he tills the broad fields,
And digs from the earth all the wealth which it yields;
The hum of his spindle begins with the light,
And the fires of his furges are blazing all night

"I Can't" is a coward, half fainting with fright;
At the first thought of peril he slinks out of sight.
Skulks and hides till the noise of the battle is past,
Or sells his best friend, and turns traitor at last.

"I Can" is a hero, the first in the field;
Though others may falter, he never will yield;
He makes the long marches, he deals the last blow,
His charge is the whirlwind that scatters the foe.

How grandly and nobly he stands to his trust,
When, roused at the call of a course that is just,
He wields his strong will to the valor of youth,
And writes on his banner the watchword of Truth!

Then up and be doing! The day is not long;
Turn fear to the winds, be patient and strong!
Stand fast in your place, act your part like a man,
And, when duty calls, answer promptly, "I can."

Help of Home Work Needed in Sunday-School Work.

A Sunday-school teacher said to a mother, a member in good and regular standing in an orthodox church, "Does Charlie (her little boy of ten years) stay in church with you?" "Oh no," was the reply, "Charlie feels as if he had as much as he can do to attend Sunday-school regularly." When opportunity offered, the lady questioned Charlie as to the preparation of his lesson, did his mother help him with it, did he read or study it over at home, or learn the golden text? No, Charlie's knowledge of the lesson was obtained only in the brief half hour devoted to it in the Sunday-school among a class of six or eight fidgetty little fellows like himself. Was it to be wondered at that he was found very, very ignorant of that Bible lesson and of many that preceded it, although he had been a punctual scholar?

Said a good old colored man to the writer when asked if his children went to day school, "Yes, but I educate them." "How is that?" "I give them time to get their lessons, and, when I can, I sit by them evenings, to see that they study. I go with them to the Sunday-school, too. I have no learning to teach, but I want to know that my children behave properly and attend to the instructions of their teachers." If parents, as a rule, took some of this oversight of their children's Sunday-school studies, how much more effectual would be the work of the teacher, and how much greater the intellectual and spiritual perception on the part of the scholar in these beautiful Bible lessons that are being expounded so well from Sunday to Sunday in our church schools. Fathers and mothers, do not read these few thoughts carelessly and forget them as soon as read, but come, in the interest of your children's immortal welfare, to the help of the teacher to whose care your child is given for an hour each Sabbath day. Read with them at family worship or privately the week-day readings, help them to commit the question of the catechism and a few verses of Scripture, and thus prepare them to take an intelligent interest in the exercises of the school. Sunday-school teachers are often surprised at the ignorance of both historical and doctrinal subjects of some scholars in their classes, who come to them from homes of intelligence, from parents who are members, too, in good and regular standing, of orthodox churches. When scholars have heard the Bible read in their homes, or have been told Bible history from their babyhood, they become leaders in the classes where there are necessarily many members whose parents are ignorant and unqualified to help their children. A mother of a large family told me of her early experiences in trying to train her children for God. "When my children were small," she said, "I had sometimes very poor help in my kitchen, sometimes none at all, yet I always tried on Saturday to plan and work for the day of rest; after tea I selected the different suits or garments to be worn by the children, and placed them where they could be easily reached. Then I gathered my children around the table and read with them the Sunday-school lessons or heard such verses as had been committed." Now this mother was the meekest of women; she is living yet and is blessed with a family of Christian sons and daughters, and if she were to see her words in print she might chide me gently, but I can not withhold the recipe to make good scholars for the Sunday-school and, in time, good earnest workers in our Christian churches.—T. S., in Christian Intelligencer.

A Temperance Object Lesson.

"I was sitting at my breakfast table one Sabbath morning, when I was called to the door by a ring of the bell. There stood a boy about fourteen years of age, poorly clad, but tidied up as best he could. He was leaning upon crutches, one leg was off at the knee. In a voice trembling with emotion, and tears coursing down his manly cheeks, he said: 'Mr. Hoagland, I am Freddy Brown. I have come to see if you will go to the jail and talk and pray with my father; he is to be hung to-morrow for the murder of my mother. My father was a good man, but whisky did it. I have three little sisters younger than myself; we are very, very poor; we have no friends. We live in a back alley in a dark and dingy room. I do the best I can to support my sisters by selling papers, blacking boots, and odd jobs; but Mr. Hoagland, we are awfully poor. Will you come and be with us when father's body is brought home? The governor says we may have his body after he is hung.' I was deeply moved to pity. I promised and made haste to the jail, where I found his father. He acknowledged that he must have murdered his wife, for the circumstances pointed that way, but he had not the slightest remembrance of the deed. He said he was crazed with drink, or he never would have committed the crime. He said, 'My wife was a good woman, and faithful mother to my little children. Never did I dream that my hand could be guilty of such a crime.' The man could face the penalty of the law bravely for his deed; but he broke down and cried as if his heart would break when he thought of leaving his children in a destitute and friendless condition. I read and prayed with him, and left him to his fate. The next morning I made my way to the miserable quarters of those children. I found three little girls upon a bed of straw in one corner of the room. They were clad in rags. They were beautiful girls, had they had the proper care. They were expecting the body of their dead father, and between their cries and their sobs they would say, 'Papa was good, but whisky did it.' In a little time two strong officers came bearing the body of the dead father in a rude pine box; they sat it down on two rickety stools. The cries of the children were so heart-rending that they could not endure it and made haste out of the room, leaving me alone with this terrible scene. In a moment the manly boy nerved himself, and said, 'Come, sisters, kiss papa's face before it is cold.' They gathered about his face, smoothed it with kisses, and between their sobs they cried out, 'Papa was good, but whisky did it.' 'Papa was good, but whisky did it.' I raised my heart to God, and said, 'O God, did I fight to save a country that would derive a revenue from a traffic that would make one scene like this possible?' In my heart I said, 'In the whole history of this accursed traffic there has not been enough revenue derived to pay for one such scene as this—the wife and mother murdered, the father hung, the children outraged, a home destroyed.'"—Mrs. Gougar.

GRANDMA'S CORNER.

BY AUGUSTA MOORE.

We'll make "a corner," but not in wheat—
A corner for grandma, a cosy seat,
Away from all doors and winds that blow,
Giving dear grandma the headache so.

We will have it warm, we will have it bright—
Eyes dim with years need unclouded light;
O! access easy in all, but where
The household rush shall not jar her chair.

We would let her choose where the spot shall be,
But too unselfish and meek is she;
I really believe she would choose bare floor,
And crowd herself back by the cellar door.

No, no, Miss Grandma, 'twill never do
To leave your comforts and rights to you;
Your chair shall be covered and soft; your feet
Shall rest on a "cricket," all bright and neat.

You shall sit, and out of the window gaze,
Or run in as we work by the hearth-fire's blaze;
You shall work or be idle, do just as you will—
Hold baby, or not, when he's gentle and still.

The place in this house that is snuggest and best
Is the place we have chosen for dear grandma's rest.

"Why?" Grandma dear, don't you ask us why?
Look at our mother with tearful eye,
Smiling upon you in love untold,
And gratitude not to be purchased with gold.

Where had we been, I would like to know,
If grandmother had not so long ago—
When grandpa was far on the stormy main—
Feeble and lonely and often in pain,
So faithfully tended our mother dear
Through years of hardship and little cheer?

Run dear old diamond! We understand
The knots and kinks in this little hand;
Indoors and outdoors, and early and late,
You toiled for the sake of your toiling mate—
For the sake of the children you loved so well—
And now, like a queen, you shall with them dwell.

We all are your subjects, with reverent love,
Delighted to serve you our homage to prove;
Your corner the throne-room, your chair is the throne;
Your court is a gay one, your children your own,
And your children's children, who round your chair
All bless you, and honor your silver hair.

Learned a Business.

A gentleman who had induced a large publishing house to take his son as boy into its employ at a moderate rate of pay, not long since, was especially anxious in his request that the young man should be made to work and learn the business.

This instruction was needless, as although modern fashion has done away with much of the janitor and porterage work of old times, yet the young man found the selection of stock for orders, packing the same, entering, charging ditto and occasional errands kept him actively employed for about ten hours a day, with an hour out for dinner.

At the end of three weeks' time he failed to put in an appearance, but the father walked in one morning with the information that John would not return to the position.

"Why not?" asked the publisher.

"Well, John has to have his breakfast at half-past seven every morning to get here, and then he is not used to carrying bundles, and sometimes he's been sent with books right up to the houses of people we know socially. My son hasn't been brought up that way, and I guess I won't have him learn this business."

He did not, and what's more, has never learned any other business.

Now let us look at another actual picture, that of the son of a wealthy mill owner desiring to become a manager of the mill.

"But that is impossible," said the father, "unless you practically learn the business."

"That is what I would like to do," said the son.

"But to become a superintendent or manager we prefer a man who has risen from the ranks and understands the mechanical department and the ways of employees."

"Let me begin in the ranks, then," replied the young man.

To this the father assented, stipulating that no favor should be shown the son, but he should actually begin the work at regular labor in the mechanical department.

Not only was this done, but the young man went and boarded in the manufacturing town at a workman's boarding house, and went in and out of the factory at bell call. In three years he was foreman of one of the departments, and a former class-mate and well-known society man, calling there upon him, was surprised at meeting a stalwart fellow in blue overalls, with hands so soiled with machinery oil as to prevent the conventional handshake.

But this young man persevered, made and paid his own way himself, and his father concluded it would not injure his future prospects. Judging from the fact that he is now manager of mills (not his father's) at a salary of ten thousand a year, and with ability to command even better compensation and partnership is evidence that "learning a business," even by a man with a good education and a rich father, pays a good return, both in money and manly independence. —Commercial Bulletin.

A Word to the Elderly.

Among all the housekeeper women, young, bright, active, sober, middle-aged, earnest, benevolent, and spiritual, there must always be some who are getting past the center of life's stream and who are looking longingly at the quiet waters beyond the boiling, eddying, wildly hurrying tide against which they have for years bravely battled. Dear women, growing old, don't imagine that, because you are fifty, sixty, or even seventy, that now your rowing days are over, and you may complacently rest on your oars. How many women lose what brightness there is for the evening of life—and there is a brightness peculiar to every period of one's existence—by giving up. They give up their aims after mental improvement, their pleasurable pursuits of art, fancy work, or reading poetry, fearful lest such things may not comport with their self-made standard of quiet, idle, selfish elderliness, a state into which a natural inclination invites them to drop themselves. They give up the missionary society work, the Sabbath-school, and the temperance work with easy good-nature, hiding themselves under the cloak of age, which they believe will piously repel every conscience thrust, every protest.

There are old ladies who keep up at seventy-five the pleasurable things which they loved in earlier years, dress prettily, do fancy stitches, laugh and chat with girls, attend every good philanthrophic gathering, and have their hearts fresh and young after the hardening, wearing things behind them. Don't "give up" until Providence shows plainly that you must, for of all nice things here below a young old woman is the nicest.—Exchange.

Reading

If young people only knew the value of their youth! A half hour each day steadily given to the vanquishing of some real books in history, science and literature, is three hours a week, is more than twelve hours a month, is more than twelve solid days of twenty-four hours each year. What can not the busiest man accomplish by such seizures of the fragments of time? O, if the young people only knew the culture possible for them by such simple means! And for evermore it is the man who knows who gets to be the man who does, and to whom the chance for doing comes. Merely frittering newspaper and novel reading—a youthhood only devoted to that—how pitiably sad! No ship drifts into harbor. No young person drifts into an achieving manhood or womanhood.—Wayland Hoyt, D. D.

Spurgeon says: When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the gospel to the small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into probabilities, and treat verities as mere opinions. When you see a preacher making the gospel small by degrees and miserably less, till there is not enough of it left to make soup for a sick grasshopper, get you gone. . . . As for me I believe in the colossal; a need deep as hell, and grace as high as heaven. I believe in a pit that is bottomless and a heaven that is topless. I believe in an infinite God and infinite atonement, infinite love and mercy; an everlasting covenant, ordered in all things and sure, of which the substance and the reality is an infinite Christ.

Your dealer in lamp-chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right, in all those ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them.
Pittsburgh. GEO. A. MACBETH CO.

Driving the Brain

at the expense of the Body. While we drive the brain we must build up the body. Exercise, pure air—foods that make healthy flesh—refreshing sleep—such are methods. When loss of flesh, strength and nerve become apparent your physician will doubtless tell you that the quickest builder of all three is

Scott's Emulsion

of Cod Liver Oil, which not only creates flesh of and in itself, but stimulates the appetite for other foods.

Prepared by Scott & Bowne, N. Y. All druggists.

Said the **Owl**

to himself, "If the moon I could get, whenever I'm dry my throat I could wet; The moon is a quarter—with a quarter I bear; you can purchase five gallons of

Hires' Root Beer."

A Delicious, Temperance, Thirst-quenching, Health-Giving Drink. Good for any time of year.

A 25c. package makes 5 gallons. Be sure and get HIRES'.

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TULANE UNIVERSITY, New Orleans, for the purpose of encouraging post-graduate studies, offers fifteen scholarships to the graduates of its own and other colleges. The appointments are made for merit, and entitle the holder to free tuition and an honorarium of one hundred and fifty dollars.

For further particulars address the Secretary of Tulane University, New Orleans, Louisiana.

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No. 19 ST. CHARLES ST.

I wish to announce to the public that I have renovated and refitted my house, and solicit the patronage of the traveling public. Open all night. Beds can be had for 25 and 50 cents. I especially solicit the patronage of Christian people visiting the city.

WIDOW A. A. HOOD.

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FREE by return mail, full descriptive circulars of MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. *Revised to date.* These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by REV. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO., CINCINNATI, O.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail, 50c. E. T. Hazeltine, Warren Pa.

Awarded Highest Honors—World's Fair.

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No in Millions of Homes—40 Years the

MARRIAGES.

BASS-LUMLEY.—At the residence of the bride's father, Yazoo county, Dec. 25 1893, by Rev J. W. Ellison, Mr. Jasper W. Bass and Miss Carrie B. Lumley.

SMITH-DEAR.—In the parlor of the Veranda Hotel, city of Baton Rouge, La., Dec 20, 1893, by Rev. Wiley Brown, Mr. H. W. Smith and Miss Anna J Dear, all of East Baton Rouge parish, La.

BELL-BURDINE.—At the residence of the bride's father, Dec 24, 1893, by Rev. Isaac L. Peebles, Mr. Joseph E Bell to Miss Laura Burdine, both of Stonewall, Miss.

MITCHELL-TOULME.—At the Crescent Hotel, Bay St Louis, Miss., Thursday, Dec 14, 1893, by Rev. Nolan B. Harmon, Mr. Samuel S. Mitchell, of Pearlington, Miss., to Miss Lucy Toulme, daughter of Capt. J. V. Toulme, of Bay St Louis.

BEAN-WALLACE. At Shotwell, Miss., Dec. 26, 1893, by Rev. V R. Cowsert, Mr. E E. Bean and Miss Annie Wallace.

WALTERS-FRANKLIN.—At the residence of Mr. Joseph Vaden, near Gallman, Copiah county, Dec. 10, 1893, by Rev K. S. Enochs, Mr. Jno. Walters, of Rankin county, to Miss Mittie E. Franklin, of Copiah county.

DAVIS-BLOCKER.—In the Methodist Church, Lisbon, at 11 o'clock A M., Dec. 21, 1893, by Rev R. M. Blocker, assisted by Rev. William Schmidt, Mr. James C. Davis, of Vinton, and Miss Lura Blocker, of Lisbon.

TAYLOR-BERRY. At the residence of Judge and Mrs T. Y Berry, the bride's parents, Thursday evening, Nov 30, 1893, at four o'clock, by Rev. B F Jones, Miss Bettie C. Berry to Prof. J. M. Taylor, both of Port Gibson.

WALKER RAMSAY.—At the residence of the bride's parents, near Stonewall, Miss., Dec. 14, 1893, by Rev. J. L. Jordao, Mr. J. N. Walker and Miss Eva Ramsay.

OBITUARIES.

We publish obituaries of 300 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 300. Poetry excluded from this column.

REAMES.—J. W. REAMES was born in 1841, and died on Oct. 29 1893. For twenty-five years Bro Reames had been a faithful and consistent member of the Methodist Church in Baton Rouge. He joined the church in the year 1867 after a sermon preached by Bishop J. O. Keener, then presiding elder of the New Orleans district. Ever afterward he faithfully kept his vows and developed into a bright Christian "who kept himself unspotted from the world." In the last two years of his career he proved his Christian patience and heroic endurance upon a bed of languishing disease. In the long nights and weary days of the twenty-three months no one heard him complain or murmur. Many seasons of refreshing from the presence of the Lord were experienced around his bedside.

His neighbors often gathered at his bedside, and there spiritual strength was renewed by the songs, the prayers, the words of faith from his calm spirit. Messages were sent to distant friends, exhortations given to unconverted neighbors, and promises to meet him in heaven were extorted. He would bid me farewell, saying, "Bro. Keener, I will be gone when you come again, but you know where to find me." The songs of Zion were especially comforting, and filled his heart with rejoicing. He left many testimonies as to his abiding faith, and then prayed for his release, longing to be with his Savior. We know where he is, and by God's grace expect to meet him among the saints in light. S. S. K.

BYNUM.—JOHN F. BYNUM was born in Rienzi, Miss., March 21, 1866; married Miss Lulu Clark, of Shannon, Miss., Jan. 1, 1890; was converted and joined the M. E. Church, South, in Aberdeen, April 27 1890; admitted to the practice of law in the same city, Aug. 27 1892. While attending the University of Virginia as a law student he was attacked of fever, which resulted in his death, Aug. 13, 1893. His educational facilities were excellent. His mother taught him the "Scriptures from his youth up," and impressed upon his mind the importance of being a Christian. His young wife devoted all her talents to his happiness and the development of his beautiful life. His professor at the University of Virginia says: "He made upon me a deep impression of his merit as a gentleman and a student." A prominent lawyer who assisted in his examination says: "He stood one of the best examinations ever witnessed at the legal bar of Aberdeen." A distinguished officer of the United States court, with whom he was associated in office, says: "He was noble, true, pure, gentle and perfectly honorable." Best of all, he was a Christian. He was soundly converted, loyal to his church, faithful to his pastor, and always on the right side of all moral questions. The genuineness and beauty of his Christian experience was exhibited best during his last illness. He prayed much and rejoiced in conscious salvation.

The parting benediction he left with his heart-broken wife were these words: "Lulu, the Lord has blessed me. He has forgiven all my sins, and every day I will be watching and waiting for you." When his remains were brought to his childhood home at Rienzi, Miss., and we saw the great crowds of people who attended his funeral we could say truthfully that he was loved by all who knew him.

J. A. BOWEN.

Aberdeen, Miss.

WILKINSON.—Died, at her residence, in Jefferson county, Miss., Sept. 26, 1893 Mrs. SALLIE E. WILKINSON, aged fifty-five years seven months and eighteen days.

At the age of twenty-five years the subject of the sketch united with the church and lived a consistent Christian life. Several years after her profession of religion she married, and faithfully executed the duties belonging to her as wife and mother. Every day of her sweet home life ministered to her husband and children whom she blessed by her presence. She died in the triumphs of the gospel, and was followed to the grave by a large concourse of loving friends. "Blessed are the dead who die in the Lord!"

A FRIEND.

BELL.—The subject of this sketch—SUDIE BELL—was born March 3, 1873; joined the Methodist Church in the Summer of 1881 converted at the age of thirteen years. She was happily married to Isaac Bell, Jan. 5, 1893, and departed this life in October, 1893.

Sudie was a dutiful child and a good wife. She was all her husband could desire her to be, and a sweet-spirited Christian. She died in the full assurance of faith. Many were the friends who came for miles to bid her good-by and receive her last blessing.

May God bless her afflicted husband and parents! Her former pastor,

J. F. ROBINSON.

YOUNG.—*Whereas*, The members of the Louisiana Avenue Sabbath-school have been called to mourn the loss of one of their most beloved teachers, Miss LUCY E YOUNG, one whose faithfulness and gentle manners have endeared her to superintendent, teachers and scholars alike.

Resolved, That we will emulate her example in piety and gentleness.

Resolved, That in her life we have a bright example of consecrated service to the Savior, whom she loved and for whom she labored patiently. As a daughter she was gentle, tender and attentive; as a sister, loving and devoted; as a laborer in the Master's vineyard she was modest, yet very earnest, patient and loving. Her quiet spirit was full of devoted love. Truly our loss is great.

Resolved, That while the members of the Louisiana Avenue Sunday-school will miss the gentle presence of our member and co-laborer, oh! so sadly, yet we live in humble submission to His divine will, "who doeth all things well," and pray that the fragrance of her life may infuse its sweetness into the lives of relatives and friends, and enable us to say with the song on our lips, "We shall meet one another again."

Resolved, That we extend our heartfelt sympathy to her bereaved family and friends, and pray that God may sanctify this affliction to their good.

Resolved, That these resolutions be made part of the Minutes, one copy sent to the family, and one to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. J. H CAMPMAN,
MRS. H. J. H CK,
MRS. L. C. MCVOY,
Committee.

New Orleans.

PIERCE.—Died in Sabine parish, La., Oct. 8, 1893, Rev. WM F PIERCE, son of Stewart and Martha Pierce. He was born Feb. 4 1820 in Orangeburgh district, S. C. His parents moved and settled in Lowndes county, Ala., when he was quite young, where he was left an orphan when in his teens. In early manhood he came to Copiah county, Miss. In 1844 he was happily married to Miss Rachel Heuington, a lady noted for piety. Soon after his marriage he professed religion and joined the M. E. Church, South. He soon felt that he was called to the ministry. We do not know the exact date of his license, but he was a faithful minister for thirty-three years. He was twice married. To the first union five sons and four daughters were given. The second marriage was to Mrs. Harriet Russell. To this marriage were given six sons and two daughters. Two of them were waiting for him at the beautiful gate. He was ordained deacon by Bishop Kavanaugh at Hazlehurst, Miss., in 1869. He moved to Louisiana in 1852, and settled in Sabine parish, where he resided till death.

The writer visited Bro. Pierce in his last sickness and ever found him ready to talk of the goodness of God. While he suffered much in body, we believe his soul was happy. Bro Pierce was a useful man. He has gone to reap his reward in the land of the blest. May the Lord bless the bereaved ones!

JOHN FRANKLIN, P. C.

Alabama and Texas Advocates please copy.

MCCORMICK.—Dr. F. M. MCCORMICK was born in Jasper county, Miss., Nov. 27 1837. His father came to Union parish, La., in 1849. The Doctor spent his school days mostly in Mississippi and Louisiana, and was also a student at the Franklort Military Institute of Kentucky. In 1861 he entered the Confederate service. He had, previous to his enlistment, studied medicine, and during the later part of the war he was detailed to hospital duty; but he was in several important engagements with the Army of Tennessee. After the war he resumed the study of medicine, and entered the State Medical University, at New Orleans, La., from which he graduated in 1869. He practiced successfully in Union parish and in Vernon and Monroe, La., and moved to Ruston in 1885, where he died on June 18 1893.

He was married in 1870 to Miss Leonora C. Sholars. His wife and two daughters survive. He was devoted to his family, who in return loved him with a deathless devotion. For many years he was a member of the Methodist Church, and greatly devoted to all its interests. He never was so happy as when ministers of the gospel made his house their home. He had his faults; but his numerous amiable qualities far overbalanced his unamiable ones. A noble man has fallen.

ONE WHO LOVED HIM.

SMITH.—EVA CATTIE SMITH, infant daughter of Mr. J. F. and Mrs. Susie Smith, was born May 3, 1893 and departed this life Dec. 17 1893.

Little Eva was a sweet little babe, and was greatly loved and cherished by all who knew her. She was from birth a very delicate, little, but beautiful baby. It seemed so hard to give little Eva up. But God knows best. She has gone to Him who has said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Little Eva was the joy of the home, but now home is desolated. Her cousin,

SUSIE HARTFIELD.

Barbara, Miss.

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Respect your minister. He is devoting his life to your good. Few, if any, men are in the pulpit for the loaves and fishes. The good man may have weaknesses. So have you. He may make mistakes. So do you. His voice may be cracked, and he may have eccentricities. What of that? Others have their eccentricities. He is God's servant. He has given up worldly prospects. He has assumed heavier burdens than you know. Respect him. He deserves it. —Churchman.

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NEW ORLEANS, March 1, 1889.

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NEWS OF THE WEEK.

DOMESTIC.

Hon. Chas. T. O'Ferrall was inaugurated governor of Virginia, on Jan. 1, with great pomp and ceremony.

Among the measures likely to be shortly brought to the attention of Congress is Mr. Hatch's bill dealing with trading in farm products for future delivery.

The claims of Yale as a national university have been strengthened during the last year. There are present in Yale students from twenty-seven States and six foreign countries.

A Chicago jury has brought in a verdict of guilty against Prendergast, the murderer of Mayor Carter Harrison, of that city, and found him guilty of murder in the first degree, and assessed the penalty at death by hanging.

The Rev Father Mahoney, of Brooklyn, said on Sunday: 'Never in all my experience has Brooklyn been in such a condition as at present. Hundreds of families are starving, and, unless relief comes, and that speedily, the results will be appalling to contemplate. I have seen strong men, steady and industrious, actually begging for bread to feed their starving children."

The major general commanding the United States Army has approved that part of the new tactics which provides for officers giving commands under certain circumstances by whistles instead of by word of month. Whistles for the purpose are to be mounted on the hilts of the officers' swords, and orders have been issued to the armories to make the alterations in the swords as fast as possible.

The State of South Carolina, says the New Orleans Picayune, seems to have solved the penitentiary problem more satisfactorily than almost any other State. The late report of the superintendent shows that the profits for the past year exceed the expenses by nearly $24 000, and that the penitentiary owns a fine lot of cattle and hogs, and is able to hold all its cotton for the best prices, not yet having sold a pound. Many improvements have been made and paid for.

Seven happy men left Jackson, Miss., on Dec. 23, at midnight, on the Illinois Central train to have Christmas dinners with their wives and children with whom they have not taken a meal since last May. They were the white cappers whos eearly pardon was predicted. George Shields, of Copiah, was not pardoned because the published petition as requested by the constitution had not yet been received. Gov. Stone went to the prison and made them a talk He told them they owe it to themselves, their families, to their country and the State, to him and Judge Chrisman, who had asked that they be pardoned, to become exemplary citizens. They were visibly touched by the governor's clemency, and promised to make atonement for the past.

Mr. W. L. Jackson, of Adams county, by his attorney, Mr. Wade R. Young, of Vicksburg, is about to sue the United States in the Court of Claims to recover compensation for his crops and lands and other property, destroyed by the overflows of the past four years, on the ground that the effect of the government works for the improvement of the river has been to cause an increased flood level of at least four feet and to subject to annual overflow his lands which would otherwise have been exempt. It is intended to prosecute a test case to the Supreme Court to compel the United States either to protect the lands from overflow or to pay their value, and all having similar interests can have the benefit of the suit by contributing fifty dollars each to the payment of the costs.

FOREIGN.

The police raided anarchist headquarters in many of the towns of France on Jan. 1.

The Rt Hon. Wm. E. Gladstone, who was born Dec. 29, 1809, celebrated his birthday last week by working hard in his study and by going to the House of Commons in the afternoon. The London Times suggests that it is time for him to retire.

It is conceded by many close observers in Rio that neither party to the struggle has gained an inch in the last month, and that hostilities are likely to cease only when the rebels have completely exhausted their powder and shot. Of both these the government has large supplies, but the insurgents have little left, it is thought. The people generally are most anxious for peace, and await impatiently the March elections.

The relations between the Pope and the Czar are very much strained. In July last the Pope wrote the Czar an autograph letter, in which he complained of the persecutions against Roman Catholics in Poland. It was written in a very sharp key. Leo XIII. declared to the Czar that if the persecutions did not cease he would be compelled to protest solemnly in the face of Europe against the intolerance of the Czar.

The Manchester Ship Canal was formally opened on Jan. 1. The weather was brilliant and the occasion was made notable in every way possible. There was much rejoicing in the city and all along the line of the canal. The great ship canal from Eastham to Manchester is now an accomplished fact, and the town of Manchester, situated about forty miles from the seaboard, can be reached by sea from New York about ten hours after arriving at Liverpool.

North Mississippi Conference.

RECENT SESSION.

MR. EDITOR: I am sure your presence at our North Mississippi Conference gave the brethren a favorable impression of the new editor. I do not know that you were as favorably impressed with the Conference. The rush and hurry which characterized every session was something new to most of us, especially as it continued from day to day. The dispatch with which the business was driven seemed to exclude the spirit of prayer. The dignity of a body of Christian ministers was disturbed, so much so that at times there seemed to be a yerging on demoralization. The presence of the rowel and the goad kept the idea of finishing up so, that the Bishop could go so prominently before each mind that discussion and inquiry yielded to the hurry of the drive.

An emphatic notice given the presiding elders to prepare their appointments before meeting in council was something new and not a little strange to some of us on the outside of such things, and soon the conviction began to obtain that the same rowel which drove the committees and open Conference along was being applied to the secret council. As matters progressed a conviction obtained in like ratio with a conviction in regard to other matters that there was too much hurry and speed for devout prayer in regard to the stationing preachers—a matter which touches them and the people more nearly and tenderly than any other matter pertaining to Conference work.

The memorial service had its interest and profit to many, but the corner into which it was crowded detracted very materially from that interest. I think it no exaggeration to say that there were more than two hundred persons in the house who were not in true sympathy with the reading of the memorials or the remarks made upon the lives of the deceased brethren. This memorial service, together with the sacrament of the Lord's Supper, had been fixed by resolution of the Conference for regular sessions of the Conference in the week.

Before the final adjournment I heard something like this question: Why take one of the most important out of the days of the North Mississippi Conference and give a less important to a Carolina Conference? J. D. NEWSOM.

The Old Home.

After several years' absence, it affords one a great deal of pleasure to visit the old home. This pleasure I am enjoying now. The town presents a more beautiful appearance, many of the old wooden buildings having been superseded by large, elegant brick structures Many of my old friends have passed over the river. Some, like myself, have chosen other places of abode, while a few remain. They that remain meet me with pleasant words and smiling faces, as though they had never forgotten me. I had the pleasure of listening to a sermon, last Sunday, preached by an Associate Reformed Presbyterian. While listening to the sermon, I sat near the place where little more than twelve years ago I was converted. How sacred seemed the place!

I would like to say something about the Associate Reformed Presbyterians, or seceders, as they are better known. They are as solid as a rock. Rain or shine, cold or hot, go to church they must, and go to church they will. They not only go to church under all circumstances, but pay for the privilege. If it takes a milk cow, the preacher must be paid. If the Methodists, as a whole, had such undying love for their church, we would double our membership before the close of this century.

Many of the reminiscences of the past are sweet. Here I was brought up. Here I was converted and joined the church, was baptized and received by the man whom I heard preach last Sunday.

Monticello has been considered a hard place, but it has produced some preachers. Whether any of us ever get to be Bishop or not, we can preach the gospel, bring sinners to Christ, and get to heaven at last. This pleasure will soon end, and I will return to Louisiana and begin my work.

WILSON MOORE.

Monticello, Ark.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Moss Point.....(Conf., 7 P. M., Fri)..Jan.	5, 7
Americus—Escatawpa.....(Wed.)..	10
Vancleave, at Mt. Carmel.....	13, 4
Biloxi.....Conf., 7 P. M., Wed.)..	17 18
O Springs—Scranton, at O Sp.....	20, 21
Bay St. Louis, at Long Beach.....	27, 28
Whittington, at Gulfville (onf.. Mon.)	28, 29
Heidelberg at H (Conf., 8 P. M., Fri.) Feb.	2, 3, 4
Augusta, at Isabella.....	10, 11
Williamsburg, at Good Hope.....	17, 18
Mt Carmel at Bonneville (Conf. Mon.)	18, 19
Columbia, at Columbia .....(Wed.)..	21
Purvis, at Lumberton.....	24, 25
Escatawpa, at Hebron.....Mar.	3, 4
Covington, at Covington (Conf., 7 P. M.)	10, 11
Tallahoek C. G and Nicholson (Wed.).	14
Pearlington.....(Conf., 7 P. M.)..	17, 18

Other preaching appointments: Zion Church, Jan. 8, night; Caswell Spring, Jan. 9, morning; Shiloh, Jan 12, night; Tallahoek C. G., Monday morning and afternoon, Feb. 12; Nicholson, Thursday night, Feb. 15. Let Church Conference be held at each appointment practicable, fast day be observed and Quarterly Conference Records brought to quarterly meeting. A "consecration service" will be held the Saturday night of each meeting.

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—FIRST ROUND.

Morton and Fores', at Morton,.....Jan.	6, 7
Rose Hill, at Hopewell.....	13, 14
Newton and Hickory, at Hickory.....	15
Clarksburg, at New Providence.....	20, 21
Decatur, at Decatur.....	27, 28
Lake, at Lake.....	29
Carthage, at Carthage.....Feb.	3, 4
Walnut Grove, at W. Grove.....	5
Neshoba, at Hester's Chapel.....	10, 11
Indian Mission, at ——.....	12
Shiloh, at Salem.....	16
Steen's Creek, at Marvin.....	17, 18
Hillsboro, at Pontrell.....	24, 25
Westville, at Rial's Creek.....Mar.	3, 4
Raleigh, at Boykin's.....	8
Trenton, at Trenton.....	7
Pamlin, at Pamlin.....	10, 11
Brandon station.....	12
Homewood, at Homewood.....	17, 18
Montrose, at Mt. Zion.....	24, 25

The district stewards for Brandon district will please meet in the Methodist Church in Forest, on Thursday, Jan. 25, at 10 A. M.

C. MCDONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Jefferson Street—Natchez.....Jan.	6, 7
Wesley Chapel—Natchez.....	7, 8
Washington, at Washington.....	13, 14
Fayette and Harriston, at Fayette.....	20, 21
Roxie, at Hamburg.....	27, 28
Meadville, at Oak Grove.....Feb.	3, 4
Martin, at Cane Ridge.....	10, 11
Learned, at Learned.....	17, 18
Utica station.....	24, 25
Rocky Springs, at Hickory Ridge.....Mar.	3, 4
Hermanville, at Hermanville.....	10, 11
Port Gibson station.....	17, 18
Warren, at Bradley's.....	24, 25
Mayersville, at Mayersville.....31, Apr.	1
Rolling Fork and Angullia, at A.....	7, 8
Cary, at Cary.....	14, 15

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

JACKSON DIST.—FIRST ROUND.

Jackson—Capitol Street.....Jan.	6, 7
Jackson—First Church.....	6, 7
Edwards.....	13, 14
Silver Creek and B Lake, at B. Lake..	20, 21
Jackson circuit, at Flagg Chapel.....	27, 28
Flora, at Flora.....Feb.	3, 4
Sharon, at Loue Flue.....	10, 11
anton .....(night)..	11
Benton, at Benton.....	17, 18
Yazoo cir., at Short Creek...(Tues.)..	20
Bolton, at Bolton.....	24, 25
Lake City and Lodi, at Lake City.....Mar.	3, 4
Camden, at Shrock's.....	10, 11
Tranquil, at Locust Grove.....	17, 18
Madison, at Madison.....	21, 25
Mount Olivet, at Bentonia.....31, Apr.	1

The district stewards' meeting will be held at Capitol Street, Jackson, Wednesday, 2 P. M., Feb. 7, 1894.

E. H. MBUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

McComb City.....Jan.	6, 7
Magnolia, at M.....	13, 14
Brookhaven.....	20, 21
Gallman at Bethesda.....	27, 28
Crystal Springs .....(night)..	29
Terry, at Terry.....Feb.	3, 4
Wesson station.....	10, 11
Adams at A.....	17, 18
Bowerton, at Rehoboth.....(Fri)..	23
Lebanon at Brandywine.....	24, 25
Caseyville, at Sweetwater....(Fri.)..Mar.	2
Beauregard, at Mathews.....	3, 4
Pleasant Grove, at P Grove..(Fri.)..	9
Providence, at Bahala	10, 11
Summit, at Bogue Chitto.....	17, 18
Martinsville	24, 25
Hazlehurst .....(night)..	25
Obina Grove, at Waterholes.....31, Apr.	1

The district stewards and trustees of district parsonage of Brookhaven district are earnestly requested to meet at 9 o'clock A. M., Wednesday, Jan. 17, in Brookhaven, in the pastor's study. Pastors cordially invited All entertained.

R D NORSWORTHY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Enterprise and Stonewall, at E.....Jan.	6, 7
Vossburg circuit, at Vossburg.....	13, 14
Leakesville circuit, at Adamsville....	20, 21
Wiborg and State Line, a. W. (Tues.).	23
Waynesboro cir., at Mt. Hebron (Th.).	25
Enterprise circuit, at Fuentis	27, 28
Shubuta circuit, at Shubuta (Tues.)..	30
Mathersville circuit, at Liberty (Thurs.)	Feb. 1
Rhinesville circuit, at Scooba.....	8, 4
North Kemper circuit, at Mt. Pleasant.	10, 11
DeKalb circuit, at De Kalb.....	11, 12
Linwood circuit, at Bethel.....	17, 18
Daleville and Soule Chapel, at D....	18, 19
Lauderdale circuit, at Lauderdale....	24 25
Marion circuit, at Lockhart.....	25, 26
Why Not circuit, at Why Not.....Mar.	3, 4
Chunkey ci cuit, at Chunkey (Tues.)..	13

D. A. LITTLE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Jackson station.....Dec.	23, 24
Flatno station.....	30, 31
Wilson, at Wilson .....Jan.	6, 7
Aiolte, at Homo Chitto.....	13, 14
Greater and Centerville, at Cent.....	20, 21
Bayou Sara, at Bayou Sara.....	27, 28
Percy Creek station.....Feb.	3, 4
Woodville station	4, 5
East B Rouge, at Blackwater.....	10, 11
Zachrie station.....	11, 12
Tunica, at Pinkneyville.....	17, 18
North Wilkinson, at Mt Carmel.....	28
Wilkinson, at Bethel.....	24, 25
Live Oak, at Friendship.....Mar.	3, 4
Port Vincent, at Bayou Barbary.....	10, 11
Ponchatoula, at Ponchatoula.....	17, 18
Franklinton, at Magees.....	21
Amite City, at Amite City.....	24, 25
St Helena, at Greensburg.....	25, 28
E Feliciana, at Oak Grove	27

The district stewards are requested to meet in Clinton, La., Wednesday, Jan. 10. A full meeting of the Board is desired.

The pastors are cordially invited to be present at district stewards' meeting. All will be entertained.

P. A. JOHNSTON, P. E.

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NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Corinth circuit, at Ida's Chapel.....Jan.	6, 7
Corinth station.....	7, 8
Kossuth at Maddin	13, 14
Rienzi, at Rienzi.....	20, 21
Bonneville and Hallwyn at Booneville,	25
Marietta, at Hodges	27, 28
Pleasant Ridge at Pleasant Ridge....Feb.	2
Brown's creek, at Mt Nebo.....	3, 4
Guntown, at Guntown.....	10, 11
Blue Springs, at Blue Springs.....	17, 18
Jonesboro, at Jonesboro.....	22
Ripley circuit at Paynes	24, 25
Ripley and New Albany, at New A...Mar.	3, 4
New Amany circuit, at Locust Grove.	10, 11

District stewards' meeting at Booneville, Jan. 17 and 18. A full attendance is very much desired.

T. W. LEWIS, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Belanna, at Belanna.....Jan.	6, 7
Lexington and Tchula, at Lexington.	13
Enpora circuit, at Enpora.....	13, 14
Kosciusko, at Bethel	20, 21
Rural Hill, at Macedonia.....	23
Ethel, at Ethel.....	27, 28
Wier circuit, at Wier.....Feb.	2
Chester, at Chester.....	3, 4
Ebenezer, at Ebenezer.....	10, 11
Stewart, at Foster Grove.....	13
Louisville, at Louisville.....	17, 18

The district stewards of the Kosciusko district, North Mississippi Conference, will please meet in Durant, Miss., at the M. E. Church, South, Thursday, Jan. 11, 1894, at ten o'clock A. M. We give their names: J. G. Hamilton, J. F. Wilburn, A. J. Wilson, B. A. Clark, J. D. Shelton, J. R. Watson, J. F. Lamb, J. L. Harmon, R. A. Whitmire, H. P. Walker, T. J. Harris, S. S Smithwick, J. B. Harris, J. L. Purler, W. J. Newsom.

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Hollandale.....Jan.	7
Greenville.....	14
Tunica	21
Lula.....	28
Duncan .....Feb.	4
Clarksdale.....	11
Cleveland.....	18
Shaw.....	25
Hill House.....Mar.	4
Friar's Point.....	11
Rosedale	18
Bolivar.....	25

District stewards' meeting at Greenville, Jan. 15, 7.30 P. M.

The district stewards are: J. D. Smith, J. T. Sims, J. E. Raiher, R E. Gray, Geo. Shelby, W. O. Harris, G. R Page, C. W. Portee, T. H. McKeonle, J. H. Johnson, C. H. Fant, Dr. W. P. Barton, E. H. Moore, Price Blanchard, J. W. Mason.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—FIRST ROUND.

West Point.....Jan.	6, 7
Crawford.....	13, 14
Starkville circuit.....	18
Columbia circuit.....	20, 21
Sparta	27, 28
Brooksville.....Feb.	3, 4
Cedar Bluff.....	10, 11
Mashulaville.....	17, 18
Shuqualak	21
Macon	24, 25
Sturges .....Mar.	3, 4
Hebron	10, 11

The district stewards will please meet me at Artesia, Tuesday, Jan. 23, at 10 o'clock A. M.

T. C. WIER, P. E.

GRENADA DISTRICT—FIRST ROUND.

Chapel Hill, at Mars Hill..(Thurs.)..Jan.	4
Grenada circuit, at Bethel.....	6, 7
Grenada station.....	13, 14
Tillatoba, at Tillatoba.....(Thurs.)..	18
Charleston, at Charleston.....	20, 21
Coffeeville, at Coffeeville.....	27, 28
Water Valley circuit, at Pine Flat....Feb.	3, 4
Abbeville, at Abbeville.....(Fri)..	9
Oxford station	10, 11
Tocropola, at Lafayette Sp'gs (Thurs.).	15
Paris, at Salem	17, 18
Etzy, at Hurricane.....	24, 25
Pittsboro, at Pittsboro.....Mar.	3, 4
Atlanta, at Benela	4, 5

The district stewards will meet at Grenada, Jan. 12, 1894.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Senatobia.....Jan	6, 7
Pleasant Hill.....	13, 14
Nesbit	20, 21
Courtland	27, 28
Pleasant Grove.....Feb.	3, 4
Morgensville .....(Wed.)..	7
Arkabutla	10, 11
Cockrum.....(Thurs.)..	15
Walk Hill.....	17, 18
Tyro.....(Tues.)..	20
Panola.....	24, 25

The district stewards will all please meet me in the Methodist Church, Senatobia, Jan. 6, at 11 A. M., for the transaction of important business.

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Aberdeen.....Jan.	4
Verona and Nettleton, at Verona....	6, 7
Tupelo	8
Okolona circuit, at Blackville.....	13, 14
Gaston station.....	15
Shannon circuit, at Pleasant Grove...	20, 21
Houston and Wesley, at Wesley	27, 28
Buena Vista at Pleasant Grove..... Feb.	3, 4
Saltillo at Moorsville.....	10, 11
Amory and Smithville, at Greenbriar..	17, 18
Nettleton, at Union.....	22
Fulton, at Fulton	24, 25
Pontotoc, at Pontotoc ..... Mar.	3, 4
Tremont, at New Salem.....	7
Athens, at New Hope.....	10, 11

The district stewards will meet at Tupelo, Jan. 17, in the Methodist Church, at two o'clock P. M. It is important that every charge be represented. Brethren, please come.

W. S. LAGRONE, P. E.

WINONA DIST.—FIRST ROUND.

Indianola .....Jan.	3, 7
Sidon	13, 14
Valdeo	20, 21
Black Hawk.....	27, 28
West.....Feb.	3, 4
Winona circuit.....	10, 11
McNutt	17, 18
Carrollton circuit.....	24, 25
Brooklyn and Dublin.....Mar.	3, 4
Lelerton	10, 11

District stewards' meeting will convene in Greenwood, Miss., Jan. 12, at 2:30 P. M., at the M. E. Church.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Potts' Camp, at Potts' Camp.....Jan.	3, 7
Holly Springs station.....	13, 14
Byhalia, at Byhalia.....	20, 21
Waterford, at Waterford.....	27, 28
Holly Springs circuit, at Hudsonville..Feb.	3, 4
Olive Branch, at Olive Branch.....	10, 11
East Holly S circuit, at Harmony....	17, 18
Cornersville, at ——	24, 25
Red Banks at Wesley Chapel.....Mar.	3, 4
Ashland, at Salem.....	10, 11
Mt. Pleasant, at Mt. Pleasant.....	17, 18

The district stewards will please meet me at the Methodist Church, in Holly Springs, at 11 A. M., Jan. 18, 1894.

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Patterson.....Jan.	3, 7
Jeanerette	10, 11
Franklin.....	13, 14
Cypremort.....	17
New Iberia.....	20, 21
Lafayette.....	23, 24
Opelousas	27, 28
Washington .....Feb.	3, 4
Abbeville.....	10, 11
Plaquemine Brulee.....	17, 18
Indian Bayou.....	24, 25
Crowley .....Mar.	3, 4
Lake Charles.....	10, 11
Jackson street and West Lake.....	12
Grand Chenier.....	17, 18
Lake Arthur.....	24, 25
Sulphur Mine.....	27, 28

The district stewards are requested to meet at Lafayette, Jan. 24.

J. M. BEARD, P. E.

"Disfigured For Life"

Is the despairing cry of thousands afflicted with
Unsightly skin diseases.
Do you realize what this disfiguration means to sensitive souls?
It means isolation, seclusion.
It is a bar to social and business success.
Do you wonder that despair seizes upon these sufferers when
Doctors fail,
Standard remedies fail,
And nostrums prove worse than useless?
Skin diseases are most obstinate to cure or even relieve.
It is an easy matter to claim to cure them, but quite another thing to do so.
CUTICURA
Has earned the right to be called the Skin Specific—
Because for years it has met with most remarkable success.
There are cases that it cannot cure, but they are few indeed.
It is no long-drawn-out expensive experiment.
25c. invested in a cake of
CUTICURA SOAP
Will prove more convincing than a page of advertisement.
In short,
CUTICURA WORKS WONDERS.
And its cures are simply marvelous.
Now is the time
To take CUTICURA.
CURES made in WINTER
Are permanent.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.
"All about the Skin, Scalp, and Hair," mailed free.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton .....(morn.)..Jan.	7
Parker Chapel.....(eve.).	7
Algiers.....(morn.)..	14
Craps and Gretna, at Craps...(eve.)..	14
Moreau	21
Dryades.....	28
Gross Tete and False R., at Arbroth..Feb.	3, 4
Louisiana Avenue.....	11
Rayne Memorial.....	18
Felicity.....	25
Plaquemine and Donaldsonville, at P.Mar.	4
Lower Coast Mission.....	11
Carondelet.....	18
Baton Rouge.....	25
District Conference, Baton Rouge...29-Apr	1

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

West Monroe, at West Monroe.....Dec.	30, 31
Bastrop, at Bastrop.....Jan.	6, 7
Monroe.....	14, 15
Winsboro, at Winsboro.....	20, 21
Oakley and Vidalia, at Oakley.....	27, 28
Oak Ridge, at Good Hope.....Feb.	3, 4
Delhi, at Delhi.....	10, 11
Floyd, at Floyd.....	17, 18
Lind Grove, at Bartholomew.....	24, 25
Harrisonburg, at Island.....Mar.	3, 4
Rayville, at Rayville.....	10, 11
Providence, at Providence.....	17, 18
Waterproof, at Waterproof.....	24, 25

District stewards meeting at Delhi, Feb. 7.

H. O. WHITE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Pleasant Hill, at P. H.....Jan.	7, 8
Mansfield station.....	14, 15
Grand Cane, at G. C.....	15, 16
Mooringsport, at Mt. Zion.....	20, 21
South Bossier, at Allentown.....	27, 28
Caddo, at Keachie.....Feb.	3, 4
North Bossie, at Concord.....	8
Red River, at Campo Bello.....	10, 11
Shreveport station and Mission.....	17, 18
Cane River, at Provencal.....	22
Wesley, at Davis Springs.....	24, 25
Many, at Prospect.....Mar.	1
Fort Jessup, at New Hope.....	3, 4
Natchitoches station.....	10, 11
Anacoco, at Holly Grove.....	17, 18
De Soto, at Bethel.....	23
Coushatta, at C.....	24, 25
Victoria and West Natchitoches, at V.	31
Sabine, at Bayou Scie.....Apr.	1, 2

District stewards' meeting at First Church, Shreveport, at 10 A. M., Feb 26.

ROBT J. HARP, P. E.

629 Hope street, Shreveport La.

ARCADIA DIST.—FIRST ROUND.

Lisbon circuit, at Lisbon.....Jan.	6, 7
Summerfield circuit, at Harmony....	10
Farmerville at Farmerville.....	13, 14
Downsville, at Downsville.....	18
Vernon and Gansville, at Vernon....	18
Calhoun and Lapine, at Indian Village	20, 21
Haynesville, at Haynesville.....	27, 28
Homer station.....	28 29
Tulip, at Tulip.....	30
Valley, at Pleasant Valley.....Feb.	3 4
Minden, at Minden.....	4, 5
Ringgold, at Andrew Chapel.....	6
Sparta, at Ebenezer.....	8
Arcadia, at Arcadia.....	10, 11
Vienna, at Vienna.....	17, 18
Ruston, at Ruston.....	18, 19

District stewards will meet at the district parsonage in Arcadia, Wednesday, Jan. 24, 1894.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Evergreen, at Bunkie.....Jan.	6, 7
Melville at M.....	13, 14
Chicot, at C.....	20 21
Simsport at Riverside.....	27, 28
Ada, at Calcasieu.....Feb.	3, 4
Pineville at Fellowship.....	10, 11
Alexandria	11, 12
Centerville	17, 18
Montgomery, at Atlanta.....	24 25
Winfield.....	26, 27
Columbia .....Mar.	3, 4
Spring Creek, at C. G.....	10, 11
Dry Creek.....	17 18
Nugent mission.....	24, 25
Boyce .....31, Apr.	1

S. J. DAVIES, P. E.

$100 Reward, $100.

The reader of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

YOUR NAME on 25 LOVELY CARDS, 1 RING, 1 LACE PIN, 1 FOUNTAIN PEN, 1 SOUVENIR ALBUM, 400 ALBUM VERSES, A COMIC TRANSPARENTS, Etc., & 10 PORTRAITS OF NOTED LADIES, WITH OUR NEW POPULAR STORY PAPER, WAYSIDE GLEANINGS, THREE MONTHS, ALL FOR 10c. BIRD CARD CO., CLINTONVILLE, CONN.

AGENTS MAKE $5 a Day Greatest Kitchen Utensil Invented. Retails 35 cts 2 to 8 sold in a house Simple postage paid, five cents. FORSHEE & CO. Cincinnati, O

B.&S. BUSINESS COLLEGE, LOUISVILLE, KY. Superior advantages. Send postal for

WE WANT AT ONCE RELIABLE MEN everywhere (local or traveling) to advertise and tack our Show Cards tacked up in towns on trees and fences along public roads. Steady work in your own county. $75 A MONTH SALARY AND $3 A DAY EXPENSES ADVANCED every 15 days when started. FRANCE CIGAR CO., CINCINNATI, O.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT. $10.50 Buys the Only Improved SINGER Sewing Machine with a complete set of attachments and guarantee for 10 years shipped anywhere on 30 days' trial. No money required in advance. 25,000 now in use. World's Fair Medal awarded. Buy from factory, save dealers' and agents' profit. Write today for our LARGE FREE CATALOGUE. Orford Mfg. Co., 342 Wabash Ave., Chicago, Ill.

THE IMPROVED **VICTOR INCUBATOR** Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class Hatcher in the market. Circulars free. Catalogue 4 cents. GEO. ERTEL & CO., Quincy, Ill.

HATCH CHICKENS BY STEAM With the Improved **Excelsior Incubator.** Simple, Perfect, Self-Regulating. Thousands in successful operation. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other Hatcher. Lowest priced first-class Hatcher made. Circulars free. Send 6c. for Illus. Catalogue. GEO. H. STAHL, Quincy, Ill.

Roses How to get the best, and how to grow them successfully—that's the text of our new **Guide to Rose Culture** for 1894. It tells you how to get the famous D. & C. Roses on their own roots; gives the very latest and best information for the culture of all kinds of flowers. We send it free to anyone, together with a sample copy of our interesting floral Magazine "SUCCESS WITH FLOWERS." THE DINGEE & CONARD CO. Rose Growers and Seedsmen, West Grove, Pa.

Some "Pass-Ages."

The abuse of Scripture in misquoting it for selfish, disobedient, or heretical uses is common. Sometimes this species of ledgerdemain is so clever as to deceive many; sometimes so specious as to appear only amusing. There is hardly an exigency of any sort arising in life, or an event however trivial, that might not have a garbled text of Scripture fitted to it: The Tennessee Methodist is responsible for the following racy story, the details of which point a two-fold moral, each of whose aspects we leave the reader to discover for himself. We have heard sermons, the proof-texts of which were as little applicable in logic to the subject matter as these:

A certain railroad is said to have arranged the following pairs of verses on cards to be delivered to applicants for passes:

"Thou shalt not pass."—Num. xx, 18.

"Suffer not a man to pass."—Judges iii, 28.

"The wicked shall no more pass."—Nahum i, 15.

"None shall ever pass."—Isaiah xxxiv, 10.

"This generation shall not pass."—Mark xiii, 30.

"Though they roar, yet can they not pass."—Jeremiah v, 22.

"So he paid the fare and went."—Jonah i, 3.—Pacific Advocate.

Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

NOT KNOWING.

I know not what will befall me!
God hangs a mist o'er my eyes;
And thus at each step of my onward path
He makes new scenes arise,
And every joy he sends me comes
As a sweet and glad surprise.

I see not a step before me,
As I tread on, another year;
But the past is still in God's keeping,
The future his mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

For perhaps the dreaded future
Is less bitter than I think;
And the Lord may sweeten the waters
Before I stoop to drink;
Or, if Marah must be Marah,
He will stand beside its brink.

It may be he keeps, waiting
For the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my lips can only tremble
With thanks I can not speak.

Oh, restful, blissful ignorance!
'Tis blessed not to know;
It stills me in those mighty arms
Which will not let me go,
And sweetly hushes my soul to rest
On the bosom which loves me so!

So I go on, not knowing;
I would not if I might;
I would rather walk in the dark with God
Than go alone in the light.
I would rather walk with him by faith
Than walk alone by sight.

My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tears back,
With the whispered words, "He knows."

—Southern Churchman.

Strong Meat.

What mighty theological discussions we need to have thirty-five and forty years ago! They discussed deep subjects then—fore-knowledge, fore-ordination, election, reprobation, effectual calling, apostasy, final perseverance, the atonement, limited or unlimited, imputed sin and imputed righteousness. In the pulpit, in the homes, along the way, in public and in private, by day and by night, these discussions went on, sometimes in a friendly way and sometimes with more or less heat. Friction always generates heat, even the friction of blocks of ice. This discussion was not an unmitigated evil. There was much good in it. It developed strong men and strong women on both sides of the controversy. It tended to keep up a study of the Scriptures; possibly not the best study, but better than no study at all, and it led to the reading of good books, if they were controversial. There were giants in those days—mighty men—men of valor. There were giants among the preachers and among the laymen and the lay-women. They grew strong by wrestling with great questions. It mattered little which side they were on, they grew all the same. Many uneducated and uncultivated men came to be very great men, very strong men. They thought deeply on great subjects, and many of them came to think and speak with great clearness and force. These men and women grew strong in character as well as mind—they were strong spiritually, and grew in the love as they grew in the knowledge of God. Not all of them, perhaps, but many of them; possibly most of them. Some of the best and dearest of friends were the widest apart on these great questions. They were of one heart, though of different and differing heads. The preachers and the people now ought to think on great themes; knotty subjects if they will. This exercise will be profitable now, as it was in the past, and ever will be. It is utterly impossible for the human mind to think deeply on divine things without being profited thereby. It belittles, dwarfs the mind not to think deeply on worthy subjects. Surface work, surface thought, is unworthy of the human intellect. God made the mind capable of digging deep, and the deeper it digs the deeper it wants to go. The mind God has given us to dig in is very deep—deep as God himself. We may let in our picks and turn up nuggets never unearthed before. They are there in abundance if we will only dig for them. There is more below than we have discovered above. The subject of the atonement is a theme for the thought of the ages—aye, for all eternity. We will never fathom it in this world, nor in the world to come. The deeper we think and believe into it, the deeper, higher, broader and longer it grows. This subject occupies the thought and stirs the curiosity of the angels of God. The atonement contains the best thought of God. It reveals the nature of God, the heart of God. Sin seen at the cross, in the light of what it cost, becomes an awful and hateful thing. It cost the life of the sinless Son of God. It is not a small thing, a foible, a fault, but an awful thing, soul-destroying, God-dishonoring. It may be forgiven, but only in one way, on one condition. The power and prerogative of forgiveness lie within the limits of the atonement. God is shut up to this way of saving, and man is shut up to this way of being saved. There was no other way possible. It was not possible for this cup to pass. It was the will of the Father that the Son drink it, much as it pained the Father's heart to lay the cross on his well-beloved and only Son. What an agony and conflict of love when the divine heart sacrificed an only Son to save a race at enmity with God! "God so loved the world that he gave his only begotten Son;" "God commendeth his love toward us, in that while we were yet sinners his Son died for us." A good man might sacrifice a son for a friend, but who but God would sacrifice his Son for his enemies? Here is a problem that puzzles the wisest head, and yet it thaws, and melts, and warms the hardest heart that considers it aright. The atonement gives such views of the justice and holiness of God as make us fear to sin. We fear to sin from fear of justice so exact, and we fear to sin from admiration of holiness so high. We fear to sin from fear of God and fear to sin from love of God. In the light of such love we lose all desire to sin. We keep his commandments because we love his law. His law is written in our hearts. We escape from hell and climb to heaven through the atonement of the Son of God. All religious thought, motion, hope, fear and love center here. It is God in Christ reconciling the world unto himself. He himself is already reconciled, but the world is not. This plan, this mighty scheme, was in the divine mind and heart from the beginning, or ever the earth was, before the foundations of the earth were laid. The atonement, as a divine provision, preceded the fall as a fact. It was not an after-thought, but a fore-thought of God. "We are redeemed with the precious blood of Christ, who verily was fore-ordained before the foundation of the world." "He was delivered into the hands of sinful men by the determinate counsel and fore-knowledge of God." He is alpha and omega, the beginning and the end.

GILDEROY.

The Gambling Evil.

AN APPEAL TO THE PEOPLE.

It is evident that the time has come when the friends of law, order and public morality throughout the Union should band themselves together for an organized resistance to the spread of the gambling evil. An abundance of facts and figures are at hand to prove that this evil has been rapidly increasing in this country in recent years, and that it has already reached a magnitude hardly conceivable to those who have not investigated the subject. It has corrupted State Legislatures, courts, juries and municipal governments, and defeated the ends of justice in countless ways. It has dictated the passage of laws drawn in its own interest, bribed the judiciary to render decisions favorable to its progress, and the police authorities of many cities to adopt a policy of inaction in regard to its existence. Backed by untold wealth and manipulated by the hands of shrewd and unscrupulous persons, it has invaded the spheres of political and commercial life, named its own candidates for office, and controlled the results of local, municipal and State elections. The gambling passion has brought ruin and disgrace to many trusted men in commercial circles, disaster to many large business interests, and diverted vast sums of money from the channels of honest and legitimate industry. Into the homes of the land the same passion has brought immeasurable shame, sorrow and misery through the crimes and misdeeds committed at its instigation.

THE GAMBLER IN POLITICS.

As an evidence of the enormous political power of the gambling interest, and its influence over courts, juries, Legislatures and municipal governments, we need only point to the history of the Louisiana Lottery, to the passage of the Ives Pool law in New York State, and to the more recent race track legislation in New Jersey. It is hardly necessary that we should recite here the long and bitter struggle with the Louisiana Lottery, ending finally in its partial subjection by the massing against it of the moral forces of the entire nation. In New Jersey, by the acts of the Legislature of 1893, the country was called upon to witness the shameful and humiliating spectacle of an old and once-honored commonwealth literally sold into the hands of a ring of gamblers. Surely a darker page of legislative history was never written than that recording the proceedings of the New Jersey Legislature of 1893. And what was made possible in New Jersey through the apathy and indifference of good citizens will become possible in other States unless a strong, united and persistent effort is made to resist the encroachments of the gambling vice. A law was passed by the Illinois Legislature last Winter legalizing pool selling on race-tracks, but it was afterwards declared unconstitutional by the State Supreme Court. An effort to pass a similar law was made in the Indiana Legislature at its last session. Laws legalizing certain forms of gambling now exist in New York, New Jersey, Kentucky, Missouri, California and other States, most of them passed in defiance of the expressed sentiments of the better class of citizens.

RACE-TRACK GAMBLING.

Of all forms of gambling now prevalent, that of the race-tracks and their adjuncts, the city pool-rooms, is undoubtedly the most formidable and the most dangerous. A volume would be needed to give the details in regard to the vast network of political, commercial, judicial and legislative accessories and alliances which go to the support and development of race-track gambling. It is estimated by a writer friendly to the race-track interests, in a current periodical, that "there can not be less than one hundred million dollars embarked in racing and enterprises dependent on it." The incomes of race-track owners are princely in the extreme, and the salaries paid by them to "starters" and other officials put to shame in their munificence the salaries paid to the judges of our highest courts and legislative bodies. The starter at the Guttenberg course receives $25,000 a year, and the common pay of starters and judges on other tracks is one hundred dollars per day. It is universally conceded that the race courses receive their chief income from gambling privileges, and that they could not exist without them. The "bookmakers," as a rule, pay the racing associations one hundred dollars a day for the privilege of doing business on the tracks, and the telegraph companies pay as high as fifteen hundred dollars a day for the privilege of sending news from the tracks to the pool-rooms. It needs no argument to prove that all the vast sums invested in race-courses and the vast incomes derived from them could not be if the interests involved were only those of honest and legitimate sport. The great race-courses of the country to-day are in very truth only a network of gambling concerns managed by gamblers in the interests of gamblers, under the false pretext of improving the breed of horses.

CRIME-BREEDERS.

As crime-breeders, we unhesitatingly affirm that the race-track gambling dens of the country excel any other agency of evil in existence, with the possible exception of the saloons. The Louisiana Lottery, with all its ramifications and its vast wealth and power, never constituted such a menace to public morality as the allied race-track interests. We have it on undoubted authority that over $2,898,000 was stolen in a single year recently by men who had lost the money "playing the races." The New York Times, of July 24, 1893, contained a column article under the heading, "Victims of the Race-Track," giving a long list of forgeries, embezzlements, and other crimes recently committed, all attributable to race-track gambling.

This is the testimony of the superintendent of police of New York City: "More young men have stood here at this desk confessing their first offense against law, and ascribing their downfall to their infatuation for pool-room gambling, than I would care to attempt to estimate. Actual experience has satisfied me that no form of gambling offers greater temptations to young men to take what is not theirs. As horse-racing is conducted now, it would be well for the community to stop racing altogether. We are sending men to prison right along on account of the race-gambling craze. Homes are being destroyed and the lives of young men blighted every day in this city for the same reason."

On the general subject of gambling, Mr. Chauncey M. Depew, president of the New York Central railroad, says: "A considerable proportion of failures in business, and ninety per cent. of the defalcations and thefts and ruin of youth among people who are employed in places of trust, are due directly to gambling. I have seen in my vast employment so much misery from the head of the family neglecting its support and squandering his earnings in the lottery or the policy shop, and promising young men led astray in a small way and finally becoming fugitives, or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling can not have prosperity in business, religion in its churches, or morality among its people."

The amount of small speculation and larger stealings by bank clerks and others in position is much greater than is generally known. The fact is evident from the report of a guarantee company, which reports that in nineteen years it had insured the honesty of about 140,000 officials, of whom over 2,000 had defaulted. Considering the fact that the company is noted for its conservatism in taking risks, this shows a sad condition of affairs. The report of the company places the blame on the prevalence of gambling in its many forms, and states that most of the defalcations were made under sudden temptation and for small sums. "It seems remarkable," it says, "that the State Legislature or municipal authorities, whichever have the power, do not take steps to stop the numerous avenues, such as pool-selling, bucket shops, turf exchanges, and other openly permitted sources of inducement which are publicly held out to employees to engage in gambling—not infrequently with their employer's money." For other evidence in regard to the crimes and immoralities due to race-track gambling, pool-rooms and policy shops, we refer to the columns of such newspapers as the Herald, Tribune, Times, and Mail and Express, of New York; the daily press throughout New Jersey; the Traveller, of Boston; the Commercial, of Buffalo; the News-Record and other papers, of Chicago—all of which have devoted a large amount of space at various times in the past two or three years to exposing the character and methods of race-courses and other branches of the gambling business.

OTHER FORMS OF GAMBLING.

There are many other forms of the gambling evil on which we might dwell, such as policy gambling, widely extended and a special curse to the poor in many of our large cities; bucket shop gambling, a specially dangerous and formidable phase of the evil, because carried on in apparent conformity to certain commercial usages and under color of law; gambling with cards, roulette, faro and fortune wheels, gambling raffles and other games of chance, and in a score of other forms, some concededly criminal, and others in the guise of innocent amusement. It needs to be said, also, that the Louisiana Lottery and other concerns of its kind are still in existence, and doing a vast amount of evil in spite of restrictive laws. As has been well said, "The lottery snake has not been killed, but only scotched." There is grave danger that this form of gambling may be revived again in all its strength unless careful watch is kept and the evil is attacked at every possible opportunity.

In view of the facts thus recited, we appeal to all lovers of law, order and morality throughout the Union, to combine in a strenuous and uncompromising opposition to the gambling evil in its many forms. We recommend that organizations be formed wherever practicable, having for their especial object the repeal of gambling laws, the education of public sentiment with reference to the gambling evil, and the strict enforcement of such laws as may exist for the suppression of this vice. We appeal to the churches and all religious and reformatory agencies and organizations throughout the country to make the gambling evil an object of special consideration to the end of arousing men everywhere to a realization of its magnitude and enormity. We appeal to the press of the country, secular and religious, to throw its powerful and far-reaching influence against gambling practices in whatever form they may appear. We earnestly believe that if the moral forces of the country can be thus massed against this evil, it may, at least, be driven from the lodgment it has found in our Legislatures, in our courts, in our municipal governments, and in our statute books.

(Signed)

EVERARD KEMPSHALL,
NOAH DAVIS,
J. ELMENDORF,
E. V. LINDABURY,
J. H. KNOWLES,
JOHN Y. FOSTER,
JOHN L. SCUDDER,
F. D. HUNTINGTON,
JOHN F. HURST,
A. J. GORDON,
CHARLES L. THOMPSON,
ROBERT S. MCARTHUR,
DORMAN B. EATON,
JAMES M. KING,
JOSIAH STRONG,
E. P. INGERSOLL,
LA SALLE A. MAYNARD,
BISHOP JOHN H. VINCENT,
PRES. FRANCIS L. PATTON, of Princeton College,
REV. B. M. PALMER, D. D., of New Orleans, La., one of the leaders of the anti-Lottery fight in Louisiana.

The Value of a Church Paper.

One of the strangest things in the world to us is that every preacher in the church is not profoundly concerned and actively and diligently employed in pushing the circulation of his church paper. So vital and intimate and essential to the highest success is a church paper in every church home that it seems to us that a pastor could find or feel no rest until by some means he had succeeded in placing his church paper in every family in his charge. We append below the words of Samuel B. Moore, as published in the Christian Standard, and every preacher is invited to read it:

At my own suggestion I wish to say a word for the benefit of both pastor and people. The heading of this brief article may look like the work or suggestion of an editor, but it is not. I have no pecuniary interest in any of our papers, and yet I have a very great interest in them. I am in a position to know something of the utility of a general circulation of good, healthful church literature.

My observation has been that brethren who take and read a good church paper are, as a rule, almost without exception, foremost in every good work. Families which are strangers to the literature of the church can not keep abreast of the religious progress of the time. This I regard as essential to a vigorous, aggressive Christianity.

A religious paper ought to be in every Christian home. And it ought to be regularly read by every member of that home who is able to read.

Congregations could render no greater service to the community than to see that every family of the church (if not of the community) has a church paper.

The head of the Christian household should as soon think of dispensing with almost anything else, as to think of retrenching by giving up his paper. It is not to be considered a luxury only, but a necessity. The man who begins to economize by leaving out of his calculations a religious paper is the poorest economist in the world.

For the foregoing, and the following reasons, take a good paper, brethren:

1. It keeps you posted on the work of the church at home and abroad.
2. It keeps you in sympathy with the church.
3. It helps you in your study of God's Word.
4. It gives you a broad conception of Christianity.
5. It sweetens and cheers home life.
6. It gives you a general knowledge of what is going on in the world.

These are only a few of the innumerable reasons which might be assigned. We have a periodical literature which will compare favorably with that of any religious denomination, and is a credit to any home.

If you want to be a bright, active, aggressive Christian, my brother, read your Bible and a good religious paper.
—Irish Christian Advocate.

Unbelief in Foreign Missions.

"I don't believe in foreign missions." So said a good sister in one of our city charges recently to her pastor. So say many in city and country when missionary day rolls around; and so often has it been repeated that the expression has become stereotyped. Did those who utter these words ever think what such a declaration meant? Did they ever weigh their words in making such a statement? Let us see what it implies, coming from a Methodist, a follower of John Wesley, and a professor of the Christian religion:

1. It implies that Jesus did not mean what he said when he commanded his apostles and church to "Go ye into all the world and preach the gospel to every creature." That he was mistaken as to the need of the world for his salvation. That we are under no obligation to obey in this matter. That Paul, and others in his age, went beyond their obligation when they visited foreign lands to preach. That the Holy Ghost sent Paul and Barnabas on an unnecessary errand when he said, "Separate me Paul and Barnabas for the work whereunto I have called them." That Jesus did not die for, nor does he desire, the salvation of all men—especially those in the lands where foreign missionaries have gone. That he who thus speaks does not agree with Jesus, the Holy Spirit, or the early apostles.

2. It means that they see no necessity of giving the gracious blessings of the gospel, such as salvation from sin, the Bible, the Sabbath, the church and Sabbath-school, and a Christian civilization, to those who are without them. They would shut their eyes to the sufferings and wants of suffering woman in heathen lands. They would not look upon priest-ridden Mexico and Brazil, foot-bound and idolatrous China, with dark India and the islands of the sea. These may cry in vain in their anguish and darkness, "Come over into Macedonia and help us," but unbelief says, "I do not believe in foreign missions." These do not need, nor have they a right to, that gospel which will cure all their ills, will be a balm for their wounds, correct their evils, comfort them in their sorrows, and make them a happy Christian people.

3. It means that the policy of the Methodist Church—and that of all other Christian churches—is wrong in giving the gospel to the heathen world. Their judgment is put against the enlightened judgment of the Christian church at large, and of the best men and women in every church as to the need of sending the blessings of salvation abroad. It means that the Methodist Church is wrong on this question. That Young J. Allen, J. W. Lambuth, Royal, Reed, Anderson, Loehr, and others, with the godly women who have gone from American shores, were visionary, and went out on a useless task when they undertook to preach the gospel abroad, and carry its blessings to those who are without them.

4. "Don't believe in foreign missions?" Then never pray again the Lord's prayer, for in the petition, "Thy kingdom come," you have a prayer for the conversion of the world and the success of foreign missionary effort. No man should pray for that he does not believe in, or to which he does not give his money and effort. Then quit teaching this prayer to your children, for they should not be taught by their parents to pray for a cause in which their parents do not believe. Then, as a Methodist, quit bragging on your free salvation doctrine, which embraces all mankind. Then quit singing, "I'm glad salvation's free," and "Come, sinners, to the gospel feast." Then get a new Bible with all those passages left out which teach that the atonement is universal and reaches to all men; which invite all, Jew and Gentile, to come to the gospel feast; which declare "whosoever will, may come and take the water of life freely," and which give the church authority to "go teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost."

5. "Don't believe in foreign missions?" Why, the Lord Jesus was a foreign missionary, for

"With pitying eyes the Prince of Peace
Beheld our helpless grief;
He saw, and (O, amazing love!)
He ran to our relief."

He left heaven to bring salvation to this foreign world—this lost and ruined planet. The apostolic church was missionary in spirit, for Europe received the gospel at its hands. Foreign missionaries brought the gospel to America, and we are the beneficiaries of the missionary spirit. Foreign missions have Christianized Madagascar, the Sandwich Islands, the Fiji Islands, with many others, besides blessing and saving thousands in Mexico, South America, India, Burmah, Turkey, China and Japan.

"Don't believe in foreign missions!" Don't say that, brother—sister! Take it back. Reconsider—recant. It means too much. There is too much involved in it. Recall it before it goes on the wings of the wind. Don't let it go to record that a follower of John Wesley, a member of the grand old Methodist Church, a Christian professor, makes such a declaration. It sounds too harsh. It is too unsympathetic—too un-Christlike. For your own sake—for the sake of the millions who need the salvation you profess to have—for the sake of the church to which you belong—for Christ's sake—recall that cold, cheerless, unloving, hard declaration, "I don't believe in foreign missions."—C., in Wesleyan Christian Advocate.

JUST YOU AND I.

BY HARRIET FRANCENE CROCKER.

If you and I, my dear, should try
To do what we know is duty,
This world of ours, with its sun and showers,
Would blossom into beauty.
There'd be more joy without alloy,
There'd be much less of sighing,
If you and I, my dear, should try,
And never give up trying.

If you and I, when the heavy sky
Spills over with its tears, dear,
And the world looks sad and the times are bad,
And life a waste of years, dear—
If you and I, as I said, should try
To laugh and be right cheery,
Do you know 'twould prove that light and love
Could make the day less dreary?

If you and I, when we'd like to cry,
Should hum a bit of tune, dear,
And gayly smile—in a little while
The weather'd seem like June, dear.
If when we fret, with eyes fear-wet,
O'er some of the things that bother,
We'd pitch right in with a hearty vim
And help dear, tired mother.

O wouldn't it be a happier world,
And wouldn't it be worth living,
If more and more from our heart's full store
Of love we'd just be giving?
So, dear, let's try, just you and I,
And never give up, O never!
And life will be brighter and sad hearts lighter
Because of our endeavor.

—Exchange.

In Japan.

FROM MATSUYAMA TO ASO VOLCANO.

The following, written for a Japanese newspaper last April, may prove interesting to you. Having a vacation of two weeks at that time, one of them was spent in this trip, the other with the Matsuyama District Conference, held at Oita.

A steamer coasting from Mitsugahama, Matsuyama's port, down Shikoku in the early Spring, affords the passengers fine views of wheat fields and burning mountain-tops. It is very pleasant, indeed, until night and a rough Bungo Nada (a stormy part of the sea) come. In order to get around the long-projecting Cape Misake, the vessel goes so far west that it touches at several points on Kiushiu. One of these, Oita, is a good starting-point for Aso. But, if there is a day to spare, it is well to stop at Beppu, for above this city rises the steam of 700 hot springs. This is one of the three famous hot water regions of Japan. There is a geyser that throws up water several feet every ten minutes, a lake of boiling water, the hotels have natural hot baths attached, and there are many free public baths.

The jinrikisha ride of an hour from Beppu to Oita is along the sea, looking far out upon which you may see the curling smoke of beautiful steamers and the sails of countless fishing boats.

Aso is near the center of Kiushiu, a little south of the road leading from Oita on the east coast to Kumamoto on the west. This road must have been constructed at great cost to the government. Before Meiji it was a path; now it is a highway. There are several tunnels, and often the way had to be cut in the rocky mountain bases along the river beds.

By starting from Oita at sunrise, and wasting no time, Sakanashi, a village at the base of Aso, may be reached by sunset. Tokeda, a town of 6,000, is about half way.

Our party, consisting of Messrs. Turner, Demaree, Wilson, Terashima, and myself, went to Tokeda in jinrikisha, and then took a seatless hack, excepting Mr. Demaree, who led the way on a bicycle. In the morning there were views of Oita river, Ufuyama, many terraced fields, and fine valleys, with numerous water-moved mills. One wooded mountain region was passed said to be frequented by wild monkeys, though at Tokeda, just beyond, we heard the sound of a steam engine. Our slow pace in the afternoon gave good opportunity to observe the beautiful clusters of cedars, the smoke rising from the volcano, and how the soil grew darker and darker as we neared Aso, which seems to have been the center of immense volcanic operations in a primeval age. Though the soil is rich, the population is comparatively sparse. We make a very long, steep descent, and arrive at Sakanashi. This and the village beyond lie in a valley supposed to be a part of the primeval volcano's crater. If the supposition is true, it is the largest crater in the world, and tells a story of vastness corresponding to the signs seen in the soil and surrounding country for many miles away.

The hack in the morning quickly takes you to the second village, from whence the remaining two miles are not suitable for a wheeled vehicle, though it would, for the most part, do for a horseman. We went on foot, quickly getting above the wooded base, and then passing over numerous conglomerated volcanic hills, with no vegetation, except grass and a few shrubs. As we drew near to the top, ice was visible in the clefts of the rocks; but we could get none, though thirsty. There is a peak of the mountain much higher than the peak which is a volcano, and upon it there was much snow. By and by the sound of roaring is heard, and the cone, composed of ashes and burnt rocks, is reached. But the ascent, which before had been gradual, is even here not steep. A quarter of a mile up this brings the traveler to the highest point, from which he may step down a few feet and be upon the level *caldera*. Scientists are not agreed as to the way in which these *calderas* are formed. Two small Shinto shrines are on this one, and in its center is the crater, almost a mile in circumference, from 100 to 200 feet deep, in shape an ellipse, stretching north and south, with its western side irregular. A wind was blowing the rising fumes to the north, so that we could stand upon the western edge and look down upon the seething mass of burning sulphur and boiling water, plain glimpses of which were got through the smoke.

The southern part of the crater is not so deep and active as the other, and may be easily descended. Here I scraped up some of the sulphur. The southern end of the more active part is called *Yu no Tani*—"valley of hot water." We made no scientific measurements or analyses. A Japanese teacher of mineralogy told me that he found samarskite and iron sulphide in Aso's crater, and Mr. Wilson, of our party, says it equals in wonder Niagara Falls.

H. G. HAWKINS.

Matsuyama, Japan.

Pot-Pourri.

The times have been awfully tight in Mississippi for more than two years past, and they are "as tight as Dick's hat-band" yet. It was so tight it hursted, and some of our people—particularly our merchants—are bursting, too. One good has come of these hard times and the high price of meat—there is more home-raised meat in this country than there has been any year since the war. This is specially true of the back country, the hilly sections, away from the towns and the railroads. The people have no money, but they have plenty to live upon—meat, bread and molasses, all home grown. It is about impossible for a man to starve to death with a crib full of corn and his smoke-house full of meat. Molasses, turnips, collards and potatoes come in for good measure. The barn-yards are full of domestic fowls of all kinds, and the hens do their level best laying eggs. It is said that the chicken and egg crop of Mississippi is worth more than the cotton crop. There is a good lesson in this statement, if it be true, and I do not doubt it. The chickens grow and the eggs come all year round. In some portions of Mississippi eggs answer the purpose of small change. Some families buy all their provisions with the product of their barn-yards—henneries. This is a big thing on a small scale. The tighter the times get the harder the hens lay, and while our congressmen are discussing the situation, our hens are laying out the salvation of the country. The hens cackle over new-born eggs while our solons "gabble" over "the silver bill."

I spent a night with one of our preachers in the interior not long ago. He is living better in the country than I can possibly live in town. "O," said he, "I get no money. There is none here to get; but I get plenty of provisions, and I live on the fat of the land." We talked of the collections—early collections—and the like of that. He said: "Early collections are impossible in this country. It can't be did. I am getting subscriptions to be paid next Fall. In order to get a two-hundred-dollar assessment, I will have to have a three-hundred-dollar subscription. It takes the most of my time, and, by long odds, the hardest of my work, to raise the collections. A good subscription in the Spring means a great falling off of the subscribers from church in the Fall. They shun me. I have to hunt most of them up and run them down."

"Well, my brother," I asked, "what are you studying, and along what lines are you preaching?"

"Nothing particular," he replied. "I am so busy, so taken up with and worried over the collections, that I have neither time, chance or mind for the ministry of the Word."

"Do you really consider the raising of the collections a part of your work?—your high calling of God?" I asked.

"I do not," he replied emphatically; "but it has grown to be a custom, and it seems that a preacher is discredited and discounted at Conference if the collections are not full. He is tested by the collections alone."

"What do you think ought to be done in regard to this matter?"

"Why, sir, I think the collections ought to be apportioned to the churches and assessed to the members, and they ought to be raised by the stewards, or by laymen appointed for that purpose. The preacher ought to cooperate with and help these officers. This is necessary—yea, indispensable—to the full efficiency of the Methodist ministry, as pastors and as preachers."

This man is one of the best preachers, among the best pastors, and one of the most efficient money collectors in the Conference to which he belongs. He has had more than twenty years' experience in the itinerant ministry. He is a man of fine sense, of thorough consecration, and of a "level head" in all matters. What he says is entitled to careful consideration. The effort he is making to be a good collector is keeping him from being a full and well-rounded preacher. "Loose him, and let him go."

The grippe has gotten a grasp on nearly everybody this Winter. How it does hold! In some cases it runs into pneumonia, and kills. It sucks the sap and best piece of life out of the strongest of us. To sneeze and wheeze is the order of the day now. Coughing is contagious in all our congregations. When one begins the rest follow. It comes in currents, and sweeps over the congregation.

X.

The Closing Chapter in the Experience and Observation of a New Presiding Elder.

BY REV. T. L. MELLEN.

Well, the four years are gone. The fourth round of Quarterly Conferences for the last year of the term held. The record is closed. May our merciful heavenly Father overrule the many mistakes and bless and perpetuate whatever influences for good were set in motion!

During the four years of my presiding eldership twenty thousand miles were traveled and more than nine hundred times did I preach—or, in my "feeble way, try to preach," as a good old friend of mine described my early efforts in the ministry. And yet how small the results! Would that I had accomplished more for him who has done so much for me!

Wherever I went kind friends met me and brethren beloved vied with each other in honoring me for the sake of him whose embassador I was. Warm hearts and hospitable homes were everywhere open to me and every kindness was shown and done. Hence I shall always look back with pleasure to the four laborious years spent by me on the Meridian district. And I am proud of the preachers and people of that district with whom I served during these years. And I am glad that at the last Annual Conference the Meridian district took its rightful place—the first among the seven districts in our Conference. Now, let the people and preachers keep that exalted position. It can be done, although we preachers and the presiding elder of the Brookhaven district are going to do our level best to measure up with you.

Fourteen new churches, with five more provided for, and some of them contracted for, and titles secured to several more—all in one year, and such a year as 1893 has been—is a record seldom or never paralleled by any other district in all our connection. And then only at two or three places was the preacher's salary drawn on without his consent to help pay for the churches. (Those who did that ought to be ashamed of themselves! Let them bring forth fruits meet for repentance.)

Gracious revivals were in almost every pastoral charge during the four years, and especially in '92 and '93; and everything seems to point to better things in 1894.

I wish to commend the enterprise of the brethren at Soooba, DeKalb, Blairs' X Roads, Hopewell and Linwood (on the Linwood circuit—the last two) Chapel Hill (on the Vossburgh circuit) and Enoatia and New Hope (on the Enoatia circuit) and the Goldwood brethren in Waynesboro, in building such tasteful houses of worship as they have done doing the year now closing. Especially would I commend the Hopewell brethren, since in a former chapter or two they were not commended. May the blessings of our God rest richly upon them!

At some points I found it necessary to preach on controverted, or "doctrinal" questions; but I felt some regret for having done so, when I heard how easily a "colored" preacher had settled beyond all question the mode of baptism. It was at Whittle's Mill Pond, in Running Tiger Creek, about five miles northwest of DeKalb (the spot is historic, and, therefore, we must be precise!) where the "colored" brother was about to immerse a class of applicants for church membership. He had gone through with the usual references to John the Baptist and the river Jordan, and "straightway" and "buried," etc., etc. And then as one thoroughly convinced, and having no doubt whatever as to the correctness of his position, he said: "Now, as to dis word 'baptism' hitself, dere's no use to be obfiscated by it. Hit's a plain, simple word, and dere's no mystery about hit. Any child orter understand hit. De way de word come erbout was dis: For instance, when I goes to put a subject under de water, and he hits de water, hit says 'bap!' and when de water runs over him, hit says, 'tism, tism, tism, tism!' and dats de way de word 'baptism' come erbout!" Bro. Ellison will have to put an appendix to his tractate, "The Question Settled."

And now, brethren of the Meridian district, from the Wesson parsonage I write this last chapter. There are many things I would like to write, and some are possibly better than what has been written; but we will let that pass and what is written stand. In conclusion, I would commend unto you our Bro. Little who succeeds me as your presiding elder. Take good care of him. He is worthy. You will find him a prudent, wise, safe counsellor. I need not say open your homes and hearts to him, for you will do that. Take good care of all your faithful preachers. Let preachers and people work together and let the Meridian district send up a full report from every pastoral charge to the next Conference. It can be done. Resolve to do it, and then do it!

God bless you all!—preachers and preachers' wives, men, women, young people, children and babies! God bless you in basket and in store and baptize every congregation with the Holy Ghost and with fire! In my heart and in my prayers you all have a place.

The people at Wesson have received my family and myself kindly. Of course, they take good care of us. The parsonage has been enlarged, and with a little more work on it will be one of the most commodious and comfortable in the Conference.

Across the State.

Three times in five years this itinerant has moved almost the whole diameter of the State of Louisiana. At the late session of the Louisiana Conference one half-dozen preachers moved, collectively, over fifteen hundred miles, or an average of more than 250 each. These were all gray-haired men, save one, whose move was one of physical necessity. I have been thrown out into the work, all told, thirty-four times, and have seen as many episcopal administrations, but Bishop Key takes the lead in ousting the "fathers." Well, this may be best, as we "old fellows" get stiff in our joints, unless we are "moved about" occasionally. Beside, the friendships of old age are like to those of childhood—very close and confiding—and we might get "stuck on" somewhere.

My 290 miles move was made with no loss of life, limb, or baggage—the freight has not yet been heard from—but there has been much loss of health upon the part of the "heroine of the parsonage." Sciatic neuralgia is a bad thing to make such a move with, and stood guard over my couch at night, carefully warding off every effort to sleep; but, after resting upon Saturday, I was able to preach twice on Sunday to good congregations—*i. e.*, of men. I guess there are a good many women in Lake Charles, but, for some reason or other, very few of them were at church for either of the services. To one who has been preaching to congregations composed mostly of women, this seemed very odd. Perhaps this phenomena was due to a cold north wind, which came sweeping down the lake all day Sunday. Still, two or three of the oldest women in the church were on hand to welcome the "new preacher."

When we reached the parsonage at 4:30 P. M., Friday, there was a large number of the good women of the church, headed by Sister Bradley, waiting to serve to us a good, hot dinner, cooked with their own dainty hands. Everything about the parsonage was in good order, and our first night was one of comfort and rest.

When Conference adjourned at Homer, I was at the parsonage there sick, and under the influence of morphine and atropia, without which, just at that time, it seemed I could not endure my suffering. When informed of my move—which was wholly unexpected to myself—I woke up, forgot my pain, left the bed, went to the fire, sat down and—and—! Well, I was ugly for a little while. My presiding elder and the Bishop, and my friends at home, seemed all deserters.

I hope, Mr. Editor, you will never be called on to receive an appointment under such circumstances. I do not know whether it were I, or Satan, or the morphine, or the appointment which shook me up so. It was a terrible shaking. It's all right now. Among such kind people, and with such kindly remembrances of the former home, it would be mean to repine.

There is great solace in the thought that we are not here by our own seeking. Out of these thirty-four appointments, I never asked any Bishop for one, nor caused anybody to ask for me. Each one has been accepted as made, and I have lived, raised eleven children—all of whom are now married off except four—and until these three antipodal moves were ordered, I kept out of debt. The expenses of these moves have been equal to about ten per cent. of all my receipts! What business can succeed on such principles? But such is our economy, and no church has succeeded on any other policy as ours has on this. We make sacrifices, but not for place, nor for power, but for the furtherance of the church of God. Yet, when one's honor seems jeopardized, and that by no fault of his, then come fears, speculations—mental—and sometimes we love to say:

"Oh! it is hard to serve the Lord;
To rise and take his part
Upon this battlefield of life,
And not sometimes lose heart."

But under his gracious promises we take heart again, look up through our tears, sigh a sigh of faith, and say, "Not as I will."

This is the first day of the first month of the one thousand eight hundred and ninety-fourth year, and to all we heartily wish "a Happy New Year."

J. A. PARKER.

A Little Plan.

A little plan which I have found serviceable in past years is to put down every night the engagements and duties of next day, arranging the house well. The advantages of this are several. You get more done than if a great part of each day is spent in contriving and considering "what next?" A healthful feeling pervades the whole of life. There is a feeling of satisfaction at the end of the day on finding that, generally, the greater part of what is planned has been accomplished. This is the secret of giving dignity to trifles. As units they are insignificant; they rise in importance when they become parts of a plan. Besides this, and I think the most important thing of all, there is gained a consciousness of will, the opposite of that which is the sense of impotency. The thought of time, to me at least, is a very overpowering and often a very annihilating one for energy. Time rushing on, unbroken, irresistible, hurrying the worlds and the ages into being and out of it, and making our "noisy years seem moments in the being of the eternal silence." The sense of powerlessness which this gives is very painful. But I have felt that this is neutralized by such a little plan as that. You feel that you do control your own course. You are borne on, but not resistlessly. Down the rapids you go, certainly, but you are steering and trimming your own raft, and making the flood of time your vassal and not your conqueror.—Rev. F. W. Robertson.

A Sign of Approaching Church Death.

An account is published of a minister's refusing a flattering call. When a friend asked him why, he said: "The church is in such a bad way that I am afraid it will soon die." "You surprise me," said the friend; "I was under the impression that many of its members were wealthy." "That is just the trouble," said the minister, "all its members are wealthy; there is not a poor man among them; and a church with no poor people in it is, in my opinion, a moribund church." Never were more truthful words uttered. Nothing is more unlike a Christian church than a few wealthy people assembling on Sunday morning, content with themselves, to listen to an address by a liberally compensated master of ceremonies and to music of the highest order, and then going to the world of business or pleasure until custom calls them back to their Sunday club house.

At the same time the young man might have changed the situation; for some wealthy churches need only a leader who will show them "a more excellent way."

A New Heart.

In speaking of the necessity of a new birth, one day, Mr. Moody said: "The sinner must have a new heart. A man has bought a farm, and he finds on that farm an old pump. He goes to the pump and begins to pump. And a person comes to him and says, "Look here, my friend, you do not want to use that water. The man that lived here before used that water and it poisoned him and his wife and his children—the water did."

"Is that so?" says the man. "Well, I will soon make that right. I will find a remedy." And he goes and gets some paint, and he paints up the pump, putties up all the holes, and fills up the cracks in it, and has got a fine-looking pump. And he says, "Now, I am sure it is all right." You would say, "What a fool, to go and paint the pump when the water is bad." But that is what sinners are up to. They are trying to paint up the old pump, when the water is bad. It was a new well he wanted. When he dug a new well it was all right. Make the fountain good and the stream will be good. Instead of painting the pump and making new resolutions, my friend, stop it, and ask God to give you a new heart.

Ruts.

Ruts! You can trace them everywhere. They are the wear-lines of a narrow-gauge conservatism. Many of them are accidental. The road needs to be broadened, to be relaid and smoothed over. Ruts! You find them in science and art, politics, social customs, and in the curious relics of old traditions. They are the grooves of precedent, and the quicker we abandon many of them for fresher methods, more reasonable practices, more liberal judgments, the better it will be for us. Keep the best channels a well-laid track, but get out of the iteration, monotony, indirection and irregularity of the old rut.—Christian Register.

Points for Preachers.

The nearer the preacher lives to the Lord the more gospel he can put in a handshake.

The sermon the preacher likes best is not the one God uses most.

The man who is never convicted by his own preaching has no business in the pulpit.

God has not had much to do with the revival that winds up with a church entertainment to pay expenses.

If God's eyes are running to and fro for you, he will find a place that you will fit.

As long as the preacher is wide awake his church can not go to sleep.

Angels probably have to look up to see the man who goes down low to work for Christ.

The devil is doing all he can to help the preacher who is trying to prove that salvation begins and ends with the head.

One reason why it is taking so long to save the world is because so much of the preaching is aimed at sinners who do not go to church.

There are too many men who love to preach, but hate to practice.

There are preachers who would make a good many changes in the plan of salvation if they could.—Ram's Horn.

The Sabbaths of a Year.

Just think of this: You have had fifty-two Sabbaths! What have they done for you? Fifty-two Sabbaths calling you to God; telling you of the eternal life, bringing you near to Jesus; giving you the privileges of social worship, of prayer for each other, of others' prayers for you; leading you away from the world to sit for a time in heavenly places with Christ Jesus; giving you the opportunity of teaching and of being taught. Fifty-two Sabbaths! Each one preaching to you the blessed gospel of the crucified Son of God; each one leading you to the well of salvation that you might draw water from it; each one feeding you with the bread of life. Fifty-two Sabbaths! What have they done for your comfort in sorrow, for your help in struggle, for your restraint from evil, for your growth in spiritual character, for the confirming of your faith, for the brightening of your hope, for the culture of patience and diligence and fidelity in the discharge of all duties? Ah! who can tell the good that has come to him personally from fifty-two Sabbaths? Think this over calmly, intelligently, and see if you do not have occasion to say: "Bless the Lord, O, my soul; and all that is within me; bless his holy name!"

And then these fifty-two Sabbaths all around the globe! What have they done for the whole human race? For the lifting up of the fallen, for the leavening of humanity with the life of the gospel? How they have served to illustrate and emphasize the text: "In him we live and move and have our being."—By late Rev. J. Few Smith D. D.

Can't Help It.

A little girl often followed her father around when he came into the house with this question: "Father, what can I do for you?" And never was she happier than when he gave her something to do for him. Once he said, perhaps, tired with her asking, "Child, why do you ask that question so much?"

"O father," she answered, with tears in her eyes, "because I can't help it."

It was love that put the question, and her readiness to undertake whatever he set her about was proof of the genuineness of that love. She wanted always to be doing something for her father.

People sometimes are in doubt whether they love God or not. I will tell them how they can find out. Are you often asking your heavenly Father the same question this little girl asked her earthly father? Is it one of your first thoughts, "Lord, what wilt thou have me to do?" And do you keep on asking because you can not help it? It so fills your heart that it must come out. And you not only ask, but are on the lookout all the time to hear what he bids. This is the way to know whether you love God or not. And if we love him, and trust in the Lord Jesus Christ, who died for us, we shall keep his commandments—that is, doing what he says. This is the proof of the genuineness of our love. Try yourself by this test.—Selected.

Your Position in Life.

Perhaps you are not exactly suited with the position in life you occupy. You think you are made for better things, and that you are not appreciated along the line in which you have been working. Then join God; consecrate your life to his service, and commit your way to him. There is no latent possibility in your nature which he will not develop; no hidden talent that he will not expand. The best and highest gifts of the present life come through disinterested service.—Occident.

HYGIENE.

Sir Andrew Clark on Alcohol.

Sir Andrew Clark, physician to Gladstone and George Eliot, who died recently, is quoted as follows by Francos E. Willard:

Health is that state of body in which the functions all go on without notice or observation, and in which existence is felt to be a pleasure, in which it is a kind of joy simply to see, to hear, to touch, to live. That is health, and everybody knows it. Now that is a state which can not be benefited by alcohol in any degree; indeed, I will go further and say that this state is also in some way or other injured by alcohol; it is a state in which a sort of discord is produced by the use of alcohol, a sense of being injured in the perfection of its loveliness, for I call perfect health the loveliest thing in this world, but alcohol, even in small doses, will take off both the mental and moral bloom.

I will say more: It is not only not a helper of work, it is a certain hinderer of work, and every man who comes to the front of a profession in London is marked by this one characteristic that the more busy he gets the less alcohol he takes, and his excuse is: "I am very sorry, but I can not take it and do my work." Now let me say that I am speaking solemnly and carefully when I tell you that I am considerably within the mark in saying that within the rounds of my hospital wards to-day seven out of every ten that lie there in their beds owed their ill-health to alcohol. I do not say that seventy in every one hundred were drunkards; I do not know that one of them was, but they used alcohol. Day by day, just as the grass grows and we can not see it; day by day those little excesses are doing their work, for alcohol upsets the stomach, and the stomach upsets the other organs, and bit by bit, under this fair, jovial outside, the constitution is being sapped.

I will say one thing further—certainly more than three-fourths of the disorders in what we call fashionable life arise from the use of this very drug that we call alcohol. But there is another side to this question, and it is no abuse of language to say that it is an awful side; so soon as a man begins to take one drop, then the desire begotten in him becomes a part of his nature, and that nature, formed by his acts, inflicts curses inexpressible when handed down to the generations that are to follow him, as part and parcel of their being. Can I use stronger words than these? When I think of this I am disposed to give up my profession—to give up everything, and to go forth upon a holy crusade to preach to all men, Beware of this enemy of the race.—Exchange.

Brain Work and Vitality.

As a factor in longevity, the "London Speaker" calls attention to the fact that those people who have been accustomed to the continued disciplinary use of their brains daily, and who have thus placed their nerve power under a highly developed condition of constitutional training, are enabled by these very means to escape the so-called early decay, and to avoid those alarming accidents to health to which so many apparently healthy men succumb. People who use their brains, and observe ordinary hygienic care of their bodies, resist disease in the first place, and when they are actually ill prolong their lives or recuperate sooner than do those who have lived less intellectual lives. Thus there is given a new force to the assertion "that you may kill a man with anxiety very quickly, but it is difficult to kill him with work."

"Whether the brain can actually give power to the muscles is not certain, though the enormous strength sometimes developed in a last rally looks like it; that it can materially affect vitality is quite certain, and has been acknowledged by the experienced in all ages."—The Healthy Home.

Position for Healthy Sleep.

Many people sleep on the left side, and this is the most common cause of the unpleasant taste in the mouth in the morning, which is generally attributed to dyspepsia. If a meal has been taken within two or three hours of going to bed, to sleep on the left side is to give the stomach a task which is difficult in the extreme to perform. The student of anatomy knows that all food leaves the stomach on the right side, and hence sleeping on the left side soon after eating involves a sort of pumping operation which is anything but conducive to sound repose. The action of the heart is also interfered with considerably and the lungs are unduly compressed. It is probable that lying on the back is the most natural position, but few persons can rest easily so, and hence it is best to cultivate the habit of sleeping on the right side.—National Educator.

Do not wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

FROM THE WORK.

Rev. Geo. H. Thompson: "I am now in my new home and ready for the new year. No preacher has received a heartier welcome than the preacher at Lauderdale. If any brother wants to swap charges, let him go somewhere else to swap. I am going to start a campaign for the ADVOCATE at once."

Rev. J. H. Evans, Raleigh, Miss.: "We are safely landed at Raleigh, and are making preparations to commence our labors on the circuit, and I believe we are all in good spirits. Everything looks like it was on the improvement. Well, I will write more on this subject in the future. Pray for us."

Rev. R. P. Goar, Ackerman, Miss.: "As I start out on my new work, Chester circuit, Kosciusko district, North Mississippi Conference, I will send you a subscriber. I hear of storms, cyclones, poundings; but this preacher and family know what a constant shower of good and useful things mean. The good people of Ackerman have been untiring in their kindness toward us. May the good Lord bless them, and may we grow in favor with them all. Chester circuit is composed of six appointments, and I have been heartily received by them all."

Rev. J. A. Poe, P. C., Belzona circuit: "The Bishop and his cabinet saw fit, in their wisdom, to send me back to this work for the third year. So I am here again, in the midst of another year's labor for the cause of the Master. But, looking at things in a natural way, the outlook is very gloomy. Many of our members have moved off and some of them have fallen, if dancing and drunkenness is failing. Crops were short this year, and it seems that the country is poverty-stricken, especially when it comes to the Lord's part of it. Spiritual life is at a low ebb, and it seems that we are so far from God; we can only get a glimpse at his smiling face ever and anon. Realizing our spiritual condition, we most earnestly request the Christians of the Methodist Church of God, South, to pray for us of the Methodist Church, South, of God 'down here in this swamp.' You need not think that we don't have any money or religion either down here, for we have a little of both. I fear money predominates."

Rev. W. J. Burt, Kossuth, Miss.: "We never spent a happier Christmas. Bro. T. W. Lewis, our new presiding elder, was with us and preached twice on Christmas Day. In the morning he preached on the ascension of Christ. He talked about the 'blessed Christ' until most of us got happy. At the close of the service he said he was not very old, but he was an old-fashioned Methodist, and would like to shake hands with everyone who would promise to live nearer to God during the new year. We all shook hands with him—Methodist and Baptist. The Lord help us to remember the covenant and to keep our vows. At the close of the evening service he took a collection to help furnish the district parsonage and got ten dollars. Bro. Lewis won the hearts of all who heard him. He admired our new church very, very much, and was delighted with Kossuth. The preacher's motto this year, suggested by our presiding elder, for the Corinth district is: 'A thousand souls for Christ, and all the collections in full.'"

Rev. W. W. Hopper, Jan. 3, 1894: "The Spirit of God has been upon my church in great power since my return from Conference. Our watch-night service was of special interest. We spent six and a half hours at the church the last night of the old year in preaching, song, prayer and testimony, and for at least one hour before twelve o'clock we were upon our knees at God's altar seeking for a fresh baptism of the Spirit with which to begin the work of the new year. And we were not disappointed; for the good Spirit fell on us in great power, and at least two dozen people received the power from on high, and while the world ushered in the new year by the blowing of whistles and ringing of bells, we hailed its advent by shouting God's praise. And, best of all is, just a little before the new year was born, two precious souls received the experience of entire sanctification. And last night at our holiness meeting another soul entered Beulah land. Thank God for these renewed tokens of God's presence with my church. So we have begun the year's work, and we are planning, praying, and expecting great things this year of 1894."

Rev. P. A. Johnston, P. E., Jackson, La., Dec. 29, 1893: "I have just held my first Quarterly Conference for the Conference year, 1894. I preached in Jackson last Sunday, and administered the Holy Sacrament in the church in which I was licensed to preach in 1858—Barnabas Pipkins, P. E.; J. A. B. Jones, P. C. I held the Quarterly Conference on Thursday afternoon, at which time Bro. C. C. Miller was licensed to preach. Bro. Miller is a son of the Rev. A. G. Miller, of precious memory, who was a superannuate member of the Louisiana Conference at his death. May the mantle of the father fall upon the son! I have had a wrestle with *la grippe* for two weeks. Am better now. I have tried to examine myself, to see if there is anything in the way of making this the most successful year of my life. I believe I am more consecrated to my life-work than I have ever been, and I start with a greater determination to do the Master's work than any previous year of my life. Some of the preachers have not yet reached their work. I suppose they are tussling with the grip. I shall expect you to visit our district and preach some for us. Let me know when you can come, and you shall have a ride behind the two grays. The old year is dying, the new is nearing its birth. What sorrows hang about the old! What hopes cluster around the new! A few more goings and comings, and the battle will be over. The dear old ADVOCATE shall not be forgotten in the rounds. I have started right in my first Quarterly Conference by making a talk for it, and exhorted the pastor and officials to try and send some new subscribers. I pray the blessings of God upon you in your new and delicate position."

Rev. Ben P. Jaco, P. C., Abbeville: "At the recent session of the North Mississippi Annual Conference I was changed from Panola circuit, which charge I had served for three years with great pleasure and profit to myself, to this work, the Abbeville circuit. As soon as was practicable, we took up our baggage and started for this place, arriving early Wednesday morning, Dec. 12, having good appetites whetted by early rising. We were met at the train by Bro. A. R. Bogard, who showed us at once the way to Sister Graham's, where an excellent breakfast was held in readiness for the coming of the itinerants. After breakfast our pleasure was increased, being informed that the good women had arranged for us to spend a week in this hospitable home, to await the vacation of the parsonage. We are now pleasantly arranged at the preacher's home and getting into the work, of which there is plenty to do. Following such men as Davis, Huggin, and Anderson, I am sure will require the best of efforts. I have met four appointments, and had good warm, spiritual services and good congregations. We are expecting and praying for great blessings this year. The quietude of our home has not been disturbed by a 'storm' of beneficence, a 'ponnding' with good things, nor a flood of generosity, but have enjoyed that which is much better. A great stream of kindness rising in the warm hearts of these good people, and constantly flowing into the reservoir of our necessity, has deposited many kinds and much of that which is good to eat, and other substantials as well as that which touches the heart and calls forth thanks constantly. Truly our lines have fallen to us in pleasant places; so we pray that the 'goodness and mercy' of the Lord shall follow them all the days' of our pastorate, and that God will 'establish the work of our hands, yea, the work of our hands establish thou it.'"

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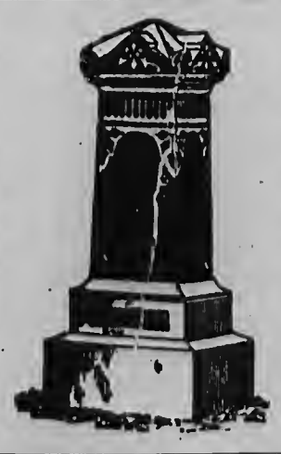

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Thursday, January 11, 1894.

NOTES.

Bro. J. G. Cammack's postoffice will hereafter be Fannin, Miss., instead of Brandon.

***

Quite a number of our preachers are diligently at work for the ADVOCATE. Wise pastors they are.

***

The Northwestern Christian Advocate says that Bishop Warren gives half his salary this year to embarrassed churches in Colorado.

***

The postoffice address of Rev. Chas. P. Montgomery is Jackson, Miss. Correspondence should be addressed to him in care of Millsaps College.

***

Last Sabbath night we had the privilege of worshiping at Dryades Street Church, where we heard a very timely, spiritual sermon by the pastor, Rev. F. S. Parker, on the text, "O spare me, that I may recover strength, before I go hence, and be no more." (Psa. xxxix, 13.)

***

Rev. A. E. Clay preached at Felicity Street Church, Sunday night, and presented the claims of the organization of which he is the honored head, the Louisiana Society for the Prevention of Cruelty to Children. The discourse was a stirring one. This society has the confidence of all the churches and of the general public.

***

Rev. S. H. Werlein, of the St. Louis Conference, is spending a week in the city visiting relatives. The many friends of his boyhood and early manhood are rejoiced to meet him again. Dr. Werlein is now presiding elder of the St. Louis district. He is in fine health and spirits and seems pleased with the work of a sub-bishop.

***

On Monday, Jan. 22, at 7:30 P. M., at the Coliseum Place Baptist Church a lecture will be given for the benefit of the Rescue Mission by Dr. Sarah F. Wells, author of "Ten Years Around the World," and member of the Woman's National Press Association, Washington, D. C. The title of the lecture is "Tour of the World." The work of the Rescue Mission is such as to commend it to the philanthropy of our people.

***

On Friday night we attended a meeting of the Carondelet Epworth League. The attendance was good and the exercises were very entertaining. Besides good music, there were several essays and recitations, and also reports from the several departments of work. The reports show the league to be in fine working order. Such a league in every church would solve many of the problems which are now perplexing many of our best pastors.

***

In our editorial, of last week, on "Work for the General Conference," we wrote in regard to the proposed change in the law as to the trial of a traveling preacher the following sentence, "Is there any objection to this change in the law, except that of the man who ploughed with a crooked stick 'cause Dad ploughed that way?" The types substituted "he" for "Dad," thus robbing the sentence of its essential point. Mistakes will occur sometimes in the best-regulated families.

***

Rev. S. H. Werlein, D. D., occupied the pulpit of Felicity Street Church Sunday morning. It was fitting that he should do so. This was his last pastorate in the Louisiana Conference. It was during his pastorate and largely through his instrumentality that the present elegant house of worship was erected. He received a royal welcome from his old parishioners. There was a large congregation in spite of threatening weather. The discourse presented strong, stimulating, scriptural thought in diction, correct, elegant and appropriate.

A Cheerful Prospect for the South.

The commercial reports for 1893, now completed, reveal some facts that ought to be decidedly encouraging to our Southern people. Dividing the United States into five sections—the Eastern, the Middle, the Central Western, the Western and the Southern—and comparing these sections with each other, it will be seen that the number of business failures in the South is very much smaller than in any other section. While in the whole country the number of failures was fifty-one per cent. larger in '93 than in '92, there are four Southern States in which the number of failures is actually less than in '92. These are Louisiana, Mississippi, Alabama and Florida. Moreover, the sum total of losses in the South is comparatively small. With two or three exceptions, the firms that failed in the South had small liabilities. With the return of normal financial conditions, the South will, therefore, have the start of any other section in the race for prosperity. This would be the case even if the South had to rely upon her own resources alone. But according to the laws of trade, which are as unalterable as those of the Medes and Persians, the South will not have to rely upon her own resources; she will receive help from extraneous sources. Eagle-eyed capital, true to its native instinct of self-preservation, other things being equal, always seeks investment in a region least liable to monetary disaster, or to fluctuation in financial values. It having been demonstrated that the South is, *par excellence*, such a section, it is, therefore, absolutely certain that capitalists from other sections of the United States and from other countries will soon be peregrinating through all parts of the South with an eye to dividends. Not only our town lots and our State, county and city bonds, but also our lands will be marketable at remunerative prices. And when we speak of lands, we do not mean arable lands alone. The timber lands of the South are an immense item in her inventory of resources. Not only has she almost immeasurable forests of magnificent pine, whose products of lumber, tar, turpentine, rosin and charcoal are destined in the near future to be an immense source of revenue, but in addition to these she has such a variety of manufacturing woods, as can scarcely be paralleled in any other section. The manufacturers of the North are sadly in need of many of the woods which our farmers in the South burn for fuel, or cut down to make room for unremunerative cotton. With an increase of transportation facilities, and of manufacturing establishments, our farmers will have a market for all these woods. This is only one item out of many that might be mentioned that give ground for lofty hopes as to the future of the South. Let us then not be despondent, but cheerful. The night has been dark; "but the morning cometh."

The Blood Sucker.

Not only men, but institutions have a posthumous influence. The Louisiana Lottery is gone, but its influence remains. It has created a generation of gamblers who apparently think life not worth living without the excitement attendant upon gaming. Demand creates supply, and so in the absence of the great legalized gaming institution an illegal one has come into existence. Its whereabouts are not known to the general public; but it has its agents in all parts of the city, the agents being in many cases the same persons who were formerly agents of the Louisiana Lottery. These agents are doing a thriving business. As the victim of "the worm of the still" so soon as he recovers from the effects of one bite of the venomous reptile seeks its haunts for the sole purpose of being bitten again, so with the victim of the lottery. Having once lost blood at the hands of this professional blood sucker, the poor fool is never content to remain away from the blood sucker's habitat as long as he has a drop of blood remaining. Whether the blood sucker exists by law or in defiance of law is a matter of no consequence to the blood loser. If the State fails to provide a blood sucker for him, he will provide one for himself.

A number of these vendors of illegal lottery tickets have been arrested and are now in the clutches of the law. What the final results will be in the courts the future must determine. "Will the law be enforced, or will it in a little while be a dead letter like the Sunday law?" is a question which is now being asked by our best citizenship. We think there is very great danger of non-enforcement, unless the moral forces of society are brought into requisition. The Anti-Lottery League, which did such noble service in destroying the legalized lottery, has an equally important work before it in the extirpation of the illegal lottery. We believe the anti-lottery sentiment here is strong enough to accomplish the desired end, if organized and put into action.

The Home Atmosphere.

BY REV. THEODORE L. CUYLER.

In a few days Christian people will assemble for the "week of prayer." In such gatherings requests are often handed in for prayer to be offered for the conversion of unconverted persons; many such requests may come from parents in behalf of their own children. Now sincere prayer is a petition to God for his help in the obtaining of what we are ourselves willing to live and labor for. If we ask God's Spirit to convert our child, we should certainly co-operate with the Holy Spirit in every possible way. The pastor and the Sunday-school teacher can reach the young only occasionally; but the father and mother reach their children, for good or evil, every day in the week. And they influence their children mainly by the atmosphere of the home. Before they ask their fellow-Christians to pray for the conversion of their children, let them ask themselves solemnly the question, Is the moral atmosphere of our house favorable or unfavorable to wholesome, godly character?

For let it be observed that the family is the primary training-school of character. Let anyone read the heroic old Missionary Paton's description of his humble home in Scotland, and learn from it what a godly parentage can do in moulding childhood for Christ. Some of my readers may recall the beautiful account which the veteran missionary, Dr. Goodell, gave of that lowly New England farmhouse in which his God-fearing parents trained up him and his brothers and sisters. There was a rag carpet on the floor, and a pine table held their frugal meal; but the Bible ruled the dwelling, and his hard-toiling mother sang sweet hymns as she plied her spinning-wheel. Such Puritan homes made Puritan character. From them went forth the noble army of New England ministers and missionaries, and the very salt of the New England churches. If we had more such homes in these days, there would not be such a famine of sturdy, powerful preachers, or of men and women ready to consecrate themselves to the heathen abroad or the heathen in our cities.

The atmosphere of the household—which either converts to Christ, or else perverts to fashion, folly, or impiety of all kinds—is commonly created by the parents. They are responsible for it. If the whole trend of household talk and thought and ambition runs towards money-making, or social frivolities or general godlessness of any sort, it is the father and mother who give the pitch. Nowhere is it so difficult to make the best preaching or the best Sunday-school teaching effective on character as in the malarious air of such a home. Just as soon expect to grow sugar-cane in Greenland as to rear thrifty plants of grace in such an atmosphere. The parental influence penetrates through the house with as subtle a poison as escaping gas from an ill-built furnace, or ill-constructed sewer pipes.

If the father begins God's holy day (as too many professing Christians do) with his Sabbath-breaking morning newspaper—loaded with stocks and sporting news and scandals—the family will help him read it. If the parents go irregularly to church, the children will hardly care to go at all. If the father puts a decanter on his table the boys will soon begin to practice with the fatal glass. If the parents do not make home cheerful and attractive by every means in their power, the boys and girls will be off to the theatre or the ball-room, or the club or elsewhere for their evening amusements. A wise Christian father who presented his children for admission to my church years ago, said to me, "I have always anchored my children to their home." That was his way of trying to anchor them to Jesus Christ. Could he and his Christian wife have had any better way?

Moral atmosphere is the most powerful of all educational forces. In some schools nearly all the pupils are converted, and simply because they breathe a Christian atmosphere. My chief dread of the present "athletic craze" that is raging in certain colleges is that it will poison the air of those institutions with coarse ambitions, and the passion for betting, sporting, drinking and other demoralizing propensities. There may well be a "day of prayer for colleges" just now; and Boards of Trustees and faculties may well be subjects of prayer that they may have the courage and wisdom to resist the farther spread of this mischievous mania.

This subject has a wide application; but my object now is to emphasize the vital importance of a pure, cheerful, wholesome Christian atmosphere in the household. The sad inconsistencies of many professedly Christian parents set their children against religion instead of winning them to it. Ill temper sours the very air of some families; frivolity poisons others. The best preaching of the pulpit is nullified by the malaria that pervades too many households, and in all such families early piety is seldom to be looked for. Even if the children are converted to Christ it is rather in spite of parental influence, than by means of it. It was the atmosphere of Elkanah and Hannah's home that made Samuel; it was the wretched air of Eli's house that ruined Hophni and Phineas. In both houses there was a profession of godliness; in only one of them was it a wise and consistent reality. Do you want to see your children brought to Christ? Then don't content yourself with asking other people to pray for their conversion. Pray for them yourself; and live as you pray. Make your religion winsome if you want to win them to Christ. Let them breathe a pure, sweet atmosphere in their own homes, and a faithful God will not turn a deaf ear to your honest and fervent prayers.—Exchange.

A Second Monte Carlo.

HOW THE LOUISIANA LOTTERY WILL RUN THINGS IN ITS NEW HOME.

A Richmond man who has returned from the South, says a late Richmond, Va., telegram, tells some interesting things about the Louisiana Lottery's new establishment. He said the lottery company has bought an island on the coast of Honduras, about eight hundred miles from Port Tampa, Fla. A fine line of steamers will be put on between Port Tampa and this island, which, besides being the home of the lottery, is to be made a superb Winter resort, with opera houses, gardens, a great open-air orchestra, and, in short, a second Monte Carlo.

At Port Tampa the lottery company has already put up an immense structure, six stories high, where they will do their printing and other work incident to handling their business in the United States. He says further that it is supposed they intend to reach the public through the express companies. Their preparations are certainly on a tremendous scale. They have great wharf facilities and an immense capital. The railroad authorities are looking forward to a steady flow of Winter visitors to the Honduras resort by the line of steamers that is to be put on between Port Tampa and Honduras.

We clip the above from the Shreveport Daily Caucasian, not merely as a matter of news, but in order to say that we think Congress has a duty to perform just at this juncture. Exclusion from the mails will amount to little, if express companies are allowed to become agents for the lottery, circulating its tickets, collecting its funds, and distributing its advertisements. Those congressmen who will at once initiate a movement to prohibit all common carriers from handling lottery tickets and advertisements will receive the hearty thanks of the best element of society everywhere. Our preachers and other influential citizens can lend a helping hand by writing to their representatives in Congress, and, if necessary, getting up petitions for legislation against this mammoth iniquity.

Preachers' Meeting.

The Preachers' Meeting met in pastor's study of Carondelet Church, Jan. 1, and organized for the year. C. W. Carter, president; T. K. Faunt LeRoy, vice-president; J. M. Henry, secretary. Committee on Program: W. H. LaPrade, F. N. Parker and J. T. Sawyer. This committee will map out the work for the meeting. The meeting welcomed the new pastors, T. K. Faunt LeRoy, F. S. Parker and L. F. Jackson; also passed a resolution inviting Dr. W. C. Black to take part with the brethren in the meeting. The following resolution was passed:

Resolved, That in parting with Bros. H. S. Johns and J. M. Beard, who have been for several years past members of this body, we do so with great affection and high esteem, and, assuring them of our continued interest in them and in their work, we beg that they will keep us also in heart and in their prayers.

W. H. LAPRADE,
J. T. SAWYER.
J. M. HENRY, Sec.

The Thing Can Be Done.

In behalf of the Arkansas Methodist we visited last Fall a growing county town of more than 2,000 population. Getting a list of names representing nearly thirty homes not reached by this paper, we secured in a few hours twenty new subscribers, about half as many as we already had at that office. Eight months later we visited the same town, and on comparing our list of subscribers with the pastor's roll of members, we found outside of the familes taking this paper the names of sixty-four persons, many of them recent accessions to our church. With the pastor's aid in a canvass of about three hours we saw nearly half of the sixty-four persons mentioned, and secured twenty-four new subscribers. But why relate this? For one reason: simply to indicate that in most pastoral charges many new subscribers can by diligent efforts be secured for the Conference paper.—Arkansas Methodist.

"The History of Methodism in Alabama," by Dr. Anson West.

This work is a very valuable contribution to the history of Methodism in the Southwest. It is a work of nearly eight hundred pages, and is well printed and well bound. It covers a period of fifty-seven years—from 1808 to 1865. The work evinces prodigious research. While the author has drawn materials from all available sources, he has not produced a mere scrap book made up out of previous histories. He has sifted, assorted and arranged his material in accordance with a well-defined plan of his own. Moreover, a large part of the book consists of matter not previously published. It is evident that the author has been painstaking in his efforts to be accurate in all his statements. He has rescued from oblivion the names of many of the heroes who laid the foundations of the splendid structure of Methodism which greets our eyes to-day as we travel through the great Southwest, and has added new lustre to other names, about which our information was exceedingly scanty. Such a work deserves a wide circulation. One of the sad—we might almost say, alarming—features of latter-day civilization is the absorption of our people, especially the young, in the present—their utter indifference to the past with its glorious record of high endeavor and lofty achievement. In no way can our young people employ their leisure more profitably than in studying the lives and characters of those who made our civilization and our church what they are. Familiarity with their lofty ideals, their heroic endurance, their self-sacrificing toils and their dauntless courage is exactly the need of the many thousands among us who seem to have no higher purpose in life than simply to have "a good time." We cordially commend it as a valuable contribution to the history of Methodism in the Southwest. It is published by Barbee & Smith. Price, $2.50.

"Sam Williams: A Tale of the Old South."

This book is by W. S. Harrison. Southern Methodist Publishing House. Price, $1.

This is a charmingly written story of Southern life before the war, and will aid in rescuing from oblivion a phase of civilization that is now a thing of the past. All those interested in the study of the customs, manner of life and dialects that prevailed in the "Cotton States" in *ante-bellum* days will read the book with pleasure and profit. Charles Egbert Craddock and others have given us pictures of life in certain quarters of the South, but plantation life as it was in Mississippi and Alabama in slavery times has before this been but imperfectly mirrored. The author, however, has undertaken the task of picturing this unique condition of society, and has succeeded admirably. His rendering of the negro dialect is as perfect as that of Thomas Nelson Page or of Joel Chandler Harris. In fact, it is the best rendering of the dialect of the Mississippi darkey we have ever seen in print. Our Southern youth should all read this entertaining story in order rightly to understand the state of things which existed in the days of our fathers. "Having lived among the characters represented, the author claims the right to speak." The book abounds in eloquent passages. It should have a wide circulation both North and South.

"The World's Parliament of Religions."

"The World's Parliament of Religions," by Dr. John Henry Barrows, published by "The World's Parliament Co.," a notice of which we gave in our issue of Dec. 28, is one of the noteworthy literary productions of the day. It consists of two large octavo volumes of nearly eight hundred pages each. It is printed on first-class paper and is well bound and handsomely illustrated. Whatever contrariety of opinions there may be as to the wisdom of holding such a parliament, now that it has been held there is a very general desire to become acquainted with its proceedings. Such a desire can best be gratified by procuring this work. The author, as the official head of the parliament, had exceptional facilities for writing such a work. The country will be flooded with works of this character; but this work will be the standard. More than 30,000 sets had been ordered before the work of publishing was completed. It can be ordered through the E. R. Harris Publishing Co., Cotton Exchange Building, New Orleans, La.

A young man offered to be a teacher. There was no class for him. He went out and brought eight boys. A hint to the wise.

For the Young People.

My Young Friends: I greet you, this day, with a Happy New Year. You have had your Christmas, and I would be glad to know that all of you have enjoyed the occasion, and have received many nice presents from loving relatives—from papa and mama, and other thoughtful friends. When you remember the kindness of your friends and look at the nice things you have received, do not forget that you have been celebrating the birth-day of your Savior, and that all good things come from him; even the loved ones who have so kindly remembered you. While your hearts have been made glad, and you have clapped your hands as your eyes foll upon the tokens of friendship and love, did you not forget that many little boys and girls have had no Christmas presents, and no glad tokens of love? Many have neither father nor mother to think of them; and many fathers and mothers, though they love their children, have no money to spend at Christmas to cheer the young hearts of their little ones. Can you not think of some little boy or girl who has had no Christmas present, and can you not make that child's heart glad by a small token of friendship? It takes a very little thing to make a child happy. Sometimes even a kind word or a pleasant smile cheers the heart.

Try to make some one happy every day you live, and in this way you will increase your own happiness.

Another revolution of the wheel of time has closed the pleasures and sorrows of another year, and added another to your life. You have enjoyed many pleasant seasons, and you think on them with delight; but your path has not been all sunshine. Some of you have had sorrow, and your young hearts have been almost broken when you have seen your father or your mother, your brother or your sister born away to the cheerless grave. Tears have rolled down your cheeks, and sorrow has thrown a pall of sadness over your young hearts. And while you remember these loved ones, now gone forever, do you not regret that you did not love them more, and were not kinder to them? You now call to mind many things you did that you are sorry for. But the past is gone forever. All you can do is to do better in days to come; and it is the wish of all good people, that all of you, my young friends, may grow wiser and better as time rolls on.

May you have a pleasant year; and may you find something every day to please and instruct you and help you in your good resolutions; and may each one of you build up for yourself a noble character of Christian manhood. I greet you with a Happy New Year. May all of you have a pleasant future, and grow up to be good and great. Again, to all a Happy New Year.

UNCLE JOE.

A Bargain.

DON'T MISS IT.

During the next thirty days we make the following offer: For $2.25 in cash we will send the ADVOCATE one year and a copy of "Christian Womanhood." The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market.

This offer is made only to new subscribers.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

To pass the winter season comfortably avoid colds by using Dr. Bull's Cough Syrup.

The greatest pain annihilator of the age is Salvation Oil. It always cures.

Our Church Papers.

A NOTE FROM THE FIELD.

Within the last fourteen weeks we have met eighteen of our Annual Conferences, at each of which, save one, we took the usual collection at the missionary anniversary. And while we have not pressed the collections as heretofore, because of the scarcity of money, yet these collections have ranged in amount from $100 to $300. The aggregate from the eighteen Conferences adding something more than $3,000 to the missionary funds.

We find church and missionary finances in much better condition than business finances. The shrinkage in values and things material has seemed to open to our people a clearer view of "the things which are not seen." "Less earthy and more spiritual" is the apparent effect of the times upon the church. Revival fires have swept through almost all the Conferences. As many as 2,000 conversions in one presiding elder's district, and as many as 1,000 in many of the districts in the several Conferences.

The aggregated increase in conversions and membership in our church this year will far exceed that of any recent year in her history.

The missionary debt has been reduced to where it does not now oppress, and to where it is easily handled, and may soon be entirely removed. We have urged, and the Conferences have pledged, to raise the entire assessment for the present year *if possible*. If only this be done, our missionary treasury will be in condition to meet all demands and make even advance movement.

There is loyalty, harmony, energy, hopefulness, and even more spiritual power, in the Annual Conferences than we have observed heretofore.

The large addition to our ranks during this Conference year makes us but the stronger for greater conquests during the year just opening upon us. But while we give thanks for the thousands saved, and rejoice in thickening and doubling ranks, let us trust not in "Israel's numbers," but let us "have faith in God."

H. C. MORRISON.

Atlanta, Ga., Dec. 20, 1893.

—Nashville Advocate.

We learn upon inquiry of Bishop Wilson that, in addition to the labors of the Annual Conferences, much time was given to the Epworth Leagues. This work made wide travel necessary. Nine addresses were delivered. In no part of the church has this society awakened more interest than in Texas, where many leagues have been formed. The good wrought through them is evident; especially, the young have enlisted and given themselves to the work which the organization is intended to promote. Notwithstanding the severe drought, which was distressing within the West and Northwest Texas Conferences, and in a less degree in the North Texas Conference, the reported number of conversions is greater than usual, and the financial condition encouraging. The drought left little for man or beast. Large sections were so far depopulated that it became necessary to combine charges so that support might be had for the preachers; and this, in turn, left a surplus of preachers, some of whom retired. Texas is truly a wonderful State—territory and resources for an empire, and withal is hospitable to Methodism. It now has five Annual Conferences, besides the German Conferences.—Baltimore Episcopal Methodist.

Editor Hoss, of the Nashville, reports himself as declining communications from "nearly everyone of our most popular Bishops." And not one of them will ever utter an evil word against him. It is only the pert and callow pulpiteer that trots around and voids his rheum on the editor who protected his readers from stilted nonsense, or gentlemen from an anonymous slanderer.—Richmond Advocate.

An unknown kinsman of the editor, Dr. Jacob Miller, of Oregon, sends $25 through his pastor, Rev. J. W. Craig, to be given to the superannuated preachers. If any of the rest of our relatives, of whom we are happy to say that we have many thousands, should conclude to follow the example of this generous act, we shall think none the less of them.—Nashville Advocate.

A handsome tablet to the memory of Dr. P. A. Peterson was unveiled at Trinity Church, this city, last Sunday afternoon. It was the gift of the Sunday-school children, and was presented through their superintendent, Mr. C. P. Rady—the pastor, Rev. Joshua S. Hunter, accepting it in behalf of the church.—Richmond Advocate.

Dr. H. B. Yacoubi, the native Armenian, whom the Missouri Conference has educated for missionary work, will spend the Winter in St. Louis in attendance upon the clinics at the hospitals. He will be glad to deliver lectures at any of the churches that desire him.—St. Louis Advocate

Apportionment of the District Stewards to the Various Charges on the New Orleans District for Conference Collections and Presiding Elder's Allowance for 1894

Charges.	P'res'g Elder	Foreign Miss'ns.	Dom Miss.	Conf Claim's	Church Ext'n	Bish ops' F	Educ'l fund.	G Conf d'gates	P. & L Inst.
Carondelet	$ 375 00	$ 500 00	$170 00	$ 255 00	$ 125 00	$ 60 00	$ 60 00	$ 25 00	$10 00
Felicity	180 00	240 00	82 00	123 00	60 00	28 00	28 00	12 00	5 00
Rayne Memorial	212 00	282 00	93 00	144 00	71 00	33 00	33 00	15 00	6 00
Louisiana Avenue	195 00	260 00	90 00	133 00	65 00	31 00	31 00	13 00	5 00
Baton Rouge	165 00	220 00	75 00	112 00	55 00	26 00	26 00	11 00	4 00
Dryades	105 00	140 00	48 00	71 00	36 00	16 00	16 00	7 00	8 00
Moreau	114 00	152 00	52 00	77 00	38 00	17 00	17 00	8 00	8 00
Algiers	94 00	125 00	42 00	63 00	32 00	15 00	15 00	7 00	2 00
Parker Chapel	72 00	96 00	32 00	49 00	24 00	11 00	11 00	5 00	2 00
Plaquemine and D'ville	67 00	90 00	30 00	46 00	23 00	10 00	10 00	5 00	2 00
Craps and Gretna	61 00	80 00	27 00	42 00	21 00	10 00	10 00	4 00	2 00
Carrollton	57 00	75 00	25 00	39 00	19 00	8 00	8 00	4 00	1 00
Grosse Tete and F. River	86 00	40 00	15 00	24 50	12 00	5 00	5 00	2 00	1 00
Lower Coast	39 00	50 00	17 00	26 50	13 00	5 00	5 00	2 00	1 00
Totals	$1,772 00	$2,350 00	$800 00	$1,205 00	$ 594 00	$275 00	$275 00	$ 120 00	$47 00

New Orleans, Jan. 4, 1894.

E. P. MACKIE, Secretary.

MISSISSIPPI CONFERENCE ASSESSMENTS, 1894.

Districts.	Bishops.	For. Miss.	Dom Miss.	Church Ex.	Conf. Claim.	Education
Vicksburg	$ 260	$1,450	$ 650	$ 475	$ 850	$ 332 60
Woodville	155	1,209	600	330	609	228 10
Seashore	155	1,200	550	350	550	228 10
Brandon	155	1,000	400	240	500	228 10
Jackson	260	1,450	650	475	850	332 60
Brookhaven	250	1,200	600	475	800	867 90
Meridian	260	1,450	650	475	850	332 60
	$1,495	$9 050	$4,000	$2,820	$5,000	$2,200

The Greensboro Watchman speaks in terms highly complimentary of the work of Dr. J. O. Keener, at Greensboro. No more important charge is there in the Alabama Conference than is Greensboro, and no man has filled it to greater satisfaction that has Dr. Keener.

At the late session of the California Conference of the Methodist Episcopal Church, South, in Los Angeles, Rev. H. M. Du Bose, D. D., editor of the Pacific Methodist Advocate, was appointed fraternal delegate to the next session of the Southern California Conference of the Methodist Episcopal Church.—Pittsburgh Advocate.

The South Georgia Conference unanimously adopted the following about the Nashville Advocate:

Our connectional organ, the Christian Advocate, takes position among the foremost of that great family. It is worthy of a place in every Methodist home. We heartily endorse its attitude in the leading issues that are before the church to-day. In times like these, when the resiliveness under the restraint of constituted authority that pervades the country has begun to be manifest in the church, we are glad that our chief organ stands, not servilely, but steadily for respect for authority and obedience to law.—St. Louis Advocate.

NOTICES.

At the late session of the North Mississippi Annual Conference the Board of Church Extension appropriated fifty dollars to Gore Springs Church, in Grenada county. The application says, "Send draft payable to J. T. Stevens," but does not give his post-office. If Bro. Stevens or his pastor, Rev. E. H. Rook, will send me the address, the money will go forward by next mail.

J. R. BINGHAM.

To the Friends and Brethren of Bro. George Bancroft in Alabama and Mississippi,

He is now superannuated, after having served the church for forty-five years, and needs a home for himself and faithful wife. Will you not send him a small amount to help him to get one. Send by registered letter to Marvin station, Miss., or postoffice order on Meridian, Miss.

D. A. LITTLE, P. E.

Alabama Advocate please copy.

Jan. 8, 1894.

Let all the members of the Educational Loan Association of the Sardis district who have not paid their annual dues, please remit amount to me immediately, at Batesville, Miss. We are anxious to employ forthwith the money in the interest of education.

EUGENE JOHNSON,
Sec. and Treas.

District stewards and others attending the Brookhaven district stewards' meeting will be entertained. They will please report to me at the parsonage on their arrival.

M. H. MOORE.

The district stewards of the Meridian district will meet at Central Church, Meridian, on Tuesday, Jan. 16, 1894, at 10 o'clock A. M.

D. A. LITTLE, P. E.

MR. EDITOR: Uncle Dave McRee, of Caseyville, Miss., died yesterday, the fifth instant, at 1 o'clock P. M., in his eightieth year. A good man gone to his rest. We will bury him to-morrow, Sunday.

H. P. LEWIS.

Brookhaven, Miss., Jan. 6, 1894.

The deceased was an uncle of the editor—the only surviving uncle on the maternal side. He had been ripening for the grave for some time. We have no doubt that he has joined the hosts above. To the sorrowing widow—one of the excellent of the earth—we express our deepest sympathies. Our tears mingle with hers over the new-made grave. May the great Head of the church comfort her and the other members of the bereaved family!

Louisiana Conference Assessments for 1894.

Districts.	Conf. Claim.	Bishops.	Education.	P. & P. Inst.
New Orleans	$1,205	$ 275	$ 275	$ 47 00
Shreveport	810	193	193	39 30
Opelousas	660	148	148	23 75
Alexandria	410	92	92	23 25
Arcadia	705	160	160	35 30
Delhi	710	162	162	31 40
	$1,500	$1,030	$1,030	$200 00

	Ex. Det. Gen. Conf.	For. Miss.	Dom. Miss.	Church Extension.
New Orleans	$120	$2,350	$ 800	$ 593 75
Shreveport	80	1,350	150	343 75
Opelousas	65	1,100	450	283 75
Alexandria	40	600	250	212 50
Arcadia	70	1,350	550	343 75
Delhi	70	1,250	400	322 50
	$445	$8 000	$3 000	32,160 00

INO. T. SAWYER, Secretary.

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When night comes, the literary and active business man's brain is hungry from the exhausting labor of the day. Horsford's Acid Phosphate quickly supplies the waste of tissue, and refreshing sleep results.

Publisher's Notes.

We are under many obligations to the pastors who are working so diligently for the ADVOCATE. It is an inspiration to us to know that our arduous labors are appreciated by our brethren.

Reader, have you paid up your subscription to the ADVOCATE for the past year and also for 1894? If not, then read the Golden Rule, and govern yourself accordingly.

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TESTIMONIAL.

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I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

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The roses we send are on their own roots, from 10 to 15 inches high, and will bloom freely this summer either in pots or planted in yard. They are hardy, ever bloomers. We send instructions with each order how to plant and care for them. Please examine the below list of 20 choice fragrant monthly roses, and see if you can duplicate them anywhere for an amount so small as $1. They are nearly all new kinds.—We guarantee them to reach you in good condition, and we also guarantee them to be the best dollar's worth of roses you have ever purchased. THE RAINBOW COLLECTION OF 20 ROSES FOR ONE DOLLAR MUST BE ORDERED COMPLETE.

The List:—**Bridesmaid**, the best pink rose by far ever introduced. **Princess of Wales**, amber yellow, deepening to orange. **Snowflake**, pure white, always in bloom. **Princess de Rudolstadt**, lovely coral red. **Pearl of the Gardens**, deep golden yellow. **Beauty of Stapleford**, bright rosy crimson. **Queen of Fragrance**, in clusters of six to ten roses, white edged pink. **Rheingold**, beautiful shades of saffron and fawn. **Sunset**, golden amber, resembles an "afterglow." **Dr. Grill**, coppery yellow and fawny rose. **Duchess Marie Immaculate**, an intermingling of bronze, orange, yellow, pink and crimson. **Lady Castlereagh**, soft rosy crimson and yellow. **Papa Gontier**, lively dark red. **Star of Gold**, the queen of all yellow roses. **Waban**, a great rose in bloom all the time. **Lady Stanley**, great garden rose. **Viscountesse Wandrey**, one of the best roses grown. **Cleopatra**, soft shell pink, lovely. **Sappho**, fawn suffused with rose. **Letty Cobb**, very chaste and beautiful.

THE PROOF OF THE PUDDING IS IN THE EATING. This applies to Floral matters as well as to matters culinary.

Ballinger, Texas, Nov. 29.

The GOOD & REESE CO., Springfield, O.: Gentlemen: The 20 ever blooming roses you sent me for $1, arrived yesterday in the most splendid condition, and allow me to say that I was absolutely surprised at the size of the stalks and the amount, length and thriftiness of the roots. I have wondered many times how you could afford to send out such roses for such a small price. Every home in the land should have their yard full of ever blooming roses at this price.

Yours,
Judge C. H. WILLINGHAM.

Pittsburgh, Pa., Sept. 20, 1893.

The GOOD & REESE CO., Springfield, O.: Gentlemen: I wish to thank you for the excellent assortment of roses contained in your Rainbow Collection. On May 3, I planted them, 19 of them lived. About six of them bloomed in June, since which all have bloomed either monthly or perpetual, true to their color. On Sept. 1, I counted 186 buds and blooms on the 19 roses. They were much admired by my friends and neighbors, and allow me to thank you for furnishing this source of pleasure so cheaply.

Very respectfully,
E. D. SMITH.
82 Fifth Avenue.

We will also send our Iron Clad Collection of 12 Hardy Roses, all different colors, $1. Try a set. 20 Chrysanthemums, all prize winners, $1. 16 Geraniums, double and single, flowered and scented, $1. 12 choice Begonias, different kinds, $1. 40 packets choice Flower Seeds, all different kinds, $1. Our handsome, illustrated, 152-page Catalogue, describing above Roses, Plants and all Seeds, mailed for 10c. stamps. Don't place your order before seeing our prices. **WE CAN SAVE YOU MONEY.** We have large two year old Roses for immediate effect. Liberal Premiums to club raisers, or how to get your seeds and plants free. **We are the LARGEST ROSE GROWERS IN THE WORLD.** Our sales of these Plants alone last season exceeded a million and a half. When you order Roses, Plants and Seeds, you want the very best. Try us. Address

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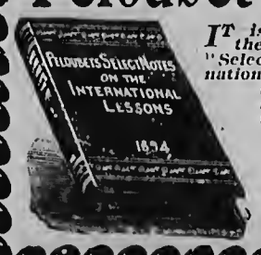

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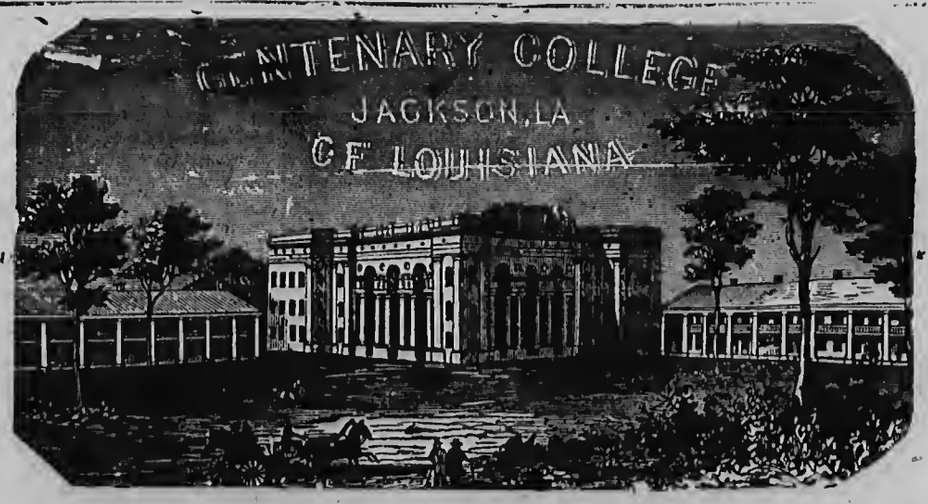

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Wilkinson's Matchless Mineral Water.

W. W. Wilkinson's Matchless Mineral Water *is still on sale at Gloster, Miss., by Wm. B. Hines, as heretofore*, and as advertised in this NEW ORLEANS CHRISTIAN ADVOCATE. Now I wish sub-agents all over Louisiana and Mississippi, who can have circulars by writing to me for them. Will be glad to have the same patronage given heretofore by friends and sick ones. This water is making wonderful cures. WM. B. HINES.

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HOME CIRCLE.

ONE OF THESE DAYS.

BY MARGARET E. SANGSTER.

One of these days it will all be over,
Sorrow and mirth, and our loss and gain,
Meetings and partings of friend and lover,
Sunshine of pleasure and cloud of pain;
One of these days will our hands be folded,
One of these days will our work be done,
Finished the pattern our thoughts have moulded,
Ended our labors beneath the sun.

One of these days will the heart-ache leave us,
One of these days will the burden drop;
Never again shall the hope deceive us,
Never the hindrance our progress stop,
Freed from the chill of the vain endeavor,
Winged with the power of endless life,
One of these days we'll forget forever
All the defeats of the earthly strife.

One of these days we shall know the reason
Happy of much that perplexes now;
One of these days, in the Lord's good season,
Seal of his peace shall adorn the brow.
Blessed when brought out of tribulation;
Lifted to dwell in the Lord's own light,
Happy to share in the great salvation,
Well may we watch through the passing night.

One of these days the darling faces
Vanished here from the household band,
Haunting yet our familiar places,
Wooing us yet to the better land,
Smiling then in the life of heaven,
Once again will be all our own.
One of these days 'twill to us be given
To stand with our darlings before the throne.

Patiently then our cross we'll carry,
Joyously onward daily fare;
What though the word of the King may tarry,
One of these days he will want us there.
One of these days! Some pearl-bright morning?
One of these days! Some golden noon?
Or the evenings gray, or the midnight warning?
Even so, Lord, come late or soon.

Come, beloved, and find us serving,
Come, we cry with our longing soul,
Come to save from our faithless swerving,
Come to touch us and make us whole.
"Till he come!" 'tis our song and story;
One of these days its thrilling chord,
Echoing through the immortal glory,
We shall lift to our risen Lord.

The Power of One Living Bible.

In a young man's home there lived a young lady who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding-school, and was absent some time. While there she became a true and earnest Christian. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish, and charitable. The lips that always used to be uttering cross and bitter words, now spoke only those that were sweet, gentle and loving.

Her infidel cousin George was greatly surprised at this. He watched her closely for some time, till he was thoroughly satisfied that it was a real change that had taken place in his young cousin. Then he asked her what had caused this great change. She told him it was the grace of God which had made her a Christian and changed her heart.

He said to himself:

"I don't believe God has anything to do with it, though she thinks he has. But it is a wonderful change that has taken place in her, and I should like to be as good as she is, and I will be so."

Then he formed a set of good resolutions. He tried to control his tongue and his temper, and kept a strict watch over himself. He was always doing and saying what he did not wish to do and say. And as he failed time after time, he would turn and study his good cousin's example. He would read this living Bible and say to himself,

"How does it happen that she, who has not as much knowledge, as much strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be, as she says, the help of God. I will seek that help."

He went into his chamber, and prayed to God whose very existence he had denied. He prayed earnestly. God heard him, helped him, and he became a Christian.—Exchange.

Dr. T. L. Cuyler says: "What a young man earns in the day-time goes into his pocket, but what he spends at night goes into his character."

Don't Scold.

It is the cheery, gentle-mannered wife and mother who is a blessing to husband and home.

Certainly there are a score of things happening each day in a woman's life to rub the most angelic, peace-loving disposition the wrong way. No one knows that better than your humble servant.

Being told that the cultivation of the habit of scolding is bad form and unrefined—nay, that it is a positive vice, is not going to work reform if this trait has become part of a woman's personal make-up.

It is not meekness, which too often amounts to feminine insipidity, that will win the day. I have a friend, a merry, light-hearted creature, who seems to have things just about as she wants them. It is not that the family exchequer is in good condition; it is not because her better half is especially infatuated, or her children are especially sunny, but because she has long ago learned the preciousness of silence when things are all awry.

One day, when in a confidential mood, I said:

"You never seem to get ruffled. How is it that you manage so perfectly that unruly member which gives womankind such a deal of trouble?"

"Do I? That is a pretty compliment, and one which I appreciate, I assure you, more than words can express."

How her eyes sparkled and her cheeks flushed with real pleasure as she said this!

"I have learned," she continued, "the art of knowing when to speak and when to keep silent; of saving my nervous vitality by refusing to argue; of not taking up the cudgels in defense of unimportant issues; of bringing, in fact, good common sense to bear upon important questions, letting the trivial ones take care of themselves. Things have a way, you know, of getting into a topsyturvy state, which all the scolding, fretting and fuming will not straighten out. I can accomplish more in one hour if I resolutely drive irritating thoughts out of my mind than I could in a week if I allowed them to remain there. When I am very angry I try the method adopted by my dear mother in her management of us children. She would quietly order an hour's banishment, 'to think it over,' as she would say. At the end of the sixty minutes the one in durance vile would be very apt to calm down into a more peaceable frame of mind. I find a little 'think' all by myself is an excellent remedy for a perturbed spirit."

If you are angry, very angry, try what retirement will do for you. A woman who has lost her temper should know that she is not a presentable object for polite society. A woman given to tantrums need never hope to fill a very useful or extended sphere in life.

She may seem to have things about as she wants them for a time, but it will not take long for her to find out that her methods are as blighting to her hopes for happiness as a heavy frost is to the delicate peach blossom.

Then, too, the scolding woman will be old at an age which the pleasant-tempered, politic and repressive woman would call the hey day of youth.—Exchange.

How to Treat a Child.

If you would see a woman or a child, graceful, beautiful, and charming, you must find one that is loved. The child that dreads to be corrected or criticised for every word or movement never has a manner of elegance or an expression of charm. Fill your child's soul with an ideal of good manners, of benevolence and beauty; teach it abstractly to dislike vulgarity, selfishness, rudeness, and to feel that you love and admire it, and expect of it charming manners, and the work is accomplished.

It is impossible for a slave to have any style. If you would have your child dignified, you must treat it with dignity.

It is wrong to correct a child in public. Any proud child feels degraded by it. It should be a case of dire necessity when you find fault with a child before strangers, and to destroy a child's pride is to do him an irreparable injury. Take advantage of some intimate hour when parent and child are alone together, and then let the parent tenderly explain how the child has behaved ill the day before or that morning, and why the child's conduct was wrong, and how it should have behaved, and show the child that the parent respects and loves it, and believes in its capacity to do all good things. This will have ten times the effect of punishment, when the child is in a state of excitement and the parent usually angry.

Get in the habit of explaining the reason of things to your child. Let there be as little confusion in its mind as possible. Above all, keep the fact of your love uppermost in the child's mind, and let it understand that you have no wish to domineer over it, only that being older and wiser, and loving the child so much, you would save it from its inexperience, that this is your duty, that you are teaching it to be its own master.—Harper's Bazar.

THE BROWN THRUSH.

BY LUCY LARCOM.

There's a merry brown thrush sitting up in the tree.
"He's singing to me! He's singing to me!"
And what does he say, little girl, little boy?
"O, the world's running over with joy!
Don't you hear? Don't you see? Hush! Look! In my tree
I'm as happy as happy can be!"

And the brown thrush keeps singing: "A nest do you see,
And five eggs, hid by me in the juniper-tree?
Don't meddle! don't touch! little girl, little boy,
Or the world will lose some of its joy!
Now I'm glad! now I'm free!
And I always shall be,
If you never bring sorrow to me."

So the merry brown thrush sings away in the tree,
To you and to me, to you and to me!
And he sings all the day, little girl, little boy:
"O, the world's running over with joy!
But long it won't be,
Don't you know? don't you see?
Unless we are as good as good can be?"

Economize Your Strength.

There is one word I must say as the old year dies. Let false economy die with it. So many of us are practicing it daily, without in the least realizing it; women, old before their time; tired and worn while still young, all because they have saved and economized everywhere and everything but themselves. The spare room and the parlor are furnished at the sacrifice of the living rooms; the home dresses not warm and tasteful that the appearance on Sunday may be as good as our neighbor's.

Realize that you are your husband's and children's most precious possession. Use your pretty things where they will most enjoy them; have the home dresses bright and cheerful. Pretty colors cost no more than dingy drabs. Remember that happiness radiates from your own, not your neighbor's heart. If you are worn out nervously, there is no inclination to wear a pretty gown, the children will be impatiently corrected, and thus much of your power destroyed. You can not be your husband's companion and your children's confidant; you can not read, and thus keep in touch with the outside world.

Break the shackles of habit; economize first of all your own strength, no matter what "they say."—Dixie Farmer.

Who Was the Gentleman?

One cold Winter day an Italian stood at a street corner grinding from his organ some doleful music. A group of children, large and small, were gathered around him. Among them were several good-sized boys, who seemed disposed to make sport of the organist. One of them said to the others, "Boys, I'm going to hit the old fellow's hat." In a moment he had a snowball in his hand, and he threw it so violently that it knocked the Italian's hat off, and it fell into the gutter.

What do you suppose the organ grinder did? Strike the boy, knock him down, shake his fist at him, curse him, swear at him? Some men would have done this after being treated in that way. But he did nothing of the sort. He stooped down and picked up his hat, knocked the snow from it, and put it on his head. He then turned to the rude boy, bowed gracefully, and said, "Now, I'll play you a tune to make you merry." Who was the gentleman, the boy or the Italian?—Ram's Horn.

Johnny's Calculations.

Johnny was poring over his mental arithmetic. It was a new study to him and he found it interesting. When Johnny undertook anything he went about it with heart, head and hand.

He sat on his high stool at the table, while his father sat just opposite. He was such a tiny fellow, scarcely large enough to hold the book, you would think, much less to study and calculate. But he could do both, as you shall see.

Johnny's father had been speaking to his mother, and Johnny had been so intent in his book that he had not heard a word; but as he leaned back in his high chair to rest a moment, he heard his father say: "Dean got beastly drunk at the club last night; drank ten glasses of wine. I was disgusted with the fellow."

Johnny looked up with bright eyes.

"How many did you drink?"

"I drank one, my son," said the father, smiling down upon his little boy.

"Then you were only one-tenth drunk," said the boy, reflectively.

"John!" cried his parents sternly in one breath. But Johnny continued with a studious air:

"Why, yes; if ten glasses of wine makes a man beastly drunk, one glass will make him one-tenth part drunk, and—"

"There! there!" interrupted his father, biting his lips to hide the smile that would come; "I guess it's bedtime for you, and we'll have no more arithmetic to-night."

So Johnny was tucked away in bed and went sound asleep, turning the problem over and over to see if he was wrong. And just before he lost himself in slumber he had thought: "One thing is sure, if Dean hadn't taken the one glass, he would not have been drunk. So it is the safest way never to take one; and I never will." And the next thing he was snoring, while Johnny's father was thinking: "There's something in Johnny's calculation, after all. It is not safe to take one glass, and I will ask Dean to sign a total abstinence pledge with me to-morrow." And he did so, and they both kept it. So great things grew out of Johnny's studying mental arithmetic, you see.—Temperance Banner.

Making Honest Men.

Who does not believe that on the honesty of our men depends the safety of our republic? And does not the honesty of our men depend in large measure on what their mothers are and how they were trained in boyhood and youth?

If those men lately convicted of fraud and embezzlement (an elegant term this for thievery) had been trained in boyhood to be just in swapping knives, not to cheat at marbles, not to take advantage of those less able than themselves, to be true to trusts reposed in them, does anyone suppose they would now be filling felons' cells?

The boy is father to the man. "As you are now," was the constant saying of a principal to his pupils, "you will be till you die. If you are faithful in your discharge of duty, obedient to law, reverent toward God *now*, you will be so when you are grown, and as long as you live."

In the children is mirrored the mother's soul and life. What she is impresses them more even than what she says or does. The delicate films of their consciousness are infinitely more sensitive than those on any photographic plate, and, unlike these, can not be destroyed or effaced. And when she sleeps in dust the images on them stand out clear and indestructible in the hearts of her children.

The First Wrong Button.

"Dear me!" said little Janet, "I buttoned just one button wrong, and that makes all the rest go wrong," and she tugged and fretted, as if the poor buttons were at fault for her trouble.

"Patience, patience, my dear," said mama. "The next time look out for the first wrong button, then you'll keep all the rest right. And," added mama, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet remembered how one day, not long ago, she struck baby Alice. That was the first wrong deed.

Then she denied having done it. That was another.

Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because the first one was wrong.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

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Scott's Emulsion

of cod-liver oil presents a perfect food—palatable, easy of assimilation, and an appetizer; these are everything to those who are losing flesh and strength. The combination of pure cod-liver oil, the greatest of all fat producing foods, with Hypophosphites, provides a remarkable agent for *Quick Flesh Building* in all ailments that are associated with loss of flesh.

Prepared by Scott & Bowne, Chemists, New York. Sold by all druggists.

Any Time

is the right time for everybody to drink

Hires' Root Beer

A temperance drink.
A home-made drink.
A health-giving drink.
A thirst-quenching drink.
A drink that is popular everywhere.
Delicious, Sparkling, Effervescent.

A 25 cent package makes 5 gallons of this delicious beverage. Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

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We Offer You Beautiful Lines of

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Beautify your house. Make it bright Long evenings are coming.
Samples sent to country free of charge.

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Tulane University Scholarships.

TULANE UNIVERSITY, New Orleans, for the purpose of encouraging post-graduate studies, offers fifteen scholarships to the graduates of its own and other colleges. The appointments are made for merit, and entitle the holder to free tuition and an honorarium of one hundred and fifty dollars.
For further particulars address the Secretary of Tulane University, New Orleans, Louisiana.

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No. 19 ST. CHARLES ST.

I wish to announce to the public that I have renovated and refitted my house, and solicit the patronage of the traveling public. Open all night. Beds can be had for 25 and 50 cents. I especially solicit the patronage of Christian people visiting the city.

WIDOW A. A. HOOD.

Pear Trees.

IDAHO and KEIFFER upon LeConte roots; two years old; 25 cents each; less by the dozen or hundred. Also two-year old LeConte trees and grape vines. Address

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Ocean Springs, Miss.

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DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
in Millions of Homes—40 Years the Standard.

MARRIAGES.

GRAHAM—PUCKETT.—At the residence of the bride's father, Dec. 20, 1893, by Rev. R. A. Breland, Mr. Jas. R. Graham to Miss Lillian Puckett, all of Kemper county, Miss.

LEGETTE—ADAMS.—At the residence of the bride's grandfather, Dec. 21, 1893, by Rev. R. A. Breland, Mr. J. Whiteford LeGette to Miss Mattie S. Adams, all of Kemper county, Miss.

HUNNICUTT—RUSH.—At the residence of the bride's father, Dec. 24, 1893, by Rev. R. A. Breland, Mr. Jas. I. Hunnicutt to Miss Lelia M. Rush, all of Kemper county, Miss.

TURNIPSEED—BUFKIN.—At the home of the brother of the bride, Copiah county, Miss., Dec. 21, 1893, by Rev. E. F. Mullins, Mr. J. L. Turnipseed and Miss Bettie Bufkin.

BISHOP—WRIGHT.—At the home of the bride's father, Copiah county, Miss., Dec. 20, 1893, by Rev. E. F. Mullins, Mr. R. E. Bishop and Miss Mattie Wright.

JOHNSON—CLAY.—At the residence of the bride's father, Nov. 21, 1893, by Rev. W. W. Cammack, Mr. Sidney Johnson to Miss Elsie Clay.

CROCKER—PENNEY.—At the residence of the bride's father, Dec. 28, 1893, by Rev. W. W. Cammack, Mr. W. A. Crocker to Miss Octie Penney.

STRIBLIN—TUBBY.—At the Methodist Church (Indian), Dec. 31, 1893, by Rev. W. W. Cammack, Mr. Frank Stribiln (Indian) to Miss Roxie Ann Tubby (Indian).

FOLEY—BOULTON.—At Hopewell Church, Jasper county, Miss., Nov. 26, 1893, by Rev. Geo. H. Thompson, Mr. C. G. Foley to Miss Annie Boulton.

GRAHAM—LOVETT.—At the residence of the bride's father, Mr. D. M. Lovett, near Rose Hill, Miss., Nov. 29, 1893, by Rev. Geo. H. Thompson, Mr. J. E. Graham to Miss Mattie Lovett.

BICKHAM—MAGEE.—At the residence of the bride's father, Mr. Wm. Magee, Dec. 20, 1893, by Rev. W. M. Sullivan, Mr. George Bickham to Miss Vanda Magee, all of Franklinton, La.

McDANIEL—DILLON.—At the parsonage in Franklinton, La., Dec. 21, 1893, by Rev. W. M. Sullivan, Mr. Wiley McDaniel to Miss Jane Dillon, both of Pike county, Miss.

CORKERN—SMITH.—At the parsonage in Franklinton, La., Dec. 21, 1893, by Rev. W. M. Sullivan, Mr. Henry Corkern to Mrs. Ada Smith.

PACKER—STAFFORD.—At the residence of the bride's brother, Mr. David Stafford, Dec. 24, 1893, by Rev. W. M. Sullivan, Mr. Willie G. Packer to Miss Addie Stafford.

DANIELS—DANIELS.—At the residence of Mr. L. L. Richardson, Dec. 28, 1893, by Rev. W. M. Sullivan, Mr. Henry Daniels to Miss Wynona Daniels.

BICKHAM—BAHAM.—At the residence of the bride's uncle, Mr. Gaiotue Baham, Dec. 28, 1893, by Rev. W. M. Sullivan, Mr. Giles A. Bickham to Miss Eda Baham.

ROBINS—KINCANNON.—At the residence of the bride's father, Tupelo, Miss., Dec. 28, 1893, by Rev. N. G. Augustus, Mr. D. W. Robins and Miss Imogene Kincannon.

DOHERTY—SMITH.—At the residence of the bride's father, Dec. 21, 1893, by Rev. W. L. Linfield, Mr. Lilburn Doherty to Miss Marian Smith, both of West Feliciana parish, La.

CARTER—LEEMS.—At the residence of the bride's parents, in Ruston, La., Dec. 20, 1893, by Rev. J. D. Harper, Rinhard Eugene Carter, of Heidelberg, Miss., and Miss Cora Royce, daughter of W. A. J. and Alice Leems.

GILBERT—CARR.—In Oakley Church, Franklin parish, La., Dec. 31, 1893, by Rev. J. White Davis, Mr. Daniel C. Gilbert and Miss M. E. Carr.

NICHOLSON—NELSON.—At the residence of the bride's parents, Claiborne parish, La., Dec. 29, 1893, by Rev. R. M. Blocker, Mr. A. B. Nicholson and Miss Nora Nelson.

WHITE—BUMAN.—At the residence of the bride's father, Hon. J. H. Buman, Scott county, Miss., Dec. 28, 1893, by Rev. C. McDonald, Mr. G. P. White to Miss Pattie Buman.

WINN—CAMP.—At the residence of the bride's father, Mr. J. M. W. Camp, Claiborne parish, La., Dec. 24, 1893, by Rev. Robt. P. Howell, Mr. James M. Winn, of Arkansas, and Miss Maggie P. Camp, of Louisiana.

PATRICK—VINSON.—At the residence of the bride's father, Smith county, Miss., Dec. 20, 1893, by Rev. R. A. Sibley, Mr. J. R. Patrick, of Rankin county, Miss., to Miss M. F. Vinson.

HUGHES—DUKES.—At the residence of Mr. George Dukes, Dec. 24, 1893, by Rev. R. A. Sibley, Mr. Walter Hughes to Miss Ella Dukes, all of Smith county, Miss.

TRAMEL—WILBORN.—At the residence of Mr. Foster Smith, Dec. 27, 1893, by Rev. R. A. Sibley, Mr. L. B. Tramel to Miss M. V. Wilborn, all of Smith county, Miss.

RICHARDSON—WHITE.—In the Methodist Church, Abbeville, La., Tuesday, Dec 26, 1893, by Rev. B. T. Denson, Mr. Clarence Richardson to Miss Birdie Lon White, all of Vermilion parish.

HOLDEN—MOYR.—At Pearlington, Miss., Dec. 21, 1893, by Rev. Robt. B. Downer, Mr. John J. Holden to Miss Lon Moyr.

PATTERSON—BOSTWICK.—At the residence of the bride's mother, Wesson, Miss., Dec. 21, 1893, by Rev. T. L. Mellen, Mr. J. Ellison Patterson and Miss Laura Bostwick, all of Wesson, Miss.

TERRELL—MILES.—In Whittington Church (Methodist), on Whittington circuit, near Mississippi City, Dec. 20, 1893, by Rev. M. L. White, Mr. Jasper D. Terrell, of Covington county, and Miss Laura A. Miles, of Harrison county.

BENTON—HUTCHINGSON.—At the residence of the bride's mother, Dec. 20, 1893, by Rev. G. A. Guice, Mr. Chas. Benton to Miss Fannie E. Hutchingson, both of Claiborne county, Miss.

HOWARD—RAMSEY.—At the Methodist Church, Durant, Miss., Nov. 29, 1893, by Rev. T. Y. Ramsey, Jr., assisted by Rev. J. B. Hatton, Dr. H. E. Howard and Miss Lizzie Ramsey, daughter of the late Rev. T. Y. Ramsey, of the North Mississippi Conference.

LUSTER—WILLIAMS.—At the residence of the bride's mother, Mrs. R. Williams, near Summit, Miss., Dec. 27, 1893, by Rev. M. L. Burton, assisted by Rev. H. P. Lewis, Rev. T. A. Luster, of the Mississippi Conference, to Miss May R. Williams.

KORNBECK—KORNBECK.—At the residence of Capt. George L. Belfour, Biloxi, Miss., Dec. 16, 1893, by Rev. R. Selby, Mr. Albert S. Kornbeck to Mrs. M. Kornbeck, both of New Orleans.

CHAMPLIN—COUSINS.—At the residence of the bride's father, Mr. George Cousins, Biloxi, Miss., Dec. 20, 1893, by Rev. R. Selby, Mr. W. H. Champlin to Miss Rosa Cousins, both of Biloxi.

BAILEY—BELL.—At the residence of the bride's father, near Courtland, Miss., Jan. 3, 1894, by Rev. Thomas B. Clifford, Mr. George Washington Bailey, of Mortimer, Ky., to Miss Lucy M. Bell.

OBITUARIES.

We publish obituaries of 900 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 900. Poetry excluded from this column.

MALLETTE—On Saturday, Dec. 16, 1893, DANIEL PIERRE MALLETTE, son of Mr. and Mrs. Geo. Mallette, of Green county, Miss., quietly passed away.

We had known Pierre but a few short weeks, and as pupil and teacher those short weeks were fraught with many pleasant memories. Never had we a pupil more earnest and honest in his work. We donht not that had the reaper spared him, he would have been a source of pleasure to his family, an ornament to society, a useful member of the Methodist Church, of which he was a member, and an honor to his State. We can not but ask ourselves the question: Why is it that death is allowed to reach forth his icy hands and pluck from earth its rarest flowers?

When we remember that the death of the righteous is but a transplanting to a purer and a far more glorious realm, all murmuring should cease. Then, dear father and mother, what a source of consolation to have heard from his lips the sweet words, "I am ready when he calls me!" So take courage, dear parents, and never cease to be truly grateful and meekly submissive to the will of him who doeth all things well, and for the good of those who love and serve him.

S. H. SHANNON.

Democrat-Star please copy.

FITZ—SAMUEL H. FITZ was born Dec. 8, 1874, and died Dec. 24, 1893. He was brought to see the need of a Savior early in life, and during the Summer of 1879 was brightly converted under the ministry of Bro. Hargrove. Though young, he took a firm stand for Christ, and was always ready to pray in public, testify and conduct prayer meetings. Shortly after his conversion he felt called to the ministry, and began saving money to educate himself for his life-work. He left home early last Fall to go to Burges to school, where he was taken sick with typhoid-malarial fever, and was moved home about two weeks ago, where he died in the peace of the gospel of Christ.

This is a severe affliction to his parents, yet "their light affliction, which is but for a moment, worketh for them a far more exceeding and eternal weight of glory," and in the meantime they are enabled to look back with joy to the fact that their son while with them was obedient, kind to his mother in her blindness, industrious and devoted to Christ. Precious in the sight of the Lord is the death of his saints.

H. P. GIBBS.

BIXLER—Mrs GEORGIA A. BIXLER, wife of Dr. J. B. Bixler, was born Aug. 18, 1853, in Bossier parish, La.; married Dr. Bixler, Feb. 28, 1871; died Dec. 25, 1893.

Sister Bixler was a member of the M. E. Church, South; a loving and kind wife and mother, and a true Christian. She leavee a husband, five children and many friends to mourn her loss. Sister Bixler had a presentiment of her death two months beforehand. She told her husband while in health that she would not live to see the new year. Her house was set in order and she was ready to meet the Master at his coming. Let the bereaved ones cherish a hope of a blessed reunion with the dear departed in the "home over there."

W. R. CARAWAY.

Bossier parish papers will please copy.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

They whose hearts are whole and strong,
Loving holiness,
Living clean from soil of wrong,
Wearing truth's white dress—
They unto no far-off height
Wearily need climb;
Heaven to them is close in sight
From these shores of time.

Only the anointed eye
Sees in common things—
Gleams dropped daily from the sky,
Heavenly blossomings.
To the hearts where light has birth
Nothing can be drear;
Budding through the bloom of earth,
Heaven is always near.

—*Lucy Larcom.*

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

JOHN H. COLLINS & CO.,
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For sale by all druggists at 25c. per box.

All hindrances are tests. They try the reality of our resolutions and the genuineness of our purposes. A black sky of a Sunday morning tests the strength of a Christian. Those who are physically and morally weak stay at home. This is but a homely illustration of one of the constant truths of human life. God is every day testing us, and in every way. He himself knows us; he has no need for himself to test us. But we do not any of us know ourselves perfectly well. And the tests which come with hindrances bring us revelations of ourselves. We all imagine that we are patient and forgiving and honest and faithful, until we are tested. After that, imagination is translated into knowledge. That is one of the blessings which God sends with every difficulty and grief and trial. Every day we are tested. And the tests dispel delusions. We come to see ourselves as we are. We discover where we are weak. And thus we find out where we need to fortify ourselves and to get strong.—Rev. George Hodges.

200 Agents Wanted.

One in every community in State of Mississippi to sell Bishop Fitzgerald's Epworth Book Prospectus, 50 cents. Holman Self-Pronouncing Sunday-school Teacher's Bible. Prospectus, $1. Imitation of Christ, beautifully illustrated by Thomas a Kempis. Prospectus, 75 cents. Full supply of International Bibles in stock. Send for catalogue. Order your Sunday-school supplies for the year, and remit quarterly, if you can not send cash with order. Apply at once.

We have a good supply of Bishop Haygood's Jack-knife and Bramble; also Josiah Strong's New Era, or Coming Kingdom. Jack-knife, $1. New Era, paper, 35 cents; cloth, 75 cents. Many other new books.

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Board in Students' Homes and in Private Families, $12 per month.
Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.
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CASH ASSETS, December 31st, 1886,	- - - -	$400,479.06
CASH ASSETS, December 31st, 1887,	- - - -	$413,860.76
CASH ASSETS, December 31st, 1888,	- - - -	$459,369.50
CASH ASSETS, December 31st, 1889,	- - - -	$510,584.54
CASH ASSETS, December 31st, 1890,	- - - -	$551,897.82
CASH ASSETS, December 31st, 1891,	- - - -	$600,414.81

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It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.
Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
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A quick, cheap, pleasant and absolute cure for the Tobacco Habit

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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The State Board of Liquidation has advertised its readiness to purchase for cash, to the amount of $425,000, the consolidated and constitutional bonds of Louisiana.

Governor McKinley was inaugurated as chief magistrate of Ohio on Jan. 8 There was a big demonstration in the way of a parade of military and Republican clubs.

The Casino, Music and Liberal Arts Halls, at the World's Fair Grounds, in Chicago, were burned on the night of Jan. 8. Many exhibits awaiting shipment were destroyed by the flames. The loss is estimated in the millions.

Reports to the comptroller of the currency from nine national banks in New Orleans show resources $25,740 995 and reserve 29.84 per cent.; the loans and discounts were $13 141 936 and the individual deposits $15 490,301.

Since the departure of the Louisiana State Lottery from this city at the close of last year, the shops of most of the ticket vendors have remained open, and vendors are arrested daily for selling tickets for the New Orleans Premium Club.

Notwithstanding the objections of the residents on Peters avenue, this city, to a railroad track on that street, the track was laid on last Sunday by a force of 1,000 employees. The protesting property holders threaten a suit, attacking even the original franchise.

It is reported that a syndicate with a capital of $10 000 000 has been organized in St. Louis for the purpose of developing anthracite coal lands in the State of Sonora, Mex. The company proposes to acquire 3,000,000 acres on the Pacific coast, which is said to be the only anthracite land in Mexico.

In the courts of Indiana there has been a suit of much interest. A liquor saloon was opened in a building, which adjoins the residence of Mrs. Mary Haggard. She sued the saloon keeper for damages because of this. The case was carried up to the Supreme Court of Indiana, and that court has rendered a decision that the saloon keeper is liable for damages to her.

Gold discoveries still progress at a surprising rate in Colorado, and presently the yellow metal will be scarcely more valued than the white. The last reported, which is said to be the greatest ever made in the State, is on the Camelia Lode claim, in the Cripple Creek district. Thirty-three feet under ground the lead was struck. It is thirty inches wide, and assays an average value of $1 405 a ton.

Anthony Comstock, whose mission in life is to protect the morals of New York City, has declared war against the nickel-in-the-slot gambling machines, which, he says, are great corrupters of the youth of the city. There are said to be no less than 10 000 of these machines in the saloons and tobacconist shops of the city, inviting the passers-by to put in their nickels and take their chances of winning something.

The tariff bill will occupy the entire attention of the House during the week, or, if not the bill itself, then the row over the attempt to get it before the House. After four days of fruitless effort to secure the presence of a voting Democratic quorum, the House adopted, just before adjournment, Saturday night, the extreme expedient of ordering the arrest of all members absent without leave. Of the forty members absent without leave twenty-one are Democrats and nineteen Republicans.

FOREIGN.

Yellow fever has broken out in Rio de Janeiro, adding its burdens to the suffering already endured by the people of that city.

It is reported that since the outbreak of the disease there not many months ago a thousand and more deaths from cholera have occurred in the island of Teneriffe, one of the Canaries. Trade has been paralyzed, and little has been known of the state of affairs, as vessels have avoided touching at the island.

The raising of the American minister to Germany, the Hon. Theodore B. Runyon, to the rank of ambassador, has just been given fitting significance by a special compliment paid by the Emperor, who marked the occasion by driving up to the embassy on New Year's morning and sending up his card, personally inviting Mr. Runyon to a reception.

The cold was severe throughout Great Britain, last week, in places the thermometer registering the lowest point known; while the lowest reported temperature on Jan. 5 was 5 to 10 above, it involves as much suffering as would a temperature of 20 degrees below zero in the United States. The people were entirely unprepared for such a terrible cold wave, and the result is that the suffering among the poor is intense.

Recent advices from Sicily have reported a number of more or less serious riots, in which it has been necessary to call upon the troops. In several instances the soldiery have been compelled to fire on the people, with fatal results, of course, in each case. The immediate cause of the disturbances is the collection of what is known as the octroi duties by the local or district officials. These taxes are violently opposed by the peasantry.

Reason? BEECHAM'S PILLS act like magic.

PERIODICALS.

Our Little Men and Women, for January, is suggestive of a "Happy New Year" greeting. The author of Lady Gay begins to tell about "A Dozen Good Times," and Greta Bryar in "Nurse Powell's Giant" suggests something unique on Electricity. "My Pussy's Adventures," by C. P. L., is a charming story. Poems and shorter stories by Mrs. M. F. Butts, Lavinia S. Goodwin, Lilia Barnard and Helen A. Hawley need only their authors' names to tell of their worth. The new feature begins in this number, 'Our Kindergarten," under the charge of Miss Sara E. Wiltse. Price $1.00 a year; 10 cents a number. D. Lothrop Company, Boston, publishers.

Godey's Magazine, for January, issued Dec. 15, has a rich and varied table of contents. The complete novel in this number is by Franklyn W. Lee, and is called Mam'selle Paganini. L. Clarkson has a Christmas story, Monsieur Vigot's Diamonds; Julius Chambers one called The Princess of Barron Island; Conyers C. Converse contributes a parlor comedy, Till Luther Proposes; Herbert Wilbur Green writes of an incident in the life of Ole Bull, and Florence Hull conducts The Home Department. The poems are by Flavel Scott Mines, Frances Isabel Currie, Eleanor Waddle, Harry Romaine and W. J. Lampton. All the departments are up to their standard.

Table Talk announces in its prospectus for the coming year that additional advantages and redoubled effort will achieve for it a higher standard than ever before. It will present, in the culinary department, all new dishes both foreign and American, and the "Inquiry Department" will, as heretofore, be open free to all subscribers, and questions answered, recipes given. "The Now Bill of Fare" will be replete with the latest styles of table decorations and service and decorative meals. The fashion articles and general reading never fail to interest, instruct and enable many a busy woman to keep up with the times as well as lighten household duties. Published by Table Talk Publishing Co., Philadelphia, Pa., at $1 per year. Sample copy free.

Frank R. Stockton's letters, under the title of "Pomona's Travels," can only be found in the January Ladies' Home Journal. Mrs. Burton Kingsland gives suggestions for a new form of entertainment under the title of "Fifty-Cent Luncheon Clubs." A sketch of Mrs. Donelson Wilcox, who was born in the White House during the administration of Andrew Jackson, furnishes the biography. The second installment of Mr. William Dean Howells' "My Literary Passions" is as full of interest as the first. The editor discusses with much earnestness the vexed question of the education of our American girls. Miss Julia Magruder's serial, "A Beautiful Allen," furnishes the fiction. The four prize hymns, to which were awarded the prizes in "The Journal's Musical Series" of last year, are given in their entirety. Mrs. Frances Hodgson Burnett and Mr. Birch continue to delight with fact and picture concerning 'Little Lord Fauntleroy." J. Macdonald Oxley writes of "Literary Recreation Clubs." Mothers will be interested in Miss Scovil's "Kindergarten Work at Home," and all housekeepers will be helped by Miss Parloa's "Household Hints." The Ladies' Home Journal, with a circulation of over 700,000, is published by The Curtis Publishing Company, of Philadelphia, for one dollar a year.

The Treasury of Religious Thought begins the year with an excellent number. The reader will find in the monthly visits of this magazine an invaluable repository of sermons, articles, illustrations and other matter admirably adapted to the wants of any preacher and Christian worker. The portrait of the Rev. Russell T. Hall furnishes the frontispiece, his sermon has the first place, and a view of his church, with a sketch of his life, is also given. There is a full sermon by Dr. O. P. Gifford, an Expository Lecture by Rev. J. F. Forbes, and Sermonic Thoughts by Drs. MacDuff and Alexander, and Revs. S. G. Hillyer and W. M. Roger. Prof. G. H. Schodde discusses The Divinity of Christ in the Old Testament; Dr. Cuyler writes of Famous Hymn Writers; Dr. E. M. Deems of The influence of Christianity on the Physical Life of Mankind; Dr. Moment on the Problem of Beginnings; President H. H. Ballard on The Reading of Jesus; Dr. J. T. Wills on The Gospel and the Age; Rev. C. M. Alford on Slam; Archdeacon Farrar on The Mother's Charge; Dr. Moment expounds S. S. Lessons. Editorials are on Don't Scold, Don't Crook Your Fingers, Don't Monotone, Don't Localize Your Look, Don't Be Offended at Friendly Criticism; there is also an admirable selection of Secular, Religious and Beautiful Thoughts, and Survey of Christian Progress, etc.

Yearly, $2.50. Clergymen, $2. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

Popular Everywhere.

To-day Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine before the American public and probably greater than all other sarsaparillas and blood purifiers combined. Such success proves merit.

If you are sick, is it not the medicine for you to try? Hood's Sarsaparilla Cures.

Cruelty to Children.

We make the following extract from the Times-Democrat's report of the proceedings of the monthly meeting of the Louisiana Society for the Prevention of Cruelty to Children:

The president, Alfred E. Clay, said that he was glad the philanthropic public had confidence in the society and its method of work, and intrusted their benefactions to our judgment for distribution. The list of helpless is gradually increasing. One lady this month has set aside $1 500, the interest of which is to be paid to the home each month as long as she lives.

This month's work has been chiefly in the interest of the children of need. But few acts of cruelty have marred the history of the month, but the need and suffering have been greater than at any previous time.

It had carried sunshine into several families where half-clad and hungry children were shivering and crying for bread. In one family there was a helpless sick mother and seven children; in another the same condition, and four children, and in another a helpless father and four children.

It has in the hospital, now slowly recovering, a young boy whose brother last year died of neglect, and a little girl, whose mother, in a fit of temporary insanity, had shot her.

It is now working on two cases of infanticide, and hope to state soon that the wretches have been caught and are in the hands of the law.

The work has extended over Algiers, Gretna and one or two other parishes of the State this month.

It has been called upon to find three lost children, and to remove five young girls from immoral surroundings. It has placed in asylums or private homes, 6; in the charity hospital, 3; and sent one person to the Home for Homeless.

There have been seventeen children abandoned by the fathers or mothers this month, for whom the society has interested itself. It has distributed nearly sixty suits of clothes to the most needy children. It has had three children in the Waifs' Home. In all it has bettered the condition of one hundred and eighteen children this month.

Mr. Clay announced his intention of making a tour of the State in the interest of the society. He hoped to interest a great many people in the work of the society.

The president read the following letter:

"To the Board of Directors of the Louisiana Society Prevention of Cruelty to Children:

"*Dear Friends:* In answer to your request, made at the December meeting, that I relinquish my ministerial work and devote my time exclusively to the work of the society, I beg leave to say that after much thought and consideration, I have done so. At the last Annual Conference of my church, Dec. 14, 1893, I asked and received a location.

I now enter fully and entirely into the work, in which I find the supremest delight, and which is so much needed in this State.

It must not be forgotten by you, my co-workers, that I have enrendered every means of making a living for myself and family, and that it now becomes incumbent upon you to so interest yourselves and others in our work that we may, at least, be fed. I have no fears as to the future so long as we do this work faithfully and impartially. The people of this great State can judge of our work whether if it be of God and in the best interests of the most needy of the earth, and as they judge they will support us.

A. E. CLAY."

At the suggestion of the president the following Committee on Ways and Means was appointed, consisting of three vice-presidents and two directors: Page M. Baker, Dr. S. E. Hale, Mrs. Wm. T. Hardie, Mrs. Henry Haag and David Zable. The Auditing Committee is composed of Henry Haag and Lyman S. Widney.

$100 Reward, $100.

The reader of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment, Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

A capilone and hypercritical man, a minister himself, once said to a fellow-clergymen, after having heard him deliver a strong discourse on the divine origin of Christianity: "I heard you preach that sermon twenty years ago, and I remember everything in it, even the illustrations." "And I," said the other, "heard you preach thirty years ago, but I do not remember a word you said." A sermon that stays in the memory thirty years is surely worthy of repetition. Thoughts that are original, well related and forcibly put will not suffer in being repeated. It is only the limping, ill-clad, nondescript brood of ideas that provokes displeasure or resentment at its reappearance.—Pacific Advocate.

Roses, Plants and Seeds.

The GOOD & REESE CO., Springfield, Ohio, publish a beautiful 152-page illustrated catalogue of roses, plants and seeds; four colored plates, one of them the wonderful new rose, Gen'l Roht. E. Lee. Be sure and see it. They will mail it to our readers for 10 cts. in stamps.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Moss Point.....(Conf., 7 P. M., Fri.)..Jan.	5, 6, 7
Americus—Escatawpa.....(Wed.)..	10
Vancleave, at Mt. Carmel.....	13, 14
Biloxi.....Conf., 7 P. M., Wed.)..	17 18
O. Springs—Scranton, at O. S.....	20, 21
Bay St. Louis, at Long Beach.....	27, 28
Whittington, at Colleville(Conf., Mon.)	28, 29
Heidelberg at H (Conf., 8 P. M., Fri.)Feb.	2, 6, 4
Augusta, at Pamella.....	10, 11
Williamsburg, at Good Hope.....	17, 18
Mt Carmel, at Blountville(Conf., Mon.)	18, 19
Columbia, at Columbia.....(Wed.)..	21
Purvis, at Lumberton.....	24, 25
Easabuchie, at Hebron.....Mar.	3, 4
Covington, at Covington(Conf., 7 P. M.)	10, 11
Tallisheek C. G. and Nicholson (Wed.).	14
Pearlington.....(Conf., 7 P. M.)..	17, 18

Other preaching appointments: Zion Church, Jan. 8, night; Caswell Spring, Jan. 9, morning; Shiloh, Jan. 12, night; Tallisheek C. G., Munday morning and afternoon, Feb. 12; Nicholson, Thursday night, Feb. 15. Let Church Conference be held at each appointment practicable, fast day be observed and Quarterly Conference Records brought to quarterly meeting. A "consecration service" will be held the Saturday night of each meeting.

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—FIRST ROUND.

Morton and Forest, at Morton.....Jan.	6, 7
Rose Hill, at Hopewell.....	13, 14
Newton and Hickory, at Hickory.....	15
Clarksburg, at New Providence.....	20, 21
Decatur, at Decatur.....	27, 28
Lake, at Lake.....	29
Carthage, at Carthage.....Feb.	3, 4
Walnut Grove, at W. Grove.....	5
Neshoba, at Hester's Chapel.....	10, 11
Indian Mission, at ——.....	12
Shiloh, at Salem.....	16
Steen's Creek, at Marvin.....	17, 18
Hillsboro, at Cantrell.....	24, 25
Westville, at Rist's Creek.....Mar.	3, 4
Raleigh, at Boykin's.....	6
Trenton, at Trenton.....	7
Fannin, at Fannin.....	10, 11
Brandon station.....	12
Homewood, at Homewood.....	17, 18
Montrose, at Mt. Zion.....	24, 25

The district stewards for Brandon district will please meet in the Methodist Church in Forest, on Thursday, Jan. 25, at 10 A. M.

C. MCDONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Jefferson Street—Natchez.....Jan.	6, 7
Wesley Chapel—Natchez.....	7, 8
Washington, at Washington.....	13, 14
Fayette and Harriston, at Fayette....	20, 21
Roxie, at Hamburg.....	27, 28
Meadville, at Oak Grove.....Feb.	3, 4
Martin, at Cane Ridge.....	10, 11
Learned, at Learned.....	17, 18
Utica station.....	24, 25
Rocky Springs, at Hickory Ridge.....Mar.	6, 4
Hermanville, at Hermanville.....	10, 11
Port Gibson station.....	17, 18
Warren, at Bradley's.....	24, 25
Mayersville, at Mayersville.....31, Apr.	1
Rolling Fork and Anguilla, at A.....	7, 8
Cary, at Cary.....	14, 15

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

JACKSON DIST.—FIRST ROUND.

Jackson—Capitol Street.....Jan.	6, 7
Jackson—First Church.....	6, 7
Edwards.....	13, 14
Silver Creek and B. Lake, at B. Lake..	20, 21
Jackson circuit, at Flagg Chapel.....	27, 28
Flora, at Flora.....Feb.	3, 4
Sharon, at Lone Pine.....	10, 11
Canton.....(night)..	11
Benton, at Benton.....	17, 18
Yazoo cir., at Short Creek...(Tues.)..	20
Bolton, at Bolton.....	24, 25
Lake City and Lodi, at Lake City.....Mar.	3, 4
Camden, at Shrock's.....	10, 11
Tranquil, at Locust Grove.....	17, 18
Madison, at Madison.....	24, 25
Mount Olivet, at Bentonia.....St, Apr.	1

The district stewards' meeting will be held at Capitol Street, Jackson, Wednesday, 2 P. M., Feb. 7, 1894.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

McComb City.....Jan.	6, 7
Magnolia, at M.....	13, 14
Brookhaven.....	20, 21
Gallman, at Bethesda.....	27, 28
Crystal Springs.....(night)..	29
Terry, at Terry.....Feb.	3, 4
Wesson station.....	10, 11
Adams, at A.....	17, 18
Bowerton, at Rehoboth.....(Fri)..	26
Lebanon at Brandywine.....	24, 25
Caseyville, at Sweetwater....(Fri.)..Mar.	2
Beauregard, at Mathews.....	3, 4
Pleasant Grove, at P. Grove..(Fri.)..	9
Providence, at Bahala.....	10, 11
Summit, at Bogue Chitto.....	17, 18
Martinsville.....	24, 25
Hazlehurst.....(night)..	25
China Grove, at Waterholes.....31, Apr.	1

The district stewards and trustees of district parsonage in Brookhaven district are earnestly requested to meet at 9 o'clock A. M., Wednesday, Jan. 17, in Brookhaven, in the pastor's study. Pastors cordially invited. All entertained.

R. D NORSWORTHY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Enterprise and Stonewall, at E.....Jan.	6, 7
Vossburg circuit, at Vossburg.....	13, 14
Leakesville circuit, at Adamsville....	20, 21
W'boro and State Line, at W.(Tues.).	23
Waynesboro cir., at Mt. Hebron(Th.).	25
Eucutta circuit, at Eucutta.....	27, 28
Shubuta circuit, at Shubuta.(Tues.)..	30
Masherville circuit, at Liberty(Thurs.)Feb.	1
Binnesville circuit, at Scooba.....	3, 4
North Kemper circuit, at Mt. Pleasant.	10, 11
DeKalb circuit, at DeKalb.....	11, 12
Linwood circuit, at Bethel.....	17, 18
Daksville and Soule Chapel, at D....	18, 19
Lauderdale circuit; at Lauderdale....	24, 25
Marion circuit, at Lockhart.....	25, 26
Why Not circuit, at Why Not.....Mar.	3, 4
Chunkey circuit, at Chunkey.(Tues.)..	18

D. A. LITTLE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Wilson, at Wilson.....Jan.	6, 7
Amite, at Homo Chitto.....	13, 14
Gloster and Centerville, at Cent.....	20, 21
Bayou Sara, at Bayou Sara.....	27, 28
Percy Creek station.....Feb.	3, 4
Woodville station.....	4, 5
East B. Rouge, at Blackwater.....	10, 11
Zachrie station.....	11, 12
Tunica, at Pinkneyville.....	17, 16
North Wilkinson, at Mt Carmel.....	28
Wilkinson, at Bethel.....	24, 25
Live Oak, at Friendship.....Mar.	3, 4
Port Vincent, at Bayou Barbary.....	10, 11
Ponchatoula, at Ponchatoula.....	17, 18
Franklinton, at Magees.....	21
Amite City, at Amite City.....	24, 25
St Helena, at Greensburg.....	25, 26
E. Feliciana, at Oak Grove.....	27

The pastors are cordially invited to be present at district stewards' meeting. All will be entertained.

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Corinth circuit, at Box's Chapel.....Jan.	6, 7
Corinth station.....	7, 8
Kossuth, at Maddin.....	13, 14
Rienzi, at Rienzi.....	20, 21
Booneville and Baldwyn, at Booneville.	25
Marietta, at Hodges.....	27, 28
Pleasant Ridge, at Pleasant Ridge....Feb.	2
Brown's Creek, at Mt. Nebo.....	3, 4
Guntown, at Guntown.....	10, 11
Blue Springs, at Blue Springs.....	17, 18
Jonesboro, at Jonesboro.....	22
Ripley circuit, at Paynes.....	24, 25
Ripley and New Albany, at New A...Mar.	3, 4
New Albany circuit, at Locust Grove.	10, 11

District stewards' meeting at Booneville, Jan. 17 and 18. A full attendance is very much desired.

T. W. LEWIS, P. E.

COLUMBUS DIST.—FIRST ROUND.

West Point.....Jan.	3, 7
Crawford.....	13, 14
Starkville circuit.....	13
Columbia circuit.....	20, 21
Sparta.....	27, 28
Brooksville.....Feb.	3, 4
Cedar Bluff.....	10, 11
Mashulaville.....	17, 18
Shuqualak.....	21
Macon.....	24, 25
Sturges.....Mar.	3, 4
Hebron.....	10, 11

The district stewards will please meet me at Artesia, Tuesday, Jan. 23, at 13 o'clock A. M.

T. C. WEIR, P. E.

GREENVILLE DIST.—FIRST ROUND.

Hollandale.....Jan.	7
Greenville.....	14
Tunica.....	21
Lula.....	28
Duncan.....Feb.	4
Clarkedale.....	11
Cleveland.....	18
Shaw.....	25
Hill House.....Mar.	4
Friar's Point.....	11
Rosedale.....	18
Bolivar.....	25

District stewards' meeting at Greenville, Jan. 15, 7.30 P. M.

The district stewards are: J. D. Smith, J. T. Sims, J. E. Rather, R. E. Gray, Geo. Shelby, W. O. Harris, G. R. Page, C. W. Portee, T. H. McKenzie, J. H. Johnson, C. H. Fant, Dr. W. P. Barton, E. H. Moore, Price Blanchard, J. W. Mason.

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Belsona, at Belsona.....Jan.	6, 7
Lexington and Tchula, at Lexington.	12
Eupora circuit, at Eupora.....	13, 14
Kosciusko, at Bethel.....	20, 21
Rural Hill, at Macedonia.....	26
Ethel, at Ethel.....	27, 28
Wier circuit, at Wier.....Feb.	2
Chester, at Chester.....	3, 4
Ebeneser, at Ebeneser.....	10, 11
Stewart, at Foster Grove.....	12
Louisville, at Louisville.....	17, 18

The district stewards of the Kosciusko district, North Mississippi Conference, will please meet in Durant, Miss., at the M. E. Church, South, Thursday, Jan. 11, 1894, at ten o'clock A. M. We give their names: J. G. Hamilton, J. F. Wilburn, A. J. Wilson, B. A. Clark, J. D. Shelton, J. R. Watson, J. F. Lamb, J. L. Harmon, R. A. Whitmire, H. P. Walker, T. J. Harris, S. S. Smithwick, J. B. Harris J. L. Porter, W. J. Newsom.

J. H. MITCHELL, P. E.

GRENADA DISTRICT—FIRST ROUND.

Chapel Hill, at Mars Hill..(Thurs.)..Jan.	4
Grenada circuit, at Bethel.....	6, 7
Grenada station.....	13, 14
Tillatoba, at Tillatoba.....(Thurs.)..	18
Charleston, at Charleston.....	20, 21
Coffeeville, at Coffeeville.....	27, 28
Water Valley circuit, at Pine Flat....Feb.	3, 4
Abbeville, at Abbeville.....(Fri.)..	9
Oxford Station.....	10, 11
Toccopola, at Lafayette Sp'gs(Thurs.).	15
Paris, at Salem.....	17, 18
Ely, at Hurricane.....	24, 25
Pittsboro, at Pittsboro.....Mar.	3, 4
Atlanta, at Benela.....	4, 5

The district stewards will meet at Grenada, Jan. 12, 1894.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Senatobia.....Jan	6, 7
Pleasant Hill.....	13, 14
Nesbit.....	20, 21
Courtland.....	27, 28
Pleasant Grove.....Feb.	3, 4
Morgansville.....(Wed.)..	7
Arkabutla.....	10, 11
Cockrum.....(Thurs.)..	15
Wall Hill.....	17, 18
Tyro.....(Tues.)..	20
Panola.....	24, 25

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Aberdeen.....Jan.	4
Verona and Nettleton, at Verona.....	6, 7
Tupelo.....	8
Okolona circuit, at Blackville.....	13, 14
Okolona station.....	15
Shannon circuit, at Pleasant Grove...	20, 21
Houston and Wesley, at Wesley.....	27, 28
Buena Vista, at Pleasant Grove.....Feb.	3, 4
Saltillo, at Mooresville.....	10, 11
Amory and Smithville, at Greenbriar..	17, 18
Nettleton, at Union.....	22
Fulton, at Fulton.....	24, 25
Pontotoc, at Pontotoc.....Mar.	3, 4
Tremont, at New Salem.....	7
Athens, at New Hope.....	10, 11

The district stewards will meet at Tupelo, Jan. 17, in the Methodist Church, at two o'clock P. M. It is important that every charge be represented. Brethren, please come.

W. S. LAGRONE, P. E.

WINONA DIST.—FIRST ROUND.

Indianola.....Jan.	6, 7
Sidon.....	13, 14
Valden.....	20, 21
Black Hawk.....	27, 28
West.....Feb.	3, 4
Winona circuit.....	10, 11
McNutt.....	17, 18
Carrollton circuit.....	24, 25
Brooklyn and Dublin.....Mar.	3, 4
Leherton.....	10, 11

District stewards' meeting will convene in Greenwood, Miss., Jan. 12, at 2:30 P. M., at the M. E. Church.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Potts' Camp, at Potts' Camp.....Jan.	6, 7
Holly Springs station.....	13, 14
Byhalia, at Byhalia.....	20, 21
Waterford, at Waterford.....	27, 28
Holly Springs circuit, at Hudsouville.Feb.	3, 4
Olive Branch, at Olive Branch.....	10, 11
East Holly S. circuit, at Harmony....	17, 18
Cornersville, at ——	24, 25
Red Banks, at Wesley Chapel.....Mar.	3, 4
Ashland, at Salem.....	10, 11
Mt. Pleasant, at Mt. Pleasant.....	17, 18

The district stewards will please meet me at the Methodist Church, in Holly Springs, at 11 A. M., Jan. 13, 1894.

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Patterson.....Jan.	6, 7
Jeanerette.....	10, 11
Franklin.....	13, 14
Cypremort.....	17
Newiberia.....	20, 21
Lafayette.....	23, 24
Opelousas.....	27, 28
Washington.....Feb.	3, 4
Ahlesville.....	10, 11
Pisquemine Brulee.....	17, 18
Indian Bayou.....	24, 25
Crowley.....Mar.	3, 4
Lake Charles.....	10, 11
Jackson Street and West Lake.....	12
Grand Cheuier.....	17, 18
Lake Arthur.....	24, 25
Sulphur Mine.....	27, 28

The district stewards are requested to meet at Lafayette, Jan. 24.

J. M. BEARD, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton.....(morn.)..Jan.	7
Parker Chapel.....(eve.).	7
Algiers.....(morn.)..	14
Crapa and Gretna, at Craps...(eve.)..	14
Moreau.....	21
Dryades.....	28
Gross Tete and False R., at Arbroth..Feb.	3, 4
Louisiana Avenue.....	11
Rayne Memorial.....	18
Felicity.....	25
Plaquemine and Donaldsonville, at P.Mar.	4
Lower Coast Mission.....	11
Carondelet.....	18
Baton Rouge.....	25
District Conference, Baton Rouge...29-Apr.	1

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Evergreen, at Bunkie.....Jan.	6, 7
Melville, at M.....	13, 14
Chicot, at C.....	20, 21
Simsport, at Riverside.....	27, 28
Ada, at Palestine.....Feb.	3, 4
Pineville, at Fellowship.....	10, 11
Alexandria.....	11, 12
Centerville.....	17, 18
Montgomery, at Atlanta.....	24, 25
Winfield.....	26, 27
Columbia.....Mar.	3, 4
Spring Creek, at C. G.....	10, 11
Dry Creek.....	17, 18
Nugent mission.....	24, 25
Boyce.....31, Apr.	1

S. J. DAVIES, P. E.

DELHI DIST.—FIRST ROUND.

Bastrop, at Bastrop.....Jan.	6, 7
Monroe.....	14, 15
Winnsboro, at Winnsboro.....	20, 21
Oakley and Vidalia, at Oakley.....	27, 28
Oak Ridge, at Good Hope.....Feb.	3, 4
Delhi, at Delhi.....	10, 11
Floyd, at Floyd.....	17, 16
Lind Grove, at Bartholomew.....	24, 25
Harrisonburg, at Island.....Mar.	3, 4
Rayville, at Rayville.....	10, 11
Providence, at Providence.....	17, 18
Waterproof, at Waterproof.....	24, 25

District stewards meeting at Delhi, Feb. 7.

H. O. WHITE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Pleasant Hill, at P. H.....Jan.	7, 8
Mansfield station.....	14, 15
Grand Cane, at G. C.....	13, 16
Moorlingsport, at Mt. Zion.....	20, 21
South Bossier, at Allentown.....	27, 28
Caddo, at Kearsley.....Feb.	3, 4
North Bossier, at Concord.....	3
Red River, at Campo Bello.....	10, 11
Shreveport station and Mission.....	17, 18
Cane River, at Provencal.....	23
Wesley, at Davis Springs.....	24, 21
Many, at Prospect.....Mar.	1
Fort Jessup, at New Hope.....	3, 4
Natchitoches station.....	10, 11
Annacoco, at Holly Grove.....	17, 11
DeSoto, at Bethel.....	23
Coushatta, at C.....	24, 21
Victoria and West Natchitoches, at V.	31
Sabine, at Bayou Scie.....Apr.	1, 3

District stewards' meeting at First Church, Shreveport, at 10 A. M., Feb. 26.

ROBT. J. HARP, P. E.

829 Hope street, Shreveport, La.

ARCADIA DIST.—FIRST ROUND.

Lisbon circuit, at Lisbon.....Jan.	3, 7
Summerfield circuit, at Harmony....	10
Farmerville, at Farmerville.....	13, 14
Downsville, at Downsville.....	17
Vernon and Gansville, at Vernon....	13
Calhoun and Lapine, at Indian Village	20, 21
Haynesville, at Haynesville.....	27, 28
Homer station.....	28, 29
Tulip, at Tulip.....	31
Valley, at Pleasant Valley.....Feb.	3, 4
Minden, at Minden.....	4, 5
Ringgold, at Andrew Chapel.....	7
Sparta, at Ebeneser.....	8
Arcadia, at Arcadia.....	10, 11
Vienna, at Vienna.....	17, 18
Ruston, at Ruston.....	18, 19

District stewards will meet at the district parsonage in Arcadia, Wednesday, Jan. 24, 1894.

J. L. P. SHEPPARD, P. E.

The tariff bill was taken up by the Democratic caucus on Jan. 5. Three members of the Louisiana delegation were in attendance, who said they reserved the right to vote as they pleased in the House. Mr. Robertson, of Louisiana, proposed a duty of one cent and a half on sugar, and said it would yield a revenue of $45 000 000.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them. And by kindly sharing,
Own your kinship with the skies.
Why should anyone be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which the honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak up brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

The Influence of Methodism.

BY J. M. SKINNER.

The following paper was read before the Epworth League of Como, Miss., Dec. 31, 1893:

The subject I am to discuss is one upon which volumes have been written by the ablest scholars and divines the nineteenth century has produced. Indeed, it is a subject which touches all the vital operations of the most active and aggressive century of the Christian era. With the time at my disposal, I can do little more than briefly outline it. Suffice it to say in the beginning that "the Methodists themselves were the least result of the Methodist revival." Formally organized at a time when Walpole's good-natured contempt for all those whose calumnies were heaped upon him for his short-sighted policy of "harmony at home and peace abroad," and his dismissal of honored dignitaries from their offices had well-nigh plunged England into another civil war, Methodism came in for no small credit in bringing about those changes that "bridged the difficulties and allowed the political energy of the nation to return to its natural channel."

To the casual reader, and vastly more to the close student of history, is apparent the moral degeneracy of the century and a half preceding the Methodist revival. This was so not only in England, but on the Continent as well. From the day that Luther raised his knees from the papal steps of penance to the culmination of the Reformation in Methodism, politics was one vast scheme of intrigue, while religion was little more than frigid formality. True, Puritanism had offered a check to the libidinous actions and practices of this gross age, but once in power, Puritanism had found its level in a formal austerity as revolting as the former indulgences had been. Then followed the Restoration, which "opened wide the flood-gates of licentiousness and vice," making the court a brothel and the theater the temple at whose magic shrine, decorated by the incomparable foulness of literature, the dignitaries of the realm worshiped. The clergy were not only ignorant, but grossly immoral, while the study of nature and natural phenomena had gone so far that Butler's Analogy was brought forth in reproof. With such unauspicious surroundings, Methodism appeared, to use Mr. Wesley's words, "just at the time when we wanted little of filling up the measure of our iniquities."

With this preliminary sketch of history we can the better appreciate the influence of Methodism, which, as a light from the eternal world, manifested itself in dispelling the gloom of doubt and vice and licentiousness, and "strangely warmed" the hearts of men with the wonderful and quickening pulsations of that "Spirit which beareth witness with our spirits that we are the children of God."

Into the church, fashioned according to the precise rules of formality, Methodism breathed the breath of true life which made it a living, active and aggressive power under God for breaking to hungry souls the Bread of Life, which brings contentment and a real joy. What if wits laughed and cynics jeered! What if Mr. Wesley was called an ascetic more austere in his manner of life than the Roundheads! The Word was preached with power, and it was fully manifest that "now are we the sons of God, and it doth not yet appear what we shall be."

This was not all accomplished in a day. But the enthusiasm of Methodism was so intense that the clergy awoke from the lethargy of centuries, applied themselves to the mental discipline necessary as a preparation for instructive preaching, and, above all, sought a higher moral life and a deeper spiritual experience. Instead of spending their time fox-hunting, through the direct influence of Methodism the clergy were compelled to study and prepare sermons, and, instead of making long visits, during which inefficient curates officiated, they were aroused to the importance of directing the religious affairs of their own parishes.

We are, or should be, a very modest and humble people; but it is certainly a source of gratification to us that Methodism has earnestly taught and firmly maintained from its beginning to the present, that we can know when we "have passed from death unto life," and that wherever in Christendom to-day there is a manifestation of spiritual power in church work, it can be directly traced to Methodism.

Of the profligacy of those times it is hardly necessary for me to speak. It has been estimated that at the advent of Methodism every sixth house on the principal streets of London was an alehouse. This tells its own story and needs no comment. But you may be curious to know whether this was local or general; also what class of people was infected. I have the authority of history for saying that all England and Continental Europe, so far as a reasonable degree of civilization existed, were in "the gall of bitterness and the bonds of iniquity." All classes of society were infected. Clergymen shared this profligacy with their demoralized parishioners. The cynical prime minister, Horace Walpole, who believed that the "enthusiasm" of Methodism would soon pass away, was a calculating, licentious drunkard. If we find this condition in the upper class, who can portray the abject degradation of the lower classes? While these evils have not altogether disappeared, Methodism has been a wonderful check to their progress.

In literature Beecher says that the most dangerous writers in the English language are those whose artful insinuations and mischievous polish reflect upon the mind the image of impurity, without presenting the impurity itself. Such was the moral condition of the church at the time of which I speak that two eminent clergymen of High Churchism were the most licentious writers of the age, and their writings an abomination in the sight of Heaven. Need I say that I refer to Dean Swift and Dean Sterne?

Indeed, the wits of the age vied with each other in serving "literary banquets of indelicacies that would have brought blood to the face of a Roman priest, and have shamed an actor of the school of Aristophanes." Yet this "witty, brilliant, suggestive indecency" was not only tolerated, but complimented for the "sake of its genius." The ten plagues were turned loose upon our literature; "water was turned to blood, frogs and lice crept and hopped over our most familiar things—the couch, the cradle, and the bread-trough." Why was this? Because the age tolerated it.

The influence, outgrowth and development of Methodism turned the tide of desolation in literature and gave us Browning, Macaulay, Tennyson and Ruskin, in England; Longfellow, Emerson, Irving, Hawthorne, Lowell and Holmes, in America, whose names are synonyms for purity, and whose influence is healthful and inspiring.

You may think that I am claiming the earth and "the fullness thereof" for Methodism, but I am claiming only that which is distinctly indicated by history.

Though founded in an aristocratic university, Methodism early partook of that spirit of philanthropy which sees something good in everything God has created. Accordingly the prisons were visited; those confined there were instructed and pointed to the Lamb of God, with whom "stone walls do not a prison make, nor iron bars a cage." Many were imprisoned and subject to all the prison indignities whose only crime was poverty. Here again the influence of Methodism shows itself in bringing about a general change, and making prisons reformatory as well as punitive, at the same time infusing a spirit of clemency and wisdom into the penal laws of the realm. These changes were far-reaching in their influence and elevating in their spirit. Green says that the same spirit, manifested in another direction, abolished the slave trade—that traffic in human souls on which the Almighty can but look with condemnation.

The impulse given to popular education is one of the most important outcomes of Methodism. Mr. Wesley was profoundly learned, and one of the greatest organizers this world has ever seen. Consequently, it was but natural for him to enlist his energies in the cause of popular education, which had been entirely neglected—the nobility being all who were considered entitled to an education. As a result of this great influence, exerted in the first years of the revival, Methodism to-day has more schools, greater investments in school property, and a greater general education diffused among the masses, than any other organization in the world.

But I may say that the crowning triumph of Methodism has been the emancipation and elevation of woman to her proper position and her sacred rights. The study of history presents no sadder spectacle than the debasement and servitude to which woman was subject in early times. At the time of the Methodist revival women of the court, and a few others, were accorded a half-way consideration; but to the vast numbers whose lives were beautiful even in their forced seclusion, no ray of light pierced the blackness of that darkness which seemed eternal in its very nature. But, thanks to the influence of Methodism! "the middle wall of partition has been broken down," and to-day she enjoys a social, intellectual and, in many cases, a professional equality (superiority) with him who formerly lorded it over her with such high-handed authority.

I have briefly sketched a few only of the many influences of Methodism which will be felt until Gabriel, with one foot on the land, the other on the sea, shall proclaim that time shall be no more.

Mission Rooms.

DEAR BROTHER: Emphasis laid upon the regular collections is the true basis for successful financiering at home and aggressive movement abroad. The Board determined upon this policy at Kansas City. The secretaries have strictly adhered to the same and united upon a movement for early collections, which, if carried out, will rednce our interest account and fill our treasury.

EARLY COLLECTIONS MEAN FULL COLLECTIONS.

The treasurer of the Conference Board of Missions of one of our largest Annual Conferences recently asserted that in his experience, where a pastor or presiding elder began during the first quarter to secure and collect the missionary assessment, he almost invariably reported full collections; and, further, that the year his Conference resolved to secure its assessment during the first quarter, it reached the highest financial level in its history.

The converse of the above proposition—viz.: that late collections mean short collections—needs no better illustration than that recurring at every Annual Conference where the preacher, having delayed until the closing months of the year, has been thwarted by sickness, floods, drouth, or financial disaster. Deficient collections mean to the Board either delayed drafts, imperilled work and suffering missionaries, or money borrowed from banks, creating a heavy draft for interest. The statement of the interest account alone is enough to cause every Methodist preacher to spring to the support of the proposed movement. During the past eight years the interest necessitated by delayed collections has amounted to more than $25,000.

How shall this waste be stopped, our obligations met, and our mission fields reinforced? By prompt and hearty co-operation with us in this matter.

Your Annual Conference, at its recent session, fell into line with other Conferences, and pledged itself to move during the *first* quarter for collections in full for foreign missions.

We beg of you, then, to take immediate and active steps to consummate this work within the bounds of your charge.

I. G. JOHN,
H. C. MORRISON,
W. R. LAMBUTH,
Secretaries.

Nashville, Tenn., Nov. 15, 1893

[The above communication from our Missionary Secretaries ought to bring about a revolution in our method of raising missionary money. Just think of it!—$25,000 paid out in the last eight years for interest. That sum could have been saved by early collections. Shall we perpetuate such a policy? Shall we continue such a leakage year after year when we have it in our power to stop it? Let all our stewards think of the unwisdom of our present policy, and resolve that they will co-operate heartily with their pastors in an effort to raise the whole of their foreign missionary money in the beginning of the year. It would be wise to do this even if all the money were sure to be raised in the Fall. But this is not the case. As a rule, late collections will be small collections. We hope the time is not far distant when all our missionary money will be raised during the first quarter.—EDITOR.]

What Kind of Prayer?

BY REV. THEODORE L. CUYLER.

The Week of Prayer has become an established "institution" throughout our land and a large part of the Christian world. It has been attended with precious blessings on many hearts who have come to God in the right way and with the right spirit. But what kind of prayer should we be offering next week if we hope to prevail with God?

Some people regard prayer as the mere rehearsal of a set form of solemn words, learned largely from the Bible, or in common use in devotional meetings. It is a lip-service, and often nothing more. Genuine prayer is a believing soul's direct converse with God. Phillips Brooks defined it in four words as a "true wish sent Godward." By it adoration, confession of sin, and petition for mercies and blessings ascend to the throne, and by means of it precious gifts are brought down from heaven. The pull of our prayer may not move the everlasting throne, but—like the pull on a rope from the bow of a boat—it may draw us into closer fellowship with God and fuller harmony with his wise and holy will.

(1) This is the first characteristic of prevailing prayer. "Delight thyself in the Lord, and he shall give thee the desires of thy heart." Too many prayers are born of selfishness, and are too much like dictation or demand. None of God's promises are unconditional. We have no such spiritual assets standing to our credit that we have a right to draw our checks, and demand that God shall pay them. The indispensable quality of all right asking is a right spirit towards our heavenly Father. When a soul feels such an entire submissiveness towards God that it delights in seeing him reign and in having his glory advanced, it may fearlessly pour out its desires, for then the desires of God and the desires of that submissive soul will agree. God loves to give unto them who love to let him have his way. They find their happiness in the chime of their own wishes with the will of God.

(2) The second trait of prevailing prayer is that it aims at a mark and knows what it is after. When we enter a shop or a store, we ask the salesman to hand us the particular article we want. There is an enormous amount of pointless, prayerless praying done in our devotional meetings. It begins with nothing, and ends nowhere. The model prayers mentioned in the Bible were short, and right to the mark. "God be merciful to me, a sinner!" exclaims the humble penitent. "Lord, save me!" cries sinking Peter. "Come down ere my child die," is the entreaty of the heart-stricken nobleman. Old Rowland Hill used to say: "I like short, ejaculatory prayer. It reaches heaven before the devil can get a shot at it."

(3) In the next place, the prayer that has power with God must be a prepaid prayer. If we expect a letter to reach its destination, we put a stamp on it; otherwise it goes to the Dead Letter Office. There is what may be called a Dead Prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions. We must comply with those conditions, or we can not expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop of wheat unless he has plowed his field and sowed his seed. In prayer we must first be sure that we are doing our part if we expect God to do his part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray in a missionary convention, he first fumbled in his pocket for some money, and when he had tossed the coin into the plate, he said, "I can not pray until I have given something." He prepaid his prayer. For the churches in these days to pray, "Thy kingdom come!" and then spend more money on jewelry and cigars than on the Board of Foreign Missions, looks almost like a solemn farce. God has no blessings for stingy pockets. When I hear requests for prayer for the conversion of a son or a daughter, I say to myself, How much is that parent doing to win that child to Christ? The godly wife who makes her daily life attractive to her husband, has a right to ask God for the conversion of that husband. She is co-operating with the Holy Spirit and prepaying her heart's request. God never defaults, but he requires that we prove our faith by our works, and that we never ask for a blessing that we are not willing to labor for. Those churches which imagine that a "Week of Prayer" will answer all the purpose without any effort to win souls, or any self-sacrifice, or any co-operation with the Holy Spirit, will find their prayers as barren as the east wind. Genuine self-denying prayer is always prepaid. The offerer is ready to do anything in order to secure the blessing which his soul desires.

(4) Another essential of prevailing prayer is that it be the prayer of faith, and that it be offered in the name of Jesus Christ. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Much is said about "wrestling prayer," and the phrase is often misleading. The chief wrestling that we are to do is not with any reluctance on God's part; it is with the obstacles which sin and unbelief put in our pathway. What God orders we must submit to uncomplainingly; but we must never submit to what God can better. No church must submit to being barren, and no pastor must submit to have his work without results. Never submit to be blocked in any pious purpose or holy endeavor, if, with divine help, you can roll the blocks out of your path. The faith that works while it prays commonly conquers, for such faith creates such a condition of things that our heavenly Father can wisely hear us and help us.

What a magnificent epic are the triumphs of toiling, trusting, victorious faith! The firmament of Bible history blazes with the answers to prayers from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon and brought the liberated Peter into their presence. Let us find our happiness in pleasing God, and he will surely grant us the desires of our hearts. If the Week of Prayer is followed with many weeks of godly living and generous giving and personal efforts for the salvation of souls, we shall have a round year of glorious harvestings.—Exchange.

Don't Scold.

Every pastor of a church may, at times, feel that duty compels him to reprove and rebuke, as Paul enjoins Timothy to do, but he is to do so with all long-suffering. He is not to make the occasion one for the display of ill-temper, nor for an indulgence in tirade, nor for taking an opportunity to cut and rasp the feelings of his audience, nor to chide with rudeness, or find fault with coarseness. He must never forget that if he is any better in any aspect of his character than those upon whom he is pouring these hot words, he is indebted for the difference to the grace of God, and that Moses lost the pleasure and honor of leading his people into Canaan and of getting himself into that promised land, because of his hasty, ill-advised words to the people at Horeb. The preacher must never forget that his mission is to win souls for Jesus, and to fulfill this mission he must show that he is not a sensational denunciator, but a faithful, judicious, broad-minded, level-headed herald of the Lord. And if he should ever so forget himself as to use rude words in rebuking men or manners, he should instantly ask the forgiveness of his audience, and not be less polite than that character in Shakespeare who, when he was overtaken in a similar fault, said: "Pardon me, 'tis the first time that ever I'm forced to scold."—The Treasury.

Bishop Fitzgerald's Letter.

LET EVERY PASTOR RESPOND.

PARSONAGE AND HOME MISSION WEEK, FEB. 6-11.

It is hoped that all our pastors will respond to the call for special services in behalf of the work of the Parsonage and Home Mission Society of the M. E. Church, South, to be held Feb. 6-11, 1894.

Let every pastor respond because the connectional character of the work demands a connectional response.

Let every pastor respond because the history of the organization to date demonstrates its utility.

Let every pastor respond because the needs of so many of our preachers and their families in our new and difficult fields are very urgent. The efficiency of these preachers in their work, the health and comfort of their families, and the stability and prosperity of our church are involved in this work.

Let every pastor respond because the good already accomplished by this organization is an incentive to increased zeal and activity in its behalf. In some cases the very life of struggling churches have been saved by the timely aid given by it. Destitute fields have been successfully occupied that could not otherwise have been entered. Other difficult fields would have been abandoned of necessity but for the helping hand extended by the godly women of our Parsonage and Home Mission Society. Did space permit, some striking illustrations might be furnished.

Let every pastor respond because it will require a universal and liberal response to meet the pressing demands that are upon us *now*.

Let every pastor respond, so that the toilers in our needy fields may feel the throb of the great connectional heart and feel the touch of its helping hand, in the midst of their trials and privations.

Begin, continue and end with prayer. Baptize the facts with prayer, point your appeals with prayer, pour the gifts into the treasury in the spirit of believing prayer. Then blessed will be both those who give and those who receive. O. P. FITZGERALD.

San Francisco, Cal.

Don't Be Offended at Friendly Criticism.

Every teacher of a school and every professor in a college is expected to criticise, as a friend, his pupil or his student—to praise when praise is deserved, and to criticise adversely when such criticism is needed; and both kinds of criticism should be the words of a friend, for the benefit of the praised or corrected one. It would be a great boon to many a preacher if some kind, judicious friend would communicate to him not only his defects, but his excellencies, and would point out to him the vast importance to his full usefulness, to set about freeing himself of his defects as speedily as possible, and with a determination to succeed that would not succumb to any obstacle. If it be true that Demosthenes battled with such resoluteness to overcome his defects and to attain to excellency of speech and delivery that he might advance the interests of his nation, surely the Christian preacher should be stimulated to greater exertions in eliminating everything from his manner, etc., that would injure his usefulness, and should strive with "might and main" to excel in every way, that God may be glorified in him. The Psalmist seems to have taken the proper view of friendly criticism when he wrote: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head."—The Treasury.

JONAH'S LESSON AS A "TRAVELING PREACHER."

BY GEO. L. TAYLOR.

When Jonah, in 'Nineveh mission" appointed,
A runaway preacher, for Tarshish set sail.
The Lord took in hand his new prophet anointed,
And sent him to college—inside of a whale!
Three days did the business; and, more than contented,
The graduate promptly was spunted ashore,
And went to his work—a whole city repented!
The grandest revival on record of yore!

You laugh at poor Jonah with thoughtless derision,
Scarce dreaming the cross God's true preachers must bear
To tell guilty sinners God's terrible vision,
How judgment hangs o'er them by only a hair!
But bear the same cross, face the scorn, persecution,
The rage at unpopular duty well done—
And quietly you'll wonder, and ask the solution,
Why Jonahs we find not, a thousand for one!

But, ah! let the preachers and pastors take warning!
If God calls his prophets, then go where you're sent;
No proud parish fearing, nor poor parish scorning;
Be humble and faithful, then power shall be lent.
When preachers are true to their glorious commission,
Then kings sit in sackcloth and cities are won;
But preachers, too oft, are in Jonah's condition,
And needs must be *whaled* ere God's work can be done!

A Fine Investment.

There are many benevolently inclined persons who desire to contribute to the cause of church and parsonage building in the M. E. Church, South, at some time in the future, perhaps, after death, but whose incomes are not sufficient to enable them to do so now. In order to aid them in carrying out this purpose the Board of Church Extension of the church has adopted the following plan: Any person may pay into the treasury of the Board any sum of money he may choose so to invest (it must be in even hundreds of dollars, however), and receive from the Board its obligation to pay to the investor, or such other beneficiary as he may designate, an annual sum not exceeding six per centum upon the sum so invested during the life of the investor or the designated beneficiary, provided that upon the death of the annuitant the payment of the interest shall cease, and the principal sum shall vest absolutely in the Board.

The merits of the annuity fund scheme are obvious. It is a safe investment. The fund is kept separate from the other funds of the Board, so that even if disaster should come upon us, resulting in the loss of other funds, this one could be traced, and the liens and securities upon which it had been loaned could be specifically subjected for the protection of the annuitant. Pledged to its protection, also, are all the general funds of the Church Extension Board (on account of which no other indebtedness can be contracted), and the faith and honor of the church.

It is a remunerative investment. It pays a higher rate of interest than any first-class securities pay nowadays.

It is an attractive investment, particularly for that large class of persons inexperienced in the management of finances who wish to be entirely relieved of the anxiety and risk involved in the selection and purchase of securities.

It is a particularly convenient form of investment for those persons who desire to make provision for others who are helpless or dependent upon them for support. Aged parents, unfortunate and dependent brothers, sisters or kins-people, aged family servants and ex-slaves, may thus be provided for out of the present abundance, and their future welfare and comfort be placed beyond the reach of the misfortunes that may overtake those whose present duty or pleasure it is to care for them.

It is a sure provision in that it effectually avoids the proverbial uncertainties attending legacies. So critically do the courts scan those clauses in wills which undertake to give charitable direction to the bounty of testators, and so highly artificial and technical are the rules of interpretation applied in such cases, that even so great a lawyer as Samuel J. Tilden, using the most assiduous care in the preparation of his own will, was not able to evade the snares and pitfalls that lay in his way; and that anxiously drawn clause wherein he sought to give the bulk of his large estate to found a great public library in the City of New York was declared void by the highest courts. It is also a fact that some of the States absolutely prohibit legacies for religious or charitable objects.

It begins to produce fruit immediately. The Board can lend the money at once, upon good security, to aid in building a needed church, and so, while the annuitant receives his undiminished income in regular installments, without contingency or delay, churches are being built, the gospel is being spread abroad, and the borders of God's church are being enlarged through the wise use of the capital furnished by him.

For full information concerning the annuity funds address David Morton, Corresponding Secretary, 705 West Chestnut Street, Louisville, Ky.

Late Session of the Mississippi Conference.

"A feast of fat things—of wines on the lees, of fat things full of marrow."

Such was the late session of the Mississippi Conference at Hazlehurst. Bishop Key's presidency carried us back to the days when good old Bishop Early presided, and always held a prayer and song service before entering upon the regular minute business of the day. In those days, and farther back, our Bishops found time to attend to business, while at the same time they were careful to invoke the presence of the Holy Spirit among the preachers and the congregation. I do not say this by way of criticism of our Bishops or their administration. They are all spiritual, holy men of God; but refer to the pentecostal feature to show that legitimate business can be as well and as expeditiously conducted with the religious addends as without it. For years past I have thought that the Conference session was too much of a business affair, and too little attention was given to the work of conversion and salvation of souls. I am glad that Bishop Key "called for mourners," Sunday night. Why not let it go out from every session of Annual Conference, as well as from a protracted meeting of four or five days, that souls were converted, sanctified and saved? Surely, if the prayers and co-operation of two or three men can accomplish so much good in so short a time a hundred men could accomplish more. The united prayers of our Annual Conference, composed of earnest, working preachers and devout laymen, should be adequate to the accomplishment of greater good than two men who are "agreed as touching any matter," and "ask it of God," who has promised to give whatever they ask.

In this connection I have thought that it detracted very much from the interest in our quarterly visitations by the presiding elder that these should have become so universally business meetings of the church, and so multiplied that Quarterly Conferences have to be held on week days, not including a Sabbath. The first district I traveled embraced fourteen counties and parishes of Mississippi and Louisiana, and yet I can not recall a single instance in which a Sabbath was not included. Subsequently I traveled districts embracing not half the territory that supported the preachers and presiding elder as well, if not better, than they are supported now. I think the better plan would be to multiply the number of districts, and reduce the number of appointments in a presiding elder's district. Give the presiding elder opportunity to mix with the people. Have the quarterly meetings embrace a Sabbath in every charge, and I think all the interests of the church would be promoted thereby.

H. J. H.

Hattiesburg, Miss.

Letter from Dr. Grace.

MR. EDITOR: I have not been prompt to welcome you to the chair editorial, believing you had entered upon it from a sense of duty; but I have read and admired your work on "Christian Womanhood," which I think fairly gave you a title to your present position—a bold, earnest stand for a new movement that was much needed in the church and which has gone none too fast or too far yet in our Southland. The early harbinger of such a movement should be capable of following it up with weekly impression upon the public mind, and I doubt not in your present position you will find opportunity of doing so. These feminine auxiliaries have already brought up our work in temperance, foreign missions, education and Christian Endeavor.

As to books that have been written among us and are doing good, I have recently read two which have not yet attained a wide circulation, but are of no common interest. There is "Jackknife and Bramble," by Bishop Haygood, a work of terse style, intense thought, and sound tendency, a book for the times, straightening out several kinks in our theology and slapping infidelity in the face at the same time. The other is Dr. West's "History of Methodism in Alabama," which in its early period covers the same ground with Jones' "History of Methodism in Mississippi," because Alabama was for a long time included in the same Conference. By the way, I never got but one volume of Jones' book, and have long wished to see the others in print. He was an admirable historian and knew what he was writing about.

Dr. West certainly deserves great credit for his industry in searching for the half-forgotten names that planted the seeds of the gospel in the fruitful soil of Alabama. Here one will find the characters of many noble heroes, faithful men and women, drawn to the life, and some rescued from the shades of oblivion whose history had never been written. It is to be regretted that he passed some by who, perhaps, were equally worthy of the artist's pencil and brush. William Weir, George Shaffer and others should be placed by the side of Leroy Massingale and Elisha Calloway. I mention these because they belonged to Mississippi as well as to Alabama. But notwithstanding some defects and oversights the history is a great work and should be read by all who are interested in early Methodism. The conflicts, sacrifices and devotion of our fathers can not but inspire zeal and emulation in their sons.

The year is drawing near its close, and while it has been marked by calamities, physical and financial, there has been good cheer and plenty in our holidays. The merchants never sold so many goods for the same period in this part of Tennessee, and the people never seemed more contented. I have been to Knoxville on a visit and saw nothing but cheerfulness on the way and in the city. If the South has not so much money as the North, it has at any rate a more self-supporting population. We do not depend on tariffs or pensions to grease the wheels of commerce. He that soweth soweth in hope, and he that reapeth gets his reward, so that both the sower and the reaper rejoice together. The enforced economy of the past year will lay the foundation for prosperity in the year to come. The church, too, enjoys prosperity all over our borders. The earth shall yield her increase, and God shall bless us.

F. M. GRACE.

Hiwassee College, Tenn.

Notes from Meridian.

Well, we are all here and hard at work. The new presiding elder preached at East End the third Sunday in December and made a fine impression. These people think he is the right man to succeed Bro. Mellen.

The new pastor at Central Church occupied his pulpit the fourth Sabbath in December, and, though suffering from a cold, thoroughly ingratiated himself into the hearts of his people.

The Junior stood before his people at South Side for the first time the fifth Sabbath, carrying everything by storm.

Dr. Andrews, of Vicksburg, looked in upon us, Jan. 3, while aiding a North Mississippi brother secure "an helpmeet for him," and the way the audience crowded around him after the ceremony showed the hold he still has on the hearts of this people.

We have reorganized our preachers' meeting with the idea of permanency. Four pastors and a presiding elder, "all with one accord in one place," seeking "the promise of the Father," "the enduement of power," how can we fail in the accomplishment of the Lord's work? We shall not.

Owing to the sickness of the pastor at Central Church, we were unable to hold our proposed union watch-night service. But it was observed at East End and West End instead. They were seasons of spiritual refreshing, especially at West End.

One other fact is worthy of note. On the night of Dec. 28, the Gem Fire Company No. 5 (East End company) held their annual banquet at East End School-house. The three pastors having members in the company—viz., Methodist, Baptist, and Cumberland Presbyterian—were invited to be present and participate in the exercises. The programme was opened with prayer. Grace was said at the table. There was no wine, no dancing—in short, nothing to which the church members could take exceptions. One of the city papers next morning reported that there was dancing at the banquet. While the writer was at breakfast, a member of the fire company called at the parsonage to correct the report, and next morning the paper made the same correction.

Surely God is among us. More anon.

B. F. LEWIS.

Jackson, La.

MR. EDITOR: So far as the reality may be judged by the apparent, the campaign of '94 opens most favorably; and if no unseen antagonistic elements develop, we should come off more than conquerors. The people are in good spirit, in sympathy with the work, appointments and plans. Tokens of good-will—not spasmodic, but constant—come to us as streams of blessings never ceasing, calling for "notes of thanks." Dead, indeed, the heart not inspired to do its best for such a people. Such genuine Christian fellowship keeps warm the heart and makes work a pleasant service. Next to the love and commendation of the Master, I value the love and confidence of my people.

Sister Saunders, a kinswoman of the late Judge Shattuck, and one of the few older members of our church, was gathered a few days ago unto rest. Only one or two of those known as the "old members" of our church remain. Thank God the latter years of their pilgrimage are brighter than the former. They realize that they are nearer heaven now, and the truth of the promise, "even down to old age." God bless and help us to honor the old!

Prof. Chas. C. Miller, son of that Miller long known and much honored and beloved by all, was licensed to preach to-day. He is the second young man reared in Jackson who, within the last few months, has given himself to the high calling—the other being S. Carter Schwing, an honored graduate of Centenary, now at the Theological Department of Vanderbilt.

Those who desire their sons to become and remain Christians, as well as get a good education, can find no better place than Centenary College. Every influence here is for Christ and his church—the teaching, the entire community, and, best of all, the personal influence of the professors. How great an influence upon a boy is the daily contact with his teacher! Certainly one, if not the greatest factors of college life, is the silent influence which goes out from a teacher—the influence of personal character. Either for young men or young ladies, no place can be found where all the facilities are better for physical, mental and religious development than Jackson.

H. R. S.

The Religious Porcupine.

BY REV. GEORGE H. HUBBARD.

The porcupine is a fitting symbol of the disagreeable. With his long sharp spines sticking out in every direction, he wounds all who venture to touch him. Some assert that he has a habit, in his more than usually disagreeable moods, of shooting off his quills like darts, and thus wounding those at a distance from him.

In our books on natural history these animals are described as quadrupeds; but we have seen a species of biped that, if not identical, is certainly very closely related to them. We find them in our churches, and occasionally they make their way into the prayer meeting, though they are not regular attendants there. Their religion is of a kind peculiar to themselves, and they wear it as a porcupine does his quills. In their view the chief use of religion seems to be to make everybody uncomfortable who comes in contact with them. And they are nothing loath to shoot a dart now and again at long range. They take a supreme delight in inflicting wounds in the form of reproof, criticism, and the like.

One of these thorny individuals is quite sufficient to disturb the comfort of a whole community of earnest Christian workers. He is always watching for a chance to "hit" somebody; and he is no respecter of persons. At the close of the morning service he often greets the pastor, and with significant emphasis says to him: "That was a capital text you preached from this morning." On the rare occasions when he drops into the prayer meeting, if he speaks, it is to reprove the coldness of his fellow-Christians, and their many failures in service. If he leads in prayer, instead of praying to the Lord, he prays at some one who is present, or at the church in general. Occasionally he is seen at a church social, and when some earnest brother or sister who is trying hard to cultivate a feeling of friendliness and good-fellowship among the people approaches him with a warm greeting and shake of the hand, he replies, with a shade of sarcasm: "If this was prayer meeting night, you would'nt see so many here." And he usually adds some remarks regarding the worldly tendencies of Christians at the present day.

His favorite victims are among the young people. In dealing with the unconverted he does not talk directly to them on the subject of religion, giving them a chance to state their position or to ask for guidance. That might entangle himself. He prefers to shoot his quills from a distance, aiming at them his answers in the Bible class, or giving them side shots now and then when talking to others in their presence. If a young disciple fails to bear his part in the prayer meeting, he of the sharp quills has something to say to him about being ashamed to show his colors. And when, after a hard struggle and much prayer, the timid beginner has uttered a few words in public, he is reminded by the same mentor that religion consists in something more than speaking in meeting.

The one great fear of these people seems to be lest religion should be made too pleasant and too attractive. They are exceedingly careful to strain out every gnat of undue levity from their religion, while they swallow whole two-humped camels of fault-finding, uncharitableness and complaining.

Quadruped porcupines hibernate. So do the bipeds. They roll themselves up in a ball—spines outward—and sleep for months at a time. Don't touch them, however, to wake them up; for the spines are as sharp as ever. You miss them from church, and you ask the reason. Asleep! Oh, no! They never sleep. They never grow cold in the work. They stay away from church because it does them no good to go. The pastor does'nt rise to their level. They are not fed by his sermons. He is afraid to preach the strong, full gospel. Or the church is so worldly, so unspiritual, that they are utterly discouraged. So they stay at home, coiled up in their spiny ball, and live on their own surplus spirituality till the warmth of some revival calls them forth to claim a share in its glory.

The quadruped porcupine is very useful in some countries as a destroyer of vermin. The use of the biped porcupine does not yet appear. We strongly suspect that it was a specimen of this then unnamed species that St. Paul called "a thorn in the flesh." If so, the Almighty still sees fit to allow them to remain in the church as a means of developing in others a deeper experience of grace and charity. It, therefore, becomes our duty to bear with them. Yea, we must love them, if it is possible for love to penetrate their quill armor. But, fellow-Christians, don't imitate them! Be whatever else you please, but don't be a porcupine.—Sunday-school Times.

My Pastor.

The new Conference year is now upon us, and we have new duties to perform, or old ones to repeat—maybe both. Not the least that claims our consideration is our duty to our pastor. There is no service that yields richer results to individuals and churches than thoughtful, timely attention to the man who is sent to take care of the flock. It may be he is a new man—a stranger—and he needs from you hearty assurance that in you he has a friend and willing helper in the work. If he is a young man, and lacks experience, he specially needs your sympathy and prayers. Give them to him at once, and be sure to tell him he has them.

Perhaps he is an old warrior, worn and weakened by the wounds and hardships of long service. Then he needs your cheering words to shout him to the battle again, and your loving ministries to mollify his wounds and render more agreeable the asperities of care and duty. Possibly, he is not the man you wanted. If so, then it is your time to show a magnanimous spirit by making special effort to insure success to his ministry. It may be helpful also to consider that he is not responsible for his appointment, and that he may be as little pleased as yourself. Really, our disappointments are sometimes just means of grace—blessings in disguise. Sure it is that the course herein advised will command the respect of the preacher, and will tempt out of him the very best service he can render.

Much of the success of the pastor and the church depends upon the young people. You can more readily attend upon all his ministry, and co-operate with him in all good works, than many of the old people, and it is your sacred duty to do it. Then go to him in person and tender your services. In your first business meeting cordially welcome him to his place, and formally commit yourselves to the work under his administration. This will insure for you the hearty "God bless you!" of the good man, and will give you a double portion of his thought and his prayers. Try it, and do it right away. Don't wait till you feel more like it, or till you are better acquainted with him. He needs you, and he needs you now. The old proverb says, "He who gives promptly gives twice," and this principle applies here. You doubly bless your church and your own souls by doing, at once and heartily, your duty to the pastor.

—Alabama Advocate.

The Worth of Education.

Thomas Jefferson used to mention with especial gratitude two services for which he kept his father—who died when the lad was but fourteen years old—affectionately in mind through life. The father sent the boy early to a classical school, and on his dying bed gave definite directions for the continuance of the lad's collegiate education. These counsels were carried out with diligence and devotion, and Thomas Jefferson felt throughout his career that he owed to his father's foresight and wisdom the privileges, opportunities and fruitage which a thorough collegiate training involves. The other help which his father had given him was the inheritance of a large estate, which lifted him above the lot of poverty. When, however, Jefferson compared, in middle and later life, the advantages and blessings of these two benefactions received as gifts from his father's generous heart and discerning brain, he was not at a loss to discriminate between their relative values. He counted his classical education, he often declared, worth more than his patrimonial acres. The incident may stand as a type of the principle that the father who gives his children a good education confers upon them a boon more precious than silver or gold. Next to positive religious example and influence in the home, the greatest blessing the parents can confer upon their children is a good education. The interest which Jefferson took in education began in childhood and ceased only when he ceased to breathe. The nation owes much to him for varied services to the republic in its youth; and especially it needs to keep in mind the work which that illustrious man did for classical and scientific culture in his own commonwealth by founding a great institution of learning. When he came to write his epitaph he indicated in it what his own sense of the relative worth of his public services was, when he expressed his wish that the obelisk over his tomb should bear the inscription: "Here was buried Thomas Jefferson, author of the Declaration of American Independence, of the statute of Virginia for religious freedom, and father of the University of Virginia."—Central Advocate.

Power of Money.

A few years ago we knew a paralytic, unable to move either leg. He was familiar with literature, an attentive reader of the papers, and devoutly religious. On the day before New Year's, Washington's Birthday, Easter, Fourth of July, Thanksgiving Day and Christmas he sent his confidential man to and fro to ascertain where cases of suffering among worthy people were to be found, and to each sent according to his need—to one clothing, to another coal, to a third a stove, to a fourth shoes for the whole family, sometimes employing four wagons to convey his benefactions. So secret did he his benefactions (his name as the giver) that only when they ceased to be distributed after his death did it become known, and then under circumstances which make it impossible to publish it.

Many hands made his investigations, tied his bundles, selected his food, loaded his wagons, delivered his donations, while he sat helpless, yet mighty for good, in his chair. Comparing this case with the one mentioned in the previous note, some might say: "How much more Christ-like to keep the knowledge of his gifts to himself!" Yet the good Samaritan whom Christ commended did not, nor did those whom the inspired apostles commended. It is the heart that decides. The Pharisees' mistake was not that they showed, but that they gave for show.—New York Advocate.

I do say that in young men with abundance of life within them, and around them gambling and betting, if they be not the subject of much thoughtlessness, are signs of a premature demoralization which hardly any other vice can show. In social life, in club, in college, on the street, the willingness of young men to give or receive money on the mere turn of chance is a token of the decay of manliness and self-respect, which is more alarming than almost anything besides. It has an inherent baseness about it which not to feel shows a base soul. To carry in your pocket money which has become yours by no use of your manly powers, which has ceased to be another man's by no willing acceptance on his part of its equivalent—that is a degrading thing. Will it not burn the purse in which you hold it? Will it not blight the luxury for which you spend it? Will you dare to buy the gift of pure love with it? Will you offer it in charity? Will you pay it out for the support of your innocent children? Will it not be a Judas treasure, which you must not put into the treasury because it is the price of blood?—Phillips Brooks.

It is now stated on good authority that the fearful disaster which befell the warship Victoria, resulting in the instant destruction of hundreds of lives, is another of the long list of calamities which may be set down to the credit of strong drink. It is said that the fatal order which resulted in the collision with the Camperdown was given in a fit of recklessness superinduced by too much wine-drinking. On no other ground, it is said, can it be explained why a man ordinarily so cool, discreet and skillful as Admiral Tryon should have given an order which the commonest sailors knew could only result in disaster. It is charitable to believe that Admiral Tryon was not in a condition of mind to realize what he was about when he said that "six cables length," instead of eight, should be the distance between the ships in that maneuver. That two cables of difference meant a swift and awful death to hundreds of brave men, including the admiral himself. It was the wine that did it, and not Admiral Tryon.—Christian at Work.

It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth that will prove the choicest, wisest, strongest Christian.—Hall.

HYGIENE.

Smoking by Boys.

That the essential principle of tobacco, that which gives it all its value to the smoker, is a virulent poison, is universally admitted. It is agreed also that its primary effect is upon the brain and spinal cord, with a paralyzing tendency.

Even Board, who defends the moderate use of tobacco, admits that its effects are disastrous on some classes of persons. It withers some, he says, while fattening others; causes in some dyspepsia and constipation, while upon others it has a contrary effect. It is soothing to some, but lndnces in others all the horrors of extremo nervousness. He adds that among the brain-working class of our population the proportion of those who can nse tobacoo with impunity is yoarly diminishing, as a nervous tendency more and more prevails among us.

Now, whatever may be urged in favor of moderate smoking later in life, all intelligent persons who have given the subject attention, unite in condemning the use of tobacoo hy the young.

Young persons do not know whether or not they hclong to the class most liable to he injured hy tobacoo. No one denies the danger of its excessive use, and the young have neither the intelligence nor the self-control to resist the tendency of smcking to grow into an uncontrollable habit. Further, the brain and nervous system of youth are specially snscoptible to the banefnl influence of the poisonous principle of tobacco.

That commanding medical authority, the London Lancet, says: "It is time that the attention of all responsible persons should he seriously directed to the prevalence and increase of tobacco smoking among boys. Stunted growth impaired digestion, palpitation, and other evidences of nerve exhaustion and irritability have again and again impressed the lesson of abstinence, which has hitherto been far too little regarded."

It cites a case which lately came before the coroner for Liverpool—death from a fatty change in the heart, due mainly to smoking cigarettes and cigar ends—and adds:

"This, of course, is an extreme example. It is, however, only a strongly colored illnstration of effects on health which are daily realized in thousands of instances. Not oven in manhood is the pipe or cigar invariably safe. Much less can it be so regarded when it ministers to the unhonnded whims and cravings of heedless urchins."—Selected.

Sit Up Straight.

Your backbone was not made for a barrel hoop; so do not cnrve it around, but rather straighten it out. God made man upright; not ronnd-shouldered, humphacked, or bending over.

If you bend over too mnch in yonr studies, get a lower seat. Saw the legs off from an old chair, then sit down so low that your chin will come just above the table, make the hind legs a little shorter than the fore legs, and then read and write with your arms on the table, and it will take out some of the crook from your back.

One mother whose daughter was getting the habit of stooping used to have her lie flat on hor back, without a pillow, for an hour each day, while she read to her out of some interesting book. In a little while she was as straight as need be, and a picture of health and strength.

In some countries the women carry pails, tubs, and heavy loads on their heads—this keops them erect. Throwing back the arms is another means of keeping straight. Remember you may add years to your life hy standing up straight; and you may not only have a longer life, but a stronger, broader, deeper, happier, and more nseful life, if you go about with head ercot, chest expanded, and lungs well developed, with rosy cheeks and fresh complexion, than if you go abont hent over, cramped up, stooping, flat-chested, sallow, nervous, and miserable.

Remembor, "God made man upright."—Exchange,

Care of Feet.

To relievo perspiration and remove unpleasant smell from the feet, bathe in ammonia and water at night; change stockings often, and always when changing rub the feet dry with a clean towel. For chilblains, use strong salt water baths. Corns may be relieved by applying a mixture of olive oil, landanum and oil of wormwood, equal parts, and entirely removed if you add the wearing of light, pliable, perfect-fitting shoes. Don't he afraid of the size Nature intended you to wear.

Go to bed at night to sleep; and not to think over the troubles of to-day, or the anticipated trials of to-morrow. One woman said: "I plan my next day's work each night after retiring." Poor, little, nervous thing, she looked it.

Evangelists According to the Scriptures.

The modern evangelistic move is right or wrong. If it is right, it's according to the will of God and ought to be defended—and God will defend it by its continuation and success. If it is not according to the Word of God, it should by all means he put down. I honestly believe that whatever is taught in the Bible to be right is his holy will, and, therefore, should be believed, endorsed, and practiced by his church. God has three special channels through which he deals with his church—the Word, the Spirit, and providence—and these work in union and harmony together for the accomplishment of bis great purposes concerning the children of men. According to God's dealings with me, I am one of those whose duty it is to prove his calling hy the Word of God.

The first and last proposition I lay down is that many of the modern evangelists are called of God to that special work. The reason why I don't say all are called, is because I don't believe all are called; neither do I believe all are called to any other field of labor who are engaged in it. I believe what Christ said, "By their fruits ye shall know them."

Those Scriptures that teach the office and call of evangelists are as true and as much the inspiration of God as any other Scriptures. I quote a few passages: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph, iv, 11, 12) "And God hath set some in the church, first apostles, secondarily, prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (I. Cor. xii, 28.) "And the next day we that were of Paul's company departed, and came unto Cæsarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him." (Acts xxi, 8) "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II. Tim. iv, 5.) These precious Scriptures prove to my mind beyond all contradiction that the evangelistic work was practiced and recognized hy the church in apostolic times, and what was legitimate then in most cases is so now. If not so, who is competent or authorized to take from or add to the Word of God?

I am a Methodist, and as loyal to my church as any man living. Have been a pastor both in Mississippi and Texas. But I have always felt called of God to a special work in the evangelistic field, especially among the children. I am engaged in that sort of work now, not because I am "self-called," but God has called me by his Spirit and providence.

The common cry with many is that "evangelists get too much money." This alone proves the opposition to be contrary to Scriptures. If it were true, I don't believe all of them are out hy divine appointment, but in proportion to the number I believe as many of them are out that way as in any other department of the ministry. In my humble opinion, I think our church had as well enact a law that will recognize what God does and to throw away the balance. The evangelists are here to stay. Many of them are among our most consecrated preachers of the gospel of Jesus Christ. For one, I am most anxious to assist in holding revivals in the most needy places, in town or country, poor or rich. If I have any preference, it is to the poor country people. I am not in it for the money, but for the souls, God being my judge.

In the last place I am willing and anxious to accept the advice given hy Dr. Gamaliel in Acts v, 38, 39: "Repair from these men, and let them alone; for if this counsel or this work he of men, it will come to naught. But if it he of God ye can not overthrow it, lest haply ye be found even to fight against God."

W. D. Bass.

Corloth, Miss.

After Twenty Years.

Just twenty years ago, this month, I was received into the Mississippi Conference at Brandon, having been recommended by a Quarterly Conference not far from this place. I was born within eighteen miles of this city, and within one mile and a half of the town of Hickory; grew to manhood twenty-five or thirty miles away. And now after twenty years of wandering here and there I am back at the starting-point. As I write memory gets to work, and I lay down my pen for a time and go into the past and think and think. Forty years ago a dear mother, as good a mother as any boy ever had, prayed, with her last breath, that God would bless and take care of her boy. I see a ragged, barefooted orphan going from place to place, seeking a home among kins-folks, until the age of fifteen; then the war, then an empty sleeve, and then years of struggling against wind and wave. During these twenty years what strange experiences I have had—many of joy, some of sorrow; met many friends, few enemies. After twenty years I come back to the east, I hope, a wiser and a better man.

Many changes have taken place. Most of the older people are gone, while the gray hairs and furrowed cheeks I see remind me that my friends and I are not as young as we were in our school and army days.

In our moves heretofore we have been able to carry the whole family together, but now we leave the oldest son behind, and dear little Mac quietly sleeps in the preachers' lot in the Port Gibson Cemetery. Ah, me! Never again on earth can there he the unbroken family circle. I know such thoughts are childish, but they are natural, for grown people are nothing more than great big children.

So, with farewells to the old friends in the west and greetings to the new ones in the east, I face about and confront the duties and responsibilities awaiting me here. My prayer is that God may help me to do good unto my own people. D. A. Little.

Meridian, Miss, Dec. 29, 1893.

S. R. Niles Business

WILL BE CARRIED ON BY THE S. R. NILES ADVERTISING AGENCY.

The advertising business of the late S. R. Niles, of Boston, Mass., will he carried on by The S. R. Niles Advertising Agency, which was incorporated prior to Mr. Niles' death.

The management is as follows: E. G. Niles, president; Carl G. Zerrahn, vice-president and general manager; J. C. Howard, treasurer.

The Salvation Army.

The oddest, sincerest, intensest religious enterprise of the present day is the Salvation Army. The key to it is its purpose—just to save men; nothing else. It does not want to do anything more and attempts nothing else—no schools, no education, no religious training, nothing but to get men into the kingdom of God. It will get them in any way it can. It has no dignity to save, no conventionalities to consider. Why care for a sneer when there is a soul to save?

It is an army in name, and in reality a church; but a very strange kind of a church. It is a cross between Methodism and Quakerism. Like old Methodism, it is religion on fire, or charged with electricity; and, like Quakerism, it has no sacraments. It knows and cares nothing about baptism and the Lord's Supper; and yet it has its confession of the faith, in joining the Army, which does the office of baptism in the early Church; and every meeting is scarcely less than a communion with Christ and one another. The Salvation Army hand-book, *Doctrines and Discipline*, in answer to the question, "Does the Army consider baptism a duty that must he performed?" says: "Decidedly not! The Army only considers one baptism essential for salvation, and that is the baptism of the Holy Ghost." It reckons baptism with the Jewish rites of circumcision, shaving the head, and other ceremonies never intended to he permanent. All it wants is to save men, and it holds that baptizing them is not saving them. Just so the Lord's Supper is recommended to those who feel that it would help their faith, but it is not essential to membership in the Army or to salvation.

So the Salvation Army knows no formal church. Its members may or may not he members of the churches; but its theory is that the Army takes the place of the Church. Where the rest of us say Church it says Army. It asks no converts to join the Church, only to join the Army. Joining the Army does not save any one; he must he saved first, and then he is asked to join the Army and engage in the work of saving other people. Salvation is its only purpose, and an army its form of organization, because that is the most effective to save people.—Harper's Weekly.

When the scalp is atrophied, or shiny-bald, no preparation will restore the hair; in all other cases, Hall's Hair Renewer will start a growth.

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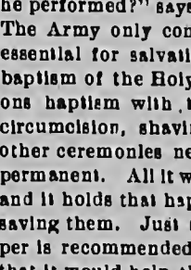
Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

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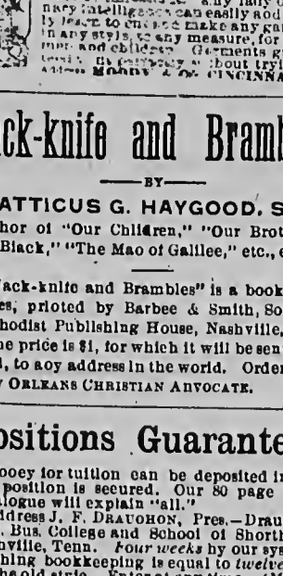

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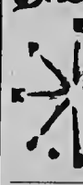

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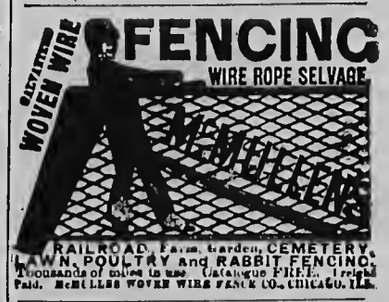

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REV. T. C. WIER.

Thursday, January 18, 1894.

The Sabbath-School Teacher.

Outside the ministry there is no position in the church that has larger possibilities for usefulness than that of teacher. The church of the near future will be what the rising generation shall make it, and the moral and religious character of the rising generation will be to a large extent determined by the work done in our Sabbath-schools. The time was when the religious training of children was deemed the especial function of parents. Whether it should be so or not, it is a fact that at the present day a large and constantly increasing number of parents relegate this work to the Sunday-school teacher. The parent may give his children sundry moral precepts and seek to bring their lives into conformity to the moral conventionalities of surrounding society, but there is oftentimes no attempt to give in the home systematic instruction in the principles of our holy religion as taught in the Bible. That is to be done by the Sunday-school teacher, if done at all.

This makes the position of Sunday-school teacher doubly important. Exercising to a very large extent the most important function of parenthood, the Sunday-school teacher of the present day has opportunities for usefulness which an angel might covet. He is a sower who may, if he will, carefully sow precious seed in a fruitful, virgin soil not yet overrun with briars and brambles and noxious weeds. To him is committed the task of moulding and fashioning lives that are destined to endure as long as God himself shall live. Heirs of immortality are placed in his plastic hands at the period of greatest susceptibility to religious influences. What more exalted position can mortal desire? What greater honor can humanity aspire to? What are "victor's wreaths and monarch's gems" in comparison with the honor of having wrought a work like this. No man, however high his social station, should regard it as a condescension to take a class in the Sunday-school. It is not a condescension; it is a step upward, Godward.

But if the honors of this position are great, the responsibilities are correspondingly great; and no man can fully meet those responsibilities who is unwilling to exercise the loftiest energies of his nature. The old adage is just as true here as in any other department of life, "There is no excellence without great labor." The preacher who goes into the pulpit without having made any preparation whatever for the work before him may be silly; but he is not a whit more so than the Sunday-school teacher who goes before his class without having carefully studied the lesson. Just at this point we fear there is a folly in Israel. It is said that there are teachers (we hope the number is small) who actually go into the Sunday-school-room and go through the form of hearing a recitation without having even looked at the lesson beforehand. This is a farce that would be laughable if it were not so serious. What would be thought of a man who would attempt to teach grammar, arithmetic, geography, etc., without having studied these branches at all? Is God's Word of less importance than these mere secular sciences? Out with such folly. Every Sunday-school teacher ought to make special preparation for each recitation. If his engagements are such that he can not find time to do this (a supposable case in these bustling times), then he ought to resign. The teacher who has the time is guilty of most culpable negligence, if he fails to prepare himself for the lofty work he has assumed.

And not only ought he to study each week the lesson for the week, but he ought also to be a close systematic student of the Bible. No book so richly repays careful study as does the Bible. While it has surface truths for the careless reader, it has great nuggets of gold that require to be dug for. It is an inexhaustible mine of spiritual truth. The Sunday-school teacher should make it a part of his life-work to familiarize himself with the contents of this rich treasury of things divine; and to this end he ought to provide himself with the very best helps in the way of commentaries, Bible dictionaries, etc., which his finances will justify. Of course, there are many very efficient teachers whose facilities of this character are very meager. By their tact, good sense, deep spirituality and diligent study of the Word, they are doing work whose results eternity alone will reveal. Not one word would we say to discourage teachers of this class. The fact remains, however, that the consecrated scholarship of the present day has placed within the reach of men of quite moderate means helps to the study of God's Word, such as even the millionaire could not have procured a few generations ago. For the same reason that the doctor purchases a medical library, and the attorney a law library, the Sunday-school teacher should provide himself with a biblical library.

We say this because we think it needs to be said. We suppose it would not be difficult to find Sunday-school teachers of considerable means who do not possess a single commentary, or Bible dictionary. The nucleus of a library should be formed at once, and it should be added to as occasion requires or opportunity offers. And just here we would like to make the following inquiry, Could a church make a better investment of a few dollars than by the purchase of Bible helps for earnest, consecrated teachers, who are unable to make such a purchase for themselves?

Another prime qualification for a successful teacher is a consistent life. Nothing is truer than the old adage, "Example is more powerful than precept." However gifted a teacher may be, and however thoroughly he may prepare himself intellectually for his work, his teaching will accomplish little, if his religious character is below par. What a stimulus this ought to be to purity of life and spotlessness of example!

Much depends upon the teacher's conception of the end of teaching. The proper end aimed at in Sabbath-school teaching is not the mere impartation of theological information. That should be subordinated to the great end of leading the child to Christ. The teacher who aims at anything less than this has a very inadequate conception of the functions of his office. The Sabbath-school affords opportunities for soul-saving such as can be found nowhere else outside the pulpit. Thousands of the most consecrated, useful and happy Christians of the present day were led to the Savior by their Sunday-school teachers. Thousands now on their way to perdition might have been saved had their teachers made proper use of the golden opportunities that presented themselves from Sabbath to Sabbath as young, tender hearts were brought under the influence of their tuition and their example. What a boon to the church it would be, if all our Sunday-school teachers had an adequate conception of the dignity, the importance and the possibilities of the place which in the order of divine providence they have been called to fill! Nor should the teacher rely upon his own efforts alone. He should unceasingly pray for God's blessings upon his labors. Each of his pupils should be borne aloft upon the wings of his faith to the throne of heavenly grace. He should start to the Sabbath-school room from his closet.

Let the church pray for a baptism of the Holy Spirit upon the teachers in all our Sabbath-schools.

Millsaps College.

The new year opens auspiciously for Millsaps College. Our work is progressing most satisfactorily. Nearly all the old students have returned after the holidays, and a number of new students have entered during the past week. The church and the friends of our college generally are to be congratulated that the first $100,000 of endowment has been completed, and that another scholarship has been endowed by the liberality of our friend, Mrs. Annie Davis Smith, of Canton, Miss. Major Millsaps, in addition to his generous gifts, has been worth thonsands of dollars to the institution in the judicious investments he has made for us. Surely Millsaps College is blessed in its friends! This seems to be the tide in our affairs. We ought to take it at its flood. It is to be hoped that the present encouraging prospects will stimulate the friends of Christian education in Mississippi to move promptly and rapidly in response to Major Millsaps' second proposition, that the facilities of our college may be greatly enlarged by the beginning of another session.

Our agent thoroughly appreciates our needs, and I hope he will be generously aided in supplying them.

Students who think of entering Millsaps College during the current session should take notice that our second term will begin Monday, Jan. 29.

W. B. MURRAH.

The Religious Journal.

Among the most potent agencies for disseminating the truths of the gospel, and for building up the kingdom of God in the world, is the religious journal. In the special work of evangelization, or in so bringing the gospel to bear on men's minds as to lead them to immediate repentance, the pulpit is, of course, the great agency, for which there never can be a substitute. But in the application of Christian truths to the various phases of human life and to the current questions of the times, and in fostering the great enterprises of the church—missionary, benevolent and educational—the religious journal is, and must ever be, the most important agency which sanctified human wisdom can employ. Unknown to the original propagators of Christianity, it has become the chief ally of the pulpit in the spread of the gospel throughout the world. It is the product and promoter of Christian progress. Hampered as it is in some respects by sectarian bias or denominational zeal, the religious journal is, nevertheless, the boldest witness for truth and righteousness which the world contains. Compare its unflinching advocacy of great moral and social reforms with the timorous and time-serving utterances of the secular press, particularly of the party "organ." Compare its bold denunciation of many popular evils with the hedging policy of professional politicians and party platforms. No doubt there are some religious papers which are restrained by moral timidity or by considerations of popularity and patronage from taking the highest ground on great moral issues, and from uttering the full truth as they see it; but we must believe that these are the exceptions to the general rule, and their true character is soon discerned.

The religious journal that does not stand for principle as against mere policy; that does not contend fearlessly for the right regardless of the effect such a course may have on its subscription list, does not deserve to be recognized as a religious journal. It has forfeited its prophetic character and dropped to the plane of secularism. Many a hobbyist who has failed to secure space in a religious paper for his pet hobby, has denounced the editor for moral cowardice, but sensible people know that it is the editor's level-headedness which the hobbyist or extremest has mistaken for lack of courage. More and more the religious newspaper that is to survive and to exert a wide-spread influence, must be independent in its tone of all mere party trammels, religious or political.

There is no better standard of measurement of the religious culture, spirit and breadth of a religious body than the journals which it produces and sustains. Are the people narrow, bigoted and illiterate? These traits are certain to be reflected in their representative journals. Are the members intelligent, thoroughly Christian in thought and spirit, and catholic in their aims and principles? The columns of the religious journal will be sure to furnish evidence of this fact. "Like paper like people," is the modern rendering of the old proverb. This is because the people make the paper, and the paper, in turn, helps to mould the people. Their reciprocal influence establishes an equilibrium between them, in mental and moral qualities, which makes one a true exponent of the other. It is this truth, more or less clearly perceived, that prevents self-respecting persons often from handing their religious paper to a neighbor of a different ecclesiastical connection.

There is before us, as we write, a large, neatly printed journal, with excellent paper, clear bold type, and the finest mechanical work. As we turn over its inviting pages we notice a great variety of themes of general interest, treated in an able manner by scholarly men. The tone of discussion is courteous, dignified, reverent. From some of the theological positions we dissent, but the ability, the spirit, and general scope of the paper compel our respect. Here, we feel instinctively, is a religious body with an educated ministry, and an intelligent membership. They are not superficial or semi-skeptical, but thoughtful and devout. The journal they support tells the story. Is the investment a wise one? Who can estimate the value to the church and its various interests, to the family and to the individual, of such a paper as we have described—beautiful in mechanical execution, sweet in spirit, devout in its treatment of divine things, sound in faith and in charity, and freighted with the best thought of the best minds on the highest themes? Equally impossible would it be to calculate the evil a religious paper may accomplish which, in the name of religion, sows the seeds of dissension among brethren, magnifies mole-hills into mountains, casts slurs upon men who have devoted their lives to God's service, and tithing mint, anise and cummin, neglects the weightier matters of the law of God, as justice, mercy and truth. But papers of this latter class, to whatever body they are attached, represent only a "vanishing minority," and are destined soon to die of inanition. Never did the religious journal have more responsible duties than those which the present time devolves upon it. To promote union, cultivate charity, foster liberality, meet the taunts of skepticism, defend the faith, oppose popular evils which threaten society and the church, stand by the poor and oppressed, expose counterfeit reforms, and push on the evangelization of the world—these are some of the tasks God has given it. Well may we exclaim, "Who is equal to these things?"—Christian Evangelist?

Criticism AND Criticism.

Let us not despise criticism. We ought rather to get help from it. Two heads are better than one, and, however wise we may think ourselves, we can not know everything, and many things we do not know are revealed to us in judicious criticism. The knowledge of no man is encyclopædic, and if one wishes to make one's knowledge as perfect as possible, one must have recourse to outside aids. No one will deny that a great amount of information and help is to be found in the rightful perusal of critical literature. Naturally we are blind to our own faults. We are too closely identified with our own life and work to be unbiased observers or just critics. We need outside help. We need other looking-glasses presented to ourselves than those of our own making. We are all the better of having a look at ourselves "as others see us." The best-made man is, no doubt, the one who has had the benefit of wholesome criticism. His life is developed on all sides. Faults are corrected, angles are rounded, and his life made such as to be of real benefit to those around him. But there is only one way to get profit from criticism. We must be unbiassed, we must be in touch with the writer, and at the same time ready to reject what in our unprejudiced opinion is not in accordance with the Spirit of Christ. Some people are not so. They handle criticism, good and bad, alike as if it were a snake or something to be dreaded and put out of the way as quickly as possible. They have such an opinion of their own judgment that all who think or speak contrary to them must be wrong, and so they utterly refuse to accept criticism, however kindly it may be, or indeed, any suggestion which looks to anything different from what they have done. Have we not met people of that sort, who unless everything is to be done as they want will either forsake the undertaking or brand the fancied improvement as a "needless innovation." We knew of two men who left a certain church in Scotland, one because the minister preached too much to the heart and too little to the intellect, and the other because the minister appealed only to the intellect and never to the heart. It is hard to get on with people of this kind, and such a spirit is very unwise, not to say foolish. We ought always to keep ourselves ready to receive instruction. Of course, there are different ways of pointing out a fault either of judgment or of conduct. It can be done bluntly, even rudely, or it can be done with a spirit of humility, in the spirit of the words of Paul, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness considering thyself lest thou also be tempted." This is the Christian way.—The Reaper.

Children at Church.

A minister was wondering how he could reach the large number of children in the homes of his people. "How am I to get them interested in the church?" he said. "To be sure they attend Sunday-school, but that is not enough. I seldom see them at the preaching services, and never on Wednesday night at prayer meeting." No, the children, as a rule, do not care for the preaching service. Why? Because the minister has forgotten in preparing his sermon that the children would be there, and has prepared it only for the older ones. It was announced from a certain pulpit that on the following Sunday the pastor would like as many of the children of the Sunday-school as would attend the morning service to take seats in the gallery, as they could all sit in a body. He especially asked the teachers of the Sunday-school to urge the children to come. He would "preach a sermon for the children." Sunday came, and so did a goodly number of the children. When it came time for the sermon the minister glanced up in the gallery and said: "Girls and boys, it gives me great pleasure to have so many bright faces before me this morning. I wish you would come every Sunday and fill up those vacant seats." Then he went into his sermon with a will. But he soon forgot "the gallery." He just soared right over their little heads way up in the arches in the roof, and only came down long enough to speak to some of the boys that were whispering a little too loud. Then he went back to the roof.

Dr. Joseph Pullman, pastor of the First Church, Bridgeport, Conn., does not do this way. He makes his sermons so plain to every child present they feel he really means what he says about being glad they were there. He talks to them. My boy of twelve said, "I like Dr. Pullman, mama, because I can understand him." There are many like Dr. Pullman in our churches, and pastors who are not like him would better adopt his plan. We must get the children to love the church so well that when they grow older they can not be induced to remain away. It will soon become the habit of their lives, and habits are not easily forsaken.—The Epworth Herald.

Diligent in Business.

"He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich."—Prov. x, 4.

This rule applies alike to the business of life, and the concerns of the soul. Diligence is necessary to the laying up of treasures, either within or beyond the reach of rust. The law holds good in common things. The earth brings forth thorns, instead of grapes, unless it be cultivated by the labor of man. This is an infliction because of sin, and yet it has been turned into a blessing. Even human governments have learned so to frame the necessary punishment as to make it a benefit to the culprit. The Governor of the nations did this before them. A world bringing forth food spontaneously might have suited a sinless race, but it would be unsuitable for mankind as they now are. If all men had plenty without labor, the world would not be fit for living in. The fallen can not be left idle with safety to themselves. In every country and under every kind of government the unemployed are the most dangerous classes. Thus the necessity of labor has become a blessing to man. It is better for us that diligent application is necessary to success, than if success had been independent of care and toil.

That diligence is necessary to progress in holiness is witnessed by all the Word of God, and all the experience of his people. Indeed, it would be a libel on the character of the divine economy to imagine that the tender plant of grace would thrive in a sluggard's garden. The work is difficult; the times are bad. He who would gain in godliness must put his soul into the business. Labor laid out here is not lost; those who strive, and strive lawfully, will win a kingdom. When all counts are closed, he who is rich in faith is the richest man.—Wm. Arnot.

To Our Patrons.

We are well into the last quarter of our fiscal year, and are drawing near to the session of our General Conference. Our next report closes the four years' business that will go before that Conference for review. Mention of this will, we hope, move all who are on any account in arrears with the House to bring up or reduce their balances as promptly as possible. We are concerned, and we suppose all indebted to the House are no less so that the smallest possible amount of unpaid accounts shall be found on our books by the General Conference Committee. Our outstanding accounts for the most part are small. They can be paid without embarrassment to anybody.

We respectfully request all our Sunday-school superintendents to look into the state of the accounts of their schools with the House. Let old scores be settled and collections for the literature of the current year be taken and results remitted to the House. The first six months' literature of the year must go to the schools before our accounts close. Let us be able to show the Conference that it is paid for.

There are many little remnants of accounts on our books that in the aggregate come to an important sum. We hope brethren who know of these balances against them will clear them off. Where the exact amount has been forgotten let a fresh statement be called for.

Help us, brethren, to take up to the General Conference the cleanest sheets possible. This will be to our common credit, and will tend to confirm what we believe, and have so often said, that no other ecclesiastical organization in the land has a more loyal or public-spirited constituency than the Methodist Episcopal Church, South.

BARBEE & SMITH, Agents.

A Word to Subscribers and Agents.

If subscribers fail to receive their paper regularly, we hope they will notify us, so that the wrong may be righted if possible. Oftentimes the fault is not in our office. Papers that are put into the mails are sometimes not delivered. Why we can not say. In such cases, if brethren will notify us, we will send the missing paper, provided our stock is not exhausted. While we are always glad to have brethren write us about wrongs that need righting, we deem it proper to say that postage stamps are sometimes wasted in writing us about imaginary mistakes. A brother, for instance, orders a renewal of a certain subscription. The next week he ascertains that the label on that subscriber's paper has not been changed. He at once pens an epistle to the publisher calling attention to what he supposes is a delinquency. This is a waste of time and money. Our mailing list is revised monthly. When the proper day of the month comes, the label will be changed; and no amount of letter writing will change it one day sooner. If the subscriber gets his paper regularly, he ought to be satisfied to let us change the label according to the long-established rules of the office.

"Daily Thoughts."

"Daily Thoughts" is the title of a dainty little volume bearing the imprint of R. H. Woodward and Company, Baltimore, Md. The work consists of selections from the writings of the late Bishop Phillips Brooks and Prof. Drummond, with a brief biographical sketch of each. The selections are arranged in diary form, one selection being given for each day in the year. Some of the selections are quite brief; others occupy more space. That the book contains many good thoughts hardly needs to be said. The names of Brooks and Drummond are a sufficient guarantee of that. Personally, we have never had any particular fancy for compilations of this sort. We prefer to see beads of thought strung on some other than a chronological string. Tastes differ, however, and "there is no disputing about tastes." Those who like this sort of literature will, no doubt, be pleased with this beautiful little volume. It contains a little over two hundred pages. Paper, typography and binding are all in the highest style of the book-maker's art.

PERSONAL AND OTHERWISE.

Bro. D. A. Harmon, of Meridian, let the light of his countenance shine in upon us a few days since.

Dr. Werlein dispensed the bread of life Sunday morning to a large congregation at Carondelet, and, as usual, showed himself "a master of assemblies."

Our sanctum was enlivened a few days since by the presence of our senior Bishop, who is as genial as ever, and as fully alive to all the interests of our Zion.

The pulpit of Rayne Memorial Church was filled Sunday morning by Rev. J. W. McLaurin, agent of the American Bible Society, who delivered an able discourse upon the divine origin of the Bible and the obligation of the church to send it to the nations that sit under the dark shadows of paganism.

We have received a copy of the report of the Board of Trustees of the State Blind Institute of Mississippi to the Legislature, in which the superintendent, Dr. P. Fairly, is completely vindicated from the charges recently made against him in the public prints. We congratulate the superintendent and the State.

We had the pleasure of greeting recently in our sanctum Mr. Hampton Singleton, son of Rev. H. R. Singleton, of the Mississippi Conference. Bro. Singleton was passing through the city *en route* from San Francisco, Cal., to Jackson, La., where he expects to enter Centenary College, to take a thorough course preparatory to the work of the ministry.

The North Georgia is the largest Conference in the connection. It sends sixteen delegates to the General Conference. Next come the Northwest Texas, the South Carolina, the Tennessee and the Virginia, each of which sends fourteen delegates. The Holston, Missouri, North Alabama, North Texas, South Georgia, Western North Carolina and Baltimore send twelve each. The Alabama, Louisville, Louisiana, Mississippi, North Carolina, North Mississippi, Southwest Missouri, send ten each.

We invite special attention to the communication of Rev. A. D. Miller, in another column, with reference to the Indian Mission. It is gratifying to know that Methodism in Mississippi has at last begun to realize its obligation to dispense the bread of life to the aboriginal inhabitants of the land. Neither China, nor Japan, nor any other Pagan land, has a greater claim upon us than have these red men of the forest. These savages, as we are want to esteem them, respond readily to the appeals of the gospel. The Lord's money can not be more wisely expended than by giving it for the support of our devoted Bro. Cammack and his equally consecrated wife.

Keep an Eye on Them.

The land is being flooded with Sunday-school literature from the "Teacher's Bible" down to the "Lesson Leaves" and "Little Folks" publications. Publishers and booksellers are bestirring themselves to furnish the country's increasing demand for this class of publications.

Not only the several denominations, but a number of so-called undenominational (?) societies, are pushing their claims to popular favor with all their might and main.

As to the denominational literature we have nothing to say. The honor of the church standing behind such publications is evinced by the imprint on the title page; but we warn our readers against the pretended "non-sectarian" and "union" concerns. They are disguised dynamite against all that Methodists hold dear. They are chock full either of Calvinism or Unitarianism, and the principles they instill, without the pupil knowing it, is wide of the doctrines and teachings of Methodism and the Holy Scriptures.

A good deal of this stuff is from the presses of the Seventh Day Adventists. They are not honest enough to put their name to the literature in some cases, but if the title reads, "Oakland, California," or "Battle Creek, Michigan," let it alone.

We most earnestly commend the above editorial, which recently appeared in the Texas Christian Advocate, to the serious consideration of pastors and Sunday-school workers in the North Mississippi Conference. We can not be too careful of the books, papers and songs used in our Sunday-schools. A brother recently wrote enquiring about union literature, stating that he "would have to use such in some schools in his charge." But why so when we have it of our own, better adapted and far more safe for our children than any other?

Let us heed the above wise and timely admonition, remembering that to be "forewarned is to be forearmed."

G. W. BACHMAN.

Do not put off taking a medicine. Numerous little ailments, if neglected, will soon break up the system. Take Hood's Sarsaparilla now, to expel disease, give strength and appetite.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal.

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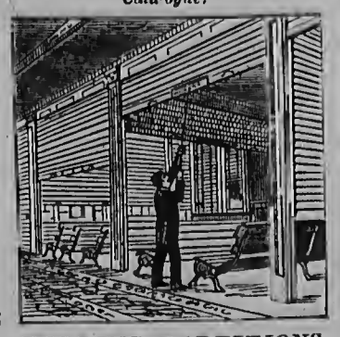
Send 5 two-cent stamps for Illustrated Catalogue.



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for dividing Churches and Schools. Sound-proof and air-tight. In various kinds of wood. 500 Churches of various denominations are using them.
Venetian Blinds in All Woods.

Union Gospel Mission.

While the success of our mission is a source of joy and Christian pride to our hearts, it is also a cause of solicitude and trial. Our growing usefulness in the breadth of its touch constantly brings us into contact with larger demands upon our material resources and other needs. As we gather in the poor little children to our Sunday-school we see their wants; visiting the homes of their parents, these are seen to be often in great straits. We are in a position that impels us to appeal to the benevolence and liberality of the Christian public, for wearing apparel for women and children, garments both of inner and outer wear. Our poor young Sunday-school scholars must be clad. Even yet some are barefooted!

Another need is larger quarters. Our capacity for housing our infant class is greatly taxed. Mrs. M. B. Hillyard had under her charge, last Sunday, forty-two young children in a little room, 10x13 feet. Think of it! And her unflagging zeal and devoted affection are constantly adding to the numbers, last Sunday witnessing fifteen new scholars. What shall we do? Turn these precious little souls from our doors, and say we have no more room? "Go on with your Sabbath-breaking, little ones. We pity you, but we can't help you?" Our proper way out of this is a chapel. May God put it into the heart of one or more wealthy Christians to respond to this sad cry for help!

We are praying and expecting a glorious work among these children in their salvation. The very atmosphere seems rife with such a spirit. If one could see how these children are touched and softened and melted at the persuasive appeals of Mrs. Hillyard to their impressionable young hearts, it would convince them of the justice of our hope. Tears trickle down their cheeks. Exclamations break out here and there: "I love Jesus," "I want to work for Jesus," and such like. Here is a little illustration of this spontaneity shaped in one of the many touching phases of love—a little note from a member of the infant class:

My Dear Teacher: I will rite this little now, because I love Saviour. And my teacher to and every one in the Sun-school.

This is an unexpected, unsolicited letter to Mrs. Hillyard from one of her loving members of the infant class. It came from the heart, and went to the heart!

Very soon Mrs. Hillyard will re-organize her Juvenile Temperance Band, which will, under God, do great work.

Our hearts are so glad at the glorious successes of our works, that we had to prolong our letter. On the other hand, the voices of poor young children who are crowding our doors say, "Let us in, let us in." Won't the Christians help us?

E. A. VAIL,
Gen'l Sup't Union Gospel Mission.

P. S.—Boots, shoes, clothing, money, etc., may be sent to Bible House, 163 Camp St., New Orleans, La.

For Indigestion and Nervousness
Use Horsford's Acid Phosphate.
Dr. W. O. Hoyt, Rome, Ga., says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaustion."

Don't look for the flaws as you go through life.
And even when you find them
It is wise and klud to be somewhat blind,
And look for the virtue behind them.

For the cloudiest night has a hint of the light
Somewhere in its shadows hiding;
It is better by far to look for a star
Than the spots on the sun abiding.

All Are Invited
to call and see the wonderful A. B. Chase Piano with Octavo Pedal. This is the greatest invention of the age on a piano, and it will be worth your while to come and examine these instruments at Philip Werlein's, 135 Canal St., New Orleans, La.

BEECHAM'S PILLS are faithful friends.

Indian Mission.

I received a letter from Bro. Cammack yesterday, and he wrote me that the first service (fifth Sunday in December) he held after Conference with the Choctaws, he received and baptized one adult and baptized one infant, and on the next Thursday (Jan. 4) he married a couple; so you see he is making a pretty good start on the new year.

And now I want to ask all the Methodist people to make Bro. and Sister Cammack and the Indian Mission a special object of prayer during this year. When you pray, pray for them and the mission. And then answer part of your prayer by sending me a liberal contribution to help carry on the work. We need six hundred dollars to pay missionary and assistants for 1894, and about two hundred and thirty dollars to finish paying for land already bought. We want to buy more land as soon as we are able. Now, brethren and sisters, let us help in this great work. Let us hold up the hands of Bro. and Sister Cammack while they work for the elevation and salvation of the poor destitute heathen Choctaws in our midst. In our midst, shall I have to say it.

Now, can't I find a man or woman that will give one hundred dollars or more—half to go on salary and half to land during the year 1894. And let those that will give smaller amounts from twenty-five cents up send it on, and especially those that have promised on the five years' installment plan, or on any other plan. Send as before by postoffice order on Vicksburg, check or draft on Vicksburg or Jackson, or registered letter. Send to me at Oak Ridge, Warren county, Miss., and be sure to send. Please lay your paper down and write me at once. And if you can't send the money now, send your name and the amount you are willing to pay during the year.

And now, in conclusion, may I ask the presiding elders and preachers to make a statement to their congregations with regard to the necessities in the case, and the editor to exhort for me a little, and everybody to send me a contribution. Bro. P. A. Johnston raised on the Woodville district last year about one hundred dollars, and I doubt if it interfered with his other work at all. What say you, Bro. Johnston? Did it interfere with your Bishops' or other collections? Now, if all our presiding elders will do that well this year, we will get seven or eight hundred dollars from that source. Brethren, please help. And may God graciously bless you all, presiding elders, preachers, and people, and especially the Indian Mission. Amen. A. D. MILLER.

Oak Ridge, Miss., Jan. 9, 1894.

NOTICES.

To the Members of the North Mississippi Conference:

Brethren: The Minutes of our Conference will be out in a very short time. They are the most voluminous I have brought out. They will cost all the collection to print them. I will have no money with which to mail them. I will, therefore, send them to you by express. Brethren who live off the railroad, away from express office, if it suits better, will send me stamps to cover mailing, at the rate of a cent and a half each in packages; two cents each single copy. I have made arrangement to have packages expressed at minimum rate. The Minutes will, I think, be a fine one—full, and a fine picture of Bishop Hargrove and good ones of Bro. and Sister Brooks. The pamphlet will be worth keeping. If some of the brethren do not get any Minutes, write to me. You will then probably find out that your charge did not pay anything on Minutes. In which case if you want any, I will send them at the rate of fifteen cents a copy. I am forced to this in justice to my own pocket, as well as to the charges that have paid for Minutes. I have done my best with these Minutes. May God bless you all, and give wonderful results to the labors of the Conference this year. Your brother,

T. B. MALONE,
Pub. of Minutes.

Grenada, Miss., Jan. 9, 1894.

To the Members of the Class of the Fourth Year, North Mississippi Conference:

Dear Brethren: Your examination at the next session of the Annual Conference will be written. You will have ten questions on each book, and three hours in which to write your answers to the questions on each book. We will have four "sessions" of the class and committee, and dispose of a book at each session. A copy of the questions will be provided for each member of the class, and furnished to him at each session of the class as the books are taken up. Each question will be valued at ten, and you will need to answer seventy per cent. of the whole value, and not less than fifty per cent. on any book.

This is written to answer a number of questions from members of the class.

Respectfully,

THOS. J. NEWELL,
J. W. DORMAN,
K. M. HARRISON.

Above is exact representation of Calculi referred to in this statement. The largest ones are retained by physicians and can not be shown here; one of them is described as being the size and shape of an almond.

A Prominent Manufacturer of New England writes:

I suffered severely for four years from Stone in the Bladder, and tried many remedies and spent much money in my efforts to get cured, but without success. After becoming almost discouraged of ever recovering my usual health I heard of

BUFFALO LITHIA WATER,

began to take it, and in a short time had passed a large number of stones, about one-half of which I send you herewith. The largest ones were retained by different physicians hereabouts, as they said they were the largest stones they had ever seen passed. I can sincerely recommend Buffalo Lithia Water to fellow sufferers as the test I gave it was a most severe one.

HUDSON, MASS., November 16th, 1893. RUFUS H. BRIGHAM.

Prominent physicians in every part of the United States prescribed Buffalo Lithia Water, and pronounce it of the greatest value in Bright's Disease, Rheumatism, Rheumatic Gout, Diabetes, and Nervous Prostration. Dr. Wm. A. Hammond says it is better than any other lithia water.

Water in Cases of One Dozen Half-Gallon Bottles, $5.00 F. O. B. at the Springs.
DESCRIPTIVE PAMPHLETS SENT FREE.

Thomas F. Goode, Proprietor, Buffalo Lithia Springs, Va.

International Bibles.
Largest-Type Teacher's Bible in the World.

Contains New and Complete References, Concordance, Subject Index, Harmony of the Gospels, and Chronological Tables, all prepared by the most eminent divines of America and Great Britain. It also contains a new set of maps of Pestine prepared by Major Condor, of the Postine Exploration Society.

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Send for Catalogue with full description.

Self-Explanatory Reference Teacher's Bible.
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Write for full descriptive Circular at once.

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Long Established.
Claiborne is the foremost educational county of Mississippi
Graduates of **PORT GIBSON FEMALE COLLEGE**
Have been declared, as a body, the best equipped for State examinations.
Substantial advance in all its Departments since the present management began, Sept. 6, 1893.
NEW CURRICULUM. - LATEST TEXT BOOKS. - NEW PIANOS.
Not a *cheap* school. Cheap schools are surely inferior somewhere—in Teachers, in Dining-room, or in Dormitory.
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Methodist property. Large Double-storied Brick Buildings. Christian influence is the end of our mission.
BOARD, WASHING, LIGHTS, FURNISHED ROOM, $12. TUITION, $4
Latin or French required in classical course, and taught without extra charges
Second half opens February 1, 1894. Write to
REV. W. H. HUNTLEY, Port Gibson, Miss.

Notice.

To the Friends and Brethren of Bro. George Bancroft in Alabama and Mississippi:

He is now superannuated, after having served the church for forty-five years, and needs a home for himself and faithful wife. Will you not send him a small amount to help him to get one. Send by registered letter to Marion station, Miss., or postoffice order on Meridian, Miss.

D. A. LITTLE, P. E.

Alabama Advocate please copy.

Jan. 8, 1894.

Mr. Carnegie's Offer.

The munificent offer made by Andrew Carnegie of money to be used in supplying work to the unemployed of Pittsburgh is deserving of commendation. He proposes to duplicate any amount that the citizens of Pittsburgh may contribute to this purpose, up to five thousand dollars a day for the next sixty days. This is equivalent to an offer of a quarter of million of dollars for this purpose, provided that the citizens of Pittsburgh shall contribute a similar amount. The condition attached to this offer is calculated to stimulate the charitably minded to their utmost efforts.

The letter in which Mr. Carnegie makes his proposition is alike creditable to his heart and his head. The committee having the securing of aid in hand evidently feared the effect of an announcement of a large sum contributed to this cause from Mr. Carnegie, on the ground that a liberal contribution from him would paralyze charitable effort on the part of others. Mr. Carnegie, however, shrewdly forestalls this effect by making the amount of it dependent on the liberality of others.—Methodist Recorder.

$12.00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th and Main Sts., Richmond, Va

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DON'T think because you have failed in the past, that you can't grow roses, successfully. There will be no failures in the future, if you get the famous D. & C.
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ALL OVER THE GLOBE—Dr. Pierce's Pleasant Pellets are known. Pills of American manufacture easily lead. Why? Because they're smaller; the very cathartic extract is concentrated. There are many liver pills, yet there must be a reason why Dr. Pierce's Pellets give the *best* satisfaction. Probably because they're sugar coated, small as grains of mustard seed, therefore, easily swallowed. Most of all—they act in a *natural* way, and are effective in result. Then, too, after they're taken they can't be felt—so different from the old-fashioned pills, with their griping and violence.

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Wilkinson's Matchless Mineral Water.

W. W. Wilkinson's Matchless Mineral Water *is still on sale at Gloster, Miss., by Wm. B. Hines, as heretofore*, and as advertised in this New Orleans Christian Advocate. Now I wish sub-agents all over Louisiana and Mississippi, who can have circulars by writing to me for them. Will be glad to have the same patronage given heretofore by friends and sick ones. This water is making wonderful cures. Wm. B. Hines.

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Home Circle.

LOVE LIGHTENS LABOR.

A good wife rose from her bed one morn
And thought with a nervous dread,
Of the piles of clothes to be washed and more
Than a dozen mouths to be fed,
The meals to get for the men in the field,
The children to fix away
To school, and the milk to be skimmed and churned,
And all to be done that day.

It had rained in the night, and all the wood
Was wet as it could be,
There were puddings and pies to bake, besides
A loaf of cake for tea;
And the day was hot, and her aching head
Throbbed wearily, as she said,
"If maidens but knew what good wives know,
They would be in no haste to wed."

"Jennie, what think you I told Ben Brown?"
Called the farmer from the well,
And a flush crept up to his bronzed brow,
And his eyes half bashfully fell,
"It was this," he said, and coming near,
He smiled, and, stooping down,
Kissed her cheek, "'Twas that you were the best
And dearest woman in town."

The farmer went back to the field, and the wife
In a smiling, absent way,
Sang snatches of tender little songs
She'd not sung for many a day;
And the pain in her head was forgot, and the clothes
Were white as the loam of the sea;
Her bread was light, and her butter was sweet,
And as golden as it could be.

"Just think!" the children all called in a breath,
"Tom Wood has run off to sea!
He wouldn't, we know, if he only had
As happy a home as we."
The night came down, and the good wife smiled
To herself, as she softly said,
"'Tis so sweet to labor for those we love,
It's not strange that maids will wed."

—Building Association Record.

Generous of Praise.

How much better the world would be if only people were a little more generous of praise! Let no one suppose that we are speaking of flattery; we mean simply praise, or, as Webster gives it, "honor rendered because of excellence of merit." How easy it is to find fault when everything does not run smoothly, when anything is omitted which ought to have been done! Why should it not be just as easy to give commendation for the right done?

The day is drawing to its close, and the wife and mother, weary with household care, sits for a moment waiting the sound of the home-coming feet. The door opens quickly, and they have come.

"How bright and cheery you look here! But you always make home that!" and the husband's kiss on her cheek brings back the careless girlhood days, and the life looks suddenly bright again.

"The boys wanted me to stay all night, mother, it was stormy; but I thought I would rather come home, and I am glad now I did!" and the boy glanced around the pleasant sitting-room with a look that told plainer than words how attractive a spot it was to him. The mother's weariness had gone like the shadows before the light.

How many homes are rendered unhappy by too much fault-finding and too little just praise! And if one can not praise, what then? Whittier, in his beautiful poem, "My Birthday," says:

"Love watches o'er my quiet ways,
Kind voices speak my name,
And lips that find it hard to praise
Are slow, at least, to blame."

Yes, one can always be "slow, at least, to blame." The fact that little faults try and vex us in those dear to our hearts only goes to prove that the general character is good, and there is much to praise. The whiter the snow, the darker look all objects against it. Why not admire the whiteness which forms the background?

Then, if we look within, if we see with impartial eyes the shortcomings of our own lives, will we not be slower to notice flaws in others? Shall we not say, in the words of Shakespeare: "I will chide no breather in the world but myself, against whom I know most faults?" If, then, we are so frail, so weak ourselves, so dependent on the kindness and forbearance of others, shall we not do the little we can to make the world brighter in turn for them?

If there is anything to admire or praise—and there is always something—speak the word now; it will brighten the weary hours, it will prevent, mayhap, a failure to-morrow—a failure caused by discouragement and pain. O, there is no time like to-day for speaking the words of praise; and then, to-morrow may never come!—The Churchman.

Killing Time.

"Spare a copper, sir; I'm starving," said a poor, half-clad man to a gentleman who was hastening homeward through the streets in the great city one bitter cold night—"Spare a copper, sir, and God will bless you."

Struck with the poor fellow's manner and appearance, the gentleman replied:

"You look as if you had seen better days. If you tell me candidly what has been your greatest failing through life, I'll give you money enough to pay for your lodging."

"I'm afraid I could hardly do that," the beggar answered with a mournful smile.

"Try, man, try;" added the gentleman. "Here's a shilling to sharpen your memory; only be sure to speak the truth."

The man pressed the coin tightly in his hand, and, after thinking for nearly a minute, said:

"To be honest with you, then, I believe my greatest fault has been in learning to 'kill time.' When I was a youngster, I had kind, loving parents, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change that was in store for me. In the hope that I should one day make my mark in the world, I was sent to college; but there I wasted my time in idle dreaming and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell into the notion that life was one continued round of pleasure. I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they left me; and now it is too late to combat my old habits. Yes, sir, idleness ruined me."

Family Worship.

Do you live a prayerless life? Are you in a prayerless home? Are you really satisfied to live day in and day out, and never lift up the voice of thanksgiving to your heavenly Father? One who has travelled over much of our country, who has been in very many Presbyterian homes, was greatly surprised to find a minister's home where the family altar was banished. What could that brother expect of his people or of the Lord, when he omitted so important a duty and privilege? Time and again our travelling friend was entertained in elders' homes where no blessing was asked at the table, and where no family worship brought the household together at the beginning of the day's labor, or at its close. Is it any wonder that so many are professing Christians and not possessing Christians? If it is so important to have daily food for the body, why not feed the soul? Why starve it when there is an abundance that can be had for the asking? How can we expect the little ones in the homes to know the Bible or love the Savior, if parents neglect the important home training that comes in daily reading God's Word and communing with him? It has been a pleasure to note the manner in which family worship is conducted in various homes. In one home, husband and wife read alternately. In another, all the family read, say two verses each, about the little circle. It is interesting to see the zest of the little ones as they endeavor to perform their part. At the close of the reading their father leads in prayer. In some homes a psalm or hymn is sung before the reading. It is well to vary the exercise. Now and then ask all to bring a promise for the next morning's worship. Give some attention to the worship. Come with your own heart full of the love of God, and you will be cheered to see the interest taken by all the household, old and young.—Rev. W. H. Jordan.

THREE LITTLE CHICKS.

BY MAC.

Three little chicks
Got into a fix,
Would you like to know what about?
Well, listen a minute,
There's something in it,
It is well for you all to find out.

Hear the old hen say,
In an old hen's way,
That each little chick understood,
"Oh, dear! oh, dear!
I dreadfully fear
You are all very naughty and rude!"

But they stretched up their necks,
And continued their pecks,
As they wickedly fought with each other,
And the hen saw beside her
A hairy, fat spider,
And then she knew what was the bother.

It hung by a thread,
From the rafter o'er head
And Whity and Speckle and Grey
Each wanted the bite,
And you see how the fight
Began in the usual way.

Whity crowded off Speck,
And gave Gray a peck,
And said, "Go away; it is mine."
But Speckle and Grey
Said, emphatically, "Nay!
I'm hound on that spider to dine!"

And now would you see
Just which of the three
Secured the nice prize he was after?
While they were fighting
And scratching and biting,
The spider went home to the rafter.

And each little sinner
Had lost a good dinner,
And the spider might chuckle and say,
"Ha, ha, my fine chicks,
That is one of my tricks,
And I gain and you lose in that way!"

The old mother hen
Turned soberly then,
And said to her children three,
"You may see, if you choose,
How you always will lose,
By acting so selfishly.

"You go hungry to bed,
With each a sore head,
While the spider sits up on the rafter
To enjoy your defeat
In taking his meat,
And is shaking all over with laughter."

From this little fable
I'm sure you are able
To learn what we all ought to know—
That selfish contention,
As I hardly need mention,
Will never a good thing bestow.

Colored Glasses.

"Oh, dear! I do not see why it is," exclaimed Grace.

"And when you are always so ready in every good work," answered her mother.

"What is the matter?" questioned Aunt Mary.

"So many slight me of late, and are so cool when I meet them."

"Are you sure, dear, that you do not see them through colored glasses?"

"Why, what do you mean, aunt?"

"Just this. Take a piece of colored glass and look through it, and see how everything has the shade of the glass. Are you not inclined to look on the dark side of things? You imagine people are cool to you because you look through gloomy glasses. They may be pre-occupied, or your gloominess repels them. Try a change. Look on the bright side and meet people with a smile and cheery greeting, and see if your colored glasses do not become clear and white."

The next morning Grace came home smiling from a trip down town. "Oh, Aunt Mary, 'tis truly so! I met Mrs. H——, who was so cool, and when I tried your plan she stopped and shook hands, and asked if we were all well. She says they have been so anxious about her brother's illness that she has neglected her friends. I am going to keep it up, and if people do not respond cheerily I am going to think they are worried, or have the blues, and are not thinking of me."

"Well, well," exclaimed her mother; "behold how great a fire a little matter kindleth. Here I have been fighting your battles in the church when there were really none to fight. I thought people slighted you. Mary has given us a lesson."

"Yes, 'tis a remedy I never knew to fail," said Aunt Mary.

If you get the blues, go and do some kind act and they will disappear.

"This world is not so bad a world
As some would like to make it;
But whether good, or whether bad,
Depends on how we take it."

"As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness."

—*Herald and Presbyter.*

There are thousands amongst us who are keenly alive to the importance of training for dogs, or horses, or cattle, who would practically allow boys to grow up anyhow.—Diggle.

Wheelbarrow Folks.

There are a good many children, and some grown people, who go like a wheelbarrow—that is, they go just as far as you push them, and when you stop they stop. You tell them to do a thing, and they do it, and that is all they will do. If you want a thing done again, you must tell them to do it again. If you want it done forty times, you must tell them forty times to do it.

There are other people who, when you set them going, can keep on themselves. They have some "go" in them. If you complain that a thing has been neglected this week, next week they will see that it is not neglected.

There is a great deal of difference in the value of these two kinds of people, because the wheelbarrow kind of folks need somebody to run them, just as much as a machine needs somebody to attend to it. They only go while you watch them and push them; so if you have one such person at work, you must employ another one to watch him and keep him going; but if you have one of the other kind at work, he will watch himself, do his work, and make you no trouble about it.

It is very important for all boys and girls to decide which class they will belong to, whether they will be wheelbarrow folks, that go as far as they are pushed, and then stop, or whether they can be depended upon to keep in motion after they are once started. Boys or girls who must be told what to do, and watched while they do it, are not worth their salt; but if a person can do a thing with once telling, and continue doing it without further care, such a person is worth more than gold. —Little Christian.

Which is it to be, little worker? Will you go forward with the work yourself, bravely and cheerily? or will you wait to be pushed along like a wheelbarrow?

How to Quarrel.

In the depth of the forest there lived two foxes, who never had a cross word with each other. One of them said one day, in the politest fox language:

"Let's quarrel."

"Very well," said the other, "as you please, dear friend. How shall we set about it?"

"Oh! it can not be difficult," said fox number one; "two-legged people fall out, why should not we?"

So they tried all sorts of ways, but it could not be done, because each one would give way. At last number one fetched two stones.

"There," said he, "you say they're yours, and I'll say they're mine, and we will quarrel and fight and scratch. Now I'll begin. Those stones are mine."

"Very well," answered the other, "you are welcome to them."

"But we shall never quarrel at this rate!" cried number one, jumping up and licking his face.

"You old simpleton, don't you know it takes two to make a quarrel any day?"

So they gave it up as a bad job, and never tried to play at this silly game again.—Messenger.

A rich gentleman came one day to a large orphan asylum to take a little boy and bring him up as his own son. He was shown into the children's play-room and soon became interested in two boys whose looks and actions he liked very much. They were both bright and intelligent, and he hardly knew which to choose. As he stood watching them in their play and trying to decide, one of the girls stumbled and fell. She was a cripple and unable to rise at once from the floor. In a moment one of the two boys was helping her on her feet as politely and kindly as a boy could. That act decided the gentleman's choice.

"I want a boy who has a good heart," he said, and he took him away to a happy home and loving friends.

The boy did not know why he was chosen, or that the gentleman was watching him. He aided the little girl because he had the spirit of the white dove in his heart, and it was the gentle spirit that brought him a home and friends. It is always the right heart that brings us joy and peace, and the wrong heart that brings us sorrow and punishment. —Christian Colonist.

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The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

You can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburgh. Geo. A. Macbeth Co

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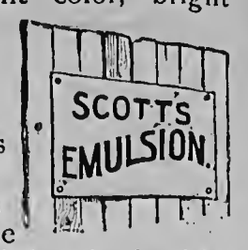
You don't have to look twice to detect them—bright eyes, bright color, bright smiles, bright in every action.



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MARRIAGES.

ALBRITTON—YAWN.—At the residence of the bride's father, Mr. J. C. Yawn, Thursday, Dec. 28, 1893, at two o'clock P. M., by Justice R. R. Albritton, Mr. John Albritton to Miss Culula Yawn.

WELLS—TERRELL.—At Adams Church, Auburn, Miss., Dec. 13, 1893, by Rev. J. W. Tinnin, Mr. Eugene Wells to Miss Lula M. Terrell, both of Amite county.

FORE—SMITH.—At the residence of the bride's father, near Mount Zion, Dec. 24, 1893, by Elder J. J. Green, Mr. Herman Fore to Miss Agnes Smith, both of Lincoln county, Miss.

SMITH—WILLIAMS.—At the residence of the bride's brother, Mr. J. R. Williams, Mechanicsburg, Yazoo county, Miss., Jan. 7, 1894, by Rev. A. D. Miller, Prof. J. F. Smith, of Phœnix, to Miss Minnie Williams, all of Yazoo county, Miss.

POOL—TALLEY.—At the Tallsheek parsonage, Dec. 30, 1893, by Rev. D. C. Rawls, Mr. H. J. Pool to Mrs. Emma Talley.

PEARCE—COOPER.—At the residence of the bride's father, near Benton, Miss., Dec. 20, 1893, by Rev. D. C. Langford, Mr. E. B. Pearce to Miss Lizzie Cooper.

McGRAW—WARREN.—At the residence of the bride's mother, near Deasonville, Miss., Jan. 3, 1894, by Rev. D. C. Langford, Mr. J. J. McGraw to Miss Susie Warren.

CASTON—DAY.—At the home of the bride's father, Mr. Robert Day, Homo Chitto, Franklin county, Miss., Dec. 24, 1893, at six o'clock, by Rev. A. C. Flowers, Mr. Seth Caston to Miss Mary Day, all of Franklin county, Miss.

GRAY—GORDON.—In the Methodist Church, Pachuta, Dec. 24, 1893, by Rev. R. Bradley, Mr. R. L. Gray to Miss Dora Gordon.

MOORE—McMICHAEL.—In Pearl River M. E. Church, Madison county, Miss., at five o'clock P. M., by Rev. H. L. Norton, Mr. James G. Moore and Miss Beulah McMichael.

MAY—HALL.—In the Baptist Church, Brooksville, Miss., Nov. 21, 1893, by Rev. D. L. Cogdell, Mr. Joseph May and Miss Sallie Hall.

CALMES—MORGAN.—At the residence of the bride's mother, Brooksville, Miss., Dec. 6, 1893, by Rev. D. L. Cogdell, Mr. John Calmes and Miss Lou Morgan.

TOOKE—HEVEY.—In Homer, La., Dec. 28, 1893, by Rev. R. M. Blocker, Mr. E. B. Tooke to Miss Annie Hevey.

PARCHMAN—MAHAREY.—December 7, 1893, by Rev. M. E. Tumlin, Mr. J. W. Parchman to Miss Nannie Maharey, all of Lee county, Miss.

GARMON—OWEN.—December 10, 1893, by Rev. M. E. Tumlin, Mr. E. S. Garmon to Miss Mary Owen, of Pontotoc county, Miss.

BUTLER—SCHUMPERT.—December 24, 1893, by Rev. M. E. Tumlin, Mr. J. W. Butler to Miss Emma Schumpert, all of Lee county, Miss.

FOSTER—SWAFFORD.—December 27, 1893, by Rev. M. E. Tumlin, Mr. J. W. Foster to Miss China Swafford, all of Lee county, Miss.

VANCE—CREEL.—At the residence of the bride's father, West End, Meridian, Miss., on the night of Dec. 27, 1893, by Rev. W. W. Hopper, Mr. Wm. T. Vance and Miss Bessie B. Creel.

MONK—DAVIDSON.—At the residence of the bride's mother, Hattiesburg, Miss., Dec. 26, 1893, by Rev. H. D. Howell, Mr. R. T. Monk to Miss Lillie Davidson.

YOUNG—WARD.—At the residence of the bride's mother, Hattiesburg, Miss., Dec. 31, 1893, by Rev. H. D. Howell, Mr. Geo. W. Young, of Florida, to Miss Nora Ward.

OBITUARIES.

We publish obituaries of 900 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 900. Poetry excluded from this column.

CROSSLEY.—ANDREW CROSSLEY was born in the State of Georgia, Sept. 1, 1816; moved to Mississippi while quite a child, and settled in Amite county. He died at McComb City, Miss., Dec. 27, 1893, aged seventy-seven years three months and twenty-six days.

In 1852 he joined the M. E. Church, South, at Adams Camp Ground, in Lincoln county, Miss., under the ministry of Rev. Allen Cassels. During his life he was twice married, leaving his second wife and five children to mourn their loss. All are members of the church. Rev. C. M. Crossley is a member of the Mississippi Conference.

Bro. Crossley had united in him those virtues which go to make up a thorough Christian life. After he laid himself on the altar a living sacrifice, he spent the remainder of his mortal life building, by the grace of God, a character and influence that remain in the hearts and minds of his family and friends. So far as this writer knows, our brother never shirked or neglected a known duty. He was never happier than when singing and praying with a penitent sinner. He never stood on excuses commonly made by men, but when duty called he was always ready to go. His religion did not consist in creeds and dogmas, but in purity, keeping constantly before him the inspiring thought, "Blessed are the pure in heart, for they shall see God." He was a loyal man in every department of life. The church has lost a godly, spiritual man; the community, a true neighbor and faithful citizen, who could always be counted on the side of right, and he has gained a home in that "house not made with hands."

May God bless the bereaved family, and give them the consolation which can come only from the presence of the Holy Spirit!

M. L. BURTON.

LEWIS—QUINEA MONROE LEWIS, son of Barney and Kiziah Lewis, was born in Holmesville, Pike county, Miss., and died at his home at Norfield, Lincoln county, Miss., Sept. 16, 1893, aged forty-four years five months and twenty-nine days.

Quinea was a quiet, good boy; developed into a good man; lived a quiet, peaceable life; joined the church in early life; served God to the best of his knowledge and ability; died in the faith and is gone to rest. He was a grandson of Uncle Quinea and Aunt Martha Lewis, (late of Holmesville, Miss.), of precious memory.

May God bless and take care of his widow and children!

H. P. LEWIS.

Summit, Miss.

VAIL—BARBARA ALLEN VAIL (*nee* Blakeney) was born in Chesterfield district, S. C., Aug. 29, 1835. She was married to Henry Vail, Oct. 17, 1852. On Oct. 28, 1893, she fell asleep in Jesus, in Lowndes county, Miss., and was buried at Trinity Church. In early life she gave her heart to God and joined the M. E. Church, South; in Pickens county, Ala.

Sister Vail leaves a husband, a son and three daughters. May the blessing of God fall on each of them, and bring them to the home God has for all who will love and serve him!

D. L. COGDELL.

CARTER—GEORGE E. CARTER, son of Dr. L. E. and A. M. Carter, was born in Copiah county, Miss., April 10, 1863, and died Nov. 9, 1893. He seemed to realize from the beginning of his helplessness, which was thirty-nine days before his death, that death was hovering near, and he was ever making preparations for his future home. He was constantly heard praying, and asked those around him to pray for him; but during the last days of his life he became resigned and seemed perfectly satisfied. His last words were: "Pa, do meet me in heaven." What a sacred request! What a loving thought! What a consolation! God grant that not only his father, but all his relatives and friends may also join him in his sublime abode. He was not a member of any church, but he said shortly before his death that he had fully decided to join the church and become a thorough Christian.

He was a loving son, a devoted brother, a loyal and constant friend. He was always patient and kind, and ready to assist the needy and befriend the friendless. With an aching heart we say, Farewell, but not forever. We'll meet again. His sorrowing friend,

ALICE.

HAMBERLIN—Died, on Nov. 28, 1893, at his home on Bayou Cocodrie, Mr. JOHN I. B. HAMBERLIN, aged sixty-four years and seven months. His last illness was pneumonia. He had it several times previously, but his age and feebleness rendered him unfit to battle with the terrible disease, and on the ninth day he died. He said to his daughter before he took his bed that it would soon be over with him. His life was one of many trials and sorrows, which he bore with much patience and submission. He joined the church in 1877, and, though living where he was denied church privileges, he was always ready to attend the house of God whenever opportunity offered. His mind wandered, but he would speak of peace, happiness and joy. We trust he is now resting in the beautiful home above, where no sorrow ever comes.

He was twice married. His last wife and one daughter with five children are left to mourn the loss of a devoted father, kind husband and grandfather. May God comfort the bereaved ones as he only can!

ONE WHO LOVED HIM.

BURCH—Mrs. MARTHA H. BURCH was born of Lahan and Mary Temple, near Cheraw, S. C., Dec. 25, 1819. She joined the Methodist Church in early life, and rejoiced to live within its pale through all the coming days of her pilgrimage. On March 23, 1842, she was united in marriage to Mr. Joseph Burch in Hamburg, S. C. He lived only about one year. Thus for fifty years our sister remained in widowhood. She experienced the promises given by the "widow's Judge." Since 1879 she has had a pleasant home in Edwards, Miss., with her sister, Mrs. Mary Boyer, and her kind husband, our brother, Henry Boyer, lately deceased. Here she lived quietly till the summons came, Dec. 7, 1893.

In the midst of the suffering of her last painful illness she loved to have prayer and the singing of such good old hymns as, "How firm a foundation," etc. May the now doubly bereaved sister and other friends find consolation in the good hope of meeting her where parting is unknown!

J. P. DAAKE.

Edwards, Miss.

BAKER—ELLA BAKER was born in Woodville, Miss., April 13, 1861, and died Nov. 13, 1893. It was the privilege of the writer to know her well from early childhood. A more faithful wife, dutiful daughter or loving sister can nowhere be found. She was always tender and sympathetic. For several years she had suffered a great deal, and none can realize the intense suffering she underwent during the last few weeks of her life; but she bore it all with great fortitude. God saw that it was best to take her home, even in her young life, not only to make heaven more glorious, but to attract the loved ones of earth heavenward. Her death has cast a gloom over her home and over the entire neighborhood.

Let us all strive to meet our sister in heaven where there is no more sorrow, and where there is rest forevermore. May God bless the dear friends that were so kind to us in our sorrow! Her brother, CECIL I. BASS.

EVANS—JOHN EVANS was born in Tennessee, Sept. 9, 1805, and died Jan. 1, 1894, aged eighty-eight years three months and twenty-one days. He came to Rankin county in early life and joined the Methodist Church in 1860. He came to Lincoln county and united with the Methodist Church at Hopewell, and remained a consistent member till death. He was twice married.

Mr. Evans leaves a numerous family and a host of friends to mourn his loss. Bro. Evans died in peace. Just before his end came he was asked what about the future. He said he was ready to go home. May the blessings of Heaven rest upon all the family! Amen.

REV. R. HAVENS.

Auburn, Miss.

THOMAS—LUCILLE, daughter of D. J. and Laura Thomas, died Oct. 1, 1893. Only eleven months and four days was this heavenly bud permitted to remain in its earthly home—just long enough to entwine herself in our affections, long enough to leave an aching void in parental hearts.

Sorrowing ones, weep not. Your precious babe awaits you, and doubtless stands "at the beautiful gate" with outstretched arms to greet "mama" and "papa" when their journey here is done."

"And God shall wipe away all tears from their eyes, and there shall be no more death neither sorrow nor crying." ORA HART.

ALEXANDER—Died, near Howard, Miss., at the home of her grandfather, J. W. DeLoach, little RUTH MILLS ALEXANDER, infant daughter of J. M. and Mrs. Lizzie C. Alexander, born Dec. 31, 1893; died Jan. 8, 1894.

We laid her little form to rest in Liberty Chapel Church-yard. Though the "cup is bitter," may the Lord enable us to say, "Thy will be done!" HER FATHER.

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NEWS OF THE WEEK.

DOMESTIC.

On Monday, in this city, the Sheriff's Association of the State of Louisiana held a general meeting.

More than a thousand persons signed the total abstinence pledge in a late temperance revival in Mont Clair, N. J.

A mob of twenty men entered the jail at Russell, Kan., on Jan. 13, and, taking out three men, hung them to a railroad bridge.

It is said that a perfect underground trolley system has been invented by a Covington, Ky., man, and that it has been patented in all foreign countries.

Six million dollars is due the sugar planters of Louisiana for bounty by the government, and it is reported that there is no money in the treasury appropriated for its payment.

According to the 1892 report on the mineral resources of the United States, by the geological survey, just to hand, the total output of salt for Louisiana for that year is estimated at 200,000 barrels, valued at $100,000.

The race track and gambling laws, passed by the Legislature of New Jersey last Winter, have gotten before the Supreme Court of that State, and have been declared unconstitutional and void. The decision was by Mr. Justice Lippincott.

The foundation of a new church is being seriously discussed in Chicago, and it looks as though something of the sort would be attempted as an outcome of the World's Parliament of Religions. This church is to have for its great principle the abolition of all religious sects and differences, and to be one in which Christian, Pagan, Jew and Gentile may worship together in perfect harmony.

The New York Journal of Commerce, the recognized authority on such matters, has published a statement showing the total fire loss in the United States and Canada during the year 1893, with comparisons with previous years. Large as the totals for the two preceding years were, those of 1893 show a still greater waste from the ravages of the fiery element. The total for the twelve months ending with December was $156,000,000, as compared with $132,000,000 in 1892 and $137,000 000 in 1891.

Another one of the cases for damages against the city on account of the Italians lynched in the Parish Prison, in 1890, is on trial in the United States Circuit Court. This is the sixth in course, five others having previously been decided against the city. The two first brought verdicts in the premises for $5 000 each. Two more resulted in verdicts for damages in the sums of $3,000 and $2 500 respectively. These two verdicts were set aside by the court in response to petitions for new trials, while the court of its own volition annulled another for $1,500 on the ground that it was too little.

FOREIGN.

It is announced upon fairly good authority, that the Russian delegates have agreed to the proposed Russo-German commercial treaty, and that the duration of the treaty, as agreed upon, is to be ten years.

The Russian naval programme for 1894 provides for the spending of £5 500 000, which is between £2,000 000 and £3 000 000 more than the total credits for the last two years. Of this amount £1,800,000 is allotted for naval construction, and £280,000 for new guns.

The New York Herald correspondent in Rio sends word that the year 1893 was closed with a lively rifle and machine gun duel between the rebel launches and the government troops on shore in front of the Sande Storehouse. The fighting continued for two hours and many were wounded in the fusilade. Shot and shell fell in several parts of the city.

The revolution in progress in Honduras, which now practically amounts to a war between that republic and the neighboring State of Nicaragua, promises to eventually lead to a general Central American upheaval. It is reported by recent dispatches in the Picayune that Guatemala is openly siding with the government party in Honduras, and that an outbreak is imminent in consequence between Guatemala and Salvador. There is thus a promise of four out of the five Central American States being in a state of war in the near future, and it is more than probable that the remaining State, Costa Rica, will eventually be drawn into the squabble.

Capt. Wilson, who was in pursuit of King Lobengula, in Africa, suddenly came upon a strong detachment of Matabeles, headed by the king himself. Instructing the center of his force to continue retreating before the British troops, who were pressing their horses onward through the Matabele ranks, in the hope of capturing the king, the right and left flanks of the Matabeles impis was instructed to deploy to the right and to the left, and then to gradually converge inward so as to take the British force on both flanks and in the rear. Thus the English force was massacred. Capt. Wilson's force, outside of a few natives, was thirty-four, while the Africans are said to have been, at least, a thousand.

It is not necessary to call a doctor for a cut or bruise; get Salvation Oil. Only 25 cents.

To drive a cough from the system use Dr. Bull's Cough Syrup. It never fails.

PERIODICALS.

McClure's Magazine, for 1894. The best literature, the newest knowledge, fully illustrated. Among the contributors for the coming year are: Professor Drummond, Elizabeth Stuart Phelps, Archdeacon Farrar, Bret Harte, Rudyard Kipling, Octave Thanet, Andrew Lang, W. D. Howells, Gilbert Parker, F. R. Stockton, Joel Chandler Harris, Conan Doyle, R. L. Stephenson, Charles A. Dana, Archibald Forbes, and many others. 15 cents a copy. $1.50 a year. S. S. McClure, Limited, 743 and 745 Broadway, New York City.

Babyhood, for January, has an article by Dr. C. H. May on "Eye Troubles in Children." Dr. R. Lewis discusses authoritatively the subject of ear troubles, laying down special rules for syringing the ear. In "The Mothers' Parliament" are found entertaining letters on "Neighborly Kindness," on "Hapti of Repose," "The Advent of Little Brother," and other subjects dear to young mothers. The benefits of "Suburban Homes" are the theme of an interesting article, and there is the usual medical advice in reply to questions concerning the promotion of the flow of milk, winter garments, constipation, points of diet, etc. $1 a year. Babyhood Publishing Co., New York.

St. Nicholas, for January, 1894, begins with a Christmas picture, and then transports us in a single instant to India, whose, under guidance of Rudyard the magician, we enter the forest and see how a little "man cub" is adopted by a kindly family of wolves. "Mowgli's Brothers," as this tale is called, is as good in its way as the old legend of Romulus and Remus. Mr. William T. Hornaday begins in this number a valuable series of papers upon Natural History. In the City Series, Frank R. Stockton describes St. Augustine, Florida, with a passing glance at the city's history. Mr. Clifford Howard gives a full picture of the daily routine of the Government Bureau of Engraving and Printing. Dr. Eastman continues his autobiographical sketch of Indian life among the Sioux; and Sarah L. Guerin tells how Hugh McCulloch, when Secretary of the Treasury, once fulfilled the function of a Santa Claus—a story based on fact. The shorter pieces are less important only in length. Stamp-collecting is to have a department of its own in St. Nicholas.

With the January number The School Review begins its second volume. The opening paper, "A Syllabus of Latin Instruction," by W. C. Collar, embodies the experience of one of the foremost classical teachers of the country. The teaching of English is treated in a very suggestive paper, "The Conditions Needed for the Successful Teaching of English Composition," by Samuel Thurber. A paper on "The Outlook for English," by Professor J. M. Hart, outlines the progress made during the year, and suggests the lines for future effort. President Charles DeGarmo has a thoughtful and scholarly paper on "Formal vs. Concrete Studies." J. Howard Gore, professor of mathematics in Columbian University, writes on "The Waste of Mathematics." "The Study of Irving," by Gertrude F. Adams, will prove helpful in class work. There are valuable book reviews by Professor R. W. Thomas, Principal O. B. Rhodes, Professor W. B. Smith, and others. There are the usual valuable summaries of Current Educational Literature. The School Review, $1.50 a year. Hamilton, N. Y.

The Review of Reviews, for January, is particularly strong in its editorial resume of the closing events of the stirring and turbulent year 1893. Dr Albert Shaw, the editor, discusses tariff revision, the relief of the unemployed, recent strikes and labor questions, the Hawaiian question and the Administration's policy with regard to that subject, civil service reform as applied to our diplomatic and consular as well as other branches of the public service, and a great variety of other topics of the day. Foreign affairs are briefly, but clearly presented, and this department, entitled "The Progress of the World," presents in some twenty pages a broad and frank treatment of affairs political and social from Canada to Capetown. Among the portraits interspersed are those of Hon. W. L. Wilson, who gives his name to the new tariff bill; Miss Clara Barton, the American head of the Red Cross Society; Hon. J. P. McDonald, chairman of the New Jersey State Board of Arbitration; Hon. G. Robertson, Jr., chairman of the New York State Board of Arbitration; Mr. Arthur Marshall Chambers, chairman of the English Coal Owners' Federation; Mr. J. R. Sovereign, new Master Workman of the Knights of Labor; Mr. T. V. Powderly, formerly Master Workman; Rev. Dr. Charles H. Parkhurst, and the late John Tyndall, the eminent scientist.

The January Century opens with the second paper on the Old Dutch Masters by Mr. Cole, the engraver. This number contains a paper in the group of musical articles on the great composers of the past written by well-known composers and musicians of the present. An article of a wholly different character in the same department is Miss Alice Fletcher's study of Indian music, based on her personal residence among the Omaha Indians, concerning whose lore she is an accepted expert. Chief of the literary material is an unpublished essay by Mr. Lowell, entitled "The Function of the Poet," which Professor Norton in a prefatory note declares to be "not unworthy to stand with Sidney's and with Shelly's 'Defense of Poesy'" and "fitted to warm and inspire the poetic heart of the youth of this generation." An addition to the group of articles on "Notable Women" is a paper on George Sand by her friend and protegee, Th. Bentzon (Madame Blanc). A striking portrait accompanies the article. A third literary paper is Mr. Brander Matthews' article on Andrew Lang. A matter of much public interest is discussed by ex-President Harrison in an Open Letter on "Military Instruction in Schools and Colleges." In archæology there is an illustrated paper by Professor Morris Jastrow, Jr., of the University of Pennsylvania, setting forth the relations of "The Bible and the Assyrian Monuments," in which is included an account of the creation and the flood as described on these monuments. Special interest attaches to an article on Sir James Simpson's "Introduction of Chloroform," the circumstances of which are recorded by his daughter. A magazine article of both general and unique interest is Mr. Gustav Kobbe's account of "Life in a Lighthouse." The most prominent fiction of the number is the second instalment of Mark Twain's "Pudd'nhead Wilson." In the editorial department are articles strongly supporting the new movement for the abolition of the Spoils System, and advocating free coal and a systematic policy for the protection and cultivation of the national forests. Room is also made for an article in favor of "The Silver Side of the Question," by Mr. C. S. Thomas, of Denver, who takes issue with The Century's well-known position on the financial question.

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Many brethren have made inquiry for a book to aid them in the practical work of the League. The book that every pastor or Epworth worker needs is "The Epworth League Workers." It gives you the information you want. It is a small book costing sixty cents. It can be had of Laird & Dominick, Jackson, Miss.

Any newspaper, magazine or book can be had from us. LAIRD & DOMINICK, Jackson, Miss.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

A manifesto has been issued by ex-Minister Zorrilla, the republican leader in Spain, announcing the early advent of the republic, and advising his partisans to be prepared for this event. Senor Zorrilla also promises an arrangement of the finances in Spain which will tend to the prosperity of trade and agriculture, improved conditions of life for workingmen, the extension of the franchise, improvements in the army and navy and protection for the church.

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Biloxi.....Conf., 7 P. M., Wed.)..Jan.	17, 18
O. Springs—Scranton, at O S.....	20, 21
Bay St. Louis, at Lung Beach.....	27, 28
Whittington, at Colerville(Conf.. Mon.)	28, 29
Heidelberg at H (Conf., 3 P. M., Fri.)Feb.	2, 3, 4
Augusta, at Isabella.....	10, 11
Williamsburg, at Good Hope.....	17, 18
Mt Carmel, at Blountville(Conf..Mon.)	18, 19
Columbia, at Columbia.....(Wed.)..	21
Purvis, at Lumberton.....	24, 25
Eastabuchie, at Hebron.....Mar.	3, 4
Covington, at Covington(Conf., 7 P. M.)	10, 11
Tallisheek C. G. and Nicholson (Wed.).	14
Pearlington.....(Conf., 7 P. M.)..	17, 18

Other preaching appointments: Zion Church, Jan. 8, night; Caswell Spring, Jan. 9, morning; Shiloh, Jan. 12, night; Tallisheek C. G., Monday morning and afternoon, Feb. 12; Nicholson, Thursday night, Feb. 15. Let Church Conference be held at each appointment practicable, fast day be observed and Quarterly Conference Records brought to quarterly meeting. A "consecration service" will be held the Saturday night of each meeting.

HENRY E. PARTRIDGE, P. E.

VICKSBURG DIST.—FIRST ROUND.

Fayette and Harriston, at Fayette....Jan.	20, 21
Roxie, at Hamburg.....	27, 28
Meadville, at Oak Grove.....Feb.	3, 4
Martin, at Cane Ridge.....	10, 11
Learned, at Learned.....	17, 18
Utica station.....	24, 25
Rocky Springs, at Hickory Ridge.....Mar.	3, 4
Hermanville, at Hermanville.....	10, 11
Port Gibson station.....	17, 18
Warren, at Bradley's.....	24, 25
Mayersville, at Mayersville.....31, Apr.	1
Rolling Fork and Anguilla, at A.....	7, 8
Cary, at Cary.....	14, 15

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BRANDON DIST.—FIRST ROUND.

Clarksburg, at New Providence.....Jan.	20, 21
Decatur, at Decatur.....	27, 28
Lake, at Lake.....	29
Carthage, at Carthage.....Feb.	3, 4
Walnut Grove, at W. Grove.....	5
Neshoba, at Hester's Chapel.....	10, 11
Indian Mission, at —.....	12
Shiloh, at Salem.....	13
Steen's Creek, at Marvin.....	17, 18
Hillsboro, at Pontrell.....	24, 25
Westville, at Hall's Creek.....Mar.	3, 4
Raleigh, at Boykin's.....	6
Trenton, at Trenton.....	7
Fannin, at Fannin.....	10, 11
Brandon station.....	13
Homewood, at Homewood.....	17, 18
Montrose, at Mt. Zion.....	24, 25

The district stewards for Brandon district will please meet in the Methodist Church in Forest, on Thursday, Jan. 25, at 10 A. M.

C. McDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Silver Creek and B. Lake, at B. Lake..Jan.	20, 21
Jackson circuit, at Flagg Chapel.....	27, 28
Flora, at Flora.....Feb.	3, 4
Sharon, at Lone Pine.....	10, 11
Canton .....(night)..	11
Benton, at Benton.....	17, 18
Yazoo cir., at Short Creek...(Thes.)..	20
Bolton, at Bolton.....	24, 25
Lake City and Lodi, at Lake City.....Mar.	3, 4
Camden, at Shrock's.....	10, 11
Tranquil, at Locust Grove.....	17, 18
Madison, at Madison.....	24, 25
Mount Olivet, at Rentonia.....31, Apr.	1

The district stewards' meeting will be held at Capitol Street, Jackson, Wednesday, 2 P. M., Feb. 7, 1894.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven .....Jan.	20, 21
Gallman, at Bethesda	27, 28
Crystal Springs.....(night)..	29
Terry, at Terry.....Feb.	3, 4
Wesson station.	10, 11
Adams, at A.....	17, 18
Bowerton, at Rehobnth.....(Fri.)..	23
Lebanon, at Braudywine.....	24, 25
Caseryille, at Sweetwater....(Fri.)..Mar.	2
Beauregard, at Mathews.....	3, 4
Pleasant Grove, at P. Grove..(Fri.)..	9
Providence, at Bahala.....	10, 11
Summit, at Bogue Chitto.....	17, 19
Martinsville	24, 25
Hazlehurst .....(night)..	25
China Grove, at Waterholes.....31, Apr.	1

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Leakesville circuit, at Adamsville....Jan.	20, 21
W'boro and State Line, at W.(Thes.).	28
Waynesboro cir., at Mt. Hebron(Th.).	25
Eucutta circuit, at Eucutta.....	27, 28
Shubuta circuit, at Shubuta.(Tues.)..	30
Matherville circuit, at Liberty(Thurs.)Feb.	1
Blansville circuit, at Scooba.....	3, 4
North Kemper circuit, at Mt. Pleasant.	10, 11
DeKalb circuit, at DeKalb.....	11, 12
Linwood circuit, at Bethel.....	17, 18
Daleville and Sonle Chapel, at D....	18, 19
Landerdale circuit, at Lauderdale....	24, 25
Marion circuit, at Lockhart.....	25, 26
Why Not circuit, at Why Not.....Mar.	3, 4
Chunkey circuit, at Chunkey.(Tues.)..	13

D. A. LITTLE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Gloster and Centerville, at Cent.....Jan.	20, 21
Bayou Sara, at Bayou Sara.....	27, 28
Percy Creek station.....Feb.	3, 4
Woodville station.....	4, 5
East B Rouge, at Blackwater.....	10, 11
Zachrie station.....	11, 12
Tunica, at Pinkneyville.....	17, 18
North Wilkinson, at Mt. Carmal.....	28
Wilkinson, at Bethel.....	24, 25
Live Oak, at Friendship.....Mar.	3, 4
Port Vincent, at Bayou Barbary.....	10, 11
Ponchatoula, at Ponchatoula.....	17, 18
Franklinton, at Magees.....	21
Amite City, at Amite City.....	24, 25
St. Helena, at Greensburg.....	25, 26
E. Feliciana, at Oak Grove.....	27

The pastors are cordially invited to be present at district stewards' meeting. All will be entertained.

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Rienzi, at Rienzi.....Jan.	20, 21
Booneville and Baldwyn, at Booneville.	25
Marietta, at Hodges.....	27, 28
Pleasant Ridge, at Pleasant Ridge....Feb.	2
Brown's Creek, at Mt. Nebo.....	3, 4
Guntown, at Guntown.....	10, 11
Blue Springs, at Blue Springs.....	17, 18
Jonesboro, at Jonesboro.....	22
Ripley circuit, at Paynes	24, 25
Ripley and New Albany, at New A...Mar.	3, 4
New Albany circuit, at Locust Grove.	10, 11

District stewards' meeting at Booneville, Jan. 17 and 18. A full attendance is very much desired.

T. W. LEWIS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville circuit.....Jan.	18
Columbia circuit.....	20, 21
Sparta	27, 28
Brooksville.....Feb.	3, 4
Cedar Bluff.....	10, 11
Mashulaville.....	17, 18
Shuqualak	21
Macon	24, 25
Sturges .....Mar.	3, 4
Hebron	10, 11

The district stewards will please meet me at Artesia, Tuesday, Jan. 23, at 10 o'clock A. M.

T. C. WIER, P. E.

GREENVILLE DIST.—FIRST ROUND.

Tunica .....Jan.	21
Lula.....	28
Duncan .....Feb.	4
Clarkdale.....	11
Cleveland.....	18
Shaw.....	25
Hill House.....Mar.	4
Friar's Point.....	11
Rosedale	18
Bolivar.....	25

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Tillatoba, at Tillatoba.....(Thurs.)..Jan.	18
Charleston, at Charleston.....	20, 21
Coffeeville, at Coffeeville.....	27, 28
Water Valley circuit, at Pine Flat....Feb.	3, 4
Abbeville, at Abbeville.....(Fri.)..	9
Oxford Station.....	10, 11
Toccopola, at Lafayette Sp'gs(Thurs.).	15
Paris, at Salem.....	17, 18
Kirk, at Hurricane.....	24, 25
Pittsboro, at Pittsboro.....Mar.	3, 4
Atlanta, at Benela.....	4, 5

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Nesbit .....Jan.	20, 21
Courtland.....	27, 28
Pleasant Grove.....Feb.	3, 4
Morgansville .....(Wed.)..	7
Arkabutla.....	10, 11
Cockrum.....(Thurs.)..	13
Wall Hill.....	17, 18
Tyro.....(Tues.)..	20
Panola.....	24, 25

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Shannon circuit, at Pleasant Grove...Jan.	20, 21
Houston and Wesley, at Wesley	27, 28
Buena Vista, at Pleasant Grove.....Feb.	3, 4
Saltillo, at Mooresville.....	10, 11
Amory and Smithville, at Greenbriar..	17, 18
Nettleton, at Union.....	22
Fulton, at Fulton.....	24, 25
Pontotoc, at Pontotoc.....Mar.	3, 4
Tremont, at New Salem.....	7
Athens, at New Hope.....	10, 11

W. S. LAGRONE, P. E.

WINONA DIST.—FIRST ROUND.

Vaiden .....Jan.	20, 21
Black Hawk.....	27, 28
West.....Feb.	3, 4
Winona circuit.....	10, 11
McNutt	17, 18
Carrollton circuit.....	24, 25
Brooklyn and Dublin.....Mar.	3, 4
Leherton	10, 11

S. M. THAMES, P. E.

HOLLY SPRINGS DIST. FIRST ROUND.

Byhalia, at Byhalia.....Jan.	20, 21
Waterford, at Waterford.....	27, 28
Holly Springs circuit, at Hudsonville.Feb.	3, 4
Olive Branch, at Olive Branch.....	10, 11
East Holly S. circuit, at Harmony....	17, 18
Cornersville, at——	23, 24
Red Banks, at Wesley Chapel.....Mar.	3, 4
Ashland, at Salem.....	10, 11
Mt. Pleasant, at Mt. Pleasant.....	17, 18

J. B. STONE, P. E.

THIS CURIOUS THING

GREATLY MAGNIFIED.

Is a Sweat or Excretory Gland.
Its mouth is called a PORE.
There are 7,000,000 in the human skin.
Through them are discharged many impurities.
To close them means death.
Sluggish or clogged pores mean yellow, mothy skin, pimples, blotches, eczema.
The blood becomes impure.
Hence serious blood humors.
Perfect action of the pores
Means clear, wholesome skin,
Means pure blood,
Means beauty and health.

Cuticura Resolvent

Exerts a peculiar, purifying action upon the skin, and through it upon the blood.
Thus its cures of distressing humors are speedy, permanent, and economical.
Like all of the CUTICURAS, it is pure, sweet, gentle, and effective. Mothers and children are its warmest friends.

Bad Complexions

Sluggish action of the pores also causes the complexion and skin to become dark, yellow, oily and mothy, giving rise to pimples, blackheads, roughness, redness, falling hair and baby-blemishes.

The only reliable preventive and external cure is CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world as well as the purest and sweetest for toilet and nursery.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA RESOLVENT, $1; OINTMENT, 50c; SOAP, 25c. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston, Mass. "All about the Skin and Blood," mailed free.

KOSCIUSKO DIST.—FIRST ROUND.

Kosciusko, at Bethel.....Jan.	20, 21
Ittural Hill, at Macedonia.....	28
Ethel, at Ethel.....	27, 28
Wier circuit, at Wier.....Feb.	2
Chester, at Chester.....	3, 4
Ebenezer, at Ebenezar.....	10, 11
Stewart, at Foster Grove.....	12
Louisville, at Louisville.....	17, 18

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia..... .....Jan.	20, 21
Lafayette.....	23, 24
Opelousas.....	27, 28
Washington .....Feb.	3, 4
Abbeville.....	10, 11
Plaquemine Brulee.....	17, 18
Indian Bayou.....	24, 25
Crowley .....Mar.	3, 4
Lake Charles.....	10, 11
Jackson Street and West Lake.....	12
Grand Chenier.....	17, 18
Lake Arthur.....	24, 25
Sulphur Mine.....	27, 28

The district stewards are requested to meet at Lafayette, Jan. 24.

J. M. BEARD, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Mureau .....Jan.	21
Dryades.....	28
Gross Tete and False R., at Arbroth..Feb.	3, 4
Louisiana Avenue.....	11
Rayne Memorial.....	18
Felicity.....	25
Plaquemine and Donaldsonville, at P.Mar.	4
Lower Coast Mission.....	11
Carondelet.....	18
Baton Rouge.....	25
District Conference, Baton Rouge...29-Apr.	1

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Chicot, at C.....Jan.	20, 21
Simsport, at Riverside.....	27, 28
Ada, at Palestine.....Feb.	3, 4
Pineville, at Fellowship.....	10, 11
Alexandria	11, 12
Centerville	17, 18
Montgomery, at Atlanta.....	24, 25
Winfield	26, 27
Columbia .....Mar.	3, 4
Spring Creek, at C. G.....	10, 11
Dry Creek.....	17, 18
Nugent mission.....	24, 25
Boyce .....31, Apr.	1

S. J. DAVIES, P. E.

DELHI DIST.—FIRST ROUND.

Winsboro, at Winsboro.....Jan.	20, 21
Oakley and Vidalia, at Oakley.....	27, 28
Oak Ridge, at Good Hope.....Feb.	3, 4
Delhi, at Delhi.....	10, 11
Floyd, at Floyd.....	17, 18
Lind Grove, at Bartholomew.....	24, 25
Harrisonburg, at Island.....Mar.	3, 4
Rayville, at Rayville.....	10, 11
Providence, at Providence.....	17, 18
Waterproof, at Waterproof.....	24, 25

District stewards meeting at Delhi, Feb. 7.

H. O. WHITE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mooringsport, at Mt Zion.....Jan.	20, 21
South Bossier, at Allentown.....	27, 28
Caddo, at Keachie.....Feb.	3, 4
North Bossier, at Concord.....	8
Red River, at Campo Bello.....	10, 11
Shreveport station and Mission.....	17, 18
Cane River, at Provencal.....	22
Wesley, at Davis Springs.....	24, 25
Many, at Prospect.....Mar.	1
Fort Jessup, at New Hope.....	3, 4
Natchitoches station.....	10, 11
Annacoco, at Holly Grove.....	17, 18
DeSoto, at Bethel.....	23
Coushatta, at C.....	24, 25
Victoria and West Natchitoches, at V.	31
Sabine, at Bayon Scie.....Apr.	1, 2

District stewards' meeting at First Church, Shreveport, at 10 A. M., Feb. 26.

ROBT. J. HARP, P. E.

626 Hope street, Shreveport, La.

ARCADIA DIST.—FIRST ROUND.

Vernon and Oaasville, at Vernon....Jan.	18
Calhoan and Lapine, at Indian Village	20, 21
Haynesville, at Haynesville.....	27, 28
Homer station.....	28, 29
Tulip, at Tulip.....	30
Valley, at Pleasant Valley.....Feb.	3, 4
Minden, at Minden.....	4, 5
Ringgold, at Andrew Chapel.....	8
Sparta, at Ebenezer.....	8
Arcadia, at Arcadia.....	10, 11
Vienna, at Vienna.....	17, 18
Ruston, at Ruston.....	18, 19

District stewards will meet at the district parsonage in Arcadia, Wednesday, Jan. 24, 1894.

J. L. P. SHEPPARD, P. E.

$100 Reward, $100.

The reader of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE NAME IN THE SAND.

BY HANNAH F. GOULD.

Alone I walked the ocean strand;
A pearly shell was in my hand;
I stopped and wrote upon the sand
My name—the year—the day.
As onward from the spot I passed,
One lingering look back I cast;
A wave came rolling high and fast,
And washed my lines away.

And so methought 'twill shortly be
With every mark on earth from me:
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time and been to be no more,
Of me—my day—the name I bore,
To leave nor track nor trace.

And yet, with him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands,
Inscribed against my name,
Of all this mortal part has wrought;
Of all this thinking soul has thought;
And from these fleeting moments caught,
For glory or for shame.

The Sound in the Mulberry Trees.

BY REV. THEODORE L. CUYLER, D. D.

"And let it be when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself."—II. Samuel v, 24.

There is a scene in Israelitish history which has a happy significance for the present time. It is full of suggestions for the hour. The scene is laid in the valley of Rephaim, southwest of Jerusalem, where an army of Philistines are moving upon the Jewish capital. David confronts them with the Lord's host. An inquiry for divine guidance brings to David this remarkable answer: "Fetch a compass behind the Philistines and come upon them over against the mulberry trees. And let it be when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee." What this "sound of a going" was exactly we can not tell. It probably resembled the march of an army in the air. A host of unseen angels may have moved above the mulberry [illegible] terror into the hearts of the Philistines and sending them into precipitate retreat. As they retreated they fell into the hands of the Israelites (who had swung around to their rear), and were routed with complete discomfiture.

Whatever that "sound of the going" may have been, it was a direct signal of the Almighty to his servants. David was waiting for the signal. When God moved, he moved. He co-operated with the Lord, and a glorious victory was the result. Now, there are some ears of corn growing in this page of Bible history. Let us pluck and eat.

The first truth we gather is, that God signals to his people to take certain steps at certain times. Then it is their duty to bestir themselves. When the deluge was about to descend upon a guilty world Noah was commanded to bestir himself and prepare an ark for the saving of his household. When the fire shower was coming upon Sodom, Lot was laid hold of by God's angels and urged to escape for his life. When the children of Israel were in peril of being overwhelmed by the Egyptians, God signaled to them the order to advance, and by a majestic pillar of cloud led them through the parted sea. All sacred history is studded with illustrations of this truth. Martin Luther, discovering the "open secret" in the convent Bible at Erfurth, and hammering his theses on the church door of Wittenburg; the young Wesleys, awakened at Oxford and sent out to awaken slumbering Britain, were simply God's agents bestirring themselves at the divine signal.

And, then, God has his "set times to favor Zion." One of these was the memorable day of Pentecost. The faithful men and women in the upper room heard a sound as of a mighty rushing wind, and the baptism of fire descended. God moved, and his people were on their feet promptly. Filled with the Holy Ghost, they began at once to speak with other tongues, as the Spirit gave them utterance. All Jerusalem is stirred with this new and strange activity. Every Christian is at work—one preaching the new gospel, another healing the sick, others ministering to the poor and suffering. Each man, each woman obeys the signal. The Word of God grows mightily and prevails. The secret of this marvelous success is that Christians promptly and thoroughly co-operated with the Divine Spirit.

Here is the lesson for the hour in the American churches. The indications of God's providence are unmistakable. Not more distinctly did Israel hear the sound of the going in the tops of the mulberry trees than the churches of this land now hear the signaling voice of the Lord Jesus to bestir themselves for prayer and personal effort. The widespread financial distress is one indication. Fearful demoralizations in public and private life furnish another proof of the imminent need of a reform such as Heaven's power and grace alone can bring. Let God's people in every community simply conspire with the Holy Ghost and obey the divine leadings. To do this, each man, each woman must feel the drawings of the Master's love, and lay hold of their own individual duty. Each man, each woman, giving himself and herself to Jesus in fresh consecration, must do just what the spirit of God puts in their way. The power of the Apostolic Church laid in personal devotion to Christ's cause. It was not what ecclesiastical bodies did, but what Peter did, and Paul did, and Dorcas did, and Onesiphorus did, that makes up the brilliant record of holy achievement. And if at the present time individual self-consecration and individual effort is swallowed up in the indiscriminate herd of mere numbers, then the looked-for "revival" will end in a rainless gust of wind and driving dust. God's voice now is to each one of his children, "Bestir thyself!" Don't wait for your church to move, or any Moody to come. Ask God's Spirit what to do, and then act with that Spirit. Christians are quickened one by one; sinners are to be led to Jesus one by one. My brother, what art thou doing?

This passage of God's Word has a personal application. There are times when each child of Jesus hears the "sound of the going in the mulberries." Let them be improved. Do not let us lose heaven's fair wind. When we get into close union with Jesus in prayer, let us ask for great blessings. When we get fresh insight into the Word, let us open it to others. When our hearts are stirred with sympathy for sinners, then is the time to "pull them out of the fire." If the Holy Spirit is striving with us, then is the time to strive with him to save men from eternal death. As God moves in us, let us move for the salvation of those within our reach.

One more turn let us give to this text. A time of trial is often a time of especial blessing. I have read of a German baron who stretched between the towers of his castle a set of iron wires. In calm weather the wires were silent, but when the winds arose these metallic chords began to play, and in the height of the gale this hurricane harp gave out glorious music. So is it with a child of God. In seasons of calm and quiet prosperity he may too often become silent, inactive, useless. But when the storms of trial strike him, his soul-harp awakes to new melodies of love and faith, and his life becomes as a stringed instrument struck by the hand of Jesus. Some who read these lines may be in a severe gale of adversity or bereavement. Open your heart, brother, to the voice and the influences of the divine and loving Spirit. Let the time of trial be the time for doing God's will, and at least one soul will taste the joys of a true revival.—The Pulpit.

Aiding Error.

BY REV. O. C. S. WALLACE.

Some clergymen seem to feel that the sacred responsibilities of the pastoral office demand that they should knock the chip off of a heretic's shoulder periodically. The motive is good, and the courage exhibited is often beyond praise; but sometimes, alas! there is a sad lack of discretion. No doubt a heretical chip is enough to make a preacher's argumentative fist itch for action; but before the blow is administered it would be discreet to learn whether or not the saucy chip is spoiling either the wool or the fatness of the flock, or has been even so much as seen by them, and also to walk all around the challenger upon whose shoulder the chip rests, considering carefully the measure of his sinews and the hardness of his knuckles. It was after David had killed a lion and a bear that he walked up to Goliath so pluckily. In this the rosy-cheeked shepherd differed from some who, since that day, have thrown stones at giants. Men who have never succeeded in vanquishing a village skeptic will not hesitate to grapple in the pulpit with the greatest infidel, living or dead. Their arm is feeble and their aim inaccurate. It is quite beyond them to throw a missile straight at the forehead. And yet they will flatter up to some great foe as bumptiously as if a field full of bears and lions had been slain by their prowess, and it was quite a common thing for them to lay a giant low. A seventh-rate minister, obeying the impulse of duty, perhaps, but untaught by judgment, grapples with an infidel of the first rate. He puts forward the arguments of the infidel with force, because using the language in which he has learned them; and then he attacks these cunning, carefully wrought propositions and reasonings with arguments of his own devising. The conflict is most disproportioned. Acute minds perceive at once that Don Quixote has joined battle with the windmill, and is being badly battered in the contest. Or some orthodox preacher, whose piety is thoroughly respectable, but whose controversial gifts are most insignificant, feels called upon to instruct his people upon the new theology, and to argue it into some dim and dusty corner. He states the propositions of the heresy in the language of its ablest advocates, and then attempts to demolish the arguments which have been stated so powerfully. What follows? Grant that he is right, what then? If Error fights with a Damascus blade and Truth with a pine toothpick, which inflicts the deeper wound? The brightest minds in the congregation quickly discover the situation. They see that Quixote is badly bruised and shaken, while the windmill is whirling as before; and though they feel kindly towards the well-meaning, battered Don, they can not but suspect that the windmill is the abler of the two, and wonder if the orthodoxy of the vanquished is not weaker than the heterodoxy of the victor. Mischief has been done simply from want of discretion. Many persons learn their heresies, skepticisms and infidelity from their minister. But for him they would never hear any forcible presentation of mischievous errors. They pay no attention to the vaporings of some blatant fellow, who intrudes his declamations upon them on the street or in the shop; but when, on the Sabbath day, their minister lays down the same positions in a most forcible and telling manner, the novelty of the situation is sufficient to warrant that these will make an abiding impression upon his mind, while, in many cases, it is almost certain that the impression made by the arguments in rebuttal will not be so deep or permanent. And, after all, why should a shepherd let a wolf loose among his lambs, just to let the lambs see him catch it? Perhaps he will not catch it! "There's the rub." The commission of the preacher says, first of all, "Feed my lambs." It does not say, "Fight to amuse my lambs." When the wolf comes, the true shepherd will fight like a lion; but, if wise, he will not import the wolf, but rather will spend his energies in searching for green pastures and clear, cool waters.—Watchman.

Home Religion.

The Bible is in a very special sense a book for the home, full of sweet pictures of home life, and counsels how to make home happy and holy. In the Old Testament we have glimpses into the home in Eden, where Adam had fellowship face to face with God; the home of Abraham, where Isaac was nurtured into piety; the home of Jacob, in which Rachel was the sunshine, and the quarrels of the children the clouds; the home of Jesse, where David learned how to sing and how to do deeds of bravery; and the home of Hannah, where Samuel grew up in an atmosphere of faith and prayer, which made him strong for a great life-work. Equally beautiful are the revelations of the home life of the New Testament. The home of Bethany, in which the Savior always found rest and sympathy; the home of Timothy, where mother and grandmother taught the child the Holy Scriptures; and, above all, the home of Nazareth, where the Son of God, incarnate in the flesh, spent his boyhood, suggest pictures to the Bible student which abide with him as a delight and inspiration. One of the reasons, and not the least of them, why the Bible should be a well-thumbed and much-prized volume in every fireside circle is, because it is so distinctively a home volume.

In the home are the beginnings of life, social, national and ecclesiastical. So it comes about that the religion of the home enters into the religion of the Church and the State as a determining factor. The Bible has much to say about the religion of the homes it describes. Family worship in some form it emphasizes from the very dawn of family life. Patriarchal customs, as depicted in the chronicles of the Book of Genesis and the Book of Job, found a place for home religion. It is very significant that the only acts of worship we read about in the Book of Job are family sacrifices offered by Job on behalf of his children—sacrifices which correspond to the family worship of the Christian dispensation. It was in the capacity of heads of their respective households that Noah and Abraham, Isaac and Jacob, in all their journeys, reared altars to Jehovah. The patriarchal religion was peculiarly and emphatically home religion. The father of the family was always the priest of the household; and the most eminent commentators are of the opinion that the sacrifices they offered were distinctively family sacrifices of thanksgiving for family blessings, or of petition for the removal of family afflictions. When the family organization widened into the tribal organization, the old arrangement still held good, the head of the enlarged family being at once chief and priest of the tribe. Thus Melchizedek was king of Salem and priest of the Most High God. The heads of the families and the chieftains of the tribes remained priests of their respective households and tribes until the giving of the law, when Aaron and his sons were consecrated and the tribes of Levi set apart to priestly functions. Home religion sanctified the family life from its very foundation.

It is instructive to notice that even after the establishment of the Levitical priesthood exercises of family worship had their own place and value. There were frequent family festivals which partook of a religious character. "Our family had a sacrifice in the city, and my brother, he had commanded me to be there." These family sacrifices are supposed to have been continuations of patriarchal customs incorporated into the Levitical ritual, and served not only to cement into hallowed unity the fellowships of the household, but also to preserve the individuality of family religion. Over and over again in the later history of the Old Testament do we meet with hint of the existence of home religion as distinct from the national religion of the children of Israel. Thus, for example, we read that at the close of the solemn celebration of the bringing of the ark into the city of David, "all the people departed, every one to his own house; then David returned to bless his own household." What is the meaning of this phrase but, to quote the words of a capable commentator, "that at the close of a day of great public interest, after he had, as king, taken part with his people in the national rejoicing, David returned to unite with those who called him by the more sacred name of father, in rendering more special thanksgiving for what was, indeed, a blessing to all the people over whom he ruled, but a peculiar blessing to the family of which he was the head."

Home religion is, then, inseparable from the home life of Bible homes. The father is the priest of the household, and in every home there ought to be an altar on which sacrifices of thanksgiving and petition ought to be offered. This is, we fear, a neglected truth in our day, and because it is neglected the vitality of the religion of the Church and the State is seriously threatened. As water can not rise above its level, no more can the religion of a country rise above the level of the religion of the families which make up the population of the country. Of all the problems of our age, not one is more important or urgent than the preservation of the religious exercises of the home in their primitive purity and power. Back of all social and political questions stands this question of home religion, holding in it the key of the position. There can be no doubt that if all our homes were really Christian, the Christianizing of the rest of life would be an easy task. Homes are the need of the world, and the supreme force in home-making is the religion of Jesus Christ as an atmosphere to pervade and an influence to mould the life of the fireside. The highest patriotism seeks the best welfare of the State, and that best welfare is inalienably bound up with the constant and universal practice of home religion.—New York Observer.

Bishop Wilson's Letter.

The Woman's Parsonage and Home Mission Society begs a hearing from the church. By every token it is entitled to it. Governed by no selfish motive, looking not more local interest, it proposes to contribute along its own lines of endeavor, and, it may be, sacrifice to the furtherance of the one great work of the gospel to which the entire church is committed.

First, by judicious expenditure of the funds entrusted to it, it aims at putting a parsonage—a home for the preacher and his family—wherever one is needed and can not be secured without help from abroad. The worth of such a work can be appreciated by the multitudes of our preachers who have been put to labor in charges, especially in our Western territory, where no provision is made for their families, and the conditions of the community make such provision practically impossible. It is a load taken from the heart of a man and an embarrassment removed from his work when he knows that wherever he may be wandering his household is safely and comfortably sheltered. It is efficiency added to his ministry.

It requires comparatively little to do this work. Many who are given to complaining because of the calls that the church makes upon their resources would be surprised to learn how much is done in this direction with an insignificant amount of money. The annual reports and the little sheet published by the ladies in charge of this department of the church work tell a marvelous story in a modest way. All honor to them, and let them not be left to "make bricks without straw."

Besides, these same ladies have gone into the [illegible] home missions. They are not [illegible] into anybody else's domain, nor proposing to do what can as well be done by the agencies of the church already in the field. They wish to go where nobody has gone before them, and do what nobody else is disposed or able to undertake. They have made a good beginning. They have laid the hand of their love and power—the hand of love is the hand of power—upon the mountains of Kentucky. It is not too much to say that if that sterile region can be made fruitful, they will do it. The attempt ought to win for them the applause, the sympathy, the hearty support of the church. This is only the beginning. Multitudes of other sections of our land are waiting for their coming. And they will come. Their eyes are wide open. They see the distresses and the needs of country and city. Their hearts are yearning over the desolate, the destitute, the outcasts. Of their own means they give as they are able. They have the right to call on all who love the Lord Jesus Christ to help them. Oh, if the church could and would avail itself of all the love and helpfulness of woman's heart, it would not be long until our desert places would rejoice and blossom as the rose!

Men, brethren, ye that fear God and love our Lord Jesus Christ, hear. Help these women who labor with us in the gospel. A. W. WILSON.

Baltimore, Md., Jan. 11, 1894.

A Stirring Reminiscence of Our Late Session.

MISSISSIPPI CONFERENCE.

None who were privileged to be present can soon forget the touchingly persuasive talk of that "mother in Israel," Mrs. M. I. Lambuth. She briefly reminded us of the dying message of her now glorified husband, Rev. J. W. Lambuth—so like a bugle call to the church at home. Then, modestly veiling her own remarkable work with him and since his departure, she invited us to co-operate with her in the establishment of a school for Japanese girls. In this she desires to combine, at least, some features of the industrial system now so generally admitted to be essential to the class of people she is trying to reach and rescue for Christ. Judged by her past eminent success, as well as her great practical wisdom and knowledge of these affairs, we feel assured that no other branch of work in Japan, or elsewhere, is likely to yield such rich harvests. If the means can be secured, the work will be efficiently done. Who should supply the means more gladly and promptly than the Mississippi Conference—preachers and laymen?

At our anniversary Sister Lambuth's honored and gifted son (worthy of his missionary ancestry) gave us a few more pointers in the same direction, and our beloved Bishop exhorted us to take heed thereto—make it a matter of thought and prayer, so that we might the more liberally offer for this good cause. In view of the financial strain then on us, and the great pressure for time, no collection or subscription was then taken. However, several brethren volunteered to subscribe, some ten dollars, while we understood Bro. Smith (?), of Natchez, to call out fifty dollars. The impending appointments closed this interesting exercise. It naturally devolves upon me to revive these memories and to stir up your pure minds to immediate action.

Brethren, all, please vow unto the Lord in this direction any amount from five to fifty dollars. Send a note at once to our treasurer, Dr. T. S. West, of Jackson, Miss., stating how much you will devote to this purpose, and approximately when you hope to cash same. The sooner enough subscriptions to justify projecting the work into actual being, the better for the great cause and for us also. Write promptly and liberally to Dr. West. He is always in a receptive frame, and ready to report through our ADVOCATE. J. P. DRAKE,

Sec. Miss. Cont. Board of Missions.

Edwards, Miss., Jan. 18, 1894.

The Insight of Service.

Some Christians are forever standing idle in the market-place—not because they are not willing to labor for the Master, but because they do not know what to do. If some pressing service would only offer itself, some task confront them with immediate necessity of doing, how gladly they would accept the commission, how eagerly they would set about the task! They long to serve, but they actually know not where nor how to begin. So they stand idle, while the precious hours of the day are wasting.

Other Christians scarcely seem to find time for all the things that wait their doing. Service crowds upon service, opportunity upon opportunity. It is always lo here, and lo there; somewhere to go, something to do, some one to help.

What makes the difference? Why is it that service comes readily, invitingly, availably to some, and seems forever eluding others? It is because the more men do, the more they perceive what ought to be done. Active Christians acquire what may be called the insight of service. The performance of each task opens the doorway to another. It is because the idle Christians wait so persistently for something that seems to them suitable, that they gradually grow blind to all opportunities for doing good. Let them do anything at first—if it be no more than to enter the vineyard and tread the grass out of the Master's paths—and they will soon perceive tasks enough that are suitable and needful. It is idleness that spins cobwebs before the eyes of men. "What can I do?" is the weak cry of the man who has never really tried to do anything with all his mind and heart and strength. The first genuine task he performs—no matter whether it seems just suited to him or not—will be his open sesame to all manner of good and blessed works. Let there be no more helpless, self-distrustful folding of the idle hands! Do something, do it heartily, do it thoroughly, and in the doing of it you will find that you have attained, in the measure of your faithfulness, to the insight of service.—Zion's Herald.

The papers give a rich account of a bout on the streets of Petersburg between Dr. Starr and an infidel of note. The infidel managed to stand in his boots until the Doctor told his experience, and a camp meeting became imminent. When the by-standers had done shouting, the perspiring unbeliever was missing.—Richmond Advocate.

"Beware the bowl. Though rich and bright,
Its rubies flash upon the sight,
An adder coils its depths beneath,
Whose lure is woe, whose sting is death."

—Street.

NO NIGHT IN HEAVEN.

BY ANONYMOUS.

"And there shall be no night there."—Rev. xxii, 5.

No night shall be in heaven; no gathering gloom
Shall o'er that glorious landscape ever come.
No tears shall fall in sadness o'er those flowers
That breathe their fragrance through celestial bowers.

No night shall be in heaven; no dreadful hours
Of mental darkness, or the tempter's powers.
Across the skies no envious cloud shall roll
To dim the sunlight of the enraptured soul.

No night shall be in heaven; forbid to sleep,
Those eyes no more their mournful vigil keep;
Their fountains dried, their tears all wiped away,
They gaze undazzled on eternal day.

No night shall be in heaven, but endless noon;
No fast declining sun or waning moon.
But there the Lamb shall yield perpetual light,
'Mid pastures green and waters ever bright.

No night shall be in heaven, no darkened room,
No bed of death, no silence of the tomb;
But breezes ever fresh with love and truth,
Shall brace the frame with an immortal youth.

No night shall be in heaven; but night is here,
The night of sorrow and the night of fear.
I mourn the ills that now my steps attend,
And shrink from others that may yet impend.

No night shall be in heaven—oh, had I faith
To rest in what the faithful witness saith!
That faith would make these hideous phantoms flee,
And leave no night henceforth on earth to me.

For the Young People.

FLOWERS.

We suppose all young people like flowers. Did you ever see anyone who did not like them? It seems to be a part of our nature to like the beautiful earth, with its variegated flowers, interspersed with the green leaves. These pleasant objects of nature have been placed here for our gratification by a kind Benefactor, and we appreciate them. How often have we admired the flower garden surrounding a neat cottage home, indicating taste, refinement, and culture! Even a few of these specimens of God's handiwork in boxes, or a few rose bushes, with vines in front on lattice-work or supports, give an air of comfort to the dwelling. When traveling through a strange country, we form our opinions of the people by the appearances of their residences. When we see a neat white house, though humble in appearance, surrounded with flowers, we at once conclude that the persons residing there have some refinement, and frequently a desire arises to call and make their acquaintance; and we have been delighted to ride over our broad prairies of the West, when they appeared a vast flower garden, to enjoy their beauty, and inhale their pleasant odors wafted on the balmy wings of a Summer's breeze.

Yes, "everybody likes flowers," and they are pretty, whether we look at them in groups or examine them singly. They are truly a feast to the eyes of all lovers of the beautiful. We never get tired of them from the time the tiny violet peeps out from the earth, in the early Spring, to the latest flowers which scatter their leaves before the early frost to take their Winter's sleep. They can not withstand the icy touch of a bleak Winter. Some persons like flowers so much that they go to considerable trouble and expense to have them in Winter by putting them in houses covered with glass, where the light and heat of the sun can reach them; and very often they heat these houses by artificial means. The houses so constructed are called greenhouses.

Persons frequently become very much attached to flowers because they have been given to them by dear friends, or on account of some association connected with them. During a cold Winter probably many of our young friends have felt sad and have almost wept when they discovered that the little plant or flower which they had so carefully tended had been blasted by the remorseless north wind.

Such has been the attention paid to flowers that they have been not only named and classified, but meanings have been attached to them, so that persons may talk to one another by means of an interchange of these beautiful emblems; and often a more tender sentiment or thought may be communicated than by words. Sympathy, friendship and love, folly, pride and revenge, and almost every sentiment and passion, may be expressed by these silent emblems:

"There is a language in each flower
That opens to the eye.
A voiceless, but a magic power,
Doth in each blossom lie."

For many reasons we would advise our young friends to cultivate flowers, and study their structure and meaning. It would occupy many a leisure hour, which might be worse than unprofitably employed, and, at the same time, be recreation from ordinary study and labor. It would improve the taste, refine the sentiments of the mind, and elevate the finer feelings of the soul. The gratification they would afford you and your friends is another inducement for their cultivation, scattering along life's pathway pleasant smiles, happy associations and kind remembrances. The opening bud, with its tender leaves and delicate hues, reminds us of the early morn of childhood; the mature flower of the prime and glory of riper years, and the fading hues and decaying beauty of the dying bloom speak to us of the decline of life, and of the departure of man from his home on earth to the spirit-land. So live, that when you leave this home of beautiful flowers and happy friendships, you may pass to the bright realms of fadeless hues and undying love. UNCLE JOE.

To the Public Generally,

AND TO THE FRIENDS OF CHRISTIANITY IN PARTICULAR.

Dear Friends and Brethren:

After traveling for thirty-six years as a Methodist itinerant, having served one or more charges in every presiding elder's district save one—viz.: the Brandon district—I have reached the summit, not of human fame, but the top, the highest point, I suppose, between New Orleans, La., and Jackson, Miss. Now, when I was a very small boy I learned that in order to see a long distance it was necessary to get upon some elevated place. Well, here I am, sent here by our good Bishop, Joseph S. Key.

Summit is a nice town of about two thousand inhabitants. We have a membership here of about ninety, and no house of our own in which to worship. True, our generous-hearted mayor, Col. Patten, has kindly offered us the use of our town hall; the trustees of the Peabody School have tendered us the use of the school-building, and our Hebrew friends the use of their synagogue, all of which we appreciate; and we are worshiping at present in the synagogue. You know our blessed Savior went into the synagogue and taught; so we are doing. All this is nice; but, brethren, it is not our house. When I am faint, sick, tired, hungry and sleepy, however good and kind others may be to me, I feel more at ease in my own home, in the embrace of my own family, than anywhere else. So we want a house of worship of our own. But we are poor, and need help. And I feel sure you are going to help us. One of Job's strongest pleas, when affliction came upon him, was, "I was a father to the poor." The good book says: "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." And again, "He that giveth to the poor lendeth to the Lord." Our noble women are doing what they can, and I feel sure, with what help they may be able to get at home and abroad, will succeed. "I entreat thee, true yoke-fellows, help those women."

S. D. Percell, postmaster in Summit; R. C. Howel, merchant; W. C. Barnes, farmer; Wm. P. Cassidy, our circuit judge; F. W. P——, ex-United States Marshal, together with myself, constitute the building committee. If any friend or brother wants to help in this noble work, let him address any member of the committee at Summit, Miss.

H. P. LEWIS.

Vicksburg District.

I called an early meeting of the district stewards, that the assessments on the various charges might be placed in the hands of the pastors, with the hope that they would be vigorously pushed. And a note from Dr. John reveals the fact that this action is in line with the necessities of the hour. He says: "Will you please give attention to the enclosed copy of a letter sent to each pastor of your district? A decrease in the missionary collections this year will seriously embarrass our mission work." This is an appeal and a warning that no loyal child of God can afford to ignore. The brave men who are doing service for the Master in these hard fields of labor must be made to feel that they have the support of the home church. None but those who have been with them and endured their hardships, know what they suffer to maintain the cause of Christ. I do not now speak of the self-denials they must endure to give up home and congenial environment, always dear to the heart of man; but I speak of the hardships they must bear in their work.

These are not seen nor are they known to the Bishop, Secretary, nor any other person visiting the cheery homes of these men in the field. He would be more brute than human who would not make the wife and little ones, torn from the blessings and hopes of our Christian civilization, as comfortable as his means would allow. And the sunlight you see in these homes and in the face of the occasional missionary you meet at home, does not come of the natural surroundings of life, nor can all the money of the church purchase the cheery spirit he carries in his heart. It comes, and can only come from above.

If you would know what these men suffer for Christ's sake and the church's sake, go out with them into the field and watch them labor and suffer where no eye of the church ever sees them. I know whereof I speak when I assert that nothing but a conscious fellowship with Christ in his sufferings holds these men in their places. Then, preachers and people of the Vicksburg district, shall we desert them in this hour of trial, or add to their sorrows by withholding from them our support? God forbid! Let us observe Sunday, Feb. 4, as a day of humiliation and prayer to God for the church and her missions, and let every pastor preach on missions.

J. M. WEEMS, P. E.

Port Gibson, Miss.

The Bible the Book of the People.

I believe we shall largely qualify ourselves for a great and enduring work in proportion as we risk everything as to our church life and influence upon a grammatical interpretation of the Holy Bible in the light of human experience and a fearless interpretation of nature in the light of impartial science. I claim the supreme place for the Bible. I do not go to the theologian, but to the living fountain to which the theologian himself went. I have dismissed the priest who pretended to keep the altar of worship, and I will dismiss the priest who pretends to keep the altar of truth. If every man is to have free access to the throne of grace by Christ Jesus our Lord, every man must have free access to the book of Revelations under the guidance of the Holy Spirit.

There is no second Bible. There is no divinely authorized metamorphosis or alias of the Bible. There are helps to Bible reading many and invaluable; but the Bible must be read by itself, for itself, in the light of itself, and every man must be responsible to its divine Author and not to its human interpreters. To some of those interpreters we may have been unjust. We may have made cast-iron of thoughts or expressions which the interpreters themselves would be the first to change under the influence of wider knowledge and clearer visions. My simple claim is that the Bible should always be allowed to speak for itself, because my belief is that whatever is essential to human redemption, pardon, purity and development, is written in the Bible with a pencil of light. Again and again I would disclaim saying one word against learned and reverent interpreters of the Bible. I simply wish them to be kept in their right places as elder brethren, and not to be set up as idols, ruling generations of whose progress and advantages they could have had no personal knowledge.

There is a deep sense in which every man must be his own theologian. Human expressions of theology must change because language itself changes, and every tide of time's great sea brings in riches from the land that is beyond which must be added to the abounding treasures of the church. No one man knows all the truth; no sect has all the truth. That is as certain as that no vision can absorb all the sunshine, and no roof can accommodate all the sky. It does seem to me, then, a thing worth doing to send men into all the villages of England who will help the people to read the Bible and lead the people to see that nature and revelation are expressions of the same God, and that both are open to reverent and patient inquiry without human penalty and without ecclesiastical degradation.

We may not, indeed, be always able to send learned men into the villages of England; but I will tell you whom we can send—we can send men who will say to the peasantry of England: "Let us read the Bible in our mother tongue together; let us read the twenty-third Psalm; let us listen to the Sermon on the Mount; let us commit to memory the parable of the prodigal son; let us watch and wonder and pray at the cross of the Son of man." Can such words be read in a right spirit without Jesus himself drawing near and setting the heart aglow with a love kindred to his own, and making the darkening eventide brighter than the Summer dawn? This is what we aim to do: to get men to read the Bible, to read it in the houses of the people, to read it at the bedside of the people, to read it as the book of the people, and to make the people feel that, come what may, the word of the Lord endureth forever, and is an open vision to the broken heart and the contrite spirit.—Joseph Parker.

The Natural Way.

One of the Rothschilds is reported to have said somewhat as follows: "If you want water and try to catch it with your hands, it eludes you; but if you dig a channel so it will flow to you, you are sure of getting it. So if you want money, dig channels through which it will naturally flow to you, and you are sure to be rich."

The same kind of reasoning is good in respect to all the desirable things of this life. If a man wants friends, let him show himself friendly. If he wants knowledge, and prepares the proper channels, it will flow toward him. A stream of books, papers, magazines is always running into some families simply because the channels are prepared for them.—New York Advocate.

Mrs. M. L. Brogan.

Mrs. Mattie Louisa Brogan, relict of Rev. J. C. Brogan, of precious memory, of the Mississippi Conference, died at her home in Vossburg, Miss., Sept. 23, 1893. She was born in Fayette county, Ala., Nov. 2, 1837, and was the daughter of Rev. John H. Davis. She was married to J. C. Brogan, May 17, 1854. Bro. Brogan was a native of Ireland, and was educated for the priesthood of the Roman Catholic Church. Soon after his marriage, having been converted to Protestantism, and having joined the M. E. Church, South, he was licensed to preach and received into the Alabama Conference. He was for seventeen years a prominent member of the Mississippi Conference. He was a most zealous worker, and had in Sister Brogan a help-meet, indeed. After the death of Bro. Brogan, which occurred at Rose Hill, Miss., Jan. 12, 1888, Sister Brogan moved into Vosshurg, Miss., where she continued to reside. She was the mother of ten children, seven of whom survive her. One of them, her only son, and who was converted in direct answer to her prayers, is in Millsaps College preparing for the ministry.

Sister Brogan was of fine personal appearance and agreeable manners, and possessed a high order of intellect. She was converted at about fifteen years of age. Her piety was unquestioned from the beginning, and it deepened to the day of her death. Her faith in the invisible God was as strong as in anything visible. She daily lived her religion. It seemed perfectly natural for her to talk about religion and the church.

She was regular in attendance upon all the services of the church. Nothing save sickness could keep her away, and she often attended when quite unwell. Her presence, her prayers and the glow of holy joy upon her countenance were a source of inspiration to the preacher. She was specially gifted in her public prayer. We have never known any other woman who could pray with such fervor, eloquence and power. She was very frequently called upon to pray in public, and her prayers from the first word were fired with zeal and enthusiasm. The divine presence seemed to attend her continually, and she always spoke and prayed and acted as though she saw "God face to face." Her impassioned appeals of prayer will linger in the minds of those who heard them and bear fruit for years to come.

She never missed an opportunity to speak in love-feasts and experience meetings, and frequently talked in the regular church services. Her talks were so earnest and evinced such faith that they carried conviction of the truth with them. Who that heard them can forget the music of her voice, the glow of her countenance and the beauty of her tears on those occasions?

She was strongly possessed of the missionary spirit. Our missionaries and mission fields she did not forget in her prayers, talks or deeds. For many years she was the zealous president of the Woman's Missionary Society of Vosshurg, Miss., and the success of that society is largely due to her.

Time would fail us to tell of all the virtues of this good woman. She had family prayer regularly, prayed much in secret; went from house to house and prayed; visited the sick, and talked and prayed with them; talked with sinners, wept over them and prayed for them; attended revival meetings, and was in them a source of power; loved her Bible, and read it constantly; fasted every Friday; prayed without ceasing—she was a living epistle of Christ "known and read of all." She "being dead, yet speaketh."

Her sacred dust, with the remains of husband and departed children, reposes at Marion, Miss., awaiting a glorious resurrection. Her precious memory will be a source of inspiration to many until they meet her again. Oh that we had more of such earnest, zealous, Christ-like characters as our dear Sister Brogan!

B. S. RAYNER.

Not the Least Desirable Way to Die.

On the Sunday before Christmas Robert C. Fisher, fifty-seven years of age, attended the service in the Trinity Episcopal Church, in New Rochelle, N. Y., of which he was a prominent member. He seemed to be in excellent health. At the close he stood at the door of the auditorium, and handed the poorer members and attendants at the church each a twenty-dollar gold piece as a Christmas gift as they passed from the building. Just as the last recipient of his bounty left the building, Mr. Fisher suddenly reeled, and would have fallen had he not been supported by several friends who stood by. He was removed to the parish house of the church and a physician called, but at two o'clock on Christmas morning he died. He was the proprietor of the R. C. Fisher marble works of this city, and leaves an estate worth one million dollars.—New York Advocate.

The Secret of Happiness.

One of the happiest Christians I know is happy on a small income and in spite of some very sharp trials. The secret of happiness is not in the size of one's purse, or in the style of one's house, or the number of one's butterfly friends. The fountain of peace and joy is in the heart. If you would only throw open your heart's windows to the sunshine of Christ's love; it would soon scatter the chilling mists, and even turn tears into rainbows. Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill-health or "constitutional" ailments.

The medicines they need are from Christ's pharmacy. A large draught of Bible taken every morning, a throwing open of the heart's windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies.

Bear in mind, my friends, that your happiness or your misery is very much of your own making. You can not create spiritual sunshine any more than you can create the morning star, but you can put your soul where Christ is shining. Begin every day with God. Keep a clear conscience, and a good stock of Bible promises, within reach. Keep a strong, robust faith which can draw honey out of a rock and oil out of the flinty rock. Never spend a day without trying to do somebody good; and then, keeping step with your Master, march on towards home over any road, however rough, and against any head-winds which blow. It will be all sunshine when we get to heaven, and "there is no night there!"—Doctor Cuyler.

The Best Cure for Weariness.

There is nothing which will give a chance for rest to the over-tired nerves so surely as a simple religious faith in the overruling, wise and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we can not help that we often do the most of our spending. A simple faith in God which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that he cares for us, at least, as much as we care for those who are the dearest to us, will do much to give the tired nerve the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things which are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.—Harper's Magazine.

Reading Dr. Hoss and Dr. Black's accounts of the late session of the Mississippi Conference, published in their respective journals, made us homesick. How we should love to meet again that group of consecrated men who are in our heart always! This feeling was increased when we learned that the Conference session was held in Hazlehurst. Fifteen years ago, in this month of December, we made our first report as a pastor to an Annual Conference sitting in the self-same town of Hazlehurst. It seems an age since then. Many, in this time, have departed from that historic body—some to other fields, some to "the land of the leal," the undimmed and unshaken principality of light won by their faith and the word of their testimony! Many remain whom to know is to love—Andrews, Hunnicutt, Black, Little, Holloman, Singleton—a list too long to be written here. It stirs our heart to think of these. "Joseph is a fruitful vine."—Pacific Advocate.

Encourage your pastor this year as never before. Be at the weekly prayer regularly, and take part in the exercises according to your place and ability. Work in the Sabbath-school. Neglect no communion occasion. Be in your pew every Sabbath morning and evening, if possible. Be attentive to the preached Word. Improve upon what you hear. Ask people to church. Speak well of your minister. Pray for him, and ask a blessing upon his labors. Give him a kind look and loving word. Sympathize with him in his work. Cheer him. Sustain him. Pay what you have promised for his support when it is due. Defend him when assailed. Attend the special meetings he may think it best to appoint. Try to make them a success. If you thus co-operate with him week after week and month after month, at the close of 1894 both you and he will have abundant reason for joy and gratitude.—Presbyterian.

Human Example and Mutual Influence.

The devil never would be able to accomplish any plan in Christendom if he could not get good people to join with the bad in it. Unbelief constantly uses as an excuse, "Such a good man is here;" "The excellent Mr. —— does that." But is the opinion or conduct of a Christian the criterion by which I am to judge? If so, there is nothing I may not fall into; for what evil is there that a man, and even a believer, has not done? You know what David had to confess before the Lord. And this is the way that the devil takes to keep persons quiet in evil. Presumption has nothing to do with the matter, nor is it enough to cite good men. The only question for the Christian is the will of the Lord; and, therefore, it becomes us to search the Scriptures. The sole standard for the believer is the written Word of God; and this is the special security in their last days. When Paul was leaving the Ephesian saints, it was to God and the Word of his grace that he commended them. Grievous wolves might enter in among them, not sparing the flock; and of their own selves, men might arise, speaking perverse things: but the sole safeguard, as a rule of faith and conduct for the saints, is God's Holy Writ.—Selected.

Work for Cheerfulness.

To keep the face cheerful, the voice cheerful, to do good like medicine, we must keep the heart cheerful. This is not an easy matter. One does not simply have to say, "I will be cheerful," and then have it so. He has to work for cheerfulness, just as he works to be honest, or kind, or brave, or learned. He must be looking out for bright things to see and do. He must deliberately, yet quickly, choose what things he will think about, and how. He has to shut his teeth, as it were, sometimes, and turn away from the gloomy things, and do something to bring back the cheerful spirit again. If we are cheerful for others, we are doing for ourselves. Good given means good sent back. Cheerfulness can become a habit, and habit sometimes helps us over hard places. A cheerful heart seeth cheerful things.

A lady and gentleman were in a lumber yard, situated by a dirty, foul-smelling river. The lady said:

"How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman. "Just smell this foul river?"

"Thank you," the lady replied, "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice and the cheerful face.—Selected.

The Highest Compliment.

A little girl in a crowded, slippery street in the great city of London stood still for some time scanning the faces of the people as they passed by. It would be dangerous to cross the street alone. Finally, a venerable figure drew near—tall, spare, thoughtful—his face beaming with benevolence; she saw something in the aged man's face which inspired her with courage to ask his assistance. The good man said, "That little girl's trust was the greatest compliment I ever had in my life." It was Lord Shaftsbury, an archangel of philanthropy, honored by all the world, by kings and queens, by cities and nations. The fulsome eulogy of crowned heads and courtiers could not stir and thrill his great heart like the sweet trust and confidence of this little girl.

God is the supreme philanthropist of the universe. How can his children honor him most? What is the highest praise they can bestow upon him? Simply by trusting him amid the slippery and crowded places of this world. "Though he slay me, yet will I trust in him." Child-like trust is the loftiest praise.—Exchange.

Shun the Appearance of Evil.

An old Chinese proverb says, "Do not stop in a cucumber field to tie the shoe." The meaning is very plain. Some will be likely to fancy that you are stealing fruit. Always remember the injunction, "Abstain from all appearance of evil." Do not stop under the saloon porch to rest yourself, however shady the trees may be, or however inviting the chairs. Some one may fancy you are a common lounger there, and so your good name be tarnished. Don't go to a liquor saloon to get a glass of lemonade, however refreshing it may seem to you. Rather buy your lemons and prepare the cooling beverage at home, where others may share it with you, probably at no greater expense than your single glass would cost you. Somebody seeing you drinking at the bar will be sure to tell the story, and will not be particular to state that you were drinking only lemonade. Then, too, if you are careless about the appearance of evil, you will soon grow equally careless about the evil itself.—Selected.

HYGIENE.

Take Care of the Eyes.

This is the season of long nights and short days. Now that during so many of our waking hours we must depend for light upon artificial means, and so many thousands of students and working people use their eyes all the long evening, a few statements bearing on this subject are timely and may be profitable.

There are times when much exertion of the eyes is more hurtful than at others. Immediately after a full meal, when the blood is required in the stomach for purposes of digestion, not the eyes only, but the brain, the muscles, the whole body, should rest.

Compression of the throat, the chest, and the feet act injuriously upon the eyes; therefore, if to meet the demands of fashion tight neck-cloths, corsets and shoes must be worn in public, they should be loosened when the pen, the book, the needle, is taken in hand.

After great bodily fatigue, or during mental distress, late at night when one is sleepy, or after a sleepless night the eyes should not be taxed. It is common for convalescents to read much during their recovery. In this way the term of convalescence is often prolonged, and the eyes sometimes permanently injured.

Young, growing persons, especially those near the age of puberty, need to be very careful how they use their eyes. So far as possible they should study only by sunlight, and when they have been refreshed by a night's sleep, rather than after the fatigue and confinement of school hours.

In reading, the more closely the eye is confined to the page, the more it is strained. Works which require thought and reflection, and so give the eye rest while they are being read, are less straining to the vision than a novel reading, which does not compel the removal of the eye from the page. Reading from a broad page, in which the lines are long and the print is small, is very fatiguing, as it is difficult for the eye to take up the next line. Writing is easier for the sight than reading, but copying is harder than either reading or writing. Reading when in motion, in cars, on steamboats, on horseback, is very trying to the eyes because of the instinctive effort of the eye to maintain a steady focus when it is continually changing.

Both eyes when used should be equally exposed to the light, the frequent practice of reading and sewing with one's side toward the window or the lamp is very injurious; light should come slantingly over the shoulder or be so shaded that the eye shall not suffer from its brilliancy. When the eyes are weary great relief is experienced by closing them for a few moments or by looking at objects from a distance.

A flickering light is very trying to the eye. One reason why the eyes can do so much more work without fatigue by day than by night is because the action of the sunlight is equable and unvarying. So far as we may, we should imitate the example of the great Architect, and have our chandeliers suspended from the ceiling, or so that the light will fall on our work from above. Where lamps must be placed so as to shine directly into the eye, shades should be used to soften the light.

In sleeping rooms the beds should be so placed or the windows so shaded that the eyes will not open in the morning on the full light of day, or even on bright rays of light streaming in through crevices in the shutter. Nothing should touch the eye but tepid soft water, unless ordered by a physician. A fruit diet, out-of-door exercise, a clean skin, warm feet, and entire cessation from all reading and sewing will often cure sore eyes.

Taking Cold.

The majority of people (writes a physician) fondly cherish the idea that they become exempt from colds by wearing an inordinate amount of clothing, but I do not hesitate to say that more are contracted by having too much on than too little. We must remember that during the greater part of the time we live in temperature which is about equal to a mild Summer heat, and that if burdened down with flannels the skin will be more or less moist with perspiration. Now when a draught of cold air reaches any part of the body a sensation of chilliness is experienced, in spite of the layers of wool, and this marks the onset of a cold. The prevailing mode of dress for women is extremely faulty, and it is no uncommon sight to see a ridiculous fur cape over the shoulders of one wearing low-cut shoes and thin silk stockings. The most vulnerable part for the reception of colds is the feet, not the chest.—The Churchman.

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Use Horsford's Acid Phosphate.
If you are a poor sleeper, not only do not forget to put on your night-cap, but on retiring also take a night-cap of Horsford's Acid Phosphate, to make assurance doubly sure.

FROM THE WORK.

Rev. W. C. Harris, P. C., Iuka, Miss.: "We begin our second year at Iuka hopefully. While we could hardly hope for the year to be more pleasant in many particulars than was last year, we do hope that more good will be done. Our first Quarterly Conference is past. Our new presiding elder, Bro. T. W. Lewis, has made a fine impression at the very beginning. We have just organized an Epworth League. I think it will do well, though we have not gotten well under headway yet. The parsonage, with many other homes, is being visited by *la grippe*."

Rev. F. N. Sweeney, L. D., Grand Chenier, La.: "Our pastor, Bro. W. B. Van Valkenburgh, and I were accompanied home on our return from Conference by Rev. C. F. Staples, who so faithfully served this work in 1891 and 1892. He had come to spend the holidays with his many friends here, and our pastor thought that a good way to spend the time would be in a protracted meeting, which began on Saturday night before Christmas, and lasted eight days. The preaching by both the pastor and Bro. Staples was with demonstration of the Spirit, and told mightily on the hearers. The church was greatly stirred, many reconsecrating themselves to God. There were four accessions and several bright conversions. We had a sunrise prayer meeting every morning and a love-feast on Saturday at eleven A. M., which was something new for Grand Chenier, but was certainly enjoyed by all. Our pastor organized an Epworth League, which was very much needed. In all, we are thankful to God for what he has done for us. Our pastor has taken hold in earnest and the people have taken hold with him, and we are hopeful for good results in this part of our Master's kingdom."

Rev. H. S. Johns: "After four years of most pleasant labor in Algiers, I am in Plaquemine, La., by appointment, to do what I can by God's help in this field. A word concerning my parting with old friends will not be out of place. It may be summed up as follows: Many kind words, many little presents as tokens of love and appreciation, some cash towards moving, and finally a free pass for self, wife and effects to this place, which was secured by Bro. A. S. Daniels, in the Merchants, Planters' Packet Co., of which Capt. J. B. Woods, of New Orleans, is manager, which with the fine steamboat, Paul Tulane, Capt. T. C. Sweeney in charge, landed us safe in this town Jan. 4. A large crowd of our Algiers members saw us off, and as long as we were in sight of each other we waved and prayed for each other. Before leaving I did my best to introduce my successor, Rev. L. F. Jackson, and give him a good start; and from all appearances he is already planted in the hearts of the people, which is as I desire. I am now in the midst of a kind people, where there are many souls to be saved, if ever saved at all. May our labors be congenial and effective for Christ! It shall be my desire to do honest labor, looking to God to honor it, with results of a permanent character. Pray for us."

Rev. H. P. Lewis: "For reasons sufficient in the judgment of our good Bishop Key, I was moved from Caseyville to Summit. We landed here on Tuesday night, Dec. 19, were met by a committee of ladies and a few men, who gave us a real hearty welcome, invited us to the dining-room where a nice warm supper awaited us. The usual pounding was given, and provisions enough left to last us several days. We are snugly fixed in our new home, just a little crowded; but we are so happy and contented, with plenty of hard, honest work to do, and we are so intent on doing our duty to the best of our knowledge and ability, that being a little crowded does not trouble us. We are without a church here in Summit; but, with what help we may be able to get from abroad, we expect to have a home of our own in which to worship in a short while. We have here one of the best Ladies' Aid Societies, in good working order, I know of anywhere; also a ladies' prayer meeting. We know the clever men of Summit are going to help these good women, and, with God's blessing upon us and our labors, we anticipate success in more ways than one. I will begin my canvass for the ADVOCATE soon. At the same time we beg an interest in the prayers of all lovers of Zion. May God bless the editor and all the readers of our dear old ADVOCATE!"

Rev. Robt. B. Downer, Covington circuit, La.: "Covington circuit embraces Covington, Mandeville and Slidell, all in St. Tammany parish, La., but in connection with the Seashore district, Mississippi Conference. At the last session of the Mississippi Conference, at the closing hour, Bishop Key said, 'Covington circuit, R. B. Downer.' Yes, my ears did not deceive me. 'I was silent; I opened not my mouth.' I knew where I was going. At Crystal Springs, 1864, Bishop Pelroe assigned me to the same territory, only more of it. I entered the Mississippi Conference at Woodville, 1858. My record is that I have asked for no place, nor refused to go, uncomplainingly, where sent. I accept my present charge in good faith. This is a beautiful country, delightful climate, beautiful waters, and Satan appreciates the importance of being well represented. He is strongly entrenched. Satan's friends here know not the Sabbath day as devoted to rest. It takes much beer and other stimulating drinks to keep up the seven days' tension. Christ's friends are in a fearful minority and struggling for existence. This is a splendid charge in which to exercise faith and trust the promises. The people are clever and kind-hearted. We have been kindly received. On the night of Jan. 4 we were surprised at the parsonage by a visit of many dear young friends, each bearing a substantial token of love. Elijah's ravens are yet ministering to God's prophets. May they never die. Covington is as near heaven as any other charge, and heaven is my home. Many precious friends have gone home since my pastorate in 1865. I am to preach now to their children and grandchildren, some of whom I baptized in their infancy. I feel the Lord's presence to be with me. I aim to render the best year's service of my life. I long to be instrumental in redeeming this land for God and his Christ. This country needs the prayers of God's people, and don't forget the preacher and his faithful few."

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

THE CUISINE.

CONDUCTED BY L. A. B.

DELICIOUS ORANGE CAKE.—Rub thoroughly to a cream two cups of sugar and two-thirds of a cup of butter, adding three eggs beaten separately. Squeeze the juice of two large oranges into a cup, adding enough water to fill it. Stir this into the mixture, together with three and a half cups of flour, two even teaspoonfuls of cream of tartar, one of soda, and a little of the orange rind, grated. Bake in layer tins. For the filling use one egg, yolk and white. Grate a little of the orange rind into this and the juice of half an orange, adding sugar enough to thicken.—December Ladies' Home Journal.

CHEESE STRAWS.—This recipe is given by Marion Harland: One-half pound of flour, four ounces of butter, one egg, four ounces of strong cheese (grated), one gill of milk, a pinch of red pepper, salt to taste. Put the flour into a bowl, and chop the butter into it. Make a hollow in the centre of the flour, and into this put the egg, well beaten up with the milk, grated cheese and seasoning. Mix well with the hands, keeping the ingredients as cold as possible, and roll out into sheets about one-eighth of an inch thick. Cut in strips and bake in a quick oven to a delicate brown.

ROLLS.—Scald one quart of new milk. Put in a pan two quarts of flour, two tablespoonfuls of sugar, half a cupful of lard, and one cupful of yeast. Cool the milk, and mix altogether. Let it rise, then mix in enough flour to make a stiff dough. Let it rise again, then roll, cut and turn in roll shape. Put it in greased pans to rise again. When raised bake in a rather quick oven. Water may be used instead of new milk by putting in a little more lard and sugar.

LADY FINGERS.—Mix eight tablespoonfuls of powdered white sugar, four eggs—the yolks and whites beaten separately—six tablespoonfuls of flour, a little salt, and a teaspoonful of lemon, orange or vanilla; roll stiff paper into a tunnel, and pour the batter through it upon buttered pans in long, slender little cakes. Dust sugar over them and bake as quickly as possible without scorching.

CHICKEN SALAD.—Chop fine one chicken cooked tender; one small head of cabbage and five cold, hard-boiled eggs; season with salt, pepper and mustard. Warm one pint of vinegar; add half a teacupful of butter, stir until melted, pour hot over the mixture, stir thoroughly, and set away to cool.

COLD MEAT HASH.—An onion chopped fine is browned in butter or fat; add a spoonful of flour; when this is quite brown add a tablespoonful of hot water; then the well-seasoned meat, the yolk of an egg, and the juice and grated rind of half a lemon; brown lightly and serve.

To Keep Pie Crusts from Crumbling.—Just before putting the pies into the oven "paint" the upper crust and rim with a little sweet milk, applied with a clean cloth.

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REV. T. C. WIER.

Thursday, January 25, 1894.

Mission Work among the Jews.

In the Epistle to the Romans, the Apostle Paul speaks of the gospel as "the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." In accordance with the creed here announced it was his custom, into whatever city he went, to begin his labors among the Jews. He always preached his first sermon in a town in the synagogue, if allowed to do so, turning to the Gentiles only when rejected by his "brethren after the flesh!" A similar course was pursued by all the other apostles and their coadjutors in the ministry of the Word. As time rolled on, however, all this came to an end. The Jews, many of them, rejected the gospel, and persecuted the disciples of Jesus. Animosities thus sprung up between Christian and Jew which have been perpetuated through all the intervening centuries. When the Christian Church became sufficiently powerful to do so, she snatched from the hands of the Jew his weapon of persecution, all stained with Christian blood, and turned it against him and used it even more ruthlessly than he had done. The cruelties perpetrated upon the posterity of Abraham by so-called Christian nations during mediæval times forms one of the darkest chapters in the annals of our race. Since the new era inaugurated by the Lutheran Reformation, persecution has been gradually dying away, until at present it hardly exists at all outside the realms of the Muscovite Czar. But while persecution has ceased, prejudice against these people has not been entirely extirpated from the bosom of the church. Many speak of living Jews as if they had taken part in the crucifixion of Christ. Prejudice alone can account for the fact that the church in this missionary era has been so slow to inaugurate the work of Jewish evangelization. What has been done in the way of mission work among the Jews has been done in a very small way and with very meagre facilities. The results of this work, however, have been such as to indicate that "a great door and effectual is opened unto" us among these historic people. We invite attention to a few facts bearing upon this point. In the year 1881, Rev. Jacob Freshman, a converted Jew, began mission work among the Jews in New York City. He was backed by no church. He had no treasury, either private or ecclesiastical, to draw from. His work was purely a work of faith. He had, of course, much opposition and many difficulties to overcome; but success has crowned his efforts. His successor, Rev. Herman Warszwiak, recently installed, has now at his command two houses of worship, one worth $35,000, the other worth $80,000. One of these houses has attached to it a sort of "home for the friendless," where indigent Jews are temporarily cared for. The auditorium of the larger building has a seating capacity of eight hundred, and it is often filled. The average congregation here is about four hundred. In addition to this, there are three other Jewish missions in New York City. Moreover, the work is spreading into other cities in New York and adjoining States. We cite this merely as an instance near at hand of successful mission work among the Jews. Many similar instances might be cited from other countries.

The position that the Jews can not be reached is no longer tenable. They can be reached, provided the proper means are used. What reason is there, then, why the church should not enter this field? Rather are there not the very best of reasons why the church should hasten to enter upon this work. The posterity of Abraham have claims upon us on the score of gratitude which can be urged in behalf of no other people. What people have made richer contributions to the world's imperishable literature? What nation has so indelibly impressed itself upon the jurisprudence of the civilized world? Whose history can furnish sublimer instances of noblest heroism? Who have furnished richer gems to the world's great treasury of poesy? In the realm of morals and religion what nation stands alone in the world's history, like a solitary island in a shoreless sea? Take it all in all, is there any race to which we are so largely indebted for all that is highest and noblest in the civilization of the present day as to the race that sprang from "the father of the faithful"?

Then, too, where can the Christian sower find so rich a soil in which to cast his seed as that of Judaism? Imagine the Jews, or any large number of them, converted to Christ, and filled with that love-constrained zeal in the cause of missions which characterized that "Hebrew of the Hebrews," Saul of Tarsus, what would that mean to the Christian Church? Those elements of character which have made the Jews kings and princes in the commercial world would make them an arm of power to the church of God. We have not time to dwell upon it, but there is here much food for careful thought.

Then, too, the time is propitious. There has never been a time in the last fifteen hundred years when the Jew was so receptive to Christian influences as he is to-day. But a little while ago his heart was too full of bitterness growing out of revolting memories of direful persecution to allow him to give ear to the followers of Jesus of Nazareth. These animosities, however, are constantly abating with rapidly accelerating ratio. The Chinese wall of prejudice with which Judaism has hitherto been hedged about is tottering to its fall. Then, too, Judaism is in a state of unrest. The Jew has grown weary of looking for a Christ to come, and is ready—more so than he has ever been—to give ear to proofs that the Christ has already come.

We verily believe that there is here an open door which the church of Christ should not fail to enter. Nowhere does a richer harvest await the sickle of the skillful reaper.

Our readers will find in this issue considerable space given to Market Reports. This will hereafter be one of the permanent features of the paper. Of course, those of our patrons who live in the railroad towns and are regular readers of the great dailies do not need care for this; but many of our readers living in the country will, we are sure, heartily appreciate it. Our reports may be depended upon as trustworthy and of latest possible date.

To Our Readers.

We have been greatly gratified and encouraged lately with the words of commendation that have come to us from our patrons. Within the last few weeks we have received scores of letters expressing high appreciation of the editorial conduct of the ADVOCATE. Many of these letters we would like to answer, did time permit. Thanks to the brethren for their cheering words. It helps us to know that our labors are appreciated. While we have always led a busy life, we have never done more hard work in the same length of time than since we came to the tripod. We have done a great deal of work in the matter of making selections for the paper. This is a department of editorial labor which can be made easy or light, just as one chooses. If the aim were simply to fill up so much space, then with such an exchange list as we have the whole work could be done in a very short time. But our sense of responsibility to God and the church will not allow us to do our work after that fashion. We spend many weary hours in rummaging through our exchanges, and in ransacking books as well, in order to find the kind of mental and spiritual pabulum which we judge to be needed by our readers, not forgetting that our subscription list runs through almost the whole scale of taste and mental development. If our readers have been pleased in the past, we are sure they will be still more pleased in the future, as we will hereafter be able to give more time to editorial work than we have hitherto done. Having the publishing and editing both on our hands, we have heretofore been compelled to divide our time between the two departments. We now have the work of the publishing department in such shape that it will require comparatively little of our time. The time thus saved will be given to editorial work. We hope to be able soon to make a paper which will be an invaluable adjunct to every preacher in his ministerial work, and which will be regarded as an indispensable requisite of every Methodist home.

The Appointment of Committees in the Methodist Church.

Some questions have been raised about the appointment of committees—by whom appointed? by the Conference, or by the presiding officer?—in the Methodist Church. It is likely that this matter, in one form or another, will come before the next General Conference.

In the case of a member of the church the committee of investigation and of trial "shall be appointed" by the preacher in charge. There can be no doubt as to the wording and the meaning of the law in this case. In cases of arbitration the arbiters, one or two each, are chosen by the plaintiff and defendant, and the third or fifth arbiter is chosen by the two or by the four, as the case may be.

In the case of a local preacher the committee of investigation "shall be appointed" by the preacher in charge. If the Quarterly Conference differ in judgment from the committee, a new committee "may be appointed." I suppose it is to be appointed by the preacher in charge, as the first committee was. If the case comes to trial in the Quarterly Conference, the secretary is to be appointed, and not elected, as the secretaries of Quarterly Conferences usually are. The same is true of the secretary to keep the record in the trial of a member. The secretary is appointed, and not elected.

In the case of a Bishop the committee of investigation may be self-constituted; but the committee of trial must be summoned or appointed by another Bishop. He has the right to name the men. I suppose it would be legitimate for the Bishop to appoint the secretary in this case.

In the case of a traveling preacher the committee of investigation is appointed or "called together" by the Bishop, or if the Bishop is not present, by the presiding elder. If the accused be a presiding elder, the committee of investigation may be self-constituted; but in case of trial the Bishop "shall appoint the committee" of trial. If the charges are preferred during the session of the Annual Conference, the case is referred to a committee for investigation, and it would seem from analogy that said committee should be appointed by the president of the Conference. If the Conference differ in judgment from this committee, a new committee may be appointed, which implies the idea that the first committee was appointed.

The chairman of the committee of trial "shall be appointed by the Bishop," and it would seem from analogy and from the wording of the law that the committee was appointed by him. This appears still more evident from the right of challenge allowed the accused, for the validity of the cause for challenge is to be judged by the chairman of the committee who was appointed by the Bishop to act for him in the trial.

So it would seem that from first to last in our economy, committees of investigation and of trial are to be appointed by the pastor, the presiding elder and the Bishop. They are in no case elected or chosen by the Conference. This may not be the best way, nor even the better way, but it is our way of doing these things. If it can be improved upon, why, let it be done.

There is a fundamental reason for these regulations that, to our Methodist way of thinking, accounts for these regulations. It is this: "Pastors in any relation, preachers in charge, presiding elders or Bishops, are charged with the responsibility of administering discipline." This inheres in our form of government, and we think it is solemnly enjoined in the Word of God.

If we were Congregational, instead of being Episcopal, then the congregation, or the Conference, would have the right to appoint or to elect all committees. With us the power to appoint committees is lodged with the officer charged with the responsibility of administering discipline.

Any change in this respect must necessarily be radical, and it will effect the very tap-root of Episcopal Methodism. This matter deserves, and, of course, will receive from thinking men, deep and prayerful consideration. This system has worked admirably for many decades, and it should not be changed or tampered with without the most careful consideration.

If the right of selecting committees for the administration of discipline in any case is to be transferred to the Conference or congregation, then pastors must be relieved from all responsibility for discipline in the church.

GILDEROY.

P. and H. M. Society.

Let everybody read the communication of Bishop Wilson concerning the Parsonage and Home Mission Society. Concerning the home mission work of the society, and the need for it, we will write at another time. Here we wish to say a few words concerning parsonage building. In many cases in the far West the problem of ministerial supply is solved when a parsonage has been erected. In any of the new and rapidly growing towns of that section, house rent is so high as to be entirely out of the reach of our preachers with the meagre salaries they receive. This being the case, the Bishop is sometimes compelled to supply a place with a man without a family—perhaps, a young, inexperienced man—when he knows that the charge needs a man of experience. Build a parsonage in such a town, and you enable the Bishop to man the work properly. Work like this our P. and H. M. Society is doing, besides helping to build parsonages in our older Conferences. We are sure that all our people need in order to interest them in this society is information as to its operations. Three of our Bishops have written in behalf of this society within the last few weeks. Let all our people heed the wise words of our chief superintendents on this important subject.

From Our Missionary Secretaries.

Dear Brother: We find collections under the assessments for foreign missions up to Jan. 1, 1894, show a considerable decrease, as compared with the corresponding period of the last fiscal year of the Board. Unless this is overcome before the close of the present fiscal year (March 31, 1894), the results will very seriously cripple our missionary work. This possible shortage renders of special importance the resolutions adopted by the Annual Conferences pledging early collections for foreign missions in every pastoral charge. If this is done promptly and vigorously by each pastor in his congregation and Sunday-school, and the money forwarded without delay through his Conference treasurer to the general treasurer at Nashville, the interests of our mission work will be largely secured.

As the success of this department of our Master's work depends on the co-operation of every pastor in our great connection, you will pardon us for again presenting this urgent call. Our missions are being prospered as never before in their history. We earnestly invoke your aid in early collections at this hour and especially your earnest prayer for the success of our missionaries and their labors.

I. G. JOHN,
R. W. LAMBUTH,
H. C. MORRISON.

The Religious Newspaper.

The salt and sweetness of family life are its relations to the kingdom of God. It keeps these relations through intelligent interest in what Christians are doing in Christian service, in the development of their own lives, in the church, the community, the State. To lose this interest is to die spiritually, to allow the choicest ties of the family to decay and to weaken its beneficent influence in society.

No other instrument works more effectively and constantly to foster this noble interest than the religious newspaper. It talks with the children about the things of the kingdom in which they are already interested. It exalts the office of fatherhood and motherhood, of husband and wife, by treating of household ministries which bless the bodies, minds and hearts of all the family, from the babe in the cradle to the grandsire in his declining years. It suggests the ornaments, the books and the ways which give to the home the culture that makes its attractions outvie the temptations which, more powerfully than ever before, lead the young, and sometimes the elder ones, astray.

The religious newspaper makes the teaching of the Bible practical and present. It applies revealed truth to daily living, makes it a power in the decisions which must be made in those smaller affairs where the purposes of life are shaped and developed for its great crisis. It re-enforces the utterances of the pastor, instructs the church in many ways by the recorded experiences of other churches, and helps to guide and quicken its spiritual life. Most of the new movements by which the churches advance in strength and influence are started by information which is first spread through the religious newspaper. Christians who do not read it know little and feel little their relations to the body to which they belong, and are little moved to join its work to bring the nations to Christ.

The religious newspaper is as necessary to men's intellectual as to their spiritual growth. Men without it may be keen and eager in their business, and women without it may be zealous to maintain their social standing. They may keep informed through the secular press of passing events, but the interest of culture, no less than of religion, require them to study present problems in the light of Christianity. There would not be motive enough to keep the intellectual nature of the ordinary man or woman alive if the questions which engage their attention as related to society and the world at large were divorced from religion. The great questions which society is striving to answer are moral problems, and in their last analyses are questions of personal duty depending on divine sanctions. The integrity of the family, the relations between employers and employed and the education of the people by schools and platforms and pulpits, by literature, the social habits of the people in eating and drinking and amusements, and discoveries, inventions and methods which affect social and business life in the moral relations, the making of nations by law and policy, and the dealings of nations with each other—all these pass under review in the religious newspaper, and each one's duty in relation to them is interpreted by the position he holds, or ought to hold, in the kingdom of God.

For these reasons, and others like these, we counsel every head of a family to take the best religious newspaper he can find; to furnish it to his sons and daughters as they go out from their homes; to see that it is present in the new homes they found for themselves, and to commend it heartily to their neighbors and friends. Pastors, it would seem, should hardly need this counsel. They can have no more effective ally in building up their churches. It speaks when they must be silent, and it carries to their flocks many messages which they would be glad to give concerning themselves and their personal relations to their people, but which in their position they are compelled to withhold. For the sake of the family, the Church, the State and the kingdom of God, extend the circulation and influence of the religious newspaper.—Congregationalist.

Attention! Sunday-School Workers.

A Sunday-school Institute will be held at the Carondelet Street Methodist Church, at 7:30 P. M., Thursday and Friday, Feb. 1 and 2, 1894 (under the auspices of the Executive Committee of the State Sunday-school Association), conducted by Prof. Hamill, of Illinois, Superintendent of Normal Sunday-school Work.

TOPICS.

A Study of the Pentateuch.
The Management of the Sunday-school.
The Importance of Sunday-school Work.
A Study of the Life of Christ.
The Sunday-school Teacher and His Work.

N. B.—This work of the Institute is designed specially to assist practical Sunday-school workers, and to aid in teaching the current International Lessons. All interested in Sunday-school work and young people's societies are specially invited to attend.

PERSONAL AND OTHERWISE.

With this issue we begin publishing our advertising rates, to which we invite attention.

After a little while we hope to be able to give more space than we have hitherto done to secular news.

From many sources we have received messages of appreciation of our new department, that of "Hygiene."

Let all our preachers read the communication of Rev. J. W. McLaurin, in this column, and comply with his request.

With this issue our Epworth League Department reappears under the able editorship of Rev. H. H. Ahrens, pastor of Craps Street Church, of this city.

In the absence of the pastor, Dr. R. Q. Mallard, we had the privilege of expounding the gospel last Sabbath at Napoleon Avenue Presbyterian Church.

In this issue we give a small amount of space to matters pertaining to the culinary art. This department will be continued, if we find that its continuance is desired.

Dr. I. W. Cooper, financial agent of Millsaps College, has established his headquarters at Jackson, Miss. Let correspondents take notice and govern themselves accordingly.

The clerical delegates from the Florida Conference to the General Conference are: Josephus Anderson, T. W. Moore, T. J. Nixon, A. E. Householder. Lay—C. T. Carroll, J. C. Cooper, J. F. White, J. H. Dorsey.

We invite special attention to the communication of Rev. J. P. Drake in another column. The special feature of mission work of which he writes is worthy of the attention of all. Money given to this cause will be wisely bestowed.

We worshiped on Sunday night at Felicity Street Church, where we heard a very earnest, practical, spiritual sermon from the pastor, Rev. T. K. Faunt Leroy. Four members were received by certificate, and one person made application for reception on profession of faith.

We are under obligations to Chancellor Kirkland, of Vanderbilt University, for a copy of his very able and scholarly inaugural address, which has been published in pamphlet form. We congratulate the University on the wisdom of the Board of Trust in its choice of a chancellor.

The Union Gospel Mission of this city is, we learn, doing excellent work, and merits the sympathies and help of all good people. Contributions, whether of money, clothing or other valuables, should be sent to E. A. Vail, Bible House, 163 Camp street, New Orleans, La.

We invite special attention to the communication of Rev. H. P. Lewis in this issue anent our church in Summit. A church can never be regarded as permanently established in a community until it owns a house of worship. Other churches and various secular organizations may be very liberal in lending their houses, but lending becomes monotonous after a while. In the course of time a community will lose respect for a church which does not provide itself with a domicile. Bro. Lewis and his flock have, therefore, done a wise thing in resolving to build a house of worship. As our own people in Summit are not able to build such a house as they ought to have, let the lovers of our Zion everywhere come to the rescue according to ability.

President Clay, of the S. P. C. C., preached at Louisiana Avenue Church last Sunday at 11 o'clock, and met with great success in his mission. A very large congregation listened with unwavering attention for over an hour to his strong and fervid presentation of the cause to which he has dedicated his life. Both Dr. Jno. T. Sawyer, the pastor, and Mr. Clay were made life patrons of the society by the payment of $25 for each. In addition a handsome collection was taken and some new members were secured for both the Parent and Juvenile Societies. At night the Rev. Ezekiel Taminosian, of Antioch, Syria, filled the Louisiana Avenue pulpit, discoursing interestingly and eloquently to a splendid audience. He received from the congregation a handsome sum for the maintenance of his Christian school in Antioch, that city on the Orontes where God's people were "first called Christians."

Notice.

Every pastor in Mississippi and Louisiana is hereby most earnestly requested to send me as early as possible the postoffice address of each Epworth League in his charge. For a very important purpose I want the postoffice address of every such organization in the two States named. Brethren, please comply with this request, and very much oblige,

Yours in Christ,

J. W. McLAURIN,
163 Camp street, New Orleans.

Jan. 22, 1894.

Twelve Thousand Catarrh Patients

TREATED ABSOLUTELY FREE OF CHARGE BY DR. HARTMAN.

The announcement made in many of the leading papers of the United States last November that Dr. Hartman, of Columbus, Ohio, would undertake the treatment of 10 000 catarrh patients free was thought by many who would have gladly availed themselves of his offer to be a mistake. Nevertheless, it was a fact; and already the 10,000 have applied and are already taking the first month's treatment. The elaborate preparations which the doctor made, and the great number of assistants required to carry on this undertaking, makes it possible for him to extend the number to 12 000. Therefore, 2,000 more names will be accepted as regular patients. All that is required of the patient is to send name and address to Dr. S. B. Hartman, Columbus, Ohio, and complete directions for the first month's treatment will be sent at once. No charge is made at any time.

FREE MEDICAL BOOKS

on catarrh, la grippe, coughs, colds and consumption will be sent prepaid for a short time to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

BOOKS.

A CONSTITUTIONAL HISTORY OF AMERICAN EPISCOPAL METHODISM. By John J. Tigert, D. D. Barbee & Smith. Price, $1.50.

A copy of the above book lies upon our table. We have not yet had time to read it, but hope to have the pleasure of doing so at an early day. A more extended notice may be looked for.

"JACK-KNIFE AMONG BRAMBLES." By A. G. Haygood, Sr. Price, $1. Southern Methodist Publishing House.

This unique title introduces to us a book aimed to counteract, in a measure, the evil influence of the "higher criticism," of which within recent years we have heard so much. In this day, when irreverent scholarship is attempting to divest the Word of God of its miraculousness and of its divine origin, the appearance of a book like this can not help but prove beneficial to the cause of Christianity. When learned scientists with an air of more than Solomonic wisdom assume the prerogative of settling questions of religion, the unscholarly sometimes accept their dicta as the teaching of science, and thus in a measure lose faith in the Bible as a revelation from God. To such persons this book will prove a boon of priceless value.

"Higher criticism" the author characterizes as "scholarship run wild." The best antidote for its poisonous teachings, in his estimate, is the logic of sound common sense. As the author is known to be a man of strong intellect and scholarly attainments, his protest against the fallacies of the higher critics will command the attention of the reading public. Not only is the author a cogent reasoner, but he is also a master of sarcasm; and he makes the speculative theologians wince under his telling strokes.

The whole book is suggestive, stimulating, and helpful. It discusses quite a variety of questions. The chapter on "Meats and Herbs" is especially interesting. In it the author remarks that many well-meaning, but short-sighted people misinterpret Paul's utterance about the eating of meat in this way: "What I don't approve, it is a sin for you to do."

We have heard the criticism passed upon the work that it will be construed by a certain class of persons as antagonistic to the cause of higher education. Such a construction would be a gross perversion of the teachings of the book. It is only the errors of a certain class of scholars that the author combats. No man among us has a clearer record on the education question than Bishop Haygood. The terse, vigorous, unique style of the author is familiar to most of our readers. Its uniqueness is such that some one has invented the term, "Haygoodese," as descriptive of it. If he were to consult us as to style, we would whisper this in his ear, "Don't overwork the parenthesis." The book is timely and merits a wide circulation. Our readers will find an advertisement of it in another column.

Mrs. Mary A. Geddie.

MR. EDITOR: I have just returned from Eureka, Miss., where on to-day we laid to rest the body of Mrs. Mary A. Geddie, wife of Rev. D. M. Geddie, of the North Mississippi Conference. She died in great peace in the humble parsonage, Sunday, Jan. 14, 1894. Another of the faithful women has fallen asleep, having committed her husband, her children, and work to Him who never sleeps.

T. J. NEWELL.

Grenada, Miss., Jan. 18, 1894.

MR. EDITOR: My precious sister, wife of Rev. D. M. Geddie, of the North Mississippi Conference, passed quietly and peacefully to heaven yesterday afternoon at 3:30 o'clock. She leaves her devoted and grief-stricken husband, with two sweet little children, to mourn her departure and battle alone for the Master. Let the brethren of the Conference sustain them with prayers in their sorrow.

H. C. MOREHEAD.

On Board Train, Jan. 16, 1894.

Woman and Foreign Missions.

There are about 425 millions of heathen women in the world. There are 300 millions of Buddhist women, with no hope of immortality, unless in some future transmigration they may be born again as men. There are 80 millions of women who are confined in Moslem harems. There are, perhaps, 400 millions of women who, if reached at all with the gospel, must be taught by Christian women. The severe restrictions of the seraglio, the harem and the zenana forbid a man to approach eastern wives and mothers even in the capacity of a physician.

"The character of the women of a country," says the Earl of Shaftesbury, "is of greater importance than the character of the men. Direct all the power you have to touch the hearts of the women; and if you can get women to take the lead, you will find conversions in all Oriental countries."

"About 12,000 Chinese women, it is said, pass away every day, having never heard of the gospel. It is affirmed by those who have been long in China that no less than 200 000 infant girls are murdered in that country every year. Thousands of female infants are saved from slaughter annually through the missionary influence. If the sweet prattle of childhood gladdens our hearts here, the screams of the dying babes in that far-away land will touch and tender our hearts, and we will reach out a hand to save."—Christian Standard.

In view of these solemn facts may each Methodist sister's heart be stirred, so that some offering, even if it is only the widow's mite (genuine coin), be forwarded to Miss Mary Andrews, Vicksburg, Miss., in response to the call for one hundred thousand dollars from our brave sisters on the watch-tower of our beloved woman's work for woman! Oh! that each precious lamb of the fold would send a nickle, if not more, to aid in saving those of the heathen land!

Will not every sister, who was president of an auxiliary now lifeless, strive for a fresh anointing of the Holy Spirit, and make persistent efforts for reviving the languishing or dead work?

We trust that the Mississippi Conference will move grandly to the front. It is necessary that auxiliaries send quarterly reports of existence, if nothing more, to their respective district secretaries.

Mrs. Emma Reed, district secretary, Vicksburg district, reported Jan. 5: "By writing to every society on the district, I have learned that some have been disbanded for several years, while others must be either 'dead or dying,' as their corresponding secretaries have failed to reply to my letters of inquiry. "Our society here, Jefferson Street (Natchez) is in a flourishing condition. The attendance at our monthly meetings is comparatively good, and I believe that all can say these comings together are 'times of refreshing from the Lord.' Not only are our spiritual natures revived, but our intellectual natures are strengthened by the study of our mission fields through the columns of the Woman's Missionary Advocate, and from the 'talks' given by the different members from our missionary maps." (China, Mexico, and Brazil. The three will be sent in a hollow pasteboard roll for $1.10, postpaid. All orders must be sent to the office of the Woman's Missionary Advocate, Southern Methodist Publishing House, accompanied by the above amount.)

"We are also growing in numbers, having secured nine new members since the annual meeting in June. Some of our members are untiring in their efforts to increase our membership. One good sister secured two of the nine, and is confident of securing two more. We believe if we can double our membership, we will be doing something toward raising that $100,000. When the treasurer made her report in December, we sent $5 for Miss McNemar. In October we sent a nice box of clothing to 'our little girl' at Laredo Seminary. On Nov. 24, one of our members, Mrs. Susan Reed Guice, was called from labor to reward. She was one of the 'pure ones of earth,' with whom none could come in contact without being spiritually benefited. 'God's children are gathering home.'"

MRS. E. D. JONES,
Editor W. M. S., Miss. Conf.

Notice.

To the Friends and Brethren of Bro. George Bancroft in Alabama and Mississippi:

He is now superannuated, after having served the church for forty-five years, and needs a home for himself and faithful wife. Will you not send him a small amount to help him to get one. Send by registered letter to Marion station, Miss., or postoffice order on Meridian, Miss.

D. A. LITTLE, P. E.

Alabama Advocate please copy.

Jan. 8, 1894.

Notice.

Rev. Jas. E. Denson has been appointed to the Boyce and Colfax circuit, and Rev. J. W. Turner to the Melville and Big Cane charge. This change was caused by the location of Bro. C. E. McDonald.

S. J. DAVIES, P. E.

Melville, La.

Advertising Rates.

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Twelve insertions, $6.60 per inch.
Twenty-six insertions, $13 per inch.
On less space than a half inch twenty per cent. additional will be charged.

Conference Board of Missions, Louisiana Annual Conference.

Received from

Rev. S. H. Whalley, for debt	$3 60
Melville and Big Cane—Rev. A. W. Turner, foreign missions	20 00
Total	$23 60

W. B. THOMSON, Treas.,
68 South Rampart street.

New Orleans, La., Jan. 19, 1894.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

FOURTH WEEK IN JANUARY.

Filial Devotion.—Ruth i, 1-18.

I. Death of husband and two only sons had rendered the home of Naomi desolate. Death invades every household.

"Friend after friend departs;
Who has not lost a friend?"

II. Naomi was maternally concerned about the welfare of her two widowed daughters-in-law. Advises them to return to their kinsmen. It is wicked to make light of the "mother-in-law." Frequently her position is a trying one. Deserves sympathy.

III. Ruth would not leave Naomi. Desired to go, live and die with her dear relative. Why?

(1) Though of Moab, a heathen, she had learned highly to appreciate the religion of Naomi.

(2) She desired to go and live in Judah, the land of promise; the land occupied by the worshipers of the true God. Naomi's God was to be her God.

(3) Love to her dead husband led her to love his mother. Would not forsake her. Nought but death should separate them.

The Name of Our Church.

The custom of saying Y. M. C. A. for Young Men's Christian Association, or W. C. T. U. for Woman's Christian Temperance Union, or M. E. C., S., for Methodist Episcopal Church, South, is an ugly one. True, "What's in a name? A rose," etc. Nevertheless, good taste requires that names should be written and expressed *in extenso*. But here I specially inveigh against the habit of leaving off the suffix "South" from the name of our church. In the secular press this omission frequently occurs. Church members fall in the same habit. By leaving off said suffix, we name a church not our own. John is not James, nor *vice versa*. Whatever may have been the original design of adding the word "South" to the name of our church, it belongs to it. That settles it! It has no other significance to us than that it distinguishes our church from other churches. In speaking of your church, designate it as the Methodist Episcopal Church, South.

Work.

The sluggard comes to grief. Bankruptcy and want will overtake him. But, alas! drones abound. Producers are few. People who desire to live of their "wits" are usually devoid of that commodity. Only work, honest work, will carry the day. In the church, too, work is the great desideratum. "Work in my vineyard," said the Master. Work to increase our League; work to increase the number of attendants on prayer meeting, etc.

Sociables.

You are going. Have no objection. Of course, you will not associate with wicked people. You know the saying about "birds of a feather," etc. Attending festivals of any kind, remember:

1. You must not soil your soul with sin.

2 You must not become a stumbling-block to others.

Our Union Epworth League.

One of the most enjoyable Union League meetings was held at the Craps Street Methodist Church on Thursday, Jan. 11. President Da Pass and Miss Addie McKnight, secretary, were in their respective places.

The League felt honored in having Dr. La Prade, Bros. Frank N. Parker and Robert H. Wynn with them, and trust that they will continue to visit the League as often as they can.

The reports of the secretaries of the different Leagues showed progress along all lines.

The resignation of Rev. Robert H. Wynn as editor of the League column was reluctantly received, and the writer of this was elected to fill the vacancy.

After the benediction nearly everyone repaired to the parsonage and partook of refreshments provided them by the Craps Street League.

The next Union League meeting will be held at the Carondelet Street Church. All are invited to attend.

Woman's Work.

To the Members of the Woman's Missionary Society, North Mississippi Conference:

Dear Sisters: Before me lie our treasurer's reports for the past three quarters of this financial year. I have just added the sums total, and the amount almost frightens me. It speaks loudly either of carelessness on the part of auxiliary treasurers in forwarding their collections quarterly, or of lack of promptness on the part of members in paying dues, or of delay and postponement in meeting pledges, or it shows a great falling off of interest in this department of our work for the Master. I can not believe this last supposition to be true; the cause is found in the other three. I have already sent out circular letters to both adult and juvenile societies urging strenuous effort during the next six weeks; and I must again sound a bugle note of alarm in the camp, and call each enlisted soldier to the post of duty, and to active, energetic service. Pay up your back dues, sisters, your yearly contingent fund; and assist to the utmost of your ability in the raising of your pledge money. If your society has made no pledge, by all means help your Conference society in its effort to contribute largely toward the $100,000 called for this year by our Woman's Board of Missions.

Have special blessings crowned your life in the past year, my sister? Bring a thank-offering to the Giver of every good gift, and thereby prove the sincerity of your gratitude. I realize that I have said all this to you before, but "agitation prevents stagnation," and line upon line, precept upon precept, is sometimes needed. "A long pull, a strong pull, and a pull altogether" during the next six weeks will bring us out triumphant and prove conclusively that, in spite of sore bereavement, in spite of changes and loss by removal among our officers, in spite of great stringency in money matters, the Woman's Missionary Society of the North Mississippi Conference is steadfast, true to God and to the souls of the benighted and enslaved in heathen lands. Let no Woman's Missionary Society in the North Mississippi Conference rest satisfied to fall behind its last year's record—forward, never backward, in God's work. We must make this quarter's collections the largest in our history, as a Conference society. Strive for it, work to that end, pray God for wisdom and blessing, and may richest success crown your efforts. Yours in his work,

MARY L. HARGROVE,
Conf. Cor. Sec.

Sardis, Miss., Jan. 19, 1894.

All Are Invited

to call and see the wonderful A. B. Chase Piano with Octavo Pedal. This is the greatest invention of the age on a piano, and it will be worth your while to come and examine these instruments at Philip Werlein's, 135 Canal St., New Orleans, La.

"A Little Child Shall Lead Them."

I would like to lay before your readers a unique and very religious way of raising money for missions, which might be practiced by every family desirous of keeping the Sabbath from needless secularity, and at the same time advancing the lines of light and salvation.

Little Zumelia Neal, at three years old, led by the Spirit and aided by her parents, inaugurated a plan which, followed out, will lead to great and growing good. Not having much means at command for aiding God's cause, and desiring to do "what she could," she diligently gathered up all the eggs mama's hens would lay on Sundays, put them aside in her "missionary basket," and got papa to sell them in the town of Edwards during the ensuing week. Thus she has been able in two years to pay for missions more than $4, and also to pay her full share towards subscribing for our ADVOCATE. The dear child has gone with her parents to Cayuga, where we trust her good example will be followed by many others, as our blessings and prayers follow her.

Now, brethren of the ministry, will you not tell or read this to your people, and begin a new era of double faithfulness in little things. Such a plan followed out in each Methodist family (there are few indeed who do not raise chickens) would swell our mission funds fifty or a hundred per cent. Who will go to practice it?

Yours for missionary advancement and Sabbath observance,

J. P. DRAKE.

Edwards, Miss., Jan 9, 1894.

Parsonage and Home Mission Society, North Mississippi Conference.

Our corresponding secretary, Mrs. J. S. Featherston, is sending, as ordered by general secretary, to every auxiliary and every pastor in our Conference programs, collecting cards, rings, etc., for our special services, Feb. 6-11. Our Conference officers do most earnestly request our preachers and people to co-operate in this good work, and do all in their power to make grandly successful these days set apart by our Central Committee.

I am glad to announce that there are now but two districts in our Conference (Holly Springs and Kosciusko) without secretaries, and we hope very soon to have these vacancies well filled. The list of secretaries now stands as follows: Sardis district—Mrs. W. H. Wall, Sardis; Grenada district—Mrs. G. W. Jones, Grenada; Winona district—Mrs. E. K. Shivers, Black Hawk; Columbus district—Mrs. C. E. Cogdell, Brooksville; Aberdeen district—Miss Mattie Brown, Tupelo; Corinth district—Mrs. H. R. Tucker, Boonville; Greenville district—Mrs. Robert Somerville, Greenville.

MRS. H. W. FOOTE, Pres.

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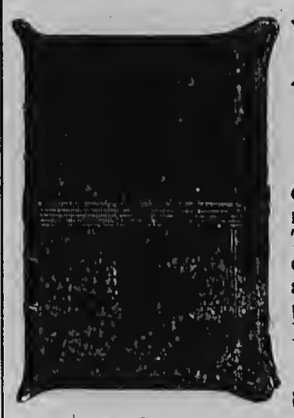

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HOME CIRCLE.

"I DON'T CARE."

BY FLOY SCHOONMAKER ARMSTRONG.

Girls and boys, I wish to tell you
Of a foe you entertain,
I have seen him with you often,
And the fact has caused me pain;
For he only seeks the ruin
Of your lives so young and fair—
He's a foe, cool, sly, and cunning,
And his name is "I don't care."

Have you ever thought, dear children,
That "I don't care" is a thief,
Taking from you time and order,
Candor, friends, and all save grief?
Don't you notice the bold falsehoods
That he daily tells to you,
And that makes you say, "I don't care,"
When at heart you really do?

He at first will only cause you
To forget yourself, and dare
To answer parents, friends, and strangers
With the rude words, "I don't care."
But be warned! He'll plant within you
The true spirit of his name,
Then he'll disappear like magic,
Leaving you to bear the shame.

Break the habit, children, break it;
Do not use the common phrase;
Smaller things than this have started
Many a life in reckless ways.
Guard your words, your thoughts, your actions;
To yourselves be true, and dare
Not let the good of life slip by you
With a reckless, "I don't care."

—The Little Christian.

A Field for Mothers.

It is in America that we find the boys and girls smart beyond their years, and with more nerve tissue than they know what to do with. The little folks remind one of adult age; we may well call them "little men and women." They already know too much; they are active in temperament because they can not be otherwise; and even before they are grown they will be rushed into society. The world around them moves fast, and they are racing along with it. The child eats at his father's table, takes the same food and drink, and it will be well if he does not have a similar smoke after each meal. Before he reaches manhood he will have laid the foundations for dyspepsia; and his little sister will not be a great way behind him.

Now a practical question in this connection is what the mothers have to do with it. We hear a great deal about what women are doing in science, literature, art, invention, and other fields of human industry. This is well; but who is studying the physical well-being of the next generation? Bones and muscles, and the bodily tissues generally, are made from the food we eat; and they are often badly deteriorated and the blood poisoned either by taking food that is not suited to the needs of the system, or that which is spoiled with condiments. Surely here is a field for the mothers. Let them see to it that the young and grown child is not injured for life by any fundamental errors in its dietetic habits. No doubt the taste for strong drinks, tobacco, and many forms of dissipation, is too often acquired in the home and at the family table. Mothers, it is to be feared, do not sufficiently realize the importance of this subject, nor the close connection that exists between the tastes acquired in early life and the habits which persist in later years.—From "Sanitarian," in Demorest's Magazine.

A Word to Fathers.

There was never as now a time when so much was said and written on the duties of mothers in the training and care of their children. One would almost think that the child belongs wholly to her; that the father has no rights in or responsibility for the care and conduct of the children. In these days when mothers are finding out their mistake in confining themselves to cooking the food, making and mending the garments for their families, and are learning that they must keep abreast with their boys and girls by interesting themselves with them in this work-a-day world, its current events, literary pursuits and philanthropic work, it is also time for fathers to take time from business and the world to enter into the home—not taking the mother's place, but their own.

How often we hear it said that the three sweetest words are "mother," "home," and "heaven!" I protest against leaving out the word "father," as if he had no place either in home or heaven. Back of all love and being is God or Father. First in home, as first in heaven, should be the father.

Is there any good reason why the father's and mother's duties in the care and conduct of the children should be so divided than an impassable wall rises between, and, as on a signboard, is written, "Thus far shalt thou go and no farther?"

A child, when he first begins the study of geography, naturally thinks of the countries or of the United States, as divided by a natural or supernatural dividing line. I remember looking for that line, when as a child I journeyed into an adjoining State. Then I learned they were imaginary lines. Is not that as true of the division of the father's and mother's care of their children?

I would like to see the time come when it would neither be unusual nor a subject of a surprised remark, to see a father take the little two or three-year-old child, or even younger, to bed, while perchance the mother takes up the evening paper and reads the news—news indeed to her, although not to the father, who has heard much of the current events talked of or about, in the office, on the street, or in the car.

Mothers know the value of these bed-time hours, and much of the greater confidence usually given them is due to the wise use of these times.

The boy would not love his mother less than now, but his father more than it is possible for him to do when that father is largely known as the provider, a good provider though he may be, of the comforts of the household.

There is another reason for this. Sometimes the mother is called, it may be, to follow other members of the household who have entered into "the many mansions," and the family is known on earth as motherless. Blessed are the children who still have, to some extent, father and mother, in the father who learned to be a mother also to them, in the days when the circle was unbroken!

Fathers, you will lose no real dignity, but gain in nobleness and tenderness of character, if you will cultivate in yourselves the mother qualities.—Alice H. Rich, in the Interior.

Young Man, This Is for You.

Save a part of your weekly earnings, even if it be no more than a quarter of a dollar, and put your savings monthly into a savings bank.

Buy nothing until you can pay for it, and buy nothing you do not need.

A young man who has grit enough to follow these rules will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable; he may have to live in a smaller house than some of his acquaintances; his wife may not sparkle with diamonds, nor be resplendent in silk or satin just yet; his children may not be dressed as dolls or popinjays; his table may be plain and wholesome, and the wiz of the beer or champagne cork may never be heard in his dwelling; he may have to get along without the earliest fruits and vegetables; he may have to abjure the club-room, the theatre and the gambling-hell, and to reverence the Sabbath day and read and follow the precepts of the Bible instead; but he will be better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood or health or character. True, empty-headed folk may sneer at him and affect to pity him, but he will find that he has grown stronger-hearted and brave enough to stand the laugh of the foolish. He has become an independent man. He never owes anybody, and so he is no man's slave. He has become master of himself; and a master of himself will become a leader among men, and prosperity will crown his every enterprise.

Young man, life's discipline and life's success comes from hard work and early self-denial; and hard-earned success is all the sweeter at the time when old years climb upon your shoulder and you need propping up.—Mid-Continent.

LITTLE ACTS OF LOVE.

A merry sound to cheer the babe,
And tell a friend is near,
A word of ready sympathy
To dry the childish tear.
A glass of water timely brought,
An offer'd easy chair;
A turning of the window-blind,
That all may feel the air.

An early flower unasked bestowed,
A light and cautious tread;
A voice, to gentlest whisper hushed,
To spare the aching head.
O! deeds like these, though little things,
Yet purest love disclose,
As fragrant atoms in the air—
Reveal the hidden rose.

Doing One Thing at a Time.

I never could have done what I have done without the habits of punctuality, order and diligence—without the determination to concentrate myself on one subject at a time, no matter how quickly its successor should come upon its heels, which I then formed. Heaven knows I write this in no spirit of self-laudation. The man who reviews his own life as I do mine in going on here, from page to page, had need to have been a good man indeed if he would be spared the sharp consciousness of many talents neglected, many opportunities wasted, many erratic and perverted feelings constantly at war within his breast, and defeating him. I do not hold one natural gift, I dare say, that I have not abused.

My meaning simply is that whatever I have tried to do in life I have tried with all my heart to do well; that whatever I have devoted myself to I have devoted myself to completely; that in great aims and in small I have always been thoroughly in earnest. I have never believed it possible that any natural or improved ability can obtain immunity from the companionship of the steady, plain, hard-working qualities and hope to gain its end. There is no such thing as such fulfillment on this earth.

Some happy talent and some fortunate opportunity may form the two sides of the ladder on which some men mount, but the rounds of that ladder must be made of stuff to stand wear and tear; and there is no substitute for thorough-going, ardent talent and sincere earnestness. Never to put one hand to anything on which I could not throw my whole self, and never affect depreciation of my work, whatever it was, I now find to have been my golden rules.—Charles Dickens.

Little Worries.

We have read of a battle against cannibals gained by the use of tacks. They had taken possession of a whaling vessel and bound the man who was left in care of it. The crew, on returning, saw the situation, and scattered upon the deck of the vessel the tacks, which penetrated the bare feet of the savages, and sent them howling into the sea. They were ready to meet lance and sword, but they could not overcome the tacks on the floor. We brace ourselves up against great calamities. The little tacks of life, scattered along our way, piercing our feet and giving us pain, are hard to bear. A pastor was absorbed in studying the question of socialism, when his wife came in with despair on her face, and she wanted advice about the servants. "Oh, my dear," he replied, "I can not give my time to little matters like domestic service. I am trying to solve the social problem of the universe." "Well," replied the wife, "you solve the problem in the kitchen, and I will promise you to solve the problem of the universe in twenty-four hours." Really, it is easier to dispose of those great questions which cover the world than it is to meet and successfully overcome the little worries which present themselves day by day.—Rev. A. C. Dixon, in "Milk and Meat."

What is the secret of success? It is to get in harmony with God. His plans never fail, and those who work according to his plans will succeed. Fortunately, in spiritual things his will is clearly revealed.

Little Alice and the Mirror.

Alice was blest with a remarkably expressive face; but when ill-humored on any occasion, her face became distressingly ugly. Her kind mother had tried to induce her to change into better humor, more patience, and thus avoid the oft-repeated change from beauty to ugliness, but failed. One day, when Alice was in one of her worst moods and looks, she suddenly, but gently lifted her to the large mirror on the dresser and said: "Dear Alice, just look at that ugly face."

Through her tears and scowls the little girl saw a face so repulsive that she could hardly believe it was her own face; but it changed at once, and from expressions of disgust to surprise, and then incidental better appearance to the normal expression of the really lovely face.

"O mama," she said, "do I look that ugly when I am bad?"

"Yes, my dear child," answered the mother, "and what would your dear papa say if he saw his little darling so changed?"

Little Alice hung her shapely head, and thought a moment. "O, darling mama," she replied, "I will never be naughty again."

Then her mama took her to her heart and said: "My sweet little darling, also remember that your heavenly Father sees, not only your face, but your heart, and that is worse yet. O, from now out may he help you to be good, and then will you always be lovely; for lovely is who lovely does."—Western Advocate.

Religious Training.

More and more there is growing a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of this holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of! I do not say that there may not have been folly in another and an opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess (not, I apprehend, very frequent or very harmful) without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children to ways of reverent familiarity with God's Word, God's house, and God's day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with your spirit. And that they may do this the more effectually, give them, I entreat you, that mightiest teaching, which consists in your own consistent and devout example.—Bishop H. C. Potter.

The Bright Side.

Cheerfulness can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and a gentleman were in a timber-yard situated by a dirty, foul-smelling river.

The lady said: "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman, "just smell this foul river!"

"No, thank you," the lady replied; "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice and cheerful face.

There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth can not give it, nor can poverty take it away.—Miss Muloch.

There is a great deal of heroism in daily life all around us; often, and, indeed, largely unrecognized—known perhaps, through the revelation of circumstances to some one friend, but invisible and inaudible to the world in general. Yet it is a potent factor in life—it is the salt and the savor and is the living witness of the divine element that is in humanity.—Boston Budget.

I have tried to read history intelligently, and I tell you that the world is better to-day than it ever was.—Bishop Wilson.

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on cheek and brow is evidence that the body is getting proper nourishment. When this glow of health is absent assimilation is wrong, and health is letting down.

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taken immediately arrests waste, regardless of the cause. Consumption must yield to treatment that stops waste and builds flesh anew. *Almost as palatable as milk.*

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MARRIAGES.

WALKER—RENFRO.—At the Methodist Church, Houston, Miss., Dec. 24, 1893, by Rev. J. C. Park, Mr. Benj. Walker, of Abbott's, Miss., to Miss Ada Renfro, of Houston, Miss.

HOUSTON—SMITH.—At the residence of the bride's mother, Dec. 24, 1893, by Rev. J. C. Park, Mr. T. D. Houston to Miss Jennie Smith, both of Chickasaw county, Miss.

WATERS—DAVIS.—At the Methodist Church, Houston, Miss., Dec. 26, 1893, by Rev. J. C. Park, Mr. W. C. Waters, of Sparta, Texas, to Miss Mamie Davis, of Houston, Miss.

VALLIANT—WILDS.—At the Methodist Church, McCondy, Miss., Dec. 27, 1893, by Rev. J. C. Park, Mr. J. M. Valliant to Miss Mande Wilds.

COUNTISS—PODEN.—At the residence of the bride's father, Dec. 28, 1893, by Rev. J. C. Park, Rev. J. R. Countiss, of Marietta, Miss., to Miss Maude Poden, of Sparta, Miss.

DAVIS-DAVIS.—At the residence of the bride's father, Jan. 7, 1894, by Rev. J. C. Park, Mr. Malvern Davis to Miss Mary Davis, both of Chickasaw county, Miss.

DAVIS—CHAMBERS.—At the Methodist Church, Enterprise, Miss., Jan. 10, 1894, by Rev. Isaac L. Peebles, Mr. W. T. Davis to Miss Addie L. Chambers, both of Enterprise.

ANDERSON—BEAUFAIT.—At the residence of the bride's brother, Mr. W. F. Beaufait, Vicksburg, Dec. 27, 1893, by Rev. J. P. Drake, Mr. Lanthur Anderson to Miss Maud Beaufait, all of Hinds county, Miss.

LEE—PEARSON.—At the residence of the bride's father, in the city of Wesson, Dec. 21, 1893, by Rev. J. S. Parker, Mr. C. B. Lee and Miss Epora Pearson.

HEIRTZLER—PEARSON.—At the residence of the bride's father, in the city of Wesson, Jan. 4, 1894, by Rev. J. S. Parker, Mr. W. J. Heirtzler and Miss I. L. Pearson.

KELSO—WITTY.—At the Methodist Church, Winona, Miss., Dec. 27, 1893, at eight o'clock P. M., by Rev. John Billohey, Mr. Claude R. Kelso and Miss Alma Witty.

JONES—LEAVEL.—At the residence of the bride's mother, Mrs. Leavel, Brodnax, La., Jan. 10, 1894, by Rev. J. H. Brown, Dr. A. W. Jones, of Jones, La., to Miss Mala C. Leavel, of Brodnax, La.

McGILL—GREEN.—At 277 Josephine street, New Orleans, Dec. 29, 1893, by Rev. J. M. Beard, Mr. Samuel McGill to Miss Amelia E. Green.

ALPHA—HOOPER.—In the First M. E. Church, South, in the town of New Iberia, Jan. 11, 1894, by Rev. J. O. Bennett, Mr. Pinkney D. Alpha, of Lafayette parish, to Miss Mary Hooper, of the parish of Iberia.

BRUSARD—DAVID.—In the First M. E. Church, South, in the town of New Iberia, Jan. 15, 1891, by Rev. J. O. Bennett, Mr. Eugina Brusard to Miss Alice David, both of the parish of Iberia.

WIGGINS—THOMAS.—At the residence of the bride's father, near Shuqualak, Miss., Dec. 20, 1893, by Rev. Angus Buck, Mr. Thos. J. Wiggins to Miss Agnes Thomas.

JONES—TYSON.—At the residence of the bride's father, Mr. T. S. Tyson, Shuqualak, Miss., Dec. 21, 1893, by Rev. Angus Buck, Mr. Major Z. Jones to Miss May Tyson.

MORGAN—CLARK.—At the residence of the bride's brother, Shuqualak, Miss., Jan. 11, 1894, by Rev. Angus Buck, Mr. Jno. W. Morgan, of Lauderdale, to Miss Anna Clark.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

WHITE—Mrs. L. E. WHITE (*nee* Cheatham) was born in Homer, La., Jan. 17, 1856; joined the church under the ministry of Rev. S. H. Whatley about seven or eight years ago; was married to Chas. F. White, Aug. 23, 1887, and died at El Paso, Texas, on Dec. 11, 1893, of pulmonary consumption.

Sister White suffered intensely for many months, but with all her suffering was hopeful, patient and submissive. Her long prostration, no doubt, was sanctified to her soul's good, and gave her time to make ready to depart. During the last few months of her illness she seemed to fully realize that the end was not far distant, and spoke of death as only they can speak who have been delivered from the fear of death by him "who hath abolished death, and hath brought life and immortality to light through the gospel;" in fact, near the end she expressed "a desire to depart and to be with Christ." We were not surprised when we received word that "she died a happy death, and asked her sorrowing husband and those around her to meet her in heaven." Her implicit confidence in God, and patient submission to his will, and her even and sweet-spirited fidelity to her husband's interests made for her a character worthy of emulation. Having no children, she bestowed the blessing of a loving heart upon a little orphan girl. She leaves a husband, two sisters and an only brother to mourn her loss. May the Savior, who was so precious to her, guide and lead them to himself, that when the last day shall come they may be united in heaven! T. L. L.

SEYMOUR—Capt. JNO. F. SEYMOUR was born in Fairfield district, S. C., May 29, 1805, and died near Tolahatchie, Miss., Jan. 3, 1894. He lived until grown in South Carolina, and then moved to Green county, Ala., where he married Miss Rachel Abernathy in 1829. He moved to Rankin county, Miss., in 1838, where he lived ever afterward. By this marriage he reared three daughters, each of whom married and raised a family of children. At the time of his death there was a numerous progeny; even four great-great-grandchildren. His wife died in 1858. In 1864 he married Mrs. Margarette Myers, who still lives.

He was of Irish descent. His father heard Wesley preach in Ireland. He became a Methodist, and handed down the same faith to his posterity. He was a great worker in Sunday-schools, in prayer meetings, and as an office bearer in the church. He was gifted in song, and frequently led the congregational singing up to his seventy-fifth year. He had many friends and no foes.

His last lucid moments were exceedingly joyous. It was his request expressed beforehand that this writer (who married one of his granddaughters) should conduct his funeral services, and that he should be buried with masonic honors, which request was complied with. We laid him to rest at Lodabar Church, by the side of his Rachel, the mother of his children. May God bless the bereaved wife and daughters and the entire family circle!

C. MCDONALD.

St. Louis Christian Advocate please copy.

LEE—EVA LEE was a bright babe of but a few months. She was the darling of a fond mother and father's heart; but Jesus took her to himself, Oct. 22, 1893. P. H. HOWSE, P. C.

Meadville, Miss.

HOLDEN—Mrs. MARY HOLDEN (*nee* Phipps) was born Aug. 24, 1818, and was converted and received into the church at Buffalo Camp Meeting in October, 1843. She became a member of the Methodist Church in Natchez, Miss., by transfer, in the year 1855, under the ministry of Rev. A. T. M. Fly. She died in the faith, Jan. 4, 1894, after an illness of two months' duration. During our meeting here last Fall she was greatly blessed, and after enjoying the services for two weeks she was stricken with partial paralysis the day before the meeting closed, from which she never recovered. During her illness it was my privilege, as her pastor, to visit her often, and I always found her faith strong and her spirit quiet. She soon realized that her days were numbered, and as the time of her translation drew nigh she became more heavenly-minded.

Mrs. Holden was one of the oldest and best members of this church. She was regular in her attendance upon the means of grace, and always in full sympathy with the interests of the kingdom of God. Her brother, Robert Phipps, preceded her to the other world only a few months, having died March 19, 1893. She leaves behind an only sister to mourn her loss, who is another of the oldest members of this church. W. B. LEWIS.

Natchez, Miss.

SNOW—Mrs. DERENDA WHITAKER SNOW, of Hinds county, Miss., was born in Washington, Adams county, Miss., Feb. 12, 1809, and died near Cayuga, Miss., Jan. 3, 1894. She joined the church at ten years of age. She was related to our first missionary to Mississippi, Tobias Gibson. His memory and that of many others of our fathers she cherished as a precious heritage. Many of these toil-worn itinerants have found hospitable entertainment in her home. The early part of her life was spent in Jefferson county, Miss. Forty years ago, or more, she moved with her husband to the southwestern part of Hinds. Here two daughters and a son were reared. These survive and call her memory blessed. She spent many years of widowhood in comparative seclusion; for an affliction of the eyes made it painfully inexpedient for her to travel in the light, and, being far removed from all centers of Methodist population, she had limited communion with the people of her special love. The ubiquitous itinerant occasionally reached this outside rim of his circuit. A great privilege this was esteemed. She died in hope of a blessed immortality.

J. P. DRAKE.

Edwards, Miss.

WIXON—Died, Aug. 14, 1893, at Cary, Miss., FANNIE G. WIXON, youngest child of Mrs. M. A. Wixon, aged eleven years eight months and twenty-three days.

Little Fannie was a dutiful daughter, loving sister and affectionate friend, truthful, conscientious and devotionally inclined, often expressing a desire to join the church and enter upon a Christian life. Even at her tender age she exhibited in a marked degree a knowledge of good and evil, with a strong inclination to the latter. We believe she has gone to the blessed Savior who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Even in our affliction we feel constrained to say, "Blessed be the name of the Lord!" R. M. B.

WIXON—Died, Sept. 30, 1893, at Duncan, Miss., JOHN B. WIXON, aged twenty-nine years. John was not a member of the church, but died with a smiling face, expressing trust in Christ. R. M. B.

SMITH—Died, Nov. 9, 1893, Mrs. MINNIE I. SMITH, a sister of the above, at Duncan, Miss., aged twenty-seven years, who for several years had lived the life of the righteous, and whose end was like his. Blessed be the name of God for such sweet consolation to the bereaved and broken-hearted mother and family, who have the sincere sympathy of all who know them.

Let not your hearts be grieved, loving mother, sister and brothers. Your loved ones are gone, but not lost; they only precede you a few days to the home of the blessed, where you, through faith in the atoning blood of our Lord Jesus Christ, may join them to part no more forever. R. M. B.

GEDDIE—At the parsonage, Eureka Springs, on Sunday afternoon, Jan. 14, 1894, at 3:30 o'clock, the wife of Rev. D. M. Geddie passed quietly across the river. Her end was peace. Patiently she endured suffering, and with Christian fortitude she walked to the river's brink, where "angel boatmen waited to hear her to that bright, eternal home."

A noble, sweet woman has left us. Let the brethren remember Bro. Geddie at a throne of grace, that in this great affliction he may have strength to bear the cross.

THOMAS B. CLIFFORD.

HUGHES—INA GENOAH HUGHES was born Jan. 2, 1890, and died Oct. 23, 1893. Little Ida was a sprightly child, beloved by all who knew her, and especially was she the pet of her parents. She came to her death by a very sad accident. She caught fire while her parents were out of the house and was burned, so that she died after twelve hours of suffering. She would keep saying, "Love me, mama," unto the last.

Weep not, fond parents; little Ida has gone to him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." HER AUNT.

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Our churches are full of men and women who have been on a spiritual furlough for a long season. If interrogated as to their religious indifference and inactivity, they commence at once to tell a story of neglect, or slight, or something worse, that they have received at the hands of some members of the church; or possibly the minister has not recognized their peculiar gifts and abilities. Usually such statements have no foundation in fact. At the best they furnish no good and sufficient reason why any person should neglect doing work for the Master in his kingdom. "What is that to thee? Follow thou me," is the word of divine obligation which the Lord Jesus would utter to the many persons who seek to justify themselves with such lame excuses.—Zion's Herald.

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold, Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

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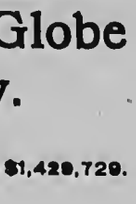
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NEWS OF THE WEEK.

DOMESTIC.

The State Agricultural Society will hold its annual meeting in Opelousas on Jan. 24, 25 and 26. Gov. Foster will address the society on the "Relation of Louisiana to Agriculture."

The House is making slow progress with the amendments to the Tariff bill. Only one week more remains, and less than twenty amendments to about 1 000 paragraphs have been disposed of.

It seems likely that the State of Mississippi will soon settle the long-discussed convict question by the purchase of a large tract of land to be used as a penitentiary farm. A wise settlement of the question.

Gen. Bradley T. Johnson, of Baltimore, has secured and recently forwarded to Gen. Lord Wolseley, upon his request, a complete set of the official records of the Federal and Confederate armies during the Civil War.

The International Migration Society has been incorporated in Birmingham under the laws of Alabama, with a capital stock of $100,000, by J. L. Daniel and associates. The company proposes to send negroes from the Southern States to Africa.

The report of the Mississippi Institution for the Education of the Deaf and Dumb shows that that admirable public charity is in a prosperous condition, and is doing a good work under the efficient management of Prof. J. R. Dobyns, the superintendent.

The fourth annual dinner in honor of the birthday of Gen. Robert E. Lee was given by the Confederate Veteran Camp of New York, on Jan. 19, in Scottish Rite Hall. On the stage was a life-sized picture of Gen. Lee, while in the background were muskets belonging to the Old Guard.

Gen. E. C. Walthall, United States Senator from Mississippi, has resigned his place. His resignation affects only the present term ending March 4, 1895. Whether he will resign his other term ending March, 1901, is not yet decided. Ill health is assigned as the cause of this very unexpected step. Mississippi is loath to part with so faithful and efficient a public servant.

The delegation representing the Waterways Convention appeared before the Rivers and Harbors Committee in Washington on Jan. 19, and presented their memorial. An interesting fact developed was the statement that Louisiana has about 4 000 miles of navigable waters, and necessarily called for liberal appropriations to improve and maintain this great system.

The Rev. T. DeWitt Talmage, at the close of his sermon at the Tabernacle on Jan. 21, made the announcement that he intended to resign from the pastorate of the church, the resignation to go into effect on the occasion of the twenty-fifth anniversary of his taking charge of the Tabernacle. The announcement was a surprise to the congregation. Dr. Talmage has recently shown opposition to the scheme of the Board of Trustees to have the congregation to pay ten cents admission to his church.

The bonds which Secretary Carlisle proposes to issue will, without doubt, be taken up with eagerness. It was given out that only $50 000 000 worth would be put out, but already there are demands for vastly more. It is announced from the Treasury that the total offerings for bonds will aggregate nearly $200 000 000, and that the price will reach 120, making the bonds practically bear but 2½ per cent. interest. An effort will be made by the Democrats in the House to prevent this action of the Secretary, on the plea that he has no authority under the law to issue and sell bonds, except such as is conferred upon him by the act approved Jan. 14, 1875. The Knights of Labor also, through their grand master workman, have resolved to apply to the Supreme Court of the United States for an injunction to restrain the Secretary of the Treasury from borrowing the money.

FOREIGN.

The existing industrial and agricultural depression in Germany has greatly aided the socialist propaganda in that country, and the socialist organs are becoming more agressive.

Herr Maximilian Harden, the Bismarckian editor of the Berlin Zukunft, who was recently arrested on the charge of libeling Chancellor von Caprivi, has been found guilty. The court imposed a fine of 600 marks upon him.

Signor Crispi is quoted as saying that he thought the affairs of Sicily were finally settled by the recent mobilization of troops, and they should alarm nobody. Italy, the premier is quoted as claiming, was absolutely peaceful.

The World's Committee of the Young Men's Christian Association, with headquarters at Geneva, Switzerland, have just issued a call for the thirteenth International Conference of the Young Men's Christian Association of all lands, to meet in London on May 31, next. The Conference will continue until June 6.

The tortures of dyspepsia, the sufferings of eczema, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 11-16	— —
Ordinary	6 3-16	— —
Good ordinary	6 11-16	— —
Low middling	7 1-16	— —
Middling	7 5-16	— —
Good middling	7⅜	— —
Middling fair	8⅛	— —
Fair	9⅛	— —
Galveston middling	7 7-16	— —
Mobile middling	7⅛	— —
Memphis middling	7⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	2¾	2 13-16
Fully fair	2 9-16	2 11-16
Good fair	2 9-16	2 11-16
Common	2⅛	2 5-16
CENTRIFUGAL:		
Seconds	2	2 1-16
Prime yellow	3 5-16	3⅜
Gray white	3 7 16	3 9-16
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	17	19
Good common	15	16
SYRUP	15	22
RICE.		
No. 2	1½	1⅝
Good	4⅛	4⅜
Fair	4	4⅛
Prime	4½	4⅝
Rough, ₩ bbl	1 50	1 90
Polish, ₩ ton	14 00	15 00
FLOUR.		
Extra Fancy	3 05	3 10
Fancy	2 75	— —
Choice	— —	— —
Minnesota Patents	4 37½	— —
Winter wheat patents	3 50	3 65
Minnesota bakers	4 12½	— —
CORN PRODUCTS.		
Corn meal	— —	2 00
Cream meal	2 40	— —
Grits	2 40	2 55
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	47
Yellow	— —	47
Mixed No 2	— —	46
OATS:		
Western	— —	37½
Texas rust-proof	— —	40
BRAN:		
₩ cwt	82½	85
HAY:		
Prime	14 00	15 00
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	14 75	15 00
Prime Mess	15 00	— —
Rumps	14 50	— —
BACON:		
Fancy Breakfast	10½	11½
Shoulders	7¾	— —
Sides, short rib	8⅝	8½
Sides, long clear	8⅝	8½
HAMS:		
Sugar-cured	10	11
DRY SALT MEAT:		
Shoulders	7	7⅛
Sides, short rib	7⅛	7⅜
Sides, long clear	7½	7⅝
GROCERIES.		
COFFEE:		
Prime	21	— —
Fair	20⅛	— —
Common	18¾	— —
TEAS:		
Choice	— —	— —
Ho-No	— —	— —
BUTTER:		
Western Creamery	23	— —
Western Dairy	17	18
Common	— —	— —
LARD:		
Refined	6⅛	6⅜
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	27	— —
Lard, Extra No. 1	65	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	1 00	1 25
POTATOES:		
New Louisiana	— —	— —
Western	2 25	2 75
ONIONS:		
New Louisiana	— —	— —
Western	2 25	2 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	5	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	7⅛
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	3 50	3 50
Chickens, Southern	3 50	4 10
Young	1 75	3 25
Turkeys, Southern	8 00	9 00
EGGS:		
Western	9½	11
Southern	11	11½
WOOL:		
Lake ₩ lb	13	13½
Louisiana	10	11½
Burry	7	8
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry salted	3½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	17 00	— —
Meal	22 50	23 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Times-Democrat*, Jan. 23.

After four days of continuous fighting the army of President Vasquez, of Honduras, has been completely routed by the revolutionists and their Nicaraguan allies. The allies captured all of Vasquez's artillery and 500 of his men went over to the Bonilla standard. Amapala is in the possession of Bonilla, who will be recognized by San Salvador. Amapala surrendered as soon as the news of Vasquez's utter defeat reached that city.

A year ago two hundred and thirty ladies in St. Andrew's Church, Kingston, Ont., were given one dollar each to turn to the best account and return the proceeds in January, 1894. On Monday night the cash was summed up and the trustees were amazed to have $2 318 placed in their hands.

You can not deny facts, and it is a fact that Salvation Oil is the greatest pain-cure. 25 cents.

Disagreeable sensations resulting from cough vanish before Dr. Bull's Cough Syrup.

PERIODICALS.

A new farce by Mr. W. D. Howells is promised for the February Harper's Magazine. It is called "A Masterpiece of Diplomacy," and its complications ensue from the anxiety of the ever amusing Mrs. Robert, who summons physicians of both the old and new school to attend her supposedly sick son.

Two articles on the late Prof. Tyndall will be among the contents of the February Popular Science Monthly. Under the title "Tyndall and His American Visit," Miss E. A. Youmans describes his lecturing tour in the United States in 1872-73, giving a number of interesting letters hitherto unpublished. In the Editor's Table an estimate of the man and his work will be found.

The "Keeping Everlastingly At It" Calendar, issued by N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia, for 1894, is a rare combination of beauty and utility—large enough to be seen, handsome enough to be admired and sensible enough to be respected. This is "a World's Fair edition," because of its numerous references to that wonderful event. The price, delivered postpaid to any address, is 25 cents.

The January number of The Pulpit begins a new volume with a new engraved cover, and by reducing its subscription price to one dollar. This number contains complete sermons on "Broad Men at the Narrow Gate," by Rev. J. W. Johnston, D. D.; "The National Distress," by Prof. Swing; "The Church," by Rev J. E. Lanceley; "The Resources of the Godly," by Rev. B. D. Thomas, D. D.; "Divine Liberty," by Rev. F. W. Gunsaulus, D. D., and others of equal interest. One dollar a year; single copies, ten cents. —Edwin Rose, Publisher, Buffalo, N. Y.

The Preacher's Magazine, for January, is the first number of the fourth volume of this excellent homiletical periodical. The leading sermon is entitled "Christian Brotherhood," by William M. Sinclair, Archdeacon of London. The senior editor, Mark Guy Pearse, contributes another chapter on "Moses: His Life and Its Lessons," taking up "The Story of the Golden Calf." Joseph Parker, D. D., writes on "How to Read the Scriptures," and Dr. C. O. Eldridge, "The Key of Experience," or "Pages for Young Preachers." Outlines and sketches of sermons on various subjects are furnished by many distinguished clergymen. There are also excellent articles, by James Stalker, D. D., on "A Young Man's Religion," and "Money," by the Rev. Andrew Murray. Among the other departments are "Notes and Illustrations," the "International Sunday-school Lessons," "Outline Addresses on the Golden Texts," and "About Books." The magazine is published monthly, at $1.50 per year by Wilbur B. Ketcham, 2 Cooper Union, New York City.

Christmas Revival in Macon, Miss.

We continued the meeting from Dec. 24, 1893, preaching twice a day through Christmas week. The Lord blessed every service. Much good was done. So you see we have a good start for the new year. We found this charge in good condition. No man ever did more years more faithful work than my worthy predecessor, J. W. A. H. Mitchell. All these people love him and his good wife. Last Sunday was a glorious day with us. The pulpit was filled by a man whom all Macon loves to honor. The sermon of Rev. S. D. Long was a message of power. The sacrament was a blessing to the church. Bro. Long's health is much improved. He left with his family this morning for their home, Fountain City, Tenn. We hope they will soon return to our Conference. We have learned to love the good people of Macon. The reception they gave us Dec. 15 was good enough for anyone, but it gets better all the time! In all this we see the goodness of the Lord. While we regretted to leave the good people of Aberdeen, whom we had served for four years, we are glad to be in this delightful place. This is a prosperous prohibition town. They are receiving more cotton this season than any year in the history of Macon. We are praying and looking for a successful year in the church. Come to see us.

J. A. BOWEN.

Communion Wine.

"PURE BLOOD OF THE GRAPE."

Sweet and wholesome. For sale at actual cost in quart, pint, and half-pint bottles by

LAIRD & DOMINICK,
Capitol Street, Jackson, Miss.

Our readers will be glad to learn that the fire at the immense establishment of Henry Mosbane Mfg. Co., proprietors of the Mosbane Bell Foundry in Baltimore, Md., did not do any damage to the sweeps and patterns from which these celebrated bells are made, and that the large number of orders now on hand will be promptly filled, also all future orders.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Many brethren have made inquiry for a book to aid them in the practical work of the League. The book that every pastor or Epworth worker needs is "The Epworth League Workers." It gives you the information you want. It is a small book costing sixty cents. It can be had of Laird & Dominick, Jackson, Miss.

Any newspaper, magazine or book can be had from us. LAIRD & DOMINICK,
Jackson, Miss.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

DR. S. B. HARTMAN,

President of the Surgical Hotel of Columbus, Ohio, is about to visit New Orleans, La., on important professional business. He will take advantage of the occasion to make a flying trip through Texas in order to see a few of the patients under his treatment in the State. All of his old patients will, doubtless, be glad to learn that they will have an opportunity to see the doctor again. People wishing to consult him for the first time, as well as those who desire to make any inquiry of him concerning his famous institution, the Surgical Hotel, will have an opportunity to do so at the following named places on the dates specified: At the St. Charles Hotel, New Orleans, La., Monday and Tuesday, Feb. 5th and 6th, 1894—At the Capital Hotel, Houston, Tex., Thursday, Feb. 8th—At the Beach Hotel, Galveston, Tex., Saturday and Sunday, Feb. 10th and 11th—At the Menger Hotel, San Antonio, Tex., Tuesday, Feb. 13th—At the Driscoll Hotel, Austin, Tex., Friday, Feb. 16th—At the Pacific Hotel, Waco, Tex., Sunday and Monday, Feb. 18th and 19th—At the Arlington Inn, Fort Worth, Tex., Tuesday, Feb. 20th—At the Oriental Hotel, Dallas, Tex., Thursday, Feb. 22d; and will immediately return to the Surgical Hotel, Columbus, Ohio, where he will arrive on Saturday, Feb. 25.

The doctor will esteem it a favor if as many as possible of those desiring to consult him would call as early in the day as convenient. He may be consulted from eight A. M. to ten P. M. Consultation free.

On Nov. 10, Mr. John D. Rockefeller made another magnificent gift to the Chicago University, this being his fourth donation. It amounts to $500,000, and makes in all his gifts to the university $3 250 000.

One of the daintiest of the New Year calendars is that issued by the proprietors of Hood's Sarsaparilla. It will fully satisfy every expectation as to beauty and utility. "Sweet Sixteen" is the head of a beautiful girl, the lovely picture being lithographed in many delicate colors. The pad harmonizes with the exquisite array of color above, while the dates are easily read. Hood's Calendar may be obtained of your druggist or by sending six cents in stamps for one or ten cents for two, to C. I. Hood & Co., Lowell, Mass.

$100 Reward, $100.

The reader of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Fayette and Harriston, at Fayette	Jan. 20, 21
Roxie, at Fairfield	27, 28
Meadville, at Oak Grove	Feb. 3, 4
Martin, at Cane Ridge	10, 11
Learned, at Learned	17, 18
Utica station	24, 25
Rocky Springs, at Hickory Ridge	Mar. 3, 4
Hermanville, at Hermanville	10, 11
Port Gibson station	17, 18
Warren, at Bradley's	24, 25
Mayersville, at Mayersville	31, Apr. 1
Rolling Fork and Arcuilla, at A	7, 8
Cary, at Cary	14, 15

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BRANDON DIST.—FIRST ROUND.

Clarksburg, at New Providence	Jan. 20, 21
Decatur, at Decatur	27, 28
Lake, at Lake	29
Carthage, at Carthage	Feb. 3, 4
Walnut Grove, at W. Grove	5
Neshoba, at Hebron's Chapel	10, 11
Indian Mound, at ———	14
Shiloh, at Salem	16
Green's Creek, at Marvin	17, 18
Hillsboro, at Antrell	24, 25
Westville, at Hall's Creek	Mar. 3, 4
Raleigh, at Boykin's	5
Trenton, at Tremont	7
Pannin, at Pannin	10, 11
Brandon station	12
Homewood, at Homewood	17, 18
Monrose, at Mt. Zion	24, 25

The district stewards for Brandon district will please meet in the Methodist Church in Forest, on Thursday, Jan. 25, at 10 A. M.

C. McDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Silver Creek and B. Lake, at B. Lake	Jan. 20, 21
Jackson circuit, at Flagg Chapel	27, 28
Flora, at Flora	Feb. 3, 4
Sharon, at Love Vine	10, 11
Canton	(night).. 11
Benton, at Benton	17, 18
Yazoo cir., at Short Creek	(Tues.).. 20
Bolton, at Bolton	24, 25
Lake City and Lodi, at Lake City	Mar. 3, 4
Camden, at Shrock's	10, 11
Tranquil, at Locust Grove	17, 18
Madison, at Madison	24, 25
Mount Olivet, at Bentonia	31, Apr. 1

The district stewards' meeting will be held at Capitol Street, Jackson, Wednesday, 2 P. M., Feb. 7, 1894.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven	Jan. 20, 21
Gallman at Bethesda	27, 28
Crystal Springs	(night).. 29
Terry, at Terry	Feb. 3, 4
Wesson station	10, 11
Adams at A	17, 18
Bowerton, at Rehoboth	(Fri).. 20
Lexington at Brandywine	24, 25
Caseyville, at Sweetwater	(Fri.)..Mar. 3
Beauregard at Mathews	3, 4
Pleasant Grove, at P. Grove	(Fri.).. 9
Providence, at Bahala	10, 11
Summit, at Bogue Chitto	17, 18
Martinsville	24, 25
Hazlehurst	(night).. 25
China Grove, at Waterholes	31, Apr. 1

R. D NONSWORTHY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Leakesville circuit, at Adamsville	Jan. 20, 21
W'boro and State Line, at W.	(Tues.). 23
Waynesboro cir., at Mt. Hebron	(Th.). 25
Enchita circuit, at Enchita	27, 28
Shubuta circuit, at Shubuta	(Tues.).. 30
Matherville circuit, at Liberty	(Thurs.). Feb. 1
Rhinesville circuit, at Scooba	3, 4
North Kemper circuit, at Mt. Pleasant	10, 11
DeKalb circuit, at DeKalb	11, 12
Linwood circuit, at Bethel	17, 18
Daleville and Sonle Chapel, at D	18, 19
Lauderdale circuit, at Lauderdale	24, 25
Marion circuit, at Lockhart	25, 26
Why Not circuit, at Why Not	Mar. 3, 4
Chunkey circuit, at Chunkey	(Tues.).. 13

D. A. LITTLE, P. E.

SEASHORE DIST.—FIRST ROUND.

Biloxi	Conf., 7 P. M., Wed.).. Jan. 17, 18
O Springs—Scranton, at O. S.	20, 21
Bay St. Louis, at Long Beach	27, 28
Whittington, at Gulfville	(Conf., Mon.) 28, 29
Heidelberg at H	(Conf., 3 P. M., Fri.) Feb. 2, 3, 4
Augusta, at Prairieville	10, 11
Williamsburg, at Good Hope	17, 18
Mt. Carmel at Bountyville	(Conf., Mon.) 18, 19
Columbia, at Columbia	(Wed.).. 21
Purvis, at Lumberton	24, 25
Easleyville, at Hebron	Mar. 3, 4
Covington, at Covington	(Conf., 7 P. M.) 10, 11
Tallisheek C. G and Nicholson	(Wed.). 14
Pearlington	(Conf., 7 P. M.).. 17, 18

Other preaching appointments: Zion Church, Jan. 8, night; Caswell Spring, Jan. 9, morning; Shiloh, Jan 12, night; Tallisheek C. G., Monday morning and afternoon, Feb. 12; Nicholson, Thursday night, Feb. 15. Let Church Conference be held at each appointment practicable, fast day be observed and Quarterly Conference Records brought to quarterly meeting. A "consecration service" will be held the Saturday night of each meeting.

HENRY E. PARTRIDGE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Gloster and Centerville, at Cent	Jan. 20, 21
Bacon Bars, at Bayou Sara	27, 28
Percy Creek station	Feb. 3, 4
Woodville station	4, 5
East B. Rouge, at Blackwater	10, 11
Zachrie station	11, 12
Tunica, at Pinkneyville	17, 18
North Wilkinson, at Mt. Carmel	28
Wilkinson, at Bethel	24, 25
Live Oak, at Friendship	Mar. 3, 4
Port Vincent, at Bayou Barbary	10, 11
Ponchatoula, at Ponchatoula	17, 18
Franklinton, at Magees	21
Amite City, at Amite City	24, 25
St. Helena, at Greensburg	25, 26
E. Feliciana, at Oak Grove	27

The pastors are cordially invited to be present at district stewards' meeting. All will be entertained.

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Rienzi, at Rienzi	Jan. 20, 21
Booneville and Baldwyn at Booneville	26
Marietta, at Hodges	27, 28
Pleasant Ridge, at Pleasant Ridge	Feb. 2
Brown's Creek, at Mt. Nebo	3, 4
Guntown, at Guntown	10, 11
Blue Springs, at Blue Springs	17, 18
Jonesboro, at Jonesboro	22
Ripley circuit, at Paynes	24, 25
Ripley and New Albany, at New A	Mar. 3, 4
New Albany circuit, at Locust Grove	10, 11

District stewards' meeting at Booneville, Jan 17 and 18. A full attendance is very much desired.

T. W. LEWIS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville circuit	Jan. 18
Columbia circuit	20, 21
Sparta	27, 28
Brooksville	Feb. 3, 4
Cedar Bluff	10, 11
Mashulaville	17, 18
Shuqualak	21
Macon	24, 25
Sturges	Mar. 3, 4
Hebron	10, 11

The district stewards will please meet me at Artesia, Tuesday, Jan. 23, at 10 o'clock A. M.

T. C. WIER, P. E.

GREENVILLE DIST.—FIRST ROUND.

Tunica	Jan. 21
Lula	28
Duncan	Feb. 4
Black Hawk	11
Cleveland	18
Shaw	25
Hill House	Mar. 4
Friar's Point	11
Rosedale	18
Bolivar	25

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Tillatoba, at Tillatoba	(Thurs.)..Jan. 18
Charleston, at Charleston	20, 21
Coffeeville, at Coffeeville	27, 28
Water Valley circuit, at Ploe Flat	Feb. 3, 4
Abbeville, at Abbeville	(Fri).. 9
Oxford station	10, 11
Tocopola, at Lafayette Sp'gs	(Thurs.). 15
Paris, at Salem	17, 18
Pine, at Hurricane	24, 25
Pittsboro, at Pittsboro	Mar. 3, 4
Atlanta, at Benela	4, 5

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Nesbit	Jan. 20, 21
Courtland	27, 28
Pleasant Grove	Feb. 3, 4
Morgansville	(Wed.).. 7
Arkabutla	10, 11
Cockrum	(Thurs.).. 15
Wall Hill	17, 18
Tyro	(Tues.).. 20
Pauola	24, 25

H. C. MORKHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Shannon circuit, at Pleasant Grove	Jan. 20, 21
Houston and Wesley, at Wesley	27, 28
Buena Vista at Pleasant Grove	Feb. 3, 4
Smithville at Mooresville	10, 11
Amory and Smithville, at Greenbriar	17, 18
Nettleton, at Union	22
Fulton, at Fulton	24, 25
Pontotoc, at Pontotoc	Mar. 3, 4
Tremont, at New Salem	7
Athens, at New Hope	10, 11

W. S LAURONE, P. E.

WINONA DIST.—FIRST ROUND.

Vaiden	Jan. 20, 21
Black Hawk	27, 28
West	Feb. 3, 4
Winona circuit	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Brooklyn and Dublin	Mar. 3, 4
Lebertou	10, 11

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Byhalia, at Byhalia	Jan. 20, 21
Waterford, at Waterford	27, 28
Holly Springs circuit, at Hudsonville	Feb. 3, 4
Olive Branch, at Olive Branch	10, 11
East Holly Springs circuit, at Harmony	17, 18
Cornersville, at ———	24, 25
Bird Banks at Wesley Chapel	Mar. 3, 4
Ashland at Salem	10, 11
Mt. Pleasant, at Mt. Pleasant	17, 18

J. B. STONE, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Kosciusko, at Bethel	Jan. 20, 21
Rural Hill, at Macedonia	26
Ethel, at Ethel	27, 28
Wier circuit, at Wier	Feb. 2
Chester, at Chester	3, 4
Ebenezer, at Ebenezer	10, 11
Stewart, at Foster Grove	12
Louisville, at Louisville	17, 18

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Moreau	Jan. 21
Dryades	28
Gross Tete and False R., at Arbroth	Feb. 3, 4
Rayne Memorial	11
Louisiana Avenue	18
Pelicity	25
Plaquemine and Donaldsonville, at P.	Mar. 4
Lower Coast Mission	11
Carondelet	18
Baton Rouge	25
District Conference, Baton Rouge	Apr. 5-7

The change in time of District Conference is made for special reasons which need not be publicly stated.

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

Winsboro, at Winsboro	Jan. 20, 21
Oakley and Vidalia, at Oakley	27, 28
Oak Ridge, at Good Hope	Feb. 3, 4
Delhi, at Delhi	10, 11
Floyd, at Floyd	17, 18
Lind Grove, at Bartholomew	24, 25
Harrisonburg, at Island	Mar. 3, 4
Rayville, at Rayville	10, 11
Providence, at Providence	17, 18
Waterproof, at Waterproof	24, 25

District stewards' meeting at Delhi, Feb. 7.

H. O. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Jan. 20, 21
Lafayette	22, 23
Opelousas	27, 28
Washington	Feb. 3, 4
Crowley	10, 11
Pisquemine Branch	17, 18
Indian Bayou	24, 25
Abbeville	Mar. 3, 4
Lake Charles	10, 11
Jackson street and West Lake	13, 14
Sulphur Mine	17, 18
Lake Arthur	24, 25
Grand Chenier	27, 28

The district stewards are requested to meet at Lafayette, Jan. 24.

District Conference at Crowley, April 19.

J. M. SEARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Chicot, at C	Jan. 20, 21
Simsport, at Riverside	27, 28
Ada, at Palestine	Feb. 3, 4
Pineville, at Fellowship	10, 11
Alexandria	11, 12
Centerville	17, 18
Montgomery, at Atlanta	24, 25
Winfield	26, 27
Columbia	Mar. 3, 4
Spring Creek, at C. G	10, 11
Dry Creek	11, 12
Negreet mission	24, 25
Boyce	31, Apr. 1

S. J. DAVIES, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Mooringsport, at Mt. Zion	Jan. 20, 21
South Hossier, at Allentown	27, 28
Caddo, at Keach's	Feb. 3, 4
North Hossier, at Concord	3
Red River, at Campo Bello	10, 11
Shreveport station and Mission	17, 18
Cane River, at Provencal	23
Wesley, at Davis Springs	24, 25
Mansfield, at Prospect	Mar. 1
Fort Jessup, at New Hope	3, 4
Natchitoches station	10, 11
Annandale, at Holly Grove	17, 18
Desoto, at Bethel	23
Coushatta, at C	24, 25
Victoria and West Natchitoches, at V.	31
Sabine, at Bayou Scie	Apr. 1, 2

District stewards' meeting at First Church, Shreveport, at 10 A. M., Feb. 26.

ROBT J. HARP, P. E.

629 Hope street, Shreveport, La.

ARCADIA DIST.—FIRST ROUND.

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Vienna, at Vienna	Feb. 3 4
Minden, at Minden	4, 5
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Sparta, at Ebenezer	8
Arcadia, at Arcadia	10, 11
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MY WIFE CANNOT SEE HOW YOU DO IT AND P

Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WHAT IS BEST.

What is best must come to all,
If they trust their Heavenly Guide;
Nothing fear, whate'er befall;
You who watch and wait beside.
Never feel that all is lost;
God is with us through the night;
Falter not, the way will clear,
And morning brings the light.

Though the days are dark with pain,
He can ease the aching heart;
Trust him always, he is near,
As the clouds roll thick and dark.
Would you strive to reach the goal?
Ever battle for the right;
Brace your soul, tho' drear the way,
Fight for truth with all thy might.

Does it matter what we do?
If our hearts with heavenly fire
Are attuned to higher things;
Angel watchers strike the lyre.
Listen! catch the glorious sound,
Sweeter far than evening bells;
Oo the soul the music steals
As above the anthem swells.

Hearken to the voices sweet,
Whispering in the listening ear,
If you strive to do your best,
Angels will be near.
Think of them when sorrows crowd,
They to you will lighter seem,
For the angels told you so,
Softly in your dream.

Can we not be better here,
Knowing that the heavenly throng
Have among its numbers there
Our beloved dead and gone?
And they come to us at night,
While the stars their vigils keep,
Hovering o'er our pillows here,
And watching while we sleep.

—Anonymous.

Help Those Women.

FEBRUARY 6-11, 1894.

The motto of the Board of Church Extension is: "A church for every congregation and a parsonage for every pastor." The enterprise is large, but inspiring rather than discouraging. In 1890 (we have no later statistics), the Methodist Episcopal Church, South, had 15,017 congregations and 12,637 church edifices, 2,330 foldless flocks, meeting in private houses, halls, school-houses and court-houses. We are now helping to build them church edifices at the rate of more than one each day. May we not hope some day to catch up? God forbid that the church shall ever cease to grow and demand more room; but it is not vain to hope and confidently expect, under his blessing, that the day will surely come when the church will be thoroughly equipped unto this work of providing a sanctuary in every community where he may dwell among his people.

By a fair division of labor the work of providing homes for the itinerants has fallen to the lot of those without whom there would be no homes. The right arm of the Board of Church Extension is the Woman's Parsonage and Home Mission Society, and the devout women composing it are pledged to see that every houseless itinerant preacher shall have a home for his family while engaged in the pastoral work of the church. This undertaking, like the other, is not a Quixotic one, but on the contrary the results already attained are full of promise for the future. There are in the church 4 600 pastoral charges and 3,-015 parsonages. That is to say, two of every three churches are now provided with parsonages. How many of these are due to the impulse given to parsonage building by the Woman's Society? The figures are interesting—indeed, they are startling. In 1886 the parsonage statistics for the first time appear in our Conference Minutes, and the total number then in existence is there reported at 2,030. These figures represent what had been accomplished in this direction in one hundred years of building. In that same year (1886) the women went to work, the parsonage question began to be discussed and pressed upon the attention of the church as never before, and behold, at the end of six brief years the number of parsonages reported advances from 2 030, valued at $2,247,288, to 3,015, valued at $3,-693,436. That is to say, in the first six years following the organization of the Woman's Parsonage work there were built one-half as many parsonages as the church had to show for all its previous century of building.

About one-half of these new buildings received aid directly from the Woman's General and Conference Boards and their local auxiliaries, while the persistence with which they pressed the matter upon the attention of the church undoubtedly suggested and stimulated the building of many of those not directly contributed to by them. I think it clearly demonstrable that to the efforts of these faithful women is due the great activity of the church in this direction since 1886.

Such results would have been gratifying even had all the women of the church been enlisted. They become marvelous when it is considered that while we have fifteen thousand congregations in our church, in less than six thousand of them have auxiliaries of our Woman's Parsonage and Home Mission Society been organized. Had our preachers everywhere organized these auxiliaries or encouraged the women to do so, the results attained by the small army who have been at work justify the conclusion that there would not now be a homeless pastor in Southern Methodism. Brethren, to the rescue. Help the women who are trying to help you, your wives and your children.

The limits assigned for this article do not permit me to enlarge upon that other phase of the work of this society. I refer to its home mission work. The need of an organization that would correlate the societies already in existence in our church, systematize their work, stimulate others to join them, and direct others into channels that would upbuild our own institutions, the energies of our women who, for the lack of such an organization of our own, were devoting their time and efforts to the work of worthy outside societies, caused the General Conference of 1890 to enlarge their constitution and authorize them to enter the larger field. The results so far have amply vindicated the wisdom of the act. Instead of the society being weakened by diversifying the object to which it is devoted, new life has been infused into the whole movement, and it has gone forward with a bound. The possibilities for good are incalculable.

Help them, brethren, to come up to the measure of their great and holy ambition. DAVID MORTON.

The National League for the Protection of American Institutions.

A PETITION CONCERNING SECTARIAN APPROPRIATIONS FOR INDIAN EDUCATION.

To the Congress of the United States:

The National League for the Protection of American Institutions petitioned both sessions of the LI. and LII. Congresses concerning sectarian appropriations by the national government for Indian education.

The League now addresses the following petition to the LIII. Congress concerning Indian appropriation bills.

The League petitions against the violation of the American principle of the separation of Church and State, which is involved in making any sectarian appropriations for Indian education.

The highest official bodies of the Congregational, the Methodist Episcopal, the Presbyterian and the Protestant Episcopal Churches have determined to withdraw their applications for funds from the United States treasury, because of the principle which they now see is involved in this dangerous practice, and they propose henceforth to support their own schools without government aid.

Whatever deviations from this rule may appear are disclaimed below by the representatives of the various religious bodies, who deny responsibility for such action on the part of unauthorized individuals. These bodies will co-operate with the National League in discountenancing and discontinuing all individual evasions of the American principle for which they contend.

These denominations represent, including membership and adherents, a population of 14,750,000.

This League petitions that the amount thus relinquished by the withdrawal of the denominations mentioned be added to the fund for the common schools among the Indians.

It is without question that the entire community which is not classified by definite connection with any of the existing Christian denominations, numbering, at least, 30 000 000 of the population of the United States, are opposed to the principle of sectarian appropriations.

From information received, this League is also justified in assuming that a considerable portion of the patriotic members and adherents of the churches which have not yet taken explicit official action on the subject are also in favor of the position taken by the denominations above mentioned, and are in favor of their respective churches winning the confidence of the American people through the inherent excellence of their own work, done at their own expense.

Thus it is clear that a vast and preponderating majority of the citizens of the United States are opposed on principle to the national government making any sectarian appropriations.

The League claims that the time has come when the national government should cease entirely from making appropriations for the support of contract Indian schools under sectarian control.

It has been the commendable policy of the government in late years to take upon itself more and more the education of Indian children by the extension of the American common school system as the means of preparing them for citizenship.

The League petitions that the general government now adopt a definite, permanent and uniform principle, in accord with the spirit of the United States Constitution, for advancing education among the Indians on the basis of the American free common school system, in order that the dangers involved in departure from the American principle of keeping separate and distinct the functions of Church and State be no more fostered by any actions of the general government.

H. H. PARSONS, Pres.
JAMES M. KENNY, Gen'l Sec.
New York, January, 1894.

[We cheerfully give place to the above document and bid the movement God-speed. A great battle is to be fought in this country along the line of legislative appropriations to sectarian institutions. Appropriations by Congress in support of sectarian schools among the Indians is only the beginning of a great scheme which looks to the enrichment of a certain church out of the national treasury. Every movement of this sort is contrary to the genius of our government.—EDITOR.]

What Can the Sunday-School Expect from the Home?

BY THE REV. MAURICE G. HANSEN.

The enquiry contemplates a home in the best sense of that comprehensive term. In a general sense a home, according to the lexicographers, is "the dwelling-house; a place, or house, in which one resides." Many homes are nothing more than dormitories and restaurants, and the attachment that is felt for them does not rise above that which the ox has for its crib, the sheep for its fold, the horse for its stall, and the fowl for its roost. There are many homes, too, so constructed and conducted that they gather around them the most delightful associations, inspire the tenderest sentiments, and evoke the liveliest expressions of esteem and affection. But, beyond these two kinds of homes there are those which minister not only to the body, to the mind and the heart, but also to the soul. Such homes are the antitypes of the many-mansioned abode in glory. Not only can it be said of them that on earth there are no places like them, but, doubtless, the poet had them in view when, his devotion soaring to the contemplation of the rest which remaineth for the Lord's people, and of the pleasures which are for them at God's right hand, he sang, "Jerusalem, my happy home; name ever dear to me."

In homes of that order the fear of God prevails and his worship sanctifies them, and all that enters into their activity and influence is in full consonance with these two moulding and directing principles. Now, given a home of this degree of excellence, what can the Sunday-school expect from it? We answer: Three things—Supply, Support, and Co-operation.

1. Supply. The ideal home should furnish the personnel of the Sunday-school in respect to scholars, teachers, and officers. It should be to the parish in which the school is situated what the recruiting station and the academies at West Point and Annapolis are to the country's army and navy. The children of every family belonging to any particular congregation should be sought for the Sunday-school. They should not be permitted to attach themselves at their own sweet will, here, there, and everywhere (which is nowhere), but, under parental authority, they should be sent to the school which is a part of the church with which their parents are associated, and they should be kept there as long as the bond between that church and these parents exists.

It is not even intimated that only the children of ideal homes should be in the Sunday-school of their church. Far from it; but they certainly can be expected to attend it. From such homes, too, the government of that school should be constituted. It has a right to look, if in any direction, to the genuine Christian homes in the church to which it belongs, for its officers, its superintendent, its vice-superintendent, its librarians, its chorister, its organist, its treasurer, its secretary and, particularly and emphatically, its teachers for Bible class, ordinary class, and infant class. It does not augur largely for the spirituality nor the consecration of professedly Christian homes if the Sunday-school, justified in looking to any one of them to recruit the ranks of its officers, should look in vain.

2. Support. Money is required for the Sunday-school, as for every department of church work. In the churches which have a large revenue from the rental of real estate, and in those in which the income derived from the immediate contributions of the parishioners is not embarrassingly fluctuating, and, perhaps, is more than sufficient to cover the running expenses, the Sunday-school is provided for from the common fund. But, as wealth in a church is exceptional, the Sunday-school, in the overwhelming majority of instances, is left to take care of itself financially. This it does, as far as it can, by means of the personal gifts of its members. But, as the aggregate sum of these comes short of the amount required, resort is had to fairs and entertainments which not seldom are of a questionable character.

Now, has not the Sunday-school every reason to look to the Christian families in the church with which it is connected for its adequate support? Why not adopt a system in vogue for the collection of funds for missionary purposes, and have in every home a box labeled "Sunday-school," into which the adults of the Christian family shall deposit a weekly amount, according to ability, and the children be encouraged to drop their mites from the gifts in money they from time to time receive?

3. Co-operation in three particulars.

First, punctuality. Every officer, every teacher, every scholar in their places every Sunday, if possible, and every Sunday on time. As to the adults in the Sunday-school, this promptness should be practiced under a solemn sense of the responsibility in the case; and as to the scholars, especially the younger ones, it should be insisted on in the way of the exercise of a gentle, but, nevertheless, firm parental authority. From which homes, if not the true Christian homes, shall the Sunday-school expect the exhibition of a punctuality upon the observance of which so much of its efficiency depends?

Second, preparation. By this it is meant that due attention be paid to the lessons which are to be the topics of instruction on each Sunday. In this respect there should be a due degree of conscientiousness. Surely, nothing need be said upon the necessity of a teacher being well prepared, by careful and prayerful study, to give instruction, nor of the impropriety—to use an inadequate term—of appearing before a class without such preparation, except for the best of reasons. The preparation which, as to the children, a Sunday-school can expect from a religious home, requires that these children shall give, under parental supervision, during the week preceding any particular Sunday, the proper attention to the lesson which is to be the subject of study on that day. To a conscientious teacher it is surprising, discouraging and annoying, to be told by a scholar, with a good deal of flippancy and unconcern, "Oh, I haven't even looked at the lesson." And truly to the surprise and annoyance is added a righteous indignation when the delinquent scholar is a child in a family which, in the church to which that school belongs, is recognized as a family laying claim to the profession and the practice of the Christian religion.—Intelligencer.

Good or Bad Reading—Which?

BY RICHARD OGAR HOBBS, PH D.

Two young men were executed at Danville, Ill., recently. One of them attributed his downfall to whisky and cheap novels. Liquor blunted his moral sense, and the trashy novel filled his mind with pictures of bloodshed and robbery. Thousands of young men scattered through the land have been ripened for crime by these same things, and their ruin is near at hand. The daily newspapers will tell us who they are in its records of theft and murder. Shall the crop be kept up?

It is a matter of high importance that a close watch be kept as to what the growing mind feeds upon. The shape of the boy's ambitions and the color of his moral character are in his reading. Have a care as to what kind of literature comes into the family circle. Shut the door against vile books and papers. Hunt them out of the house as you would a nest of rattlesnakes. They will poison the souls of the children. The boy who spends his time over the average detective story of the day, and books of that class, is being educated in crime.

The season of the year is at hand when the periodical literature for the home is being chosen. The list is likely to be cut down in most families. Economy is a popular, or at any rate an oft-heard, word just now. Put plainer food on the table, if necessary, that you may put the best papers and magazines in the family. Think of a man spending anywhere from fifty to a hundred dollars a year for tobacco, and not one-tenth as much for good family reading, yet proposing to cut off the religious paper and the high-grade magazine because he can not afford them. The satisfying of his depraved appetite is of more consequence than the growth of his boy's mind and his girl's character. Pinch at every other point before pinching at this.

Put the church paper at the head of your periodical list. It is surely unwise to cut off that paper and leave the family little chance to get in touch with the great enterprises and movements of the church to which they belong. How can they be intelligent church members under such circumstances?

It is especially important that Methodists be informed about their own work. It marches in the van. It does not belong to the reserve corps. It is on the line of battle where that line has been pushed farthest toward the enemy. Its movements must be prompt and steady. Its companies must move together. If it were a body of skirmishers, there might be room for much independent action on the part of each soldier. But this is the van of the army itself, and its success depends upon its unity of action. Each soldier must know something of what his fellows are doing. You must keep posted if you would be a good Methodist in these days. The Methodist Church is moving swiftly along many lines, is undertaking vast enterprises, is attempting heroic things in many parts of the world. Every member should know about these, for at the last they depend upon the membership for success. The denominational paper is a necessity to Methodism. It should be felt to be a necessity in every Methodist home.—Central Methodist.

Is It Courage?

In this age of anarchy and malevolence in politics, and of insubordination and heresies, small and great, in the church, "courage" has become a relative term. It is a question if it does not take more courage to be loyal than to affect the qualities of an insurrectionist or a "scorehead." Certain it is that the loyal man has more chances to fall into the comprehensive commonality of the unknown and unobserved than has the man who affects a grievance and airs it, or the one who discovers that the times are out of joint, and sets about to articulate them after his own model, making thighless, ribless, headless megatherian vertebræ out of what was a whole herd of well-proportioned and useful mammalia. Since one discovers that backbone is everything, one can not help exclaiming, What pity nature did not run to spinal column!

We are writing soberly, and with a wish to do good, and not evil. Our position is that of a spectator, rather than that of a protagonist of any, or a combatant, in whatever sense. We observe a disposition betrayed of late by several contributors to the public prints of the church to sneer at authority, and agitate a sentiment of discontent which had its origin—at least, in so far as any case is known—in experiences of personal inconvenience and the clash of personal opinions. If we have not misread many of these expressions of private judgment, it is thought to be the very sum and soul of courage to boldly put one's grievances into print, and parade them as bills of charges against the whole church. It is also a sure way to notoriety; and as this fact is well known, we are justified, in our own mind, at least, in largely discounting the "courage" of such parade, and in transferring the difference to the account of the men who keep the even tenor of a loyal walk. "The courage of his convictions" is a trite saying, but it is doing extraordinary service just now. Cæsar will not complain if the public measures his courage by the value and sanity of his convictions.

Let neither our motives nor our position be misunderstood. We are championing nobody's interest; neither do we plead for a solitary usage or custom of the church that has become obsolete. There are changes which we would have made, and which, as we have opportunity, we shall assist in bringing about. But it is not an evidence of a high order of courage, as it certainly is not a token of loyalty, to cry like a beadle into the streets the imperfections of your church, and the time-serving meanness of its officials, especially when a truer sort of courage, turned on yourself, would, no doubt, show you that the imperfections against which you cry are in yourself, and that what you seem to hear is the echo of your own voice. To drag your disparaging opinions through the church press may seem a very brave performance to you, but to hundreds of thousands of your co-religionists it seems quite something else. Should you live long enough, and in your case that may involve an indefinite term of years, you will realize what that something is. There is a place where every error in Methodist polity and every mistake in the administration of its laws may be corrected. That is the hitherto just and impartial tribunal of the General Conference. We will take chances with the courage of the Methodist who refers his case to the adjudication of that tribunal; and though it may take little courage to say so, seeing that those who hold to the contrary are accounted superlatively brave, we suspect the sincerity of the men who find it easier, and apparently more agreeable, to advertise the imperfections of their church and its authorities than to give credit to their integrity or honor to their faithfulness.—Pacific Advocate.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.
Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

An Urgent Call.

Dear Readers: On the evening of the twentieth instant a fearful storm passed through our little town and destroyed our church. It was a hard struggle for these good people to build two years ago, and will be impossible for them to rebuild without help. Who will help us? Any amount will be thankfully received. Please send to J. B. Cunningham, Zeiglerville, Miss. W. J. FERGUSON,
For the People.
Zeiglerville, Miss., Jan. 25, 1894.

WAIT.

BY WARD STEELE.

When a thought comes to your brain
That would place on life a stain,
Crush it out from heart and mind:
For a purer thought to find,
Wait!

When your lips in haste would speak
Words that show a judgment weak,
Through a passion that would blind,
Or an impulse yet unkind,
Wait!

When a deed you fain would do,
That you might have cause to rue,
Till the shadows flee your mind,
Hands withhold; to calm your mind,
Wait!

Wait to passion all subdue;
Wait for loving thought and true;
Wait till lips breathe tender word,
For deeds by gentle impulse stirred.
Wait!

"Look and Live."

During the wanderings of the Israelites in the wilderness (which was protracted forty years on account of their foolish defection and repeated disobedience) they so flagrantly offended God on one occasion that he sent "fiery serpents" among them, that whoever was bitten by them should die. And many of them did fall victims to their deadly bites. Then the people repented bitterly of their sins, and pleaded earnestly for mercy and relief. And the Lord, in great pity and pardoning mercy, told Moses to make a serpent of brass, and erect it upon a pole in their midst (typical of Christ on the cross), and whosoever was bitten, and would turn and look upon it, should live. And they did so, and were saved from death; and even the serpents must have been destroyed, or removed away from them. And during the Savior's sojourn on earth he was teaching the plan of salvation on a certain occasion, and said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man (Christ) be lifted up, that whosoever believeth in him (as their Redeemer and Savior) should not perish, but have eternal life." And what have those, bitten by the deadly serpents of sin, to do now to be saved, but to believe that the Savior has redeemed them, repent bitterly of their sins which caused him to shed his blood to save them, and turn and look with the eye of faith upon the Savior dying on the cross in their stead, and through his merits live everlastingly? But they must honestly confess their sins, and truly repent of them, and gratefully accept the pardon thus purchased for them by the blood of Christ shed for the sins of the whole world. And let all the world thank the Lord for such a great salvation, so full of unbounded love for all mankind, and the terms of which are so easy to be complied with. "It is only that you look and live," as the Israelitee did.

Now, as the Israelites had to confess their sins fully, and repent of them truly, and then pledge themselves solemnly to serve God faithfully forever afterwards, before they were saved and delivered from the deadly serpents, so we have likewise to fully confess our sins to God, and repent of them honestly, and earnestly seek forgiveness for and deliverance from them, pledging ourselves at the same time to serve him acceptably forever hereafter by his help, before we can receive pardon and peace from God. Let these facts be not overlooked, nor neglected; they are indispensable terms and conditions. And as the "fiery serpents" were destroyed, so, "if we walk in the light as he (God) is in the light, we have fellowship one with another (we with the Lord), and the blood of Christ Jesus, his Son, cleanseth us from all sin." But, as the Israelitee repeatedly violated their pledges of true loyalty and perpetual obedience to God, and perished in the wilderness, so, if we fail to "walk in the light as he is in the light," we lose "fellowship with him, and the blood of Christ Jesus, his Son, ceases to cleanse us from all sin." But, as the Lord, in his great mercy, and forbearance, and goodness, repeatedly forgave the provoking Israelites (during their long-protracted wanderings in that great and terrible wilderness) whenever they fully and truly repented of their sins, so, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." For "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." The law reads, "The soul that sinneth, it shall die." But the Savior has suffered the death penalty on the cross for us. "He has paid all the debt we owed" to the violated law, and we have only to accept the atonement, settlement and reconciliation as made. But we must comply implicitly and fully with the terms and conditions of the settlement, reconciliation and atonement (at-one-ment). And we must be in real earnest about this all-important matter, too. No slip-shod or holy-way manners or measures will be accepted by the Almighty. It would be offensive and fatal presumption in anyone to think so even. We must make it the chief business and concern of our lives to live for God, and be thankful for the opportunity afforded us to do so, and not only so, but we must earnestly and persistently "strive" to please him in all things, or we will as certainly fail to reach heaven as did the Israelites to reach Canaan. As they perished in the wilderness because of their defection and disobedience, so will we perish in our sins if we don't "serve God in spirit and in truth" unto the end of life. For, be it recollected, that only two out of that immense host of Israelites ever reached the promised land! And the Savior, when asked, "Are there few to be saved?" said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Let it be observed the positive command is to "strive to enter in at the strait gate." And it is as positively declared that those who "seek to enter in" otherwise "shall not be able." There is but one way to get into heaven, and that is the Lord's way as laid down in his Word; and that is necessarily the best way that could possibly be devised, for it was planned by infinite wisdom and unbounded love for all mankind. The Israelites, after having had as many manifest demonstrations of God's special favors, long-forbearing love, and yearning desire to save them, became disloyal and served other gods of wood and stone and vile lusts, and were lost—they died and were buried in the wilderness! What stupendous folly on their part! And what awful consequences they suffered! And with their dreadful history before us, how many millions of people are gathering right along in their footsteps to-day, which lead as certain as fate to the same utter ruin and eternal death!

And what makes the folly all the more observed is, that the saving of the soul on the Lord's plan is the surest and best way of securing everything else needed for well-being and happiness in this life even. For the Savior says, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

And who can look with the eye of faith on the blessed Savior, who willingly submitted to be nailed to the cross, and "lifted up" to die in our stead, and hear him say, "Father, forgive them: they know not what they do?"—who can look upon such an affecting scene and not feel the heart melted to tenderness and sorrow, and overwhelmed with grief and repentance for having sinned and necessitated such an awful tragedy? And who can hear our kind heavenly Father, who "so loved the world that he gave his only begotten Son, that whosoever believeth in him (as their Redeemer and Mediator) should not perish, but have everlasting life," pleadingly say, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else;" and also hear the blessed Savior saying: "Come unto me, all ye that labor and are heavily laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light;" and also hear St. Paul say, "We know all things work together for good to them that love God"—who can listen to these affectionate appeals and precious promises, and many others, and not be moved to gratefully accept this great salvation, and these vast benefits, purchased for them at such a cost, and not unconditionally, implicitly and gratefully submit to be saved and blessed on such easy terms—"look and live," by genuine repentance and true obedience to God?

D. W. FOSTER.

Plaisance, La.

Moral Evil.

Moral evil or evil in the moral world grows out of man's free agency. Man could not be a free agent and yet not be at liberty to work evil. Physical evil grows out of man's subjection to physical law and his violation of that law. Yet the glory, power and wisdom of God is manifested in either case.

Man could not have been the wonderful being that he is and yet have been deprived of the power to do evil. He could not have been given dominion over the works of God on this earth, and yet have been restrained from doing evil, because such restraint would have destroyed his free agency; would have taken away his intellectual freedom. In fact, there could have been no virtue had there not been along with it the power to act contrary to virtue. The sublimest and loftiest achievements of man grow out of his ability to do evil and his refraining therefrom. As in the instance put in the Bible of one who controls his own tongue being greater than he that taketh a city.

If you take the power from man to commit evil; or, putting it actively, if you take evil from the world, you at once strike down virtue, godliness and even religion itself; you degrade man from the loftiest of created intelligencies to an intellectual nonentity. Such a doctrine would strike at the very being and exist ence of man. This is true. Because man may commit evil by his thoughts. If you take from him this power, then he is no longer a being created in the image of his Creator. He is no longer a rational being. So also, if you take from man the power to sin, to be a sinner, you at the same time deprive him of the power to do good to be a Christian.

Whilst virtue is not simply the absence of vice, it is something more, yet there can be no virtue without the absence of vice, and there can be no active virtue without temptation. Virtue without temptation is simply negative virtue; there can be little merit in it.

There can be no temptation without the power to sin. Nay, even the Savior's triumph over temptation would be deprived of its merit if he had no power to have sinned. It is the overcoming of evil that crowns man with his highest excellence. Hence the Savior says, "I have overcome the world." This is an admission of the power to have failed in overcoming the world, an admission of the fact of temptation, and from the very fact that he did not fail in overcoming the world, causes him to say, "I have overcome the world." It was the struggle and the victory that caused the statement, "I have overcome the world." For if Christ was not tempted, he could not have said, "I have overcome the world." There could be nothing to overcome if there was no temptation.

All virtue consists in acting virtuously; all honor consists in acting honorably, so where there is a lack of virtue or honor, it is because the temptation to evil has been more powerful than the disposition to do good. It is temptation and the yielding to the same that produces evil. Take from man the power to sin, and you put an end to sin; but at the same time you destroy man's free agency. Man is created a free moral agent. This is contained in the declaration, "Choose you this day whom you will serve." Even the angels were subject to this law of free agency, and some "lost their first estate."

Without free agency man becomes a mere machine; his good actions are not deserving of praise; he was elected to do good, if you please.

Man's greatest honor and his very salvation itself depends on his exercising this free agency for good and not for evil. Man is truly good when, like as the Savior, he can say, "I have overcome the world." Man must exercise his free agency for good, if he would be good. And in exercising this free agency for evil he becomes evil, and gives rise to moral evil. So man's free agency is the source, origin and cause of moral evil.

By a similar course of reasoning it can be made to appear that physical evil grows out of man's subjection to physical law and his violation of that law. In either case, the wisdom, power and goodness of God in and through the plan of redemption is made manifest.

LAYMAN OF SEXTUS.

The Question of the Hour.

The question of the hour is whether or not some of our Bishops have been transcending their prerogatives. On one side the charge of usurpation of power has been made—on the other it is denied and the charge bitterly deprecated. Let us have peace! Let us have it, however, by being perfectly honest on both sides.

1. It is true beyond questioning that some of our Bishops have gone beyond their prerogatives. This has been shown to be so in several instances by some of our best and wisest men—the instances and proofs need not be repeated here; and in one instance it was so decided by the college of Bishops.

2. It must be remembered that the mere transcending of prerogative is in no sense a usurpation, much less an act of tyranny. It may occur by mistake or through ignorance and be done with the very purest of motives. Our Bishops are no more infallible than are our Annual Conferences; mistakes have been made and ignorance of law displayed by both. Let us be honest and confess it.

3. It is a fact to be well pondered that the cases of which complaint has been lately made, are cases where Bishops have been guided by usage rather than law. One insists upon appointing a committee of trial, and is rebuked by his colleagues as well as the Conference. Another insists upon dictating to a Board of Missions the allowances to be made to the missions of the Conference, and finds himself at war with the Board. Now, who is more to blame?—the Bishops who followed usage rather than law, or the Conferences which have established these usages and trained our Bishops to observe them? Both of these Bishops were once members of Annual Conferences. These Conferences had trained them from boyhood. They had never known an Annual Conference to appoint a committee of trial, nor a Conference Board of Missions to designate the amounts to be paid to each mission of the Conference, this matter having been relegated by usage to the Bishop's cabinet.

4. Our Bishops have been in the habit of expressing their opinions on the wisdom or unwisdom of various things done or proposed to be done by the Conferences over which they were presiding. This they have a right to do; indeed, it is their duty to do so. They are among our wisest and best men, and they love the church. They should give us the benefit of their wisdom. But if an Annual Conference, as is often the case, mistakes this expression of opinion as a decision of law, is the Bishop to blame? The Conference should weigh these opinions as the opinions of other good and wise men are weighed, and be guided by them or not as in the case of the opinions of others. Sometimes the dignity of the Bishop's position gives undue weight to these expressions of opinion. Some of them have not been as careful in this matter as they should; but the offense is condoned by the fact that a modest man—and all preachers should be modest men—does not presume that an expression of his opinion carries with it such weight.

The whole truth is that both our Bishops and our Conferences have been violating our law. The agitation has been a good thing. I am heartily glad that it has occurred. It has developed this fact. Now, when we meet in Memphis, next May, let our Bishops come up with a good honest, square confession; then let the Conferences through their delegates meet it with a confession equally as square and honest; then let us have a big love-feast over it; and then let the Annual Conferences in glass houses—and individual members thereof—quit throwing stones at the Bishops. Finally, let us all quit violating the law.

H. WALTER FEATHERSTON.

Christian Education of Girls.

Upon the theory, I suppose, that when one enters upon a work he should know all about it, I received a letter, not long since from a brother, saying, "We have heard a great deal about Millsaps College and education for boys within the past year, now give us something on the other side and East Mississippi." The writer further said, "It seems to me that I have seen every brick laid and every foot of ground connected with Millsaps." In this there was no complaint against Millsaps, only a suggestion that the schools for educating the daughters had not received the proper attention. If Mississippi Methodism ever did or had anything worthy of all this writing and talking, it is Millsaps College; coming into existence at a most needy time and taking rank among the first at its very beginning. The good judgment of its founder is no less to be appreciated than his munificence. While we have blushed at the indifference of our 80 000 members in raising the 50 000 dollars (it ought to have been paid within sixty days), we have rejoiced at every contribution in scholarships or otherwise that has been made.

Mississippi Methodism can now boast that she has a college where she can furnish higher Christian education at the lowest figures to the poor boy and the minister's son. May her rejoicing on this ground increase with the years of her institution! The poor we shall have with us always, and many worthy ambitious boys will take advantage of this opportunity in the long future to prepare themselves for usefulness who could not afford a more expensive school. Many a young man will rise up to bless the name of him who made possible to them such advantages. We say, Long live Millsaps College! May her endowment, her enrollment and her influence increase with the years! While we are in full sympathy with every move that is made to cheapen education for boys, we can not understand why the apparent discrimination against the girls of our land. Why a Vanderbilt or a Millsaps for our sons and nothing done for the daughters of our church?

If the observation of the world is correct, we need higher Christian education for our girls as much or more than for our boys. If the mother is to give training and character to the family, if she is to put her stamp upon the civilization of a land, and these are largely in her hands, why not by education prepare her the more thoroughly for this work?

We are told that it is the heathen mother who leads the little feet to the idol's shrine, and there gives it its first lessons in idol worship. Again, we are told that to the Catholic mother is committed largely the teaching of the children in the doctrines and dogmas of that church. And every observant man knows that in this day of push and "hustle" that few fathers take the time necessary to train the children of the home. I think that I am safe in saying that the social, moral, intellectual and religious training of the family is more the work of the mother than the father. If this be the truth, then why lay so great stress upon cheaper and higher education for boys and say so little for our girls?

Looking at the question from the standpoint both of a father and a philanthropist, if I were compelled to make choice between my boys and girls, I should say give the advantage to the daughters.

The argument has been made that the extras in the female college serve as a kind of endowment, but it is not considered by those who make such argument that these branches require specialists and consequently higher salaries than in the literary departments. Moreover, no account is taken of the expensiveness of instruments, repairs, etc., involved. Again, the number of private teachers in these branches have so multiplied that the former prices can not now be maintained.

Lastly, the argument does not help the poor man in the least. The brother who can barely save out of his meager salary enough to meet the board of his daughter, no matter how desirous he may be to give her some of these extras, whereby she may be the better prepared to enter upon the struggle for life, finds himself confronted with a fact that can not be overcome. Today our music class in East Mississippi Female College would number several more were it possible for this expense to be met, and it should include every minister's daughter, at least, were it possible for the president to do so and meet the demands of the department. O, for some liberal soul, some lover of his race, to help us in this matter. As the Greek and Latin are essential to the finished education of the young men, so are the arts essential to the accomplishing of the young women of our land. Yet for the Greek and Latin there is no extra charge, but for everything except the literary curriculum in the girl's school extra charge must be made. Other reasons might be added to these, but we desist.

As to East Mississippi, we would say in brief that we are still at work with a good, competent, conscientious faculty. Our average attendance exceeds one hundred. Our boarding department, I am told, is larger than for some years; but, like too many of our educational institutions, we suffer the embarrassment of a debt, which, though small, prevents that upward movement which we so long to see the institution take. How much good a few thousand dollars would accomplish, and what a burden it would lift off of a struggling institution and set it free to help many needy, worthy girls. Here is a chance for some one to perpetuate a name and do great good. Who will respond?

T. B. HOLLOMAN.

Meridian, Miss., Jan. 22, 1894.

Rev. Thomas W. Castle.

The Rev. Thomas W. Castle has passed from the walks of men to take his place in that innumerable company which no man can number, in the paradise of God. Seventy-three years eleven months and eighteen days measured his mortal life. He was a native of North Carolina, the son of William and Jane Castle; born Dec. 12, 1819. The first twelve years of his life were spent in his native State. We may easily conceive how the elements of his sturdy character grew during those years into forms of activity, integrity and filial obedience, that gave promise of the strong, useful, influential man. In 1831 he moved with his family to Alabama, and the year following to Mississippi, where he settled with his father in a part of Choctaw county, which is now embraced in Webster county. With that section of country and the interests of the State he was identified the rest of his life. His fortune was cast with the industrious pioneers of that interior region, who cleared away the red man's forest, broke the virgin soil for fruitful agriculture, and brought in the customs and institutions of Christian civilization. He filled his place well. Strong in body and mind, and sound in moral character, he grew to manhood with no indefinite views or unmanly aims of life. The old field school and the Methodist itinerant's "brush college" were the sources of his education, and he honored them.

At the age of twenty-three—in 1842—he was converted and joined the Methodist Episcopal Church. Two years after that he was licensed to preach, and in 1846 entered the itinerant ministry in the Mississippi Conference. In due course of time he was ordained deacon at Vicksburg by Bishop Robert Paine, and elder at Yazoo City by Bishop William Capers. In this itinerant field he continued to labor until the disasters of war and the needs of his growing family made it appear to be his duty to locate. His industrious energy and good judgment soon made him a successful farmer, while his excellent qualities as a man and his Christian integrity gave him a strong and extended influence amongst all classes in that section of country. As a local preacher, he continued to render valuable service to the church, to whose doctrines and polity he gave a hearty endorsement and support. His home was a Methodist training-school for his children, where they grew up in the nurture and admonition of the Lord. The last year of his life was marked by a deeper tone and presence of spiritual power in himself, and a finer earnestness and pathos in his preaching to the people. The day of the Lord will reveal the blessed fruit of this last year's sowing.

While he was a decided Methodist and thoroughly denominational, he was not sectarian, but was liberal and fraternal with all Christians, as he was also kind and neighborly toward all men. What confidence the people had in his personal integrity and his ability to deal with public affairs was shown "in the dark days of reconstruction," when he was twice chosen to represent his county in the Legislature, his second election in 1870 being to the State Senate.

Bro. Castle was twice married. First, on Oct. 28, 1856, to Miss Josephine Cockren, of St. Helena parish, La., who was the mother of his children and his devoted companion during most of his life. Second, on July 19, 1890, to Mrs. L. A. Carr, of Durant, Miss., who has brightened and beautified these last years, and remains to mourn her great loss, and to cherish the memory of his affection and his virtues.

His end came in the twinkling of an eye, without suspicion or warning. Being on a camp hunt with some dear friends, he was sitting on a fallen tree resting from a threesome round in the hunt. A fellow-huntsman mistook his waving white hair, obscured by bushes and weeds, for a wild beast of the forest, and sent the fatal shaft, not dreaming of the sad result—a result that brings unspeakable grief to the young man's devoted heart.

So Thomas W. Castle fell asleep on Nov. 30, 1893. How blessed for him that behind this sudden call he had more than fifty years of faith and hope and love and labor in Christ Jesus our Lord! His bereaved wife and children and grandchildren sorrow, indeed, but not as those who have no hope. They have laid away the precious dust of the venerable good man, but they shall see him again, for those who sleep in Jesus will God bring with him. May the grace of our Lord Jesus Christ rest on all these bereaved hearts, and the mantle of our brother's faith and fidelity fall upon his sorrowing children! The Lord reigneth; have faith in him.

W. T. J. SULLIVAN.

West Point, Miss.

Church Catechism for A. D. 1901.

What is the Episcopal Methodist Church?

It is the church organized under Mr. John Wesley's direction in 1784.

How are its laws enacted?

By two General Conferences, meeting alternately, having concurrent jurisdiction, each passing upon all measures originated by the other.

Who compose these General Conferences?

Delegates elected by the Annual Conferences composing the two separate districts.

How are the two general districts separated?

By the fortieth parallel of latitude.

Does one General Conference ever refuse to ratify the action of the other?

It so happens occasionally.

What is the result of such failure to ratify?

The measure fails to become a law.

How are important differences adjusted?

By a Conference committee composed of an equal number from each General Conference, who are elected quadrennially by the respective General Conferences.

What were some of the results of the consolidation of the two great Methodist Churches, North and South?

Harmony was restored, feeble churches were strengthened, men ceased to wrangle over the words "North" and "South," and the criticising world was silenced.

But if that Conference committee disagree, would there not be more wrangling than ever?

The Conference committee simply report to their respective Conferences, eliminating the objectionable features of the proposed measure; and if either Conference amends the report, then it goes to the other Conference for ratification or rejection.

What is the difference, if any, between this method and that of the two Houses of Congress?

For all practical purposes there is no difference. All legislative bodies, which are divided into two houses, harmonize differences through conference committees.

J. A. PARKER.

Not All Dead

"The fools are not all dead yet." One of them has recently published a book entitled, "The Son of Man, by the Son of God." The Son of Man is Jesus of Nazareth. The Son of God is the author himself. We are under obligations to the author for a copy. The inside furnished us with an admirable supply of kindling wood for two successive mornings. The binding is serviceable in our editorial drawer as a receptacle for unreadable manuscripts.

"Is life worth living?" That depends upon the liver.

HYGIENE.

Ventilation of Sleeping-Rooms.

The health of the family, whether in city or country, should be a matter of first consideration. How often have we heard people say, when losses and calamities befall them: "Well, one thing at least we can not be too thankful for, and that is, that we are alive and well." No calamity is altogether unbearable on the farm where the children are rugged, enjoy robust health and give promise of vigor and usefulness in the years to come. Nor is there scarce a grief so pitiable as when parents bury their children after they have reached the years of manhood and womanhood, and are thus left alone in the world with no strong arm to lean upon in their declining years.

There is probably no one thing that contributes to the health of the family more than the proper ventilation of the home. Farmers are especially liable to ignore the important facts connected with ventilation in their homes, because during all hours of the day they and their families exercise freely in the open air, and hence are prone to overlook the first principles of ventilation by neglecting to secure that free access of the air in their sleeping-rooms that health absolutely requires. There is, in the minds of many, a prejudice against night air, an inheritance, no doubt, from fathers or grandfathers, who, in their migration westward, lived in a malarial country. It should be remembered, however, that there is no air at night but night air, and that the purest night air is not inside the house, but outside. The soldiers during the late war enjoyed a degree of rugged health, notwithstanding all their hardships and exposures, which we can scarcely comprehend, the main reason being that there was no problem of ventilation for them. They were either in tents or in the open field, and had as free use of pure air at night as in the day time. Our readers have often noticed how rare consumption is in a new country where the houses are poor and need no ventilation, and how rapidly consumption increases when the permanent houses, especially brick, have been erected and where no provision has been made for ventilation, because the builders have not heretofore felt the need of it.

A recent British medical report gives some very interesting facts in this connection as bearing upon the relation between impure air and consumption. Previous to the year 1858 the mortality from consumption in a certain regiment of picked men of excellent physique was at the rate of fourteen per thousand, or about double the rate of civilians of the same age. At that time the air space allowed to each man at night was 331 cubic feet, but with the increase to 600 cubic feet and improvement in ventilation the mortality fell from fourteen per thousand to three. A good many years ago a London physician published a very instructive estimate of the life prospects of London printers. He arranged them in three classes, according to the amount of cubic space allowed in their composing rooms, including in the first class those that had not more than five hundred cubic feet and in the third class those that had over six hundred. In the first class 12½ per cent. showed dangerous symptoms, and in the third class 4 per cent. Our readers who keep cattle under Western farm conditions, which usually involve any amount of ventilation, have little conception of the mortality of milch cows from consumption in the herds kept near the great cities. A milch cow requires from 1,000 to 1,200 cubic feet of air with proper ventilation, and less than this involves the danger, to a greater or less degree, of consumption.

Applying these figures to the sleeping-rooms on farm-houses it will be seen how necessary is the adequate ventilation if farmers are to be spared the grief of carrying their children to untimely graves. A room twelve feet square and eight feet high contains 1,152 cubic feet of air. This is barely enough sleeping accommodation for two persons when properly ventilated. Many of the sleeping-rooms in farm-homes are not more than 8x10, and half stories, instead of full, and generally occupied by two persons. The fear of draughts frequently compels young people to close the windows so that all change of air occurs is that which comes through the cracks. A parent who will come into this room from a short walk in the morning air will detect at once the impurity of the atmosphere inside such a room, and he need not wonder why his children seem to be puny, with little appetite and liable to take cold on every occasion.

We speak of this because we have had a bitter family experience in this line, and for the purpose of pointing out what we regard as one of the causes of this insidious enemy of the human race, consumption. We realize how bitter a thing it is for parents who, having reared their children to young manhood and womanhood, have to follow them to untimely graves, and desire in this to call their attention to a prevalent evil, that of lack of ventilation of the sleeping apartments in the farm-home.—The Homestead.

FROM THE WORK.

Rev. Jno. H. Stafford, P. C., Anacoco and South Vernon circuit: "I have just finished one round of my circuit, and am well pleased with it and the people. At the services, held yesterday, were over a dozen who asked for a closer walk with God. The work is much scattered, but not more than the Lord is able to see. God grant us a spiritual year. Pray for us."

Rev. A. T. Bell, Marion circuit, Miss: "Truly the lines have fallen to us in pleasant places. The people here are just as kind as a preacher need wish to serve, and have made us very happy by the affectionate reception they have accorded us. We found a supply of provisions in the parsonage, corn in the crib, and wood outside; and during the first week of the year not a day passed without gifts of some kind being brought in. Bro. Bancroft, my predecessor, is still here, and has rendered me most valuable assistance in many ways; taking me round the circuit in his own buggy, introducing me to the people, and, to use his own expression, 'scorching for me' generally. I desire the prayers of the brethren, that these people, who have such kind hearts, may be richly blessed of the Lord this year, and be led by the Holy Spirit fully into perfection of love, and that the peace of God, which passeth all understanding, may be their portion in this life, and their preparation for the life to come."

Rev. John H. Rogers, P. C., Poplar Creek charge, Kosciusko district, North Mississippi Conference: "At the recent session of the North Mississippi Conference the Bishop and his cabinet, in their wisdom, sent us back to this charge. So we are here in the midst of another year's work. Our people have remembered us very kindly since Conference, and the Presbyterians and Baptists have joined in with them. They have sent us a lot of nice things to eat—just such things as a preacher needs to live on. Our first Quarterly Conference has come and gone; had a good time. Our beloved presiding elder was on hand and preached an excellent sermon. Bro. Mitchell won the hearts of all who heard him. He is proficient, efficient and sufficient. We are working and praying for a good year. What we need is the consecration of time, talent and means. Seeing so much to be done and realizing our weakness, we most earnestly request the prayers of the brethren, that we may be able to do the whole will of God."

Rev. Geo. W. Huff, Vancleave, Miss.: "On the first day of January, 1894, I moved out of the parsonage on the North Wilkinson circuit, and, with tears stealing down my cheeks, I started with wife and two little girls for the Vancleave circuit, a distance of about 230 miles, by overland route. First night we stayed with Bro. Steve Roberts, a brother-in-law, living six miles east of Mississippi Valley railroad. Second night we stopped in Magnolia with my youngest sister, Mrs. W. C. Anderson. Rev. V. V. Boone is her pastor. I trust Bro. Boone will watch carefully over that precious sister. Her father was a Methodist preacher, and her mother was as pure and good, and sweet and gentle, as any mother ever was. Both father and mother are now in heaven, waiting for their children. I trust we are all on the way. Third night we stopped at Tylertown; put up at Sister Connerly's Hotel. I must say I am struck on Tylertown and the people there. Bro. M. J. Miller, pastor of China Grove circuit, lives in Tylertown, and is in favor with his people. A nice new church decorates the place, and we had the pleasure of preaching for Bro. Miller and his people. Bro. Miller seems to be a loving pastor. May God bless him and his dear good people! Well, after seven days of travel on the road, we found ourselves at the comfortable home of Bro. W. K. Ramsey, one of the stewards on Vancleave. Bro. Ramsey is so kind and good, I felt at home right at once. We arrived at the parsonage on Jan. 9. The people received us kindly, and have given us a great many nice things to eat, too numerous to mention here. May God bless this dear people! Our first Quarterly Conference convened Jan. 13, 14. Our beloved presiding elder, Bro. Partridge, was on hand full of the Holy Ghost. His sermons were just grand. Bro. Partridge runs a Quarterly Conference into a kind of camp meeting by preaching both day and night. God blessed his efforts and carried his messages home to all our hearts. On Sunday and Sunday night the Lord was with us in great power. Men and women shouted, and preachers, too, and presiding elder, all of us, praised the Lord. Glory to God for such a meeting! Bro. N. B. Young goes to North Wilkinson. I hope the people will be as kind to him as they were to me during my three years' stay with them. I have many friends on the North Wilkinson circuit and also a dear old aunt and uncle. May the good Lord bless and save them!"

Letter from Texas.

MR. EDITOR: As I read always with the utmost delight the columns of your paper (and precious indeed to me, it having been in my Father's home many years) I feel inclined to contribute to its pages, and while perusing the news from week to week of Methodism and what she is doing in your three Conferences, I am not satisfied to feel that I am a member of your bodies merely in the sense that Methodism is connectional; but, even more—a real member, because within your pales many of my school-mates now hold honorable places in the ministry, and again more tenderly do I desire to be remembered through your columns since my honored father passed a sojourn of twenty-five years active labor in your midst, and a sainted brother and glorified mother died among you whose precious remains rest in your city. Well, time has come and gone, and with it many changes have taken place. I wish to say that I am now passing my second year on trial in the North Texas Conference; am placed as junior preacher on Emory mission under the leadership of Rev. W. T. Harris. (But, Mr. Editor, I am deacon; he is not; so I will have all the marrying to do.) Having left many hearts that were sad at parting with us, we landed ninety-three on Douglas charge and came here a stranger; but our loneliness has been dispelled by the cordial welcome with which these new people have greeted us. So, forgetting those things which are behind, we press toward those which are before, looking for a bright and prosperous year. In Texas we find much variety in everything. We have Campbellism, Adventism and most every other kind of isms. But, socially and otherwise, I am persuaded we have the finest State in the South.

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ROLLED JELLY CAKE.—One cup of sugar, one tablespoonful of butter, one and a half cup of flour, two-thirds of a cup of milk, one egg, one teaspoonful baking powder sifted with the flour. Bake in a large sheet; when done lay on a clean towel, spread the jelly on, then lift towel gently, and roll the cake upon itself.

WAFER BISCUITS.—Rub a teaspoonful of butter into a pint of sifted flour; add a little salt, and with the white of an egg and a little warm milk, mix into a stiff smooth paste. Beat with a rolling pin for fifteen or twenty minutes; form into little round balls and roll till the size of a saucer. Sprinkle on the pans a little flour and bake with care.

WHIPPED PRUNES.—Wash and soak two cupfuls of prunes; boil them in plenty of water until very soft; mash them through a colander, return them to saucepan, add one-half cup sugar; cook again until it is melted; pour into a dish to cool; when nearly ready to use beat with a fork the whites of two eggs very stiff; whip lightly, but thoroughly into the prunes and serve.—Exchange.

CHICKEN CROQUETTES.—Cut up as much cold chicken as you will need, which, of course, must depend upon the size of the company to be provided for. The white and dark meat can both be used. Chop it up finely, and season with salt, pepper, and celery-seed. Moisten the meat with a little of its own gravy, and form it into oval balls with the fingers; dip them into a well-beaten raw egg, and then roll in bread or cracker-crumbs, and fry in boiling hot lard. Serve on a flat dish, garnishing with lettuce leaves and radishes, or parsley and strips of red beet.—Harper's Bazar.

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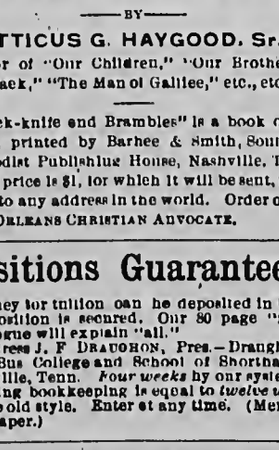

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Thursday, February 1, 1894.

Christian Philanthropy.

Philanthropy is one of the distinguishing characteristics of the Christian religion. Paganism at its best estate is almost wholly destitute of the spirit of benevolence. Paganism reached its high water mark in Greece and Rome during what is usually denominated the "classic period." In vain do we search the annals of these nations for even the semblance of true philanthropy. Public eleemosynary institutions did not then exist. Hospitals, alms-houses, orphan asylums, institutes for the blind and the deaf, homes for the aged poor, all these were things unheard of in all the broad domain of classic paganism. Was a child born blind, or maimed, or helpless in any way? Paganism said, "Throw it into the nearest river, or pond, and thus get rid of it." Did a servant, no matter how faithful, survive the age at which he could be useful to his master? "Expose him," said Paganism, and by this euphemism she meant, "Leave him in the wilderness to perish of hunger or cold, or to be devoured by wild beasts." Did a mother live until the infirmities of age made her a care upon her offspring? "Give her the fate of a superannuated slave," said Pagan civilization. The world-renowned gladiatorial combats furnish another striking illustration of the inhumanity, the utter heartlessness, of Pagan antiquity. Think of thousands of human beings of all ages and ranks being compelled to go into the arena and perish in bloody combat with each other, or with ferocious wild beasts maddened by hunger simply to afford pastime for the populace. These are only a few out of many of the features of ancient Paganism which might be cited to show its utter lack of the spirit of benevolence.

A very different spectacle greets our eyes as we look abroad over the civilized world today. Eleemosynary institutions abound. Hospitals, almshouses, orphans' homes, institutes for the deaf and the blind, asylums for the insane, homes for the aged poor, institutions for the care of all classes of unfortunates, usually well equipped and well sustained, are found everywhere. What has produced this change? Has it been brought about by the march of science? He is blind who thinks so. The steam engine, the telegraph, the telephone, the electric light: what power has any one or all these to regenerate the human heart, to make a cruel nature kind and gentle and loving and self-sacrificing?

Have these things any more power in this direction than had the fine arts in which the ancients equalled, if they did not excel, us moderns—their painting, their sculpture, their architecture, their rhetoric, their poetry, their oratory? Certainly not. With all our boasted progress in the arts and sciences, we would be to-day just as heartless as were the ancients, had not a heart-transforming power come in upon us from without. What is that transforming power? To this question only one answer can be given. To the Christian religion alone the world is indebted for that spirit of philanthropy which forms one of the chief characteristics of our present civilization.

And yet, marvelous as are the results which Christianity has achieved, its transforming work is yet in its incipiency. The church itself has barely begun to realize the extent of its obligations in the way of practical philanthropy. In the religion of Christ philanthropy heads the list of Heaven-approved virtues. Jesus Christ was the very embodiment of benevolence. His mission to earth was a mission of philanthropy. In all he said and in all he did during the whole of his public ministry, he sought not his own happiness, but that of others. "He came, not to be ministered unto, but to minister." "He went about doing good." This is a summation of his entire career. Now, according to the teaching of the Scriptures, this philanthropic spirit of Jesus of Nazareth should be the chief characteristic of his disciples through all ages. "Let this mind be in you which was also in Christ Jesus, who, being in the form of God," etc., "yet made himself of no reputation," etc. Could language be plainer? The mind of Jesus is to be the mind of his disciples. The same philanthropic spirit that prompted the incarnation of the Son of God is to dwell in the hearts of all his followers. And this is only one passage out of a great multitude in which this truth is taught with equal clearness and force. What means the parable of the Good Samaritan with its closing injunction, "Go thou and do likewise"? It means, if it means anything at all, that active philanthropy—disinterested benevolence—is the cardinal virtue of the Christian religion, the supreme test of loyalty to God. And what mean those supernal scenes that are thrown upon immortal canvass in the twenty-fifth chapter of Matthew, in which the awards of the Last Day are made to hinge upon the performance or non-performance of deeds of benevolence?

The teachings of the Scriptures on this point are being studied at the present day as never before since the apostolic age. Hence the steady increase in missionary operations and resources. Hence, also, the multiplication of eleemosynary institutions, such as hospitals, alms-houses, orphans' homes, etc. Hence, too, the constant stream of benefactions that is flowing into the coffers of the church for the cause of Christian education. Men are beginning to realize as they have not been wont to do that God has claims upon them in behalf of humanity—that the best way to serve God is by serving man.

The extent of this increase in practical philanthropy can be realized only by those who have special facilities for observation, but that there is such an increase will be universally admitted. Nor this alone. Private keeps pace with public benevolence. In the private walks of life all over Christendom men and women, unknown to fortune and to fame, are day by day attesting their love to God by ministering to the wants of their fellowmen.

But while all this is true, very much remains to be done before the church measures up to the standard prescribed by her divine Lord. Multiplied thousands occupy a place in the church of God who have never imbibed the spirit of the Master. These have money in abundance to spend in needless self-indulgence, but none, or next to none, to put into the Lord's treasury for the cause of Christian education, or for the relief of the poor, or for the evangelization of the world. May God hasten the day when the spirit of the Master shall dwell in all his disciples!

The Criticism of Ministers.

BY BISHOP CHAS. B. GALLOWAY, D. D.

What is the proper function and sphere of legitimate criticism, as applied to ministers of the gospel, is a question of vital concern to the church of Christ. Within certain limits it is wholesome and necessary, but outside of those boundaries it is grievous and vicious. Ministers are called of God, but their immediate authority is from his church. They are, therefore, amenable to the law of the church, and over them a jealous watch care and authority must be exercised. To discount such amenability, and deny such authority, would produce ecclesiastical anarchy, and seriously interrupt the administration of the Holy Spirit. They can not and should not escape condemnation for immorality, or censure for infidelity. The trust committed is too sacred, and the interests involved too momentous, for them not to be held to rigid accountability. A good man desires it, and the unworthy should not be exempt from it. A true minister of Christ, "bent on the glorious toils" to which he has been divinely called, welcomes the closest scrutiny of his life, and the helpful counsels and criticisms of his brethren.

But the opposite must be studiously avoided. Fault-finding is easy. Criticism, though sometimes a duty, may become a habit. When a habit, it is vicious; when a duty, it should be discharged with courage, but in a gentle, Christly spirit. And there may be mistakes as to the duty. It is not always easy to discriminate between one's preferences and obligations—between desire and duty. The operations of mind are subtle and often illusive. Readiness for the fray is not always God's call to battle. One whose hands are fond of war, and whose fingers are accustomed to fight, has little difficulty in finding a providence in his every conflict. Selfish ambitions are not infrequently credited to the promptings of conscience, and mere pride of opinion is supposed to be fidelity to conviction. Eagerness for notoriety can easily recognize a divine appointment to be a defender of the faith. A man's ways must be clean in his own eyes.

I refer not, in this paper, to that prohibition in our General Rules against "speaking evil of magistrates and ministers." That is gross and grievous sin. Nor is reference made to criticism from those outside our own church. Doctrinal differences and variant polities occasion theological and ecclesiastical controversy which can not be avoided. This discussion has to do only with the question as to what extent, in what spirit, and in what way we should animadvert upon the life and official administration of ministers in our own church.

First of all, in pronouncing judgment on a minister, we should be careful as to the spirit which prompts it. The motive must be pure. The purpose of all criticism, whether of pastoral administration or other official act, should be to correct error and never to inflict personal or ecclesiastical injury. Nor, on the other hand, should there be the slightest intimation of a desire to become a champion. To make ecclesiastical merchandise out of a parade of spiritual fidelity is the very exhanstion of iniquity. The spirit of a true, brave defender of the faith is modest. It feels pain when a word of rebuke has to be spoken, when a wound has to be inflicted. It is a reluctant, and not an aggressive spirit; gentle, and not harsh or rash; humble, and never boastful.

The presumption of innocence and purity should be in favor of the minister. A record of fidelity to duty, of long service, and large usefulness, should argue something in his behalf. Positive and convincing evidence should be demanded before anything prejudicial to that life and ministry is accepted and repeated. Few, happily and thankfully, have been the desertions from our ranks, or the traitors to our colors, or the apostasies from our faith. A very small percentage of the multiplied thousands in our ministry for a hundred years and more have proved faithless to sacred trust, while no connectional officer has suffered personal reproach, and no Bishop has ever had a shadow on his good name. The presumption, therefore, is that the man called of God to this function and ministry and approved by the church, is "blameless" until guilt is proven.

Hasty condemnation is only less vicious than malign and persistent assailment. What cruel injustice has been done a good man by ready arraignment on inadequate testimony or idle rumor. So delicate is a minister's reputation, and so eager the gainsaying world to believe evil of the Lord's anointed, that we should be exceedingly cautious lest a hasty criticism, however well meant, should become a slander. Many a pastor has been crippled in efficiency and injured in his appointment by the busy tongue of some Rasey Sniffle, who, all the while, was posing for piety, and only desired "the good of the church." The report is insidiously circulated that a certain brother is not sound on some doctrine, or rides a hobby, or fails to administer discipline, or is too rash in administration, or is too harsh in his preaching, or one of many things, and at once the way is hedged up for him to render the church the best service.

Most criticism should be private. The danger must be great to demand public protest or exposure. We should be quite sure that the matter is of sufficient gravity to occasion open rebuke, else a brother will be injured, his availability seriously affected, and the church sadly grieved. Not every indiscreet utterance or unwise occurrence or injudicious act should be given currency and community comment. He is not the steward of "solid piety," and the officer of Christly spirit, who withholds private, brotherly counsel from a pastor, and rushes into the local papers to criticise his preaching or condemn his pastoral administration. He is not the courageous and true pastor who neglects private labor with an offender, and contents himself with public declamation or newspaper exposure. Pulpit denunciation of sin can not be neglected. The whole counsel of God must be declared. The law must thunder its eternal protest against wickedness in high places and low. But pulpit personalities are to be ever avoided, and public rebuke is no apology for pastoral neglect. Most errors can be corrected by private counsel; few, if any, are arrested by public controversy. Almost any minister, whatever his work in the church, craves the counsels of his brethren, and would gladly amend his methods or administration if shown to be hurtful or unwise. Every preacher, unless lacking in spirituality and divine authority for his work, desires to be most useful—a workman that needeth not to be ashamed. The kindly advice or criticism of a brother is, therefore, respectfully and prayerfully considered. But hasty public arraignment is hurtful—hurtful to the brother criticised, the critic, and the church. It begets often a necessity to make public defense. And this unfortunately encourages a vitiated taste, which disconnts the ministry, and lowers the spiritual tone of the church. The fact that such reading commands eager readers is nothing in its favor. Just now Corbett and Mitchell command more attention, and, if allowed to fight, will have more spectators in Florida than the President and Congress in Washington engaged in tariff discussion, or Hawaiian diplomacy. But they are not, in consequence, rendering the country more patriotic and greatly needed service. In the church of our Lord we should be brethren and not bruisers.—Nashville Advocate.

Millsaps College.

The financial agent for Millsaps College has moved to 452 North Jefferson St., Jackson, Miss. His mission this year is to collect the unpaid endowment notes, secure new notes, and especially to raise money to build a large hall on the campus for the accommodation of boys of limited *means*. There are about $12,000 of endowment notes unpaid. These notes represent a sacred obligation *on the part of signers*. Let these obligations be met at once. The agent has met with much success in enlisting the Sunday-schools in behalf of the college. Hazlehurst Sunday-school promised $30; Magnolia Sunday-school, $50; Topisaw Sunday-school, $25, and the First Church, Jackson, Miss., Sunday-school, $100. May this be a glad year in the history of Millsaps College!

The finaucial agent has been cordially received, and the pastors so far have given him a hearty co-operation. *The success* of *Millsaps College* is in the *hands of the Methodist ministers of the State of Mississippi*. If every pastor will enter into the plans as fully as Rev. M. L. Burton, of McComb; Rev. V. V. Boone, of Magnolia; Rev. H. P. Lewis, of Summit, and Rev. A. F. Watkins, Jackson, Miss., there will be a forward movement.

Let every Methodist in Mississippi send the college a contribution during the year 1894. Millsaps College has a glorious future!

In the bonds of Christian education, I. W. COOPER.

Jackson, Miss.

Our College Notes.

It is to be hoped that every friend of Millsaps College who gave a note to the endowment fund will make special effort to pay it. Under the new proposition of Maj. Millsaps, every one is worth twice its face value if paid. If you can not pay in full, though past due, forward as much as possible and ask for time on the balance. About $11,000 of these notes are in the hands of the agent. If met, according to promise, they would be worth to the college $22,000. Surely this is encouragement to all friends of Christian education to make special effort to meet their obligations.

A few days ago a good brother in a distant State, who subscribed $25 four years ago, sent me a postoffice order for the full amount. On yesterday, a brother living in a distant county, being in Jackson, called and paid his second note due more than a year ago. And so there are hundreds, who because of stress of circumstances have been unable heretofore to pay up, I am sure will be glad to do so when they know that every one counts two.

CHAS. B. GALLOWAY.

Jackson, Miss., Jan. 27, 1894.

Rev. Sam Small has bought out the McMasters' printing plant at Oklahoma City, and will run a Democratic paper in that town, in which he proposes to make his future home.—Texas Advocate.

DR. S. B. HARTMAN,

President of the Surgical Hotel of Columbus, Ohio, is about to visit New Orleans, La., on important professional business. He will take advantage of the occasion to make a flying trip through Texas in order to see a few of the patients under his treatment in the State. All of his old patients will, doubtless, be glad to learn that they will have an opportunity to see the doctor again. People wishing to consult him for the first time, as well as those who desire to make any inquiry of him concerning his famous institution, the Surgical Hotel, will have an opportunity to do so at the following named places on the dates specified: At the St. Charles Hotel, New Orleans, La., Monday and Tuesday, Feb. 5th and 6th, 1894—At the Capital Hotel, Houston, Tex., Thursday, Feb. 8th—At the Beach Hotel, Galveston, Tex., Saturday and Sunday, Feb. 10th and 11th—At the Menger Hotel, San Antonio, Tex., Tuesday, Feb. 13th—At the Driscoll Hotel, Austin, Tex., Friday, Feb. 16th—At the Paolfic Hotel, Waco, Tex., Sunday and Monday, Feb. 18th and 19th—At the Arlington Inn, Fort Worth, Tex., Tuesday, Feb. 20th—At the Oriental Hotel, Dallas, Tex., Thursday, Feb. 22d: and will immediately return to the Surgical Hotel, Columbus, Ohio, where he will arrive on Saturday, Feb. 25.

The doctor will esteem it a favor if as many as possible of those desiring to consult him would call as early in the day as convenient. He may be consulted from eight A. M. to ten P. M. Consultation free.

NOTES

The commencement sermon at Millsaps College will be preached, June 10, by Rev. H. C. Morrison, D. D., our Missionary Secretary.

***

The congregation at Louisiana Avenue, on last Sabbath, had the privilege of hearing one of Bishop Keener's very best. Subject, "The healing of the Paralytic."

***

We invite attention to the communication of Rev. J. W. Ferguson in another column. The cause he represents is worthy of the attention of all good people.

***

Let all the Methodists of Mississippi read what is said in this issue by Rev. I. W. Cooper, agent of Millsaps College. No one should refuse to give because he can not give largely. Small contributions from a great number of people will accomplish the desired end.

***

Dr. H. C. Morrison, our Missionary Secretary, occupied the pulpit of Carondelet Street Church, last Sabbath, preaching from the text, "For we are laborers together with God." (I. Cor. iii, 9.) It was an admirable discourse—strong, clear, well arranged and well delivered.

***

The Postoffice Department of the United States Government has served notice on the periodical press of the country that the address of Paul Conrad, formerly of New Orleans, now of Honduras, is not to be advertised. Good for the Postmaster General! That address which has been given so prominently of late in several papers is to all intents and purposes an advertisement of the Louisiana Lottery.

***

Prof. Hamill, of Illinois, will conduct a Sunday-school Institute at Carondelet Street Church on Thursday and Friday of this week. The topics for discussion are: A Study of the Pentateuch, The Management of the Sunday-school, The Importance of Sunday-school Work, A Study of the Life of Christ and the Sunday-school Teacher. All Sunday-schools workers are invited to attend; also all workers in young people's societies.

***

The Woman's Parsonage and Home Mission Society of the Louisiana Conference will hold a daily meeting next week at Rayne Memorial Church, the services to commence at 1:30 o'clock. Mrs. E. E. Wiley, of Emory, Va., will be present during the entire week. Mrs. Wiley is a woman of marked ability. Those who attend will be pleased and edified. It is desired that delegates shall attend from auxiliaries in all parts of the Conference.

***

The preachers' meeting, last Monday, was remarkably well attended. All ten of the pastors of the city and the presiding elder were present; also Dr. J. B. A. Ahrens, Rev. J. W. McLaurin, Dr. H. C. Morrison, Rev. Mr. Taminosian, the Syrian missionary, and the editor of the NEW ORLEANS CHRISTIAN ADVOCATE. Dr. Morrison favored the brethren with a very interesting talk with regard to the missionary operations of the church. He is, as usual, full of zeal in the great cause. The pastors of the city unanimously resolved to raise their foreign missionary money during the first quarter. We hope their example will be followed by the brethren generally.

Advertising Rates.

One insertion, $1 per inch.
Two insertions, $1.50 per inch.
Four insertions, $2.40 per inch.
Twelve insertions, $6.60 per inch.
Twenty-six insertions, $13 per inch.
On less space than a half inch twenty per cent. additional will be charged.

Church News.

Our church has 6,000 members in the city of Atlanta, Ga.

Mr. Moody begins evangelistic work in Washington City, Feb. 1.

In the great State of Texas there are about 180,000 members of the M. E. Church, South. In 1882 there were 86,547.

Rev. Dr. I. G. John and Dr. Walter Lambuth, secretaries of our Board of Missions, are in New York City attending a convention of the secretaries of Missionary Boards of the various churches.

It is stated that the largest contribution per member for the work of foreign missions made during the past year by the churches of San Francisco was that by the Chinese Presbyterian Church, which averaged $3.20 per member.—Texas Advocate.

The Rev. Samuel D. Ferguson, missionary Bishop of the Protestant Episcopal Church at Cape Palmas, Africa, is in Baltimore. He is a native of Charleston, S. C., fifty-one years of age, the only colored member of the Episcopal and House of Bishops in the United States.—Texas Advocate.

Raleigh Advocate: Twenty-three years ago the Methodist Church in Concord, N. C., had a membership of sixty, and was connected with a circuit of seven appointments. Now there are three charges, two of which pay their pastors respectively $1,000, with a combined membership of one thousand or more.

Pacific Methodist Advocate: On Sunday last Bishop Fitzgerald formally dedicated to the service of Almighty God our new Centenary Church in this city. The last dollar of indebtedness has been paid, and the pretty new church stands a monument to the zeal and generosity of our people, who have, indeed, passed through fiery trials in their history.

Since Conference—during the last three months—Dr. John Matthews has, with the assistance of an efficient corps of helpers, gathered together a Sunday-school of over 1,200. It is said that Centenary had a regular old-fashioned "camp meetin'" last Sunday. The old year went out amid the shouts of new-born souls. At the morning service there were 23 conversions; at the regular evening service, 11, and at the watch-meeting, 17—51 in all.—Rev. F. R. Hill's St. Louis Letter in Episcopal Methodist.

North Mississippi Conference Notes.

The Conference Minutes will have been forwarded to the preachers ere this is read by them. Bro. Malone and the secretaries may prepare for dodging, as the usual missiles of criticism will, doubtless, fly thick and swift. But, upon the whole, this is a creditable edition of our "journal"—probably the best one that we have had, and should be read by all our people. It has cost too much money and labor to be carelessly thrown aside in the preacher's study for waste paper or to lie dormant. Let a copy be given to each Sunday-school superintendent, directing his attention specially to those portions relating to his line of work; then to the stewards and others so far as the supply goes. Additional copies can be had of Rev. T. B. Malone or myself, post-paid, for fifteen cents each. The steel portraits of Bishop Hargrove and of "Uncle Joe" Brooks and his wife alone are more than worth the cost of the journal.

Already the revival fire is burning in our bounds. Evangelist McIntosh has held a meeting at Starkville with wonderful results. He is now at Greenwood, whence he will go to Greenville. The Lord speed the good work!

The parsonage at Kosciusko has been sold and a lot purchased on which we hope a new one will be erected ere long.

This writer has been on a round of field work in which he hopes some good has been done. He is now at home by the bedside of a sick wife who has been in bed two weeks. We hope the worst is past, and that she will soon be well again.

Bro. Geddie has the sympathy and prayers of all the brethren in his great bereavement. May he realize the tender care of our heavenly Father for himself and the motherless children!

G. W. BACHMAN.

January 26, 1894.

Publisher's Notes.

We hereby tender our heartiest thanks to the brethren who have been proving their love for the ADVOCATE in a substantial way. One good brother has sent us forty new subscribers. Others have sent in smaller lists, while still others have secured many renewals.

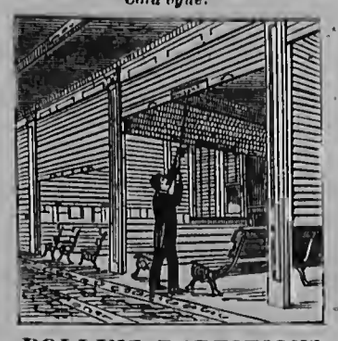
A number of subscribers are still in arrears. We hope all such will remember the golden rule. It takes money to run a paper. Printers can not live on air, and paper and ink are not distributed free just now. Two dollars is a very small sum; but two dollars multiplied by several thousand makes a considerable sum.

James G. Wilson,

Patentee and Manufacturer,

74 West 23d St, New York.

Send 3 two-cent stamps for Illustrated Catalogue.



ROLLING PARTITIONS

for dividing Churches and Schools. Soundproof and air-tight. In various kinds of wood. 500 Churches of various denominations are using them.

Venetian Blinds in All Woods.

Work for All.

There has fallen into our hands a card published by the East End Methodist Church, in Meridian, Miss. At the top the card contains the location of the church and the parsonage. Next the hours of service are given for every church service—prayer meeting, Sunday-school, etc., as well as preaching. Then follows a list of the Board of Stewards. The remainder of the card is occupied with the names and places of residence of the chairmen or superintendents of the eight different departments of work into which the whole church is divided, which are as follows: Strangers, Sick, Poor, Tracts, Literature, Missionary, Sabbath-school and General Visiting. This plan of dividing the whole church into sections, and thus giving every member something to do, strikes us as being worthy of attention on the part of pastors. The great bane of church life at the present day is that there are too many church members who do nothing. To find something for all to do is the great problem of the pastorate. We learn that this plan is working well. We congratulate Bro. Lewis upon his success.

One word more we wish to say. The Committee on Literature, we understand, is charged with the duty of seeing that every family in the church is supplied with a church paper. Other churches we know of might profit by that example. The pastor is often too much occupied with other matters to spend much time in looking after this matter. In such cases a judiciously appointed committee might do work that will be of incalculable value to the church. Let the committee induce all to subscribe for a church paper who are able, and raise a fund to supply those who are not able.

Florence Crittenden Homes.

Reading in the ADVOCATE the article on the "International Christian Workers," which body convened in Atlanta, in November, it was strongly impressed upon my mind that the church, especially in the large cities, is not, as a general thing, coming up to the full measure of its ability.

"How to reach the masses" is a standing topic of conversation and a common theme of the preachers. Building fine churches and going to them in silks and broadcloth, bespangled with jewelry, will not reach them. Passing the masses in the streets with a look of the pharisaical stamp and a secret thanksgiving that we "are not as these" will not reach them. The masses are at our doors, and they are to be saved. They will not come in uninvited, or, even if they would, how would they feel in rags before so much splendor? If we want to reach them, we must go to them. Go to them and tell them the "old, old story," and have places for them to go in where they can see a ray of light shining for them. Make them feel that you care for their bodies as well as their souls. Many such places are already established, but there ought to be more. And rich men will help when they see the work is worthy. There ought to be a "Crittenden Home" in every charge in large cities, and all the members ought to be at work seeking and trying to save the thousands of girls and women that are being lost, eternally lost, at their very doors. Is not this a grand work if we want a field of labor?

Let every church in New Orleans rise and second the motion of Bro. B. H. Catching, of Atlanta, who wrote the article referred to, and "send a pressing invitation to the International Christian Workers" to come in 1895 and begin the glorious work. Or, if it is already begun, this would give it an impetus that would set the State on fire and give the churches a long stride towards the time when "every knee shall bow and every tongue confess" the Lord of lords. Some may think and say they are doing all they can now. What did Jesus do? He "went about doing good," and when a fallen woman was brought to him for judgment, and a whole synagogue full of men with stones in their pockets stood there ready to hurl them at the poor woman, what did he say? "Let him that is without sin throw the first stone." And away the accusers went, stones and all. Did ever sweeter words fall on woman's ear than those from her blessed Savior's lips when he said, "Daughter, go and sin no more"?

L. C. S.

The postoffice address of Rev. Geo. Bancroft is Why Not, Miss.

Indian Mission.

I have received since last report for the Indian Mission the following amounts: Bro. R. Babington, Franklinton, La., $5; Dr. E. B. Partin, Hickory, Miss., $5; Rev. I. L. Peebles, Enterprise, Miss., $5. Many thanks to the brethren. May God graciously bless them all!

Now, let others do likewise. Let it come, brethren, at a lively rate. Then you can pray, "Thy kingdom come, thy will be done on earth," etc. You do not know, Mr. Editor, how it rejoices me to receive money for this work that lies so near my heart. Thank you for your exhortation. Send on the money, brethren and sisters, until I cry out, "Enough." You need have no fears of sending too much. I will let you know when to stop.

Will not some man or woman of means send me a large contribution? And let everybody send me something. Let us all have an interest in the Indian Mission. Let us wash the blood off our hands and hearts and pocket-book this year by doing our whole duty toward these destitute people.

Your brother in Christ,

A. D. MILLER.

Oak Ridge, Miss., Jan. 19, 1894.

P. S.—Send postoffice order on Vicksburg, check or draft on Vicksburg or Jackson, or registered letter. Send to me at Oak Ridge, Miss. A. D. M.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Love to God.

LEAGUE PRAYER MEETING TOPIC.

Supreme love to God is the basis of all the commandments and the source of all true and comprehensive obedience. It implies a sovereign preference given to one above all others present or absent: a concentration of all the thoughts and desires in a single object, which a man prefers to all others. The true Christian loves God with all his heart, his life, his strength, his mind. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved, and I will love him, and will manifest myself to him." "Nature says love thyself alone; domestic education says love your family; the nation, love your country; but religion says love God and we will love all things else."

For the benefit of those desiring to organize Epworth Leagues, we publish the names of the presidents and secretaries of the different Leagues in this city, who will be glad to give information as to the plan and working of their respective Leagues:

Felicity Street Epworth League—President, Geo. S. Brown; secretary, Jno. M. Ehlert.

Louisiana Avenue Epworth League—President, Lena Hoover (Miss); secretary, John T. Crehhin.

Parker Chapel Epworth League—President, W. J. Arner (Mrs.); secretary, Addie S. McKnight (Miss).

Moreau Street Epworth League—President, Morris B. DePass; secretary, Louise W. Webster (Miss).

Carondelet Street Epworth League—President, Hy. Carre; secretary, Harry W. Spear.

Craps Street Epworth League—President, Fred Kallenberg; secretary, Elise Ahrens (Miss).

Rayne Memorial—President, Rev. F. N. Parker; secretary, Harry Russ.

The Society of Christian Endeavor of Rayne Memorial Church has been superceded by the Epworth League. Rev. F. N. Parker was unanimously elected president and Bro. Harry Russ, secretary.

Things That "Draw."

Welcoming smiles.

Outstretched hands.

Prayers that are prayers, and not speeches.

Songs that are praises, and not "performances."

Preaching that deals with the love of Christ, rather than with the teachings of modern theology.

A church building where the most comfortable pews are given to the infirm because they need them, rather than to the rich because they can pay well for them.

A church membership made up of persons who are more interested in the souls of men than in their bank accounts, and more devoted to their prayer meeting than to the card-table.

"And I," said Jesus, "if I be lifted up from the earth, will draw all men unto me." The church that will "draw" is not the church that decks and covers Christianity with a variety of tawdry "attractions," but the church that lifts up Christ himself as the greatest of all attractions.—Young People's Standard.

Never give way to sadness. Put on your hat, and go and visit the poor and sick in your neighborhood. Seek out the desolate and distressed; inquire into their wants, and sympathize with, and minister to them. I have often tried it, and have always found it the best medicine for a heavy heart.—John Howard.

Mr. Meyer's definition of "the flesh:" Drop the "h" and spell backwards.

La Grippe Book Free.

SENT POST-PAID DURING FEBRUARY—BE QUICK AND GET ONE.

Nearly everybody is having la grippe nowadays, but, what is still more unfortunate, a large per cent. of those who are afflicted with this epidemic instead of getting well, as they ought to, will have chronic catarrh as the result. This is almost invariably the case unless Pe-ru-na is taken as soon as possible after la grippe begins. Everyone who has observed the effect of Pe-ru-na during the last three epidemics of la grippe positively knows that this remedy will cure it permanently. The fact is, however, that a great multitude of people will not take Pe-ru-na, and the foundation for chronic catarrh will be laid. Here, again, Pe-ru-na is the only reliable remedy. Even in cases that the chronic catarrh has affected the lungs and the early stages of catarrhal consumption have been developed Pe-ru-na can be relied upon as a prompt and lasting cure. La grippe and catarrh are at present the two greatest enemies of life in the land. Pe-ru-na is a cure for either.

Send for a copy of the latest book on these diseases. Sent free by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

BOOKS.

PARLIAMENTARY TACTICS FOR THE USE OF THE PRESIDING OFFICER AND PUBLIC SPEAKERS. By Harry W. Hoot. The Scientific Publishing Co., New York.

This work is a compilation from the standard authors, such as Jefferson, Roberts, Cushing, etc. It is quite small, consisting of only about fifty pages; and yet small as it is, it is very valuable. It presents in the briefest possible form that which is necessary for the parliamentarian to know. Moreover, it has a marginal index by means of which any item desired may be found instantly. This feature of the work adds greatly to its value. At the very moment when one needs light, the larger manuals often prove of no service because it takes too long to find what is wanted. Here one can find what he needs without turning a page. The work is of a very convenient size for carrying in the pocket. It ought to have and, doubtless, will have a large sale.

For Weak Nerves

Use Horsford's Acid Phosphate.

It is particularly useful in making weak nerves strong, as it contains necessary elements of nutrition for the nervous system, obtained from natural sources.

Notice.

To the Friends and Brethren of Bro. George Bancroft in Alabama and Mississippi:

He is now superannuated, after having served the church for forty-five years, and needs a home for himself and faithful wife. Will you not send him a small amount to help him to get one. Send by registered letter to Why Not, Miss., or postoffice order on Meridian, Miss.

D. A. LITTLE, P. E.

Alabama Advocate please copy.

If out of order, use BEECHAM'S PILLS.

Communion Wine.

"PURE BLOOD OF THE GRAPE."

Sweet and wholesome. For sale at actual cost in quart, pint, and half-pint bottles by

LAIRD & DOMINICK,
Capitol Street, Jackson, Miss.

Own Your Own Home—Only $60 Per Lot.

$2 Down and $1 Per Week buys a beautiful lot 25x125, east of CHICAGO HEIGHTS, the great manufacturing suburb of Chicago. Sixteen factories, streets paved, stone sidewalks, beautiful shade trees, schools, churches, etc.; no such bargain was ever offered in CHICAGO REALTY. No doubt but these lots will treble in one year. These lots are on the Belt Line, where there are factories now in operation employing 50,000 people; adjoins what is destined to be one of the largest MANUFACTURING CITIES in the WORLD. No filling or grading, all lots are ready for building at once. No expense for sidewalks, street paving, or any special assessments of any kind to purchaser.

After pavements have been completed on lot, will build house thereon, which can be paid for in monthly payments. If the PAST is a guide to the FUTURE, as business men believe, then a few of these lots purchased now, would give you an independent fortune for your old age. For descriptive circular send 2-cent stamp.

DEFOREST LAND AND IMPROVEMENT CO.
Unity Building, Chicago.

DR. CHILES'

Painless Pile Remedy.

The only positive cure known for piles of whatever kind, external, internal, blind or bleeding, itching, chronic, recent or hereditary. Price, $1.00 a box; six boxes for $5.00. Sent by mail on receipt of price. Thousands have been cured by their use. No medicine to take internally, but applied to the affected parts. Sold by druggists, or direct from me.

DR. J. W. CHILES, DIXON, ILL.

Cotton At 16 cts. Per Lb.

SEED FOR TRIAL PURPOSES ONLY.

WE HAVE EVERY SEED IN EXISTENCE.

There is no Money in Cotton at 8c.

There is an active, strong demand for long staples at 16c. Then why not plant it? Your answer is: Because none of the long staples will make enough to the acre to justify planting them even at 16 cts per lb; it is difficult to gin it properly; it is hard to pick out, and lands will not produce staples, and so on.

Inland Sea Island is a long staple cotton in which all objections are removed. It ENORMOUSLY PRODUCTIVE, easily ginned and no trouble to pick out. You can make it with no extra expense or trouble. See what Mr. Jeff Welborn has to say.

NEW BOSTON, TEX., Dec. 5, 1893.
RICHMOND SEED CO.,
Richmond, Va.:

This is to certify that I had "Inland Sea Island" cotton planted in alternate plots with Sea Island, Allison's Silk, Allen's latest improved long staple, Ozier Silk, Southern Hope, and some other varieties of long lint. The Inland Sea Island was a great deal earlier than any of them, and made one-third more lint per plot (of same size) than any, and double as much as any save one variety (Ozier Silk). While the lint was no longer than the Allen, it was much finer, softer and richer-colored than it or any except Sea Island and Allison's Silk, but it made four times as much per plot as either of these two. * * * I think your Inland Sea Island a big jump forward in the long lint business, because of its Earliness and Prolificness * * *

Very truly, JEFF WELBORN.

No Seed for Sale until next season save a limited number of packets, which we send out for trial purposes. Will positively refuse to sell seed any other way this season. Space forbids our saying more here, but write us for full information.

Packets 25 cts. by mail, 3 for 60 cts., 6 for $1.

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Seeds! World's Fair Medal & Diploma.

My exhibit of Seeds and Garden Vegetables was awarded several Premiums and a Special Diploma by Piedmont Exposition Judges in 1891. Encouraged by this success, I sent a collection of seeds to the World's Fair, and was awarded Medal and Diploma for best collection there. This is high endorsement, for the seed met in competition those great seed houses of this country, but mine got there beautifully. I have had experience with the various seeds offered the farmers, and my judgment says the collection below is the best. The collection is a choice selection of Garden Vegetable Seeds, and is gotten up with the idea of establishing a seed business: 28 papers (extra large) of choice Vegetable Seed; 1 package containing 200 Annuals (Flower); 1 package of my Cotton, "King's Improved," 1 package of my Corn, "King's Improved"—all postpaid for $1. Circulars telling all about my Seed free. Address

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For regulating and promoting all the proper functions, building up and invigorating the entire system, and restoring health and strength, this is the only remedy that can be *guaranteed* to benefit or cure, or the money will be refunded.

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HOME CIRCLE.

THE PRICE OF A DRINK.

Five cents a glass! Does anyone think
That is really the price of drink?
Five cents a glass, I hear you say,
That isn't very much to pay.
Ah, no indeed, it's a very small sum,
That is passing one 'twixt finger and thumb,
And if that was all that was given away
It wouldn't be very much to pay.

The price of a drink? Let that one tell
Who sits to-night in a murderer's cell,
And feels within him the fires of hell;
Honor and virtue, love and truth,
All the glory and pride of youth,
Hopes of manhood, the wreath of fame,
High endeavor and noble aim,
These are the treasures thrown away
As the price of drink from day to day.

Five cents a glass! How Satan laughed
As over the bar the young man quaffed
The headed liquor, for well he knew
The terrible work that drink would do;
And before morning the victim lay
With his life blood ebbing quickly away—
That was the price he paid, alas!
For the pleasure of drinking a social glass.

The price of a drink would you like to know
What some are willing to pay for it? Go
To that wretched tenement over there
With its dingy windows and broken hair,
Where foul disease like a vampire crawls
With outstretched wings o'er its mouldy walls.

There poverty sits with her hungry brood,
Wild-eyed and haggard for want of food;
There shame in a corner crouches low;
There violence deals the cruel blow;
The innocent ones are thus acursed
To pay the price of another's thirst.

Five cents a glass! If that were all
The sacrifice would indeed be small;
But the money's worth is the least amount
That's paid, and whoever shall keep account
Will find the terrible waste and blight,
That follows this ruinous appetite.

—Messenger.

Reading in the Home.

BY A. J BILL.

The children have their school books, and should have plenty of them. To carefully master these may occupy part of their evenings and mornings at home during the school months. These studies are entitled to first place, but they are only texts, outlines, principles. Their limits are too narrow for even the little folks.

The literature of the day contains many bright things and bits of life that require no study, and that are a delight to read. Our land is strewn with papers, magazines and books suited to all ages and tastes. The smallest fellow can find his words and pictures in richly colored leaflets, and is doubly interested in them there. The youngest reader is provided with matter and type to suit his comprehension. Presses are running night and day to furnish tons of literature for youth and adult. We may gratify every curiosity or ambition to know, may cultivate the acquaintance of the men and women who are molding the world, may visit every land and clime through the products of the press. There are special lines of publication corresponding to every grade and supplementing every study in school; entertaining and instructive books and papers. They cost but little. These rare bits of history, heroism, sunshine and fun are relished as well as similar selections in school, and are none the less valuable because gleaned voluntarily for the good things in them.

It is wrong to make work of all the child's reading. There should be some reading for pleasure without any duty in it. School reading is not a success until there is a thirst for something beyond, and the ability to gather pleasurable thought from other pages. Where there is no desire for fireside stories and glimpses of the real world, the old and beautiful in nature, and the struggle of boys and girls in other lands and other days, it must be because the reading ability is very deficient or because this literature is not found on the center table or in the family bookcase. Or it may be because no interested or appreciative parent or friend helps unravel these precious mysteries of thought and enjoys their beauty and delights with the young people.

It seems a sorry economy to deprive the children of the literature they can read, and yet it is done in many well-to-do homes, without a thought of its effect in after years. No one who has acquired a taste for healthy reading would forfeit his access to the best and highest thoughts and doings on the stage of life for any consideration. But how doe the youth to have this new world opened to them except by early placing its tempting pages within reach and letting their love of good reading grow? This taste is rarely acquired after the habits of life are fixed. The bookless home will send out the narrow, opinionated, bookless man, ill equipped to win his way in an age of culture and progress. There need be no great outlay of money if money is not plentiful. The proper selection and the fullest use of what is bought, will give double the benefit of indiscriminate buying. Besides there are now many libraries and reading circles where one can secure ten times the worth of his money; while some societies and interested individuals are glad to feed an appetite for good literature without any return. Self-denial in other lines to cultivate the thirst for knowledge will be richly rewarded. Its importance prompts the earnest attention of every parent or guardian of youth. Our strong and talented friends may remove beyond our reach, but in the realms of literature we may always consult the greatest and best, at any time, upon any theme. How essential as well as how easy to gain a taste for their society!

To be sure home reading can be abused. It can be allowed to interfere with home work and school duties, it can embrace a worthless and worse than worthless literature, but not necessarily so, else we would better not learn to read at all. Its possible abuses are no more an excuse for its neglect than are the abuses of which any talent or acquirement are susceptible a reason for not cultivating such talent or acquirement. Indiscriminate reading should be avoided. The matter should be pure and healthful in sentiment, true to life and illustrative of the best in man and nature. That which suggests impropriety or pays tribute to vice, which is merely sensational or gives false views of life, is positively injurious.

When is a better time to guide the literary taste than when older people can select the material and control the reader? But this control must not be made to serve a narrow end or the project will be a failure. The individual mind with its peculiar taste and curiosity must find something it likes or come to like something it finds, or it will never read with pleasure or approval. The field is broad enough to give liberty here and yet keep within the bounds of pure, healthy literature. It would be an odd boy or girl for whom no acceptable reading could be found if the older members of the family were really interested about it and in frank sympathy with the boy or girl. To thrust grown up reading or distasteful matter upon the budding mind is to destroy the charm of reading and close the way to a strong and healthy appetite for it. The literature must increase as the call for it increases and may follow the direction of the call within the bounds of ability and normal desire. The reading should be food, both wholesome and delicious, and not medicine.

Good reading gives employment and promotes quiet in the home, and is a great safe-guard against the follies and improprieties of life; it gives broader knowledge, higher inspiration, and refinements of thought, speech and conduct. It goes far towards solving the difficult problem of how to make home so attractive that the boys will seek their entertainment there in preference to spending their evenings abroad and in questionable company.

The older people may find it as interesting and helpful as the young. The weary cares of home and children, the irritations of the day, the smothered fires that burn at the hearts of men and women, and even the wolf of want may be soothed and subdued. Our narrow and monotonous, if not morbid, round of thought is broken, rested, extended, and we find ourselves not suffering alone, but amid a throng who have traversed harder roads than ours, and whose victories cheer our complaints and lend new strength for the conflict.

By all means let there be books and papers at home, and a hearty participation by all in the good things they contain. It is an education in itself, one of the easiest and greatest.—Central Advocate.

DAY-DREAMS.

BY ANNIE M. LIBBY.

While the slighted grammar unopened lay,
The little maid dreamed of a fairy clue,
A magic thread that led far and away
The deep, tangled maze of the forest through:

"Oh! I wish they were things to do to-day,
Queer riddles to solve, great prizes to gain,
Enchantments to break, magicians to slay,
And that I, a queen, on a throne might reign!

"But the puzzles are lost, the queens are dead,
And there's nothing to do," she sighed and said.

A little lad leaned on his hoe that morn,
And longed for a horse and a furnished shield,
To ride away from the pumpkins and corn,
To the tourney's lists on the tented field:

"O! I wish there were things to do to-day,
Great dragons to kill and battles to fight;
I would break a lance in the fiercest fray,
I would fling a glove at the proudest knight.

"But honor is lost and glory has fled,
And there's nothing to do," he sighed and said.

And the poor little maiden never knew
That knowledge was ready to crown her queen,
And the clue that led his babyhood through
Lay hidden the leaves of her book between.

And the little lad never even guessed
That the dragon Sloth conquered him that day,
While he lightly dreamed of some idle quest,
And his unused hoe in the young corn lay.

But honor and fame passed the dreamers by,
And crowned brave Toil, who found no time to sigh.

Happy Homes.

Why are there so few homes where there is complete harmony and constant sunshine? Why is it so rare a thing to find families where hearts are at rest, brows unclouded, and tongues oiled with gentleness and joy as the merry months glide by? Why has the lamp of love gone out on so many family altars? Why has the reality of wedded life fallen so far below what was expected and pictured?—How has it come about that so many married people are in what is not too harshly designated as a chronic state of dissatisfaction with each other?

We speak not now of those sad, sad places where the drink-fiend has stolen in to ravage or destroy, or where some other form of open sin readily accounts for the lack of peace. In very many Christian homes where the heads of the household maintain a fairly consistent outward walk there is not the settled habitual happiness that might be expected, and is certainly to be desired. Why is it?

Selfishness and thoughtlessness are the two words that destroy the beauty and vitality of the housetree. Perhaps more than anything else it is just lack of thought and consideration, lack of little courtesies and manifestations of affection. Happiness is a mosaic made up of little stones. Trifles constitute it, and trifles can destroy it. The delicate plant of household harmony and love can be broken by much smaller matters than blows and oaths. It is not enough that the husband is a good provider, and furnishes the family enough of the necessities of physical life. It is not enough that the wife is reasonably economical and indefatigable in toil. Much more than this on both sides is needed. Love seeks ever to express itself, and longs for a similar return of expression. This is perfectly understood and acted upon in the days of courtship. Why should it not be in the days that follow? Is it not of quite as much importance to retain as to obtain? Should there not be an increase rather than a diminution of attention and care after those solemn vows are said which never can be unsaid, but are too often forgotten?

It is undoubtedly true that in a multitude of cases home happiness is wrecked by mere heedlessness. How richly it pays to take pains in these small matters that make up the sum of daily intercourse and common life! We make no question but that most people are much too sparing of commendation and encouragement. All of us need such pleasant words of cheer. It will not spoil the wife if she be praised occasionally, and told what a prize she has proved to be; it will fill her soul with song and sunshine and lighten all her labors. Nor will it hurt the husband at all if he is made to understand that he is the very best husband in all the wide world. It will make him ashamed not to live up to so inspiring an ideal. What a mistake it is to wait until our dear ones are dead before we seem to find out what they are worth to us, and to tell everybody else their good qualities sooner than we tell them! It is a mistake, also, to presume too much upon affection, as if it were an exhaustless reservoir. It requires perpetual renewal, and by the same means as those which were used to fill it in the beginning. It is of primary importance for the constituting or the continuing of a happy home that there be a multiplicity of those little delicate attentions which spring so naturally from a "thoughtful love by constant watching wise."

Have we uttered truisms? Perhaps so. Yet who of us does not need some gentle reminder along these lines? And young couples, especially, just setting out together on the journey of life, might save themselves much misery and a thousand unavailing regrets would they but lay to heart these hints. They can thus keep the cold chill of indifference from creeping over their hearth-stone. Even they who have already made the mistake here mentioned may surely turn over a new leaf, have an earnest season of prayer together, and resolve that a different order of things shall henceforth rule in their home.—Rev. James Mudge, D. D., in Zion's Herald.

Girls in Business.

Here is a bit of advice given by Miss Phelps, in the St. Nicholas, to girls who expect to do something towards self support:

But, girls, if you don't mean to make a thorough business of the occupation you have chosen, never, never, *never* begin to be occupied at all.

Half-finished work will do for amateurs. It will never answer for professionals. The bracket you are sawing for a New Year's present can hang a little crooked on its screws, and you will be forgiven for the love's sake found therein by the dear hearts to which you offer it; but the trinket carved for sale in the Sorrento rooms must be cut as true as a rose leaf. You can be a little shaky as to your German declensions in the Schiller club, which you join, so enthusiastically after leaving school, and no great harm ever come of it; but teach Schiller for a living, and for each dative case forgotten you are so much money out of pocket.

People who pay for a thing demand thorough workmanship or none. To offer incomplete work for complete market price is to be either a cheat or a beggar. The terrible grinding laws of supply and demand, pay and receive, give and get, give no quarter to shilly-shally labor. The excellence of your intentions is nothing to the point. The stress of your poverty has not the slightest connection with the case. An editor will never pay you for your poem because you wish to help your mother. No customer will buy her best bonnet or her wheat flour of you because you are unable to pay your rent. When you have entered the world of trade you have entered a world where tenderness and charity and personal interest are foreign relations. Not "for friendship's sake," nor "for pity's sake," nor "for chivalry's sake," runs the great rallying cry of this great world—but only "for value received."

It is with sorrow and shame, but yet with hope and courage, that I write it: there is reason for the extensive complaint made by men that women do not work thoroughly. I am afraid that, till time and trouble shall have taught them better, they will not. Is it because they have never been trained? Is it because they expect to be married? That it is not in the least because they can not, we know; for we know that some of the most magnificently accurate work in the world has been done by women.

Instead of patiently mastering all the details of some regular business from the ground floor up, the boy hastens into an agency or a clerkship where his first year's labor is as valuable as any succeeding year is likely to be, and where there is no prospect of growth and promotion. The first results are more brilliant than the apprentice can boast, but in the long run the business is almost sure to prove unreliable. It wastes the best years of a man's life, and then leaves him without an occupation and lacking the skill which alone can give his work permanent value.—Springfield Union.

You would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Pittsburgh. GEO. A. MACBETH CO.

The Marked Success

of Scott's Emulsion in consumption, scrofula and other forms of hereditary disease is due to its powerful food properties.

Scott's Emulsion

rapidly creates healthy flesh—proper weight. Hereditary taints develop only when the system becomes weakened.

Nothing in the world of medicine has been so successful in diseases that are most menacing to life. Physicians everywhere prescribe it.

Prepared by Scott & Bowne, N. Y. All druggists.

Whether quaffed from a vessel of tin, glass or gold; There's nothing so good for the young or the old—as

Hires' Root Beer

A delicious, health-giving, thirst-satisfying beverage. A temperance drink for temperance people.

A 25c. package makes 5 gallons.

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WIDOW A. A. HOOD.

Pear Trees.

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CATARRH

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Awarded Highest Honors—World's Fair.

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.

Used in Millions of Homes—40 Years the Standard.

MARRIAGES.

DAVIS—HAIR.—At the residence of the bride's father, Crowley, La., Jan. 17, 1894, by Rev. W. Winans Drake, Mr. L. M. Davis, of Harrisonburg, La., to Miss Emma E. Hair, of Crowley.

MERRILL—McLEAN.—At the residence of the bride's father, Gloster, Miss., Jan. 17, 1894, by Rev. C. A. Powell, Mr. J. H. Merrill, of West Baton Rouge, La., to Miss Lillian McLean, of Gloster, Miss.

RICHARDSON—CHILDS.—At the residence of Mr. Mosley, Centerville, Miss., Jan. 18, 1894, by Rev. C. A. Powell, Mr. P. Eugene Richardson to Miss Mary E. Childs, both of Centerville, Miss.

LENG—WEAL.—At the residence of the bride's father, Mr. Thos. Weal, McComb City, Miss., Jan 16, 1894 by Rev. M. L. Burton, Mr. Felix Leng to Miss Edith A. Weal.

WELLS—TERRELL.—At Adams Church, Lincoln County, Miss., Dec. 13, 1893, by Rev. J. W. Tinnin, Mr. Eugene Wells to Miss Lula Terrell, both of Auburn, Miss.

BUTLER—STEWART.—At the residence of the bride's father, Mr. Geo. Stewart, Summit, Miss., Dec. 19, 1893, by Rev. J. W. Tinnin, Mr. D. P. Butler to Miss Willena Stewart.

CLARK—UMPHRIES.—Near Bayou Chicot, La., Jan. 18 1894, by Rev. Jno B. Kent, Mr Ell Clark to Miss Middie Umphries, all of St. Landry parish.

COLLINS—SMITH.—At the residence of Mr. Fred Smith, Cleveland, Miss., Dec. 26, 1893, by Rev. H. P. Crowe, Mr. Noner Collins to Miss Katie Smith.

HICKS—BEAVERS.—At the Methodist Church, Cleveland, Miss., Jan. 17, 1894, by Rev. H. P. Crowe, Hon J. S. Hicks to Miss Dora E. Beavers.

TREADWELL—MOORE.—At the residence of the bride's father, Jefferson county, Miss., Dec. 28, 1893, by Rev. Ira B. Robertson, Mr. Gordon Treadwell to Miss Katie Moore.

BEESLEY—LITTLE.—At the residence of the bride's mother, Copiah county, Miss., Jan. 17, 1894, by Rev. Ira B. Robertson, Mr. W. W. Beesley to Miss Rosa Little, all of Copiah county, Miss.

CARPENTER—WEAMES.—At the Commercial Hotel, Amite City, La., Nov. 15, 1893, by Rev. N. J. Roberts, Mr. T. P. Carpenter to Miss Hollie Weames.

COLE—CASTON.—At the Commercial Hotel, Amite City, La., Nov. 16, 1893. by Rev. N. J. Roberts, Mr. T. J. Cole to Miss Jennie Caston.

HOLLAND—HUNTER.—At the Baptist parsonage, Greensburg, La., Dec 24 1893. by Rev. N. J. Roberts, Prof. J. A. Holland to Miss Sallie Hunter.

CALCOTE—BUCKLES.—At the residence of the bride's father, near Clinton, La., Jan. 9, 1894, by Rev. N. J. Roberts, Mr. W. H. Calcote to Miss Virginnie Buckles.

NETTLES—WOMACK.—At the residence of the bride's father, Mr. T. R. Womack, near Greensburg, La., Jan. 17, 1894 by Rev. N. J. Roberts, Mr. C. H. Nettles to Miss Kate Womack.

DAVIS—HICKMAN.—In Lone Pine Church, near Sharon, Miss., Dec. 24, 1893, by Rev. J. M. Cowan, Mr. W. L. Davis to Miss Lelah Hickman.

PATE—PARKER.—At the residence of the bride's father, Fernwood, Miss., Jan. 23, 1894, by Rev. M. L. Burton, Mr. Robert J. Pate to Miss Cora A. Parker.

JOHNSON REID.—At the Methodist Church, five miles north of Houston, Dec. 17, 1893, by Rev. J. C. Park, Mr. Thos Johnson to Miss Bessie Reid, both of Chickasaw county, Miss.

OBITUARIES.

We publish obituaries of 300 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 300. Poetry excluded from this column.

MORELAND—WILLIAM FLETCHER MORELAND, the subject of this obituary sketch, was born in Putnam county, Ga., Sept. 26 1816, and died of la g ippe at his residence, Claiborne parish, La., Jan. 17. 1894. He was the seventh and latest survivor of eleven children born to Isaac and Nancy Turner Moreland. Isaac was born and reared in Dinwiddie county, Va. The grandfather of Wm. F., Thomas Moreland, lived near and owned a portion of the land where Petersburg now stands.

Mr. Moreland was of gentle blood and sprang from strong English stock. His opportunities in early life were quite limited, but, gifted with a strong mind, he read much and analyzed his readings until his mind was the storehouse of much knowledge. To his store of information was added the happy faculty of splendid conversational powers, and he was always sure to have attentive listeners. He was self-made, in that when a lad of fourteen he began life for himself. He at once displayed a diligence and method in business affairs which soon won for him places of honor and trust in the business world, and gave an earnest of a bright future for the young man. From his early boyhood to the last days of his life his known reputation was such that he was a trusted leader in all the affairs of life in which he moved, as husband, father, neighbor and friend. In Church and State his exalted love and dignified honor gave him a place in the hearts of the people. To those from whom he differed he was tolerant and courteous, and won and held their admiration and respect.

He was twice married—his first wife being Miss Susan Ferrell, daughter of Bennett Ferrell, of Jackson county, Fla., who died in Macon county, Ala., in 1819. In January, 1832, he was again married to Miss Elisabeth White, daughter of James White, of Sumpter county, Ga. From this union came six children—Sydney T., now professor of physics in Washington and Lee University; Isaac N., William W., F. Kate, Ida S., and Lela M., now Mrs. J. G. Meadows of Columbia, Tenn.

Mr Moreland came to Louisiana in 1853, and located, where he died. During the forty-one years of his residence here he was usefully and honorably identified with all that pertained to the interests and development of his parish and State, having served several terms in the State Legislature—the last of which was in 1879, when he was elected as a member to the Constitutional Convention. He did not aspire to politics; he was no trickster, no truckler, and utterly abhorred both. But his true place—the place he loved above every other on the earth—was the church of God. Mr. Moreland had been an earnest, helpful official in the Methodist Episcopal Church, South, for more than fifty years. He was always on hand, always to be depended on in his church, and where his child-like faith and perfect trust that "the blood of Jesus cleanseth from all sin" won for him the warmest place in the hearts of his brethren and colaborers in the vineyard of the Lord.

"Blessings brighten as they take their flight," and the writer of this—his family physician for more than thirty years, his warmest neighbor for more than twenty-five years, his brother in the church for many years, a friend and helper in all emergencies—ah! how keenly shall we miss his genial presence in the places where we have known him best, and the perplexing question will not "down"—Where, when and who can take his place? Then we say, God is able to raise up one upon whom the spotless mantle of our dear friend and brother shall fall.

He died as he had lived. From his sick-bed, not three hours before his death, his heart was fixed on his Redeemer, pleading for the redemption of the sons of man, and I thought of the parallel of himself and the great preacher, Paul (he surely was thinking as Paul): "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not me only, but unto all them also that love his appearing."

JOHN E. MEADOWS.

WEST—WILLIAM A. WEST was born in Lexington, Miss., 1841, and died at his residence in Oxford, Dec. 28, 1893. He filled ably and honorably a number of important positions in life, viz: Sheriff of Lafayette county, cashier of the Bank of Oxford, merchant in St. Louis, Mo.; chief inspector of postoffices during Cleveland's first administration, and cashier of the Merchants and Farmers' Bank of Oxford, which position he occupied at the time of his death. As a man, as a citizen as a banker, as a public officer, he commanded unqualified respect and esteem for his frankness, honesty, fairness and ability. It is not too much to say that he was one of the most useful citizens who ever lived in Oxford. He was twice married: First to Miss Emily Beall, who was a devoted wife. She died in 1873. In 1876 he was happily married to Miss Linda, the accomplished daughter of Dr. and Mrs. Henry Branham, and the granddaughter of Judge Longstreet. Their home was a lovely one—the abode of confidence and conjugal and filial love. The devotion between him and his wife and children was beautiful. Mrs. West and their two lovely daughters survive him.

As a Christian he was devoted to duty. He was for years one of our most useful stewards and the treasurer of the church. He died calmly and courageously, meeting death without trepidation. He said: "I am ready. I have done my duty." R. W. JONES.

SISLOFF—Died at her home, near Greenwood, on Dec. 23 1893, Mrs. JANE SISLOFF, aged seventy-three years. Her husband had died only two months before. She often said, "Why was he taken, and I left?" But not long, old friend, were you left sorrowing.

She was a member of the Methodist Church. In the old days, when Greenwood was less prosperous and the preacher had only a rented house, when the salary was smaller, then Aunt Jane was a friend to the preacher and his family, and many a bucket and basket went to help their store. For half a century she was a friend, a helper to many of the people of Greenwood, and, although the greater number of those who were the recipients of her kindness have passed on before, there are those left who, having often partaken of the hospitality of the kind old couple and felt the kindness and disinterested friendship of Aunt Jane to them and theirs, will feel deeply her loss. In all her dealings she "aimed to be just, and, if in any case she failed, it was an error not of intention, but of temperament."

On that Sabbath day, when we laid her to rest among her loved ones, we left a friend with "the dear God who made and loveth all."

M.

MULLEN—The dark-winged angel of death visited the home of Mr. and Mrs. N. R. Mullen, of Carroll county, Miss., on Dec 21, 1893, and took from their fond embrace their daughter NELLIE, who had been an idol of the household from infancy. She was born on Oct. 13, 1870, and had been a member of the Methodist Church for a number of years.

With her life's battle is over. Our Father arranged her life and her death. Weep not, dear parents; the Good Shepherd has only removed our loved one from the blighting climes of earth to dwell forever in the paradise above, where you can some day meet her. May the God of infinite love and wisdom comfort the sorrow-stricken husband and enable him to meet his precious wife in the glory-land! May her two little ones, who are left in this cold world without a mother, be reared to lives of usefulness, and at last be gathered into our Father's house of many mansions, to dwell with their sainted mother forever!

LATTIE HOWARD.

BWAYZE—Died at his home, Dec. 26, 1893, Mr RICHARD BWAYZE, one of the oldest residents of Swayze Neighborhood, being in his eighty-fourth year. Though feeble in health, he died suddenly, only confined in bed about two days. He made no public demonstrations of religion, but a great change was perceptible in the latter years of his life. He was particularly honest and upright in his dealings with his fellowmen, a kind husband and father.

The writer of this article knew him long and loved him well. He read only his Bible and newspapers the last year or two of his life. Farewell, dear uncle; and when the last trumpet shall sound may your anthems of praise be numbered with the blest, for God alone can judge the deepest recesses of the heart. The purest and greatest sympathy of my heart goes out for his aged companion, who was, as it were, my mother, having watched over me when left motherless at a tender age.

S. A. S.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Men give me some credit for genius. All the genius I have lies in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius. It is the fruit of labor and thought.—Alexander Hamilton.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Haffelfinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

Some men

"Atone for the sins they are inclined to
By damning those they have no mind to."

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
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Of all druggists, or a box will be mailed on receipt of 25cts. In stamps by D. F. Allen Co., 365 Canal St., New York.

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Board in Students' Homes and in Private Families, $12 per month.
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CASH ASSETS, December 31st, 1886,	- - - - -	$400,479.08
CASH ASSETS, December 31st, 1887,	- - - - -	$413,860.76
CASH ASSETS, December 31st, 1888,	- - - - -	$459,369.50
CASH ASSETS, December 31st, 1889,	- - - - -	$510,584.54
CASH ASSETS, December 31st, 1890,	- - - - -	$551,897.82
CASH ASSETS, December 31st, 1891,	- - - - -	$600,414.81

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A quick, cheap, pleasant and absolute cure for the Tobacco Habit

EMORY COLLEGE
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Location Proverbially Healthy! No Saloons!
57th Session opens Sept. 20th, 1893, closes June 13, 1894. Endowment recently increased $100,000 and equipment greatly improved. Total expenses within $225. For full information, address
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NEWS OF THE WEEK.

DOMESTIC.

Bishop Foster, of the Methodist Church, has just returned from a trip among the Conferences of Japan and China. Bishop Foster started on the trip last May, and since that time has traveled 23 000 miles without the slightest mishap.

The Wilson tariff bill has been fully discussed by the House of Representatives in Committee of the Whole, and, after having been subjected to every influence that could be brought to bear to amend it, now stands in a form vastly more objectionable than when it was first proposed.

Pressure is being brought to bear on the Rev. T. DeWitt Talmage to withdraw his resignation as pastor of the Brooklyn Tabernacle. Dr. Talmage says that he will persevere in his intention, but will not sever his connection with Brooklyn, and that he has no intention of accepting the call to Chicago.

While it is plain that the outlook for favorable sugar legislation is gloomy, there is no reason to suppose that the case is hopeless. In fact, there are good and solid grounds for the belief that sugar will eventually be provided for in the tariff bill or else no tariff legislation at all in this Congress will go on the statute books.

The California Midwinter International Exposition was formally opened on Jan. 27. Great preparations had been made for the event, and the fact that Gov. Markham issued a proclamation declaring a holiday caused a general suspension of business in San Francisco and in the most important places throughout the State, and added to the importance of the celebration.

On St. Charles avenue, opposite the Exposition Grounds, there is a vast tract of land which was acquired by purchase, not long since, by the Board of Directors of Tulane University. That institution of learning will be transferred from its old location on University Place (formerly Dryades street), to this place. The first stone of the circle of new buildings was put in place on Jan. 27.

The appropriation bills for pensions and for the District of Columbia were reported to the House on Jan. 27 by the Committee on Appropriations. There were no surprises in the recommendations, although material reductions from the expenditures of last year were made in both bills. The total amount recommended for pension expenses for the fiscal year ending June 30 1895, is $151 581,570; the total is $14,914,780 less than the appropriation for the fiscal year of 1894, which was $166,531,350.

A wave of anarchy, in whose train followed bloodshed, arson and the destruction of property, passed over the Mansfield coal region (Pennsylvania) on Jan. 27. It began at dawn, and at dusk it was estimated that $100 000 worth of property had been destroyed. Made wild by fancied grievances and liquor, a mob of several hundred foreigners, Hungarians, Slavonians and French, swept over the country surrounding Mansfield and through the valleys of Toms and Painter's run. They attacked mine-owners, miners and the few scattered deputy sheriffs, burned tipples, wrecked cars and destroyed railroad property.

FOREIGN.

Although no definite confirmation has been received of the reported efforts to mediate between the contending factions in Brazil, reports have been frequent during the past few days of new movements indicating that something is in progress in the shape of a conference between the leaders of the insurgents and President Peixoto.

As grave as the recent Egyptian crisis promised to prove, it has come to a sudden and ridiculous end by the complete surrender of the young Khedive to all demands made upon him by the British government. The Egyptian government has caused to be published a general order eulogizing the Egyptian troops and their British officers, and regretting that injurious reports have been spread to the effect that the Khedive had criticised them.

The thirty-fifth birthday of Emperor William was celebrated on Jan. 27 throughout Germany in a most enthusiastic and elaborate manner. The people of Germany, in addition to celebrating the Emperor's birthday, on that day also celebrated the twenty-fifth anniversary of his entering into the Prussian army, and, above all, they have been celebrating the reconciliation which has taken place between the Emperor and Prince Bismarck.

There was a violent scene in the French Chamber of Deputies on Jan. 27, and the sitting was finally suspended temporarily by the president. One of the deputies from the Seine interpellated the government on the recent arrests of anarchists. During the course of his interpellation he caused considerable interruption on the part of the supporters of the government by reproaching the latter with persecuting the socialists as a pretext for suppressing the anarchists.

The earlier symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla and be cured.

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Many brethren have made inquiry for a book to aid them in the practical work of the League. The book that every pastor or Epworth worker needs is "The Epworth League Workers." It gives you the information you want. It is a small book costing sixty cents. It can be had of Laird & Dominick, Jackson, Miss.

Any newspaper, magazine or book can be had from us. LAIRD & DOMINICK, Jackson, Miss.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	3 13-16	— —
Ordinary	3 5-16	— —
Good ordinary	3 13-16	— —
Low middling	7 3-16	— —
Middling	7 7-16	— —
Good middling	7¾	— —
Middling fair	8⅛	— —
Fair	9⅛	— —
Galveston middling	7 7-16	— —
Mobile middling	7 5-16	— —
Memphis middling	7½	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	2 11-16
Fully fair	2⅛	2⅜
Good fair	2¼	2⅜
Common	2⅛	2 3-16
CENTRIFUGAL:		
Seconds	2	2 1-16
Prime yellow	3⅛	3⅜
Gray white	3 7-16	3 9-16
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	18	22
RICE.		
No. 2	1½	1⅝
Good	3⅜	4⅛
Fair	3¾	3⅞
Prime	4⅛	4⅜
Rough, ℔ bbl	1 50	1 75
Polish, ℔ ton	14 00	15 00
FLOUR.		
Extra Fancy	3 00	3 05
Fancy	2 70	— —
Choice	— —	— —
Minnesota Patents	4 37½	— —
Winter wheat patents	3 50	3 65
Minnesota bakers	4 12½	— —
CORN PRODUCTS.		
Corn meal	— —	2 05
Cream meal	2 40	— —
Grits	2 40	2 55
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ℔ bushel	— —	47
Yellow	— —	47
Mixed No 2	— —	43
OATS:		
Western	— —	37½
Texas rust-proof	— —	40
BRAN:		
℔ cwt	82½	85
HAY:		
Prime	14 00	13 00
Choice	13 00	13 50
PROVISIONS.		
PORK:		
Mess (Standard)	14 75	15 00
Prime Mess	14 53	— —
Rumps	14 00	— —
BACON:		
Fancy Breakfast	10½	11½
Shoulders	7⅝	— —
Sides, short rib	8⅝	8½
Sides, long clear	8⅝	8½
HAMS:		
Sugar-cured	10¼	10⅝
DRY SALT MEAT:		
Shoulders	7	7⅛
Sides, short rib	7½	7⅝
Sides, long clear	7½	7⅝
GROCERIES.		
COFFEE:		
Prime	20¼	— —
Fair	19⅝	— —
Common	17	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	23	23
Western Dairy	20	— —
Common	— —	— —
LARD:		
Refined	8⅛	8⅜
OILS:		
Coal, bbls	7⅜	— —
Coal, cases	13½	14
Cotton seed, crude	28	32½
Lard, Extra No. 1	65	— —
VEGETABLES.		
CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	— —	— —
Louisiana, ℔ 100	1 00	1 25
POTATOES:		
New Louisiana	— —	— —
Western	1 00	1 30
ONIONS:		
New Louisiana	— —	— —
Western	2 25	2 30
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ℔ yard	3½	— —
Jute, 1¾ lb. ℔ yard	5	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ lb	7½	7⅛
TIES:		
℔ bundle	85	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	2 25	3 25
Chickens, Southern	3 00	3 50
Young	1 75	2 75
Turkeys, Southern	3 00	3 00
EGGS:		
Western	13	14
Southern	14	13
WOOL:		
Lake ℔ lb	13	13½
Louisiana	10	11½
Burry	7	8
COUNTRY HIDES:		
Green Salted, ℔ lb	— —	— —
Dry salted	8½	— —
FERTILIZERS:		
Cotton seed, ℔ ton	12 00	— —
Meal	22 53	23 00
Pure ground bone	— —	— —
Muriatic acid, ℔ lb	— —	— —
Sulphuric acid	— —	— —

—*Times-Democrat*, Jan. 30.

The Best Men Wanted.

"Yes, sir; we want some good men, men of first-class character and ability to represent us. Among our representatives are many of the noblest and best men in America, and parties of that stamp can always find a splendid business opportunity at our establishment." That is the way Mr. B. F. Johnson, of the firm B. F. Johnson & Co., Richmond, Va., stated the case in reference to their advertisement in this paper.

Waifs and Strays.

Rev. A. E. Clay has recently made a tour through Southwest Louisiana in the interest of the Louisiana Society for the Prevention of Cruelty to Children. On this trip thirty-six adults joined the society, and thirty-two juveniles.

The work in the city has been very great during the last two weeks. Nearly a hundred children have had to be attended to who were sick or destitute.

The Waifs' Home received some very sacred gifts this week. A dear little boy, having made joy and sunlight in an earthly home, had gone to the Savior, and the grief-stricken mother sent to us all his personal belongings: crib and bedding, and diminutive clothes and chair. Thus being dead, this child will live.

A young girl sixteen years old, well-bred and educated, persecuted and beaten by her parents, who had attempted to place her in the House of Good Shepherd to get rid of her, is one of the cases we have had to deal with during the week. The girl in question is a brilliant conversationalist, has a knowledge beyond her years, and is an accomplished pianist. The girl was given a home as companion to a lady who is well known in charitable circles.

A thirteen-year-old girl of comely appearance was brought from Gretna to the Waifs' Home on Saturday last by Secretary Court. H. Young. She has led a very unhappy life. Her father died while she was quite young, and her mother remarried. The step-father was a drunkard and was often very brutal. Several years ago an elder sister entered upon a life of shame, and is now in a den in Jeanerette, La. Only a few days before this girl was rescued she had received a letter from this sister imploring her to come to Jeanerette and lead the life she was leading. Were it not that this girl had been under vigilant watch, it is very probable she would have been decoyed away within the last few days. She will be placed in a private home.

The second annual meeting of the Louisiana Society for the Prevention of Cruelty to Children will be held in the Assembly Hall, on Clio street, near St. Charles avenue, on Thursday, Feb. 8, at eight P. M. Eminent speakers will address the members. A large attendance is requested.

When tempted to think lightly of your pastor, think of how much you are indebted to him for starting good thoughts, for inciting you to noble resolutions, for directing you into right channels, for helping you in every good work. He moves and sways you in ways you little imagine. No one rightly disposed can sit under the preaching of a minister Sabbath after Sabbath, and come under his influence week after week, without being more or less affected by what he says and does. His counsels, his warnings, his instructions, his prayers and his example are more or less helpful and inspiring; and one must, in his thoughtful moods, trace to him much of the good that he does, of the resistance of the evil that he makes, of the stimulation which he enjoys, of the spiritual quickening which he receives, and of the better living he manifests from time to time. His faithful ministry is indispensable to individual and church life and development. It is foolish to talk against it, as it is possessed by you Sabbath after Sabbath. It may not be all that it ought to be and might be, but it is the best you have, and would be better if everyone encouraged and sustained it as he might and should do. Talk it up, not down, and note the increased benefit which you derive from it.—*Presbyterian.*

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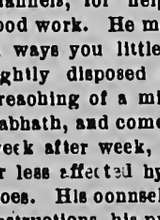

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Meadville, at Oak Grove	Feb. 3, 4
Martin, at Cane Ridge	10, 11
Learned, at Learned	17, 18
Utica station	24, 25
Rocky Springs, at Hickory Ridge	Mar. 3, 4
Hermanville, at Hermanville	10, 11
Port Gibson station	17, 18
Warren, at Bradley's	24, 25
Mayersville, at Mayersville	31, Apr. 1
Rolling Fork and Anguilla, at A	7, 8
Cary, at Cary	14, 15

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BRANDON DIST.—FIRST ROUND.

Carthage, at Carthage	Feb. 3, 4
Walnut Grove, at W. Grove	5
Neshoba, at Hesler's Chapel	10, 11
Indian Mission, at ——	12
Shiloh, at Salem	13
Steen's Creek, at Marvin	17, 18
Hillsboro, at Cantrell	24, 25
Westville, at Hall's Creek	Mar. 3, 4
Raleigh, at Boykin's	5
Trenton, at Trenton	7
Fannin, at Fannin	10, 11
Brandon station	12
Homewood, at Homewood	17, 18
Montrose, at Mt. Zion	24, 25

C. MCDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Flora, at Flora	Feb. 3, 4
Sharon, at Lone Pine	10, 11
Canton	(night).. 11
Benton, at Benton	17, 18
Yazoo cir., at Short Creek	(Tues.).. 20
Bolton, at Bolton	24, 25
Lake City and Lodi, at Lake City	Mar. 3, 4
Camden, at Shrock's	10, 11
Tranquil, at Locust Grove	17, 18
Madison, at Madison	24, 25
Mount Olivet, at Bentonia	31, Apr. 1

The district stewards' meeting will be held at Capitol Street, Jackson, Wednesday, 2 P. M., Feb. 7, 1894.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Terry, at Terry	Feb. 3, 4
Wesson station	10, 11
Adams, at A	17, 18
Bowerton, at Rehoboth	(Fri.).. 23
Lebanon, at Brandywine	24, 25
Caseyville, at Sweetwater	(Fri.)..Mar. 2
Beauregard, at Mathews	3, 4
Pleasant Grove, at P. Grove	(Fri.).. 9
Providence, at Bahala	10, 11
Summit, at Hogue Chitto	17, 18
Martinsville	24, 25
Hazlehurst	(night).. 23
China Grove, at Waterholes	31, Apr. 1

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Matherville circuit, at Liberty	(Thurs.) Feb. 1
Binnsville circuit, at Scooba	3, 4
North Kemper circuit, at Mt. Pleasant	10, 11
DeKalb circuit, at DeKalb	11, 12
Linwood circuit, at Bethel	17, 18
Daleville and Soule Chapel, at D	18, 19
Lauderdale circuit, at Lauderdale	24, 25
Marion circuit, at Lockhart	23, 26
Why Not circuit, at Why Not	Mar. 3, 4
Chunkey circuit, at Chunkey	(Tues.).. 13

D. A. LITTLE, P. E.

SEASHORE DIST.—FIRST ROUND.

Heidelberg, at H (Conf., 3 P. M., Fri.)	Feb. 3, 4
Augusta, at Isabella	10, 11
Williamsburg, at Good Hope	17, 18
Mt Carmel, at Blountville (Conf., Mon.)	18, 19
Columbia, at Columbia	(Wed.).. 21
Purvis, at Lumberton	24, 25
Eastabuchie, at Hebron	Mar. 3, 4
Covington, at Covington (Conf., 7 P. M.)	10, 11
Tallsheek C. G and Nicholson	(Wed.). 14
Pearlington	(Conf., 7 P. M.).. 17, 18

Let Church Conference be held at each appointment practicable, fast day be observed and Quarterly Conference Records brought to quarterly meeting. A "consecration service" will be held the Saturday night of each meeting.

HENRY E. PARTRIDGE, P. E.

WOODVILLE DIST.—FIRST ROUND.

Percy Creek station	Feb. 3, 4
Woodville station	4, 5
East B. Rouge, at Blackwater	10, 11
Zachrie station	11, 12
Tunica, at Pinkneyville	17, 18
North Wilkinson, at Mt. Carmel	23
Wilkinson, at Bethel	24, 25
Live Oak, at Friendship	Mar. 3, 4
Port Vincent, at Bayou Barbary	10, 11
Ponchatoula, at Ponchatoula	17, 18
Franklinton, at Magees	21
Amite City, at Amite City	24, 25
St. Helena, at Greensburg	28, 28
E. Feliciana, at Oak Grove	27

The pastors are cordially invited to be present at district stewards' meeting. All will be entertained.

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Pleasant Ridge, at Pleasant Ridge	Feb. 2
Brown's Creek, at Mt. Nebo	3, 4
Guntown, at Guntown	10, 11
Blue Springs, at Blue Springs	17, 18
Jonesboro, at Jonesboro	22
Ripley circuit, at Paynes	24, 25
Ripley and New Albany, at New A	Mar. 3, 4
New Albany circuit, at Locust	10, 11

T. W. LEWIS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Brooksville	Feb. 3, 4
Cedar Bluff	10, 11
Mashulaville	17, 18
Shuqualak	21
Macon	24, 25
Sturges	Mar. 3, 4
Hebron	10, 11

T. C. WIER, P. E.

GREENVILLE DIST.—FIRST ROUND.

Duncan	Feb. 4
Clarkdale	11
Cleveland	18
Shaw	23
Hill House	Mar. 4
Friar's Point	11
Rosedale	18
Bolivar	23

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Water Valley circuit, at Pine Flat	Feb. 3, 4
Abbeville, at Abbeville	(Fri.).. 9
Oxford station	10, 11
Toccopola, at Lafayette Sp'gs	(Thurs.). 15
Paris, at Salem	17, 18
Ebry, at Hurricane	24, 25
Pittsboro, at Pittsboro	Mar. 3, 4
Atlanta, at Benela	4, 5

R. A. RUBROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Pleasant Grove	Feb. 3, 4
Morgansville	(Wed.).. 7
Arkabutla	10, 11
Cockrum	(Thurs.).. 13
Wall Hill	17, 18
Tyro	(Tues.).. 20
Panola	24, 25

H. C. MORRHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Buena Vista, at Pleasant Grove	Feb. 3, 4
Saltillo, at Mooresville	10, 11
Amory and Smithville, at Greenbriar	17, 18
Nettleton, at Union	22
Fulton, at Fulton	24, 25
Pontotoc, at Pontotoc	Mar. 3, 4
Tremont, at New Salem	7
Athens, at New Hope	10, 11

W. S. LAGRONE, P. E.

WINONA DIST.—FIRST ROUND.

West	Feb. 3, 4
Winona circuit	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Brooklyn and Dublin	Mar. 3, 4
Leherton	10, 11

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs circuit, at Hudsonville	Feb. 3, 4
Olive Branch, at Olive Branch	10, 11
East Holly S. circuit, at Harmony	17, 18
Cornersville, at ——	24, 25
Red Banks, at Wesley Chapel	Mar. 3, 4
Ashland, at Salem	10, 11
Mt. Pleasant, at Mt. Pleasant	17, 18

J. B. STONE, P. E.

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KOSCIUSKO DIST.—FIRST ROUND.

Wier circuit, at Wier	Feb. 2
Chester, at Chester	3, 4
Ebenezer, at Ebenezer	10, 11
Stewart, at Foster Grove	12
Louisville, at Louisville	17, 18

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Gross Tete and False R., at Arbroth	Feb. 3, 4
Rayne Memorial	11
Louisiana Avenue	18
Felicity	25
Plaquemine and Donaldsonville, at P.	Mar. 4
Lower Coast Mission	11
Carondelet	18
Baton Rouge	25
District Conference, Baton Rouge	Apr. 5-7

The change in time of District Conference is made for special reasons which need not be publicly stated.

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

Oak Ridge, at Good Hope	Feb. 3, 4
Delhi, at Delhi	10, 11
Floyd, at Floyd	17, 18
Lind Grove, at Bartholomew	24, 25
Harrisonburg, at Island	Mar. 3, 4
Raysville, at Rayville	10, 11
Providence, at Providence	17, 18
Waterproof, at Waterproof	24, 25

District stewards meeting at Delhi, Feb. 7.

H. O. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Washington	Feb. 3, 4
Crowley	10, 11
Plaquemine Brulee	17, 18
Indian Bayou	24, 25
Abbeville	Mar. 3, 4
Lake Charles	10, 11
Jackson Street and West Lake	13, 14
Sulphur Mine	17, 18
Lake Arthur	24, 25
Grand Chenier	27, 28

District Conference at Crowley, April 13.

J. M. BEARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Ada, at Palestine	Feb. 3, 4
Pineville, at Fellowship	10, 11
Alexandria	11, 12
Centerville	17, 18
Muntgomery, at Atlanta	24, 25
Winfield	25, 27
Columbia	Mar. 3, 4
Spring Creek, at C. G	10, 11
Dry Creek	17, 18
Nugent mission	24, 25
Boyce	31, Apr. 1

S. J. DAVIES, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Caddo, at Keachie	Feb. 3, 4
North Bossier, at Concord	5
Red River, at Campo Bello	10, 11
Shreveport station and Mission	17, 18
Cane River, at Provencal	22
Wesley, at Davis Springs	24, 25
Many, at Prospect	Mar. 1
Fort Jessup, at New Hope	3, 4
Natchitoches station	10, 11
Annaco, at Holly Grove	17, 18
Desoto, at Bethel	23
Coushatta, at C	24, 25
Victoria and West Natchitoches, at V	31
Sabine, at Bayou Scie	Apr. 1, 2

District stewards' meeting at First Church, Shreveport, at 10 A. M., Feb. 23.

ROBT. J. HARP, P. E.

329 Hope street, Shreveport, La.

ARCADIA DIST.—FIRST ROUND.

Valley, at Pleasant Valley	Feb. 3, 4
Minden, at Minden	4, 5
Ringgold, at Andrew Chapel	8
Sparta, at Ebenezer	9
Alcadia, at Arcadia	10, 11
Vienna, at Vienna	17, 18
Ruston, at Ruston	18, 19

J. L. P. SHAPPARD, P. E.

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LUCAS COUNTY.

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FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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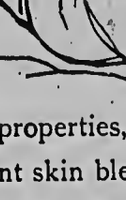

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Christian Advocate.

VOL. 41.—NO. 6. NEW ORLEANS, THURSDAY, FEBRUARY 8, 1894. WHOLE NO. 1955.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THERE IS NO DEATH.

BY J. L. M'CREARY.

There is no death! The stars go down
To rise upon some future shore.
And bright in heaven's jeweled crown
They shine forever more.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

There is no death! The leaves may fall,
The flowers may fade and pass away;
They only wait through wintry hours
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best-loved things away,
And then we call them "dead."

He leaves our hearts all desolate;
He plucks the sweetest, fairest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad this scene of sin and strife,
Sings now in everlasting song
Amid the tree of life.

And when he sees a smile too bright,
Or heart too pure for taint of vice,
He bears it in that world of light
To dwell in paradise.

And ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless universe
Is life; there are no dead!

My Conversion.

I was born in the city of Warsaw, Poland, in 1865, in one of the most orthodox rabbinical Jewish families. My father, a wealthy merchant, is the son of the Lipnoer rabbi, and my mother is of the well-known rabbinical family of Gurah, which is now the head of the Jews in all Europe. My early life was spent, as is the case with the most orthodox Jewish boys in Poland, mostly in the study of the Talmud and other Hebrew literature; but being of priestly descent, my father was especially anxious to make me acquainted with the book of Leviticus, where the priests are instructed about their duties.

There it was where my first difficulties as to the Jewish religion arose, for I remember that when we went on reading about the sacrifices that the children of Israel had to bring for their sins, I asked my father, "Why do we not offer sacrifices to-day?" He answered, "Because we have no temple." "How, then, will our sins be forgiven?" I then asked him, to which he replied, "Because we pray for forgiveness." This did not satisfy me as a true answer, because I knew that our ancestors were told to bring sacrifices for sins besides earnest prayer—in fact, the Scripture itself spoke mightily to me when it says, "If anyone commits a sin, let him bring a sin sacrifice—a young bullock without a blemish—and his sin shall be forgiven;" but it never says, if anyone commits a sin, he shall pray, and his sins will be forgiven. Thus I was almost convinced that a sacrifice is needed for the atonement of our sins. This question about sacrifice for sin I went on asking my teacher and other learned Jews among my acquaintances; but, strange as it seemed to me, the most answers I received were to the effect that I must not ask such questions.

Of course, this just made me more and more anxious to know the true way of forgiveness for sin and access to God.

In a couple of years later I was sent to my uncle at Gurah, the chief rabbi of the Chassidim (Saints in Israel), for higher studies, and the first he received me with was the solemn words of the prophet Amos, "Prepare to meet thy God." He said, "I hope you have come here with the object of preparing yourself to meet God."

These words became the heaviest in my heart, and I began in very earnest to keep the commandments and Jewish laws in addition to praying and fasting as much as ever I could. But the more I tried to observe the commandments, the more I became convinced that sin lay upon me. Indeed, I felt the need of atonement and sin sacrifices more and more, but there was none.

Space does not permit me to give here more details of my experience. Suffice it to say that when not fully eighteen years of age I was married to a rich lady in Lodz, Poland. My father-in-law had a beautiful synagogue in his own house, and I was preaching there quite often, while for myself I began very earnestly to study and examine fully the law of Moses and the prophets, and there I got glimpses of salvation for my burdened conscience, for I saw that my own hope, as well as the only hope of the whole house of Israel, is in the Messiah of whom the prophet speaks, that he will be wounded for our transgressions and bruised for our iniquities; yea, his soul will be made a guilt-offering, that through him many may become righteous. I saw that the prophet foretells that a blessed new covenant will be made through him, when not only will our sins be forgiven, but "remembered no more." These and the many like passages began to be my favorite and chief studies. I also commenced speaking to my friends, as well as in the synagogue, about them, and, to my surprise, instead of their liking this precious truth of God's Word, as I expected, they rather began speaking against me, thinking that I favored the Christian teaching. This reached the ear of a Christian minister, who, by special effort, made me receive a copy of the New Testament in Hebrew, as well as other Christian books and literature, which I, in search of the truth, carefully read and examined. My friends in town began more and more to dislike my way of speaking in regard to religion, and the name "apostate" and the like were given to me, and I had to stand a good deal of persecution, with the result that I had finally to leave my dear wife and beloved children in my father-in-law's house, and go back to my own father at Warsaw. Shortly afterwards I was compelled to enter the Russian military service, and as I was found serviceable, and thousands of roubles had been spent without success to get me free, my father and mother would by no means allow me to enter into the army of the Czar, and thus decided that I should flee to a foreign country for a while, till all matters would be straightened out.

After visiting many cities, and coming by the way in contact with some Christian missionaries, I once stopped in the city of Breslau, where the venerable Scotch missionary to the Jews, the Rev. Daniel Edward, is laboring, and to make it short, I was, by the grace of God Almighty, through the instrumentality of this most faithful and powerful laborer for Christ, led to fully accept the Lord Jesus as the Lamb of God who takes away the sin of the world and my own personal Redeemer.

On the sixth of October, 1889, being the very day of the great Jewish day of Atonement, I was baptized at the Free Church in Breslau in the presence of the congregation and quite a number of the Jewish people of the city, by Dr. Edward. I was asked to give my reasons for becoming a follower of Christ, and just before the sacrament of the baptism I gave quite an address, which was immediately printed, and has been widely circulated among the Jews in many parts of the country. My father was immediately telegraphed of what had taken place, and, of course, a hot and bitter persecution was the result. My dear spiritual father, Dr. Edward, wisely decided to hurry me off to his friends in Scotland, commending me to the kindness of the Jewish committee of the Free Church in Edinburgh, where I was sent to study for the Jewish mission work, at the "New College." For the glory of the dear Lord I would like to confess right here that though my heart was naturally bleeding because of the loss of all things that I ever counted sweet and dear, yet in my spirit I was rejoicing—yes, cast down, but not destroyed; persecuted, but not forsaken; poor, yet having all in the precious pearl I had found in Jesus, the Messiah of Israel and the Savior of my soul. When in Edinburgh, New College, only for a little over half a year, and having made some warm and life-long friends, the anger of my parents had grown meantime very bitter against the step I had taken, and news reached me suddenly that they traced me to Edinburgh, and the committee decided to send me off without delay to this free country of America. So on April, 1890, I landed in New York with Jesus as my only friend. On the same evening, finding out this Hebrew-Christian Mission, I was invited by Bro. Freshman to speak at the prayer meeting, and then to preach next day, which was the Jewish Sabbath, at his Jewish meeting. At that time I certainly never dreamed that the leadership of that work would fall upon me; but the ways of God are not as ours, and are certainly wonderful.

Rev. Dr. John Hall, to whom my friends on the other side had written about me, received me as a member of his Fifth Avenue Presbyterian Church, and introduced me to Rev. Dr. A. F. Schauffler, superintendent of the New York City Mission Society. That society decided to take me up as a worker among the Jews of this city, and gave me the use of their DeWitt Memorial Church, 280 Rivington street, which is quite in the Jewish district, and I immediately commenced working for the Master in that neighborhood.

Of course, the first meetings were attended by only a few; but those who came became so deeply impressed and interested that they went on bringing others and others, and the attendance so increased until it soon amounted to hundreds of listeners. During the past two years the Saturday afternoon meeting (of which in future numbers of this paper full accounts will be given regularly) has been attended regularly by hundreds of Jews, of which scores gave their hearts to Christ, and accepted him as their personal Savior, and the work in general is really blessed of God beyond all our expectations, for which my heart is overflowing with praise and thanksgiving to him who was and is and ever shall be, Jesus of Nazareth, the King of the Jews.

Now, before closing this narrative, let me say, "Shalam Alacham." Peace be with you, dear friends. Hoping now, as you realize the great work it has pleased him to put into my hands, the new and old friends will aid me in this with their constant prayers, sympathy and practical help, as the Lord may permit you, I am, dear friends,

Yours in the love and service of Christ Jesus,

HERMANN WARSZAWIAK.
—Hebrew-Christian.

Religion in the Home.

BY PHILLIPS BROOKS.

It is a very wide law and a very beautiful one, that the best way to make a thing fit for the use for which it was first made, is to put it to that use. The best way to make the dusty trumpet clear is to blow music through it. The best way to make the sluggish mind capable of thinking is to think with it. And so the best way to make the natural relationships capable of carrying religious influence is to give them religious influences to carry, so strong and ardent that they shall force and burn their own way through whatever artificial obstructions may have stopped up the channel through which they were meant to go. I hear a Christian parent complaining that his religion has not told upon his children to make them Christians; but, when I ask, I find that there never has been one direct effort to make it tell; never in all the years while they have lived together, one word or act, which definitely and specially, tried to send the father's religion through the open channel that was between them, from the father's life into the child's. Everything, also every other truth and interest and treasure, has been offered and urged over and over again, but not one word or act has ever urged or even offered religion.

I know what will be said at once, and I think I understand it. I know how often it is hardest to speak about the most sacred things to those who are the nearest and dearest to us. I understand that shrinking which keeps the brother's lips closed from urging on his own brother the truth and the persuasion which he will urge freely enough on any other man. The glib and ready Sunday-school teacher goes from his class to his home, and in the presence of his own children he is silent as a stone. In that phenomenon, which is so familiar and often so perplexing, I think we can see the mixture of two feelings, one which is bad, the other good. The bad feeling is the sense of shame which comes when we think of pressing the love of God and the service of Christ upon the minds and consciences of those who are always living with us, and who know what poor, weak, wicked and unfaithful things our own lives are. The good reason for our silence is more subtle. It is, I think, the feeling which comes to us almost everywhere, but comes to us most strongly in the presence of those whose hearts lie nearest to our own, that for the conveyance of the most sacred influence words are the most clumsy and unsatisfactory of means; that life is the only testimony by which the power of Christ in one man's heart can thoroughly bear its witness to the heart of any other man. It is natural enough that this consciousness should be most clear and strong just where the possibility of heart hearing direct testimony to heart becomes most evident, in the home where hearts ought to lie nearest and openest to one another. I know how these two reasons, and perhaps some others, make it very hard sometimes for the father to talk to his child, or for the brother to talk to his brother, about the most sacred things. And yet I know how often just one word is needed to break through the obstruction and reserve, and let all the wealth of God's grace which has been gathering in one humbly consecrated heart, pour forth into another which is waiting, empty and hungry, all the time. At least we are bound to be sure that it is something nobler than mere pride or shame that is keeping us from saying to our brother what may be his word of life.

But, after all, the word is only one method; the simplest, the most immediate, the most natural, but not the only nor the richest method by which men send influence forth to their brethren. If, honestly, the urgent word does not seem to be the true way to reach the lives which God has set the closest to our own, the truth remains that he who really seeks to send abroad the gospel, and who lives that gospel in the center of some one of the networks of brotherhood with which God has covered the earth, and who cares for other souls beside his own, and is on the watch for every feather with which the arrow of his influence can possibly be winged, will surely find the ways he seeks, however impossible it is to tell before what they will be, and can not fail to discover at last that God has blessed through him the lives which are no less dear to him than his own.

With that assurance, full of responsibility and full also of encouraging hope, I leave the truth which I have tried to preach to you. Go to your homes and question them! O Zebedee! O mother of Zebedee's children! ask yourselves whether your household is kept open by pure, refined, unselfish, elevated living, by a continual sense of God, by ever present prayer, so that the best of light and strength which God has given to anyone tends freely to become the strength and light of all. Why are John and James so often not together in the company of Christ? What does it mean that so often Simon Peter lingers in darkness, while Andrew is in full sunshine of the Master's service? Go home and question your household life about these things, and claim for your home that blessing for which God made our homes; the blessing of persuasive grace, the blessing of a brotherhood and sisterhood in the divine life, ever echoing and fulfilling the brotherhoods and sisterhoods which make the richness and beauty of our human living, and ever picturing and anticipating the perfect brotherhoods and sisterhoods in the great world-family of God.—Exchange.

Our Brethren Are in Need.

There have a number of cases come to our knowledge of the families of our brethren living in the Indian and Oklahoma Territories and the Northwest, who are suffering for the want of warm, comfortable houses to live in. These brethren have not money and can not rent such houses as they need. Their circuits or stations have no parsonage. They and theirs are suffering—suffering that they may preach Christ and the riches of his grace to those who would otherwise not hear the gospel.

One night, a few weeks ago, the parsonage built at W. by the Woman's Parsonage and Home Mission Society burnt down. The pastor rescued from the flames his wife with her helpless babe and four young children. Everything was burned. He wants to build immediately a $500 house. $300 have been raised by the citizens of W., $100 more by friends in Arkansas, and the balance must be raised at once. Will anyone help?

Another brother in the same Territory preaches in school-houses, and there is not a parsonage within a radius of 40 miles from his station. His family in East Tennessee can not be with him, though this is his third year on his work. Oh, the peace and joy and good that, like a constant stream, would flow out from that household sheltered in a comfortable parsonage!

In the Northwest another place asks for help only to buy the nails and glass for windows for a needed parsonage, saying they themselves will do the rest. These brethren do not ask for fine houses, but are content with the plainest ones—even too cheap, without conveniences and comforts.

Do not the words of James come like a warning cry, "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled, and yet ye give not the things needful to the body, what doth it profit?" The applications for aid in parsonages come daily. Our brethren are in need; the cry seems to fill the very air—it is a pitiful cry of anguish, it comes and comes again. The Parsonage and Home Mission Society have promised all the help they dare, money this quarter (usually the best of the year) is coming in slowly and in small sums.

Does the church send men out into this wild country to preach Christ and ask them to do without suitable clothing, shelter and nourishing food for themselves and their families? Does the church care not what becomes of these servants of God? Yes; but the great tender heart and brain of the church know not the need of the brethren. The Territories and the West are so near, the cry is so plain—a cry of patient endurance. Will not some one send help for these brethren? All money will be forwarded to them at once. Send it to Mrs. Geo. P. Kendrick, Louisville, Ky.

Brethren of the ministry, you give liberally—more than you ought. You can do better than give of your means. You can direct a tide of the church's life-blood toward our home mission fields; you can organize and inspire the women of your church, who look implicitly to you for guidance, into a Woman's Parsonage and Home Mission Society. You can multiply our organizations, and thus do some of the highest service in your power.

MRS. NATHAN SCARRITT,
Gen. Sec. W. P. and H. M. S.

The Control of Ministerial Transfers.

At the late sessions of the Baltimore and Maine Conferences the members voted against the transfer of preachers from other Conferences into their own. The action was neither very loyal to the economy of Methodism nor fraught with practical wisdom. Probably neither of these bodies would have voted to interfere with the appointments within Conference lines. To have done so would have been regarded as an interference with the duties of the Bishops. But, in reality, the Conferences have no more right to interfere with transfers than with the appointments within Conference boundaries. They have no rights in either case. By the fundamental law of the church the exercise of the appointing power is with the Bishops. They have the same right to transfer from one Conference to another that they have to move a preacher from one charge to another within the lines of a Conference. As general superintendents, their power extends through the church. The same law which confers on them the power to appoint, confers the power to transfer. The two are parts of a whole; the power to transfer inheres in the power to appoint.

With the founders of our church the itinerancy was a unit. The traveling preachers were one body, and at first belonged to one Conference, in which the Bishops exercised the right of appointment. When, at a later day, the territory was divided into Annual Conferences, these subordinate bodies carried with them no control over the arrangement of the itinerant work. The appointing power, as before, was with the Bishops, and, on the division into Annual Conferences, it became their duty to transfer men over Conference lines as well as inside them. The power given in the law was adequate to both actions. To reverse our statement, the power to appoint includes, as an incident, the power to transfer.

The law which regulates this matter is not doubtful. The duty of the Bishop is "to fix the appointments of the preachers." The law is general. The few limitations recognized are not limitations by Conference rights or boundaries. The Bishop may not continue a preacher for more than five consecutive years in the same charge, but he may send him into any charge or Conference he pleases. The Bishop has the right to say no. The votes of these Conferences were merely advisory, and the advice could be accepted by the Bishop or not, as he judged best for the interest of the cause. In a word, the matter of transfers is committed to the Bishops and not to the Conferences. To undertake to fix the control somewhere else is an attempt to work a revolution in our ecclesiastical economy; and revolution is disloyalty.

But, even if these votes were free from the taint of disloyalty, they are certainly characterized by a want of practical wisdom. There have been similar flurries in the Annual Conferences from time to time. In the General Conference in Baltimore, in 1840, there was a strenuous endeavor to give the Annual Conferences control over transfers, but the measure was defeated by a large majority. At a later date, perhaps at Cincinnati, the matter came up again. A large number of the Conferences had voted against the frequent transfers which had been effected. The General Conference considered the matter, and ordered the Bishops to arrange transfers as they should judge the work demanded, without regard to the votes of these Annual Conferences. Accordingly, with these instructions from headquarters, the Bishops continued to transfer more frequently than before, and, we can not doubt, to the advantage of the whole work.

As a matter of course, transfers begin at the top. Small men are not seen afar off. Men ascending toward the summit do not enjoy seeing the places almost within reach taken by strangers. Hence the temptation of Conferences to repel these new men. They may be very sincere in supposing the new men no better than themselves, and possibly that they understand the situation less perfectly; and it is natural to think that men who have created strong churches should be allowed to stop and enjoy them. But, in spite of all these considerations, the need of Methodism to-day is a wider interchange of ministerial talent. Men from the West always do well in the East, and our Eastern men grow in the larger West. Instead of voting against transfers, the Conferences should ask the Bishops to increase their number. Many a man shut up in a small Conference, where everybody has come to know him, would have a fresh lease in another field. The young preacher would be wiser to extend his circuit. Let him try several Conferences instead of shutting himself up in one; for preachers, as well as trees transplanting, is helpful, placing one in new conditions and a fresh soil. To be let out and made free of the continent is what some men need. As the matter now stands, we fear our own are the worst shut-in and pent-up preachers in America. We have an itineracy, but it is hard to transcend district and Conference lines. What was intended to be a mere imaginary trace on the sand is built into a hirsute iron fence, on which the man who attempts to go over is liable to be impaled. Let us make transfers easier rather than harder. The need is the circulation of our men. The facilities of travel are so great that distance is annihilated. A preacher can move a hundred, or even a thousand, miles almost as easily as five. The demands, as well as the facilities of the time, invite and urge a wider interchange of clerical talent.—Zion's Herald.

A Letter from Dr. Hunnicutt.

We have been highly favored at Centenary in the way of health, the grip having scarcely touched us this Winter. We have moved on with great regularity in all college work. We have a larger number of students in the college classes than usual. A dozen new students have come in since the holidays, among them several young preachers. We think we are doing good work for the heads and the hearts of the young men who seek education here.

Many are paying the interest on their endowment notes. If all would do so, we should be much gratified. Let our friends strain a point, if need be, and send in their interest. Altogether we have many and great causes for gratitude. We take a growing pleasure in the weekly visits of the ADVOCATE, and hope to welcome its editor at our annual public debate in March.

W. L. C. HUMNICUTT.

WHAT HOUSE TO LIKE.

Some love the glow of outward show,
Some love mere wealth, and try to win it;
The house to me may lowly be,
If I but like the people in it.
What's all the gold that glitters cold,
When linked to hard or haughty feeling?
Whate'er we're told, the noble gold
Is truth of heart and manly dealing.
Then let them seek, whose minds are weak,
Mere fashion's smile, and try to win it;
The house to me may lowly be,
If I but like the people in it.

A lowly root may give us proof
That lowly flowers are often fairest;
And trees whose bark is hard and dark
May yield us fruit and bloom the rarest.
There's worth as sure 'neath garments poor
As e'er adorned a loftier station;
And minds as just as those, we trust,
Whose claim is but of wealth's creation.
Then let them seek, whose minds are weak,
Mere fashion's smile, and try to win it;
The house to me may lowly be,
If I but like the people in it.

—Exchange.

Shall Principle or Convenience Control?

MR. EDITOR: Echoes reach us from several quarters of a growing custom which has already wrought evil and threatens to open the flood-gates. I allude to what has been recently practiced in some of our Annual Conferences—adjourning on Saturday night or Sunday. It were hard to discern which time is most conducive to the breaking of the Sabbath, for preachers are but men. When the way is so fully opened, the Bishop consenting or encouraging, very many will be led by their anxiety "to see the home folks," to strain their own consciences, and cause many of the laity to stumble into this open pit.

Our recent session of the Mississippi Conference had no temptation in this direction. Having been appointed (at our request) by Bishop Key to open on Thursday instead of Wednesday, as heretofore, all committees and undergraduates reached Hazlehurst in ample time, without any Sabbath desecration. Under our good Bishop's admirably brief plan of examining into each one's work, we got through the minute business in due time to be all ready to enjoy the "Conference Sunday." And what a season of refreshing it was! No fever of haste to get the appointments and be off for home. Monday morning found us fresh and ready for the dispassionate discussion of the great interests represented by the Boards and committees. A full day's session brought us satisfactorily to adjournment by Monday night in good time for the trains. No inducement to impinge on the Sabbath at either end of the line. What Conference which opened on Wednesday can say as much? Beside this special advantage in the way of helping to keep the Sabbath, there is another incidental to the plan, and of considerable moment. It enables our Bishops to get through each Conference in time to be at the site of the next one day prior to the regular opening—same time as the Committees of Examination are doing their work. This enabled Bishop Key to have most of his cabinet work complete before the regular opening, and expedited business afterward. Of course, the presiding elders came together with him. The plan worked admirably with us. I wish all Conferences and Bishops would adopt it. To work smoothly, it must be universal.

J. P. DRAKE.

Our Heritage.

So far as astronomy has gone, it has discovered no other planet so well adapted to the wants of man as the one on which we live. Hence we believe God has given us the best—the best for us.

But the zones girdling the earth are not all equally suited to human habitation. The Southern hemisphere, for reasons known to astronomers, has greater heat in its Summer and greater cold in its Winter than has the northern half of our globe. And it is to be acknowledged with thankfulness that much more than half of the land surface of the earth lies north of the equator. Our heritage belongs to the middle zone of this favored half of the globe. We are equally removed from the dwarfing cold of the Arctic Winter and the enervating heat of the torrid Summer. Ours is the zone in which the nations have lived, who have made much the greater part of human history.

Now run your finger along this favored belt upon your maps, from Japan westward to California, and you will find the best section, all things considered, lies in America, and is marked "United States"—our native land. Truly "our lines have fallen to us in pleasant places—ours is a goodly heritage."

Again, while our environment is the best in the world—a matter of immense moment—there is another consideration of still greater importance to us. I mean our heredity. Our colonial ancestry combined the best elements of our race. As a people we have no equal on the globe: we are a peculiar people, outstripping the rest of the nations in enterprise and invention. The world has never had our equal. To what grand results these two potent factors, our environment and our heredity, may lead, must be left to conjecture, for history has no record of such a conjunction heretofore. Prophetic are the mottoes, "*E Pluribus Unum: Novus Ordo Seclorum.*"

Once more: Our heritage embraces another element that demands our gratitude: ours is the most favored age in the annals of time. Never before were so many seas visited by vessels of trade; never before were the ships so large, so safe, so swift. Never before were there so many mines opened; never before were they worked with such appliances and powers. Never before were there so many factories; never before so many and varied products. Never before such facilities of illumination and travel. Never before so many schools or so many lines of education. Never before so many churches, Sunday-schools, and other organizations for the uplifting of humanity; never before so many ministers, or ministers so well qualified. Never before so many nor so large gifts and benefactions for schools, churches, hospitals, "homes" for the afflicted and distressed. Never before so many Bibles, good books and periodicals; so many good men and women and young people to help in every good word and work. Never before so many missionary agencies employed. Are we not at the top of the list of favored nations, kindreds, tongues and peoples?

Shall such considerations make us feel proud? Rather let them humble us down into the dust. Our accountability keeps pace with our exaltation. "To whom much is given, of them much will be required." Not as Eskimo or Hottentot shall we be judged; not as Antediluvians or Bushmen, but as they "upon whom the ends of the world are come"—the most favored race in the best land, in the best age known to history.

We rejoice in our unparalleled privileges; but let it be with fear and trembling. Better citizens and better Christians elsewhere are not found. But it is not enough that we be as they; we should excel them in good works, since we have a more excellent heritage.

J. H. BRUNNER.

Hiwassee College, Tenn.

David McRee.

The subject of this notice was born in North Carolina, March 18, 1814. He came with his parents to Mississippi in early life. On the thirty-first day of January, 1839, he was married to Miss Epsey M. Leach, with whom he lived happily nearly fifty-five years. They were blessed with seven children, five of whom are still living. He enjoyed good success in his business affairs; the reward of honesty, industry, and economy. In the month of February, 1839, soon after his marriage, he joined the Methodist Church, and remained a useful member of our communion as long as he lived. He was converted under the ministry of the Rev. James Watson, who has long since gone to his reward.

For many years Bro. McRee lived on his farm in Copiah county, near Pleasant Valley Church; but in December, 1865, he removed to Caseyville, now in Lincoln county, Miss., where he spent the remainder of his life. It would be impossible, in a short paper like this, to give anything like a full portrait of the character of David McRee. He was a patriotic citizen, an affectionate husband, an indulgent father, a good neighbor, and a consecrated Christian. His home was a house of prayer, well supplied with the literature of his church, and much given to hospitality. It would be interesting to know how many ministers of the gospel have enjoyed the sweet hospitality of that Christian home. Living near Bethel Church, on the Scotland (now Caseyville) circuit—a church which he was the main instrument of building—it was understood on quarterly and protracted meeting occasions that his house was open, and it was generally filled; and there was always plenty and to spare. He was also the principal agent in building the beautiful parsonage for the circuit, situated near his own home, and which is one of the best country parsonages in all this land. He loved the church of God, and gave liberally of his means to build up and sustain her institutions and interests. He was a good steward, and that is saying a great deal. He was never absent from church service or quarterly meeting when he was able to be there; and often in his declining years he would go to quarterly meeting in adjoining neighborhoods when he ought, perhaps, to have been in bed. He was not a crank. He was a man of convictions and of positive character; a man of firmness in what he believed to be right; but he was a Christian gentleman. One thing I think can be said of Uncle David McRee. He was always faithful to his God, to his church and to his pastor. As he grew older he grew better. In age and feebleness extreme Uncle David was strong in the Lord and in the power of his might. He was called to pass through fiery trials in his old age, but he leaned more completely upon his God, and faltered not in his faith and faithfulness. He knew how to suffer as a Christian as well as how to live as a Christian. It is all over with him now. He fell asleep in Jesus on the fifth day of January, 1894. That was a sad day to that home, to that church, to that circuit; but it was a bright day to David McRee and to heaven. Doubtless, the ministers he loved so well, who were often entertained in his home, and who had gone on before with many other loved ones, have joyously greeted him in his heavenly home.

I do not think I ever had a better friend among the thousands of people I have served within the last thirty-six years than I had in the person of Bro. McRee. I loved him as I loved my own son.

Among the many who will greatly miss Uncle Dave are three little boys, viz.: Dave, Lamar, and John Magee, grandsons of his, whose father, Dr. Magee, died in the faith over two years ago, since which time, together with their mother, they have lived in the house with their grandparents. May our Father in heaven, who has promised to be a father to the fatherless, and judge of the widow, bless and keep them all unto eternal life!

H. P. LEWIS.

From the Board of Missions, North Mississippi Conference.

The following resolution was adopted by the Board of Missions at the last session of the North Mississippi Conference:

Resolved, That this Board appoint a district secretary for each district in the Conference, who shall have charge of the missionary interests in his district, and report once a quarter to the secretary of this Board, who shall report quarterly to the Conference through the NEW ORLEANS CHRISTIAN ADVOCATE.

This resolution contemplates that the pastors shall report to the district secretary, and the district secretary to the Conference secretary, what has been done for the cause of missions; how much has been paid for foreign and how much for domestic missions. Send money to the treasurer and a report to the district secretary.

In accordance with the foregoing resolution the following brethren have been appointed, and we are sure they will serve:

For Winona district, Rev. Geo. H. Lipscomb; for Grenada district, Rev. John E. Thomas; for Greenville district, Rev. J. J. Brooks; for Sardis district, Rev. Thos. B. Clifford; for Holly Springs district, Rev. J. S. Oakley; for Corinth district, Rev. H. R. Tucker; for Columbus district, Rev. J. W. Dorman; for Aberdeen district, Rev. M. E. Tumlin; for Kosciusko district, Rev. W. D. McCullough.

We trust that these brethren will take hold of this work at once, and do all in their power to secure a report from all the pastors on the first of March, June, and September. We would be glad to report through the ADVOCATE the second week in March something collected from every charge in the North Mississippi Conference. We will report through the ADVOCATE quarterly what we have done; and let us do something to report. How many charges will report all paid by March 1? Let us have one from each district. We have ordered missionary literature sent from Nashville to each of the district secretaries, which he will please distribute through his district. We must earnestly request the presiding elders to lend their influence and help to this matter. And to the laymen we would say: We can not succeed without you. You can block up the way and make it impossible for your pastor and the church to make a large success. Help us, and help now! Cash payments, no interest, and assessments in full, are our hopes and aims for '94.

Your brethren,

J. W. PRICE, Pres.,
THOS. J. NEWELL, Sec.,
Board of Missions, North Miss. Conf.

Rev. E. H. Moon.

"Rev. E. H. Moon is dead." These words were telegraphed to me to-day by my special friend, S. T. Harkey, from Tupelo. Words can not express the surprise and sorrow which this message brought to my heart. It was my privilege to assist Bro. Moon in a two-weeks' meeting at Tupelo last October, and I had an excellent opportunity to find out his worth. As gentle in his disposition as a woman, as refined and polished in his manner as a Chesterfield, as studious and cultured as his compeers, he was capable of filling any place with great satisfaction to the people and marked credit to himself. In the first place:

1. Bro. Moon's Christian life was a positive fact. He was consciously converted when a boy, and all along through life he referred to that sweet hour with peculiar delight. He had religion, and he knew it, and he was not afraid for other people to know it. His religious experience gave a peculiar flavor and interest to his preaching, and those who sat under his ministry felt that he lived close to the blessed Master. Religion with Bro. Moon was not a mere theory—a dry, lifeless creed—but a living power in his life.

2. He was an industrious student. He read to good purpose, selecting his books carefully, and he made good use of his knowledge thus gleaned. A glance at his library showed the fine taste of its owner. A few choice poems—such as Campbell and Milton—a few books of fiction of the highest kind, the best histories, the best theological works, and a few other choice books, constituted a library which twenty-three years of toil and self-denial had collected. Bro. Moon did not read for recreation, but as a man of God who desires to study, that he might become a workman that needeth not to be ashamed.

3. As a preacher of the Word, I desire to speak of Bro. Moon. The people who sat under his ministry were always fed on well-beaten oil when he preached. He did not appeal to low and vulgar tastes, nor adopt sensational methods to succeed; but the people were nourished. He joined the North Mississippi Conference at its organization in 1870, and, with the exception of three years spent in the North Alabama Conference, he has spent the entire time within the bounds of his mother Conference. At an early period in his ministerial life he was stationed at West Point; then Starkville, Macon, Holly Springs and Tupelo enjoyed his ministry. He was always acceptable to his people—in fact, the rule was for him to serve out the entire pastoral term. His preaching was of a high order. A few lines of poetry were sometimes used which would throw a flood of light in his theme, and awaken a new interest among the members of his congregation.

4. His home life was remarkably fine and Christ-like. The companion and friend of his two children as well as of his wife, they looked up to him and confided in him fully. It was an ideal home. His wife was his chief counselor and surest adviser, and his children were free and happy. To go into that home was a great pleasure. Our brother's work is done. He has passed over the river, but we shall meet him again.

T. W. LEWIS.

A Clear Statement.

The following article by Dr. Hearn is so full of vital facts and truths that we give it a place in our own space, praying that it may accomplish that good for which alone it was written. May the spirit that moved the writer pervade the mind and heart of every one whose eye may fall upon it. If we could only put ourselves in the shoes of our Bishops, and think and act from their standpoint, we would complain less, pray more and be wiser. Here is the article:

OUR POOR BISHOPS.

Except our editors, perhaps we have no class of men more thoroughly "represented" than our good Bishops. As I am not seeking an appointment, no one will misunderstand me in saying some things, gathered from general reading, and also hearing.

One brother thinks the General Conference has been in error in electing Bishops that are too old; another is of opinion that the mistake has been in electing those that were too young. In neither case, however, was the age of the objector furnished to the press.

Should it be deemed necessary for the good of the church to elect one, or two, at Memphis, I beg to emphasize a suggestion made by our chief editor, viz.: that no man of "cold heart" be chosen. A man who is cold-hearted, dictatorial, unforgiving, surely will not be selected. Of course, no brother who allows the use of the secular press in his interest the day before election, is worthy to hold so sacred and high an office, or who in any way whatever is guilty of electioneering. I dare say good men can and will be found, as in the past. God reigns.

One editor, in the discharge of his duties in conducting a church paper, defends our Bishops from false charges, as he deems them. Then another editor takes him to task for so doing, and seems to impugn his motives. It is the opinion of some that they should be elected for four years—subject to re-election—instead of for life, or good behavior. One Bishop opens Conference promptly at nine A. M., gives a good, earnest exhortation, proceeds deliberately to his business, gives ample time for free discussion of all subjects, and gives appointments Tuesday night. Then the cry: "Too slow; too much tax on the people; takes too much time," etc. Again, one drives rapidly through and winds up Sunday night. Listen: "An outrage;" "our Conference is too important a body for such haste—shame to close Sunday night," etc. One "shakes up" a Conference, and makes many changes; another makes few changes. But both are censured—one for shaking up, and the other for not shaking up. One Bishop keeps his own counsel, consults his presiding elders, and hears the laymen—but makes the appointments according to his own judgment. Then comes the charge: "Harsh autocrat," etc. On the other hand, one announces that he has gone according to the suggestions of the presiding elders, and they are responsible for the work done; when lo! a disgruntled cries out, "Too timid—unmanly;" "the beloveds are pleased." I ask, in all candor, what these good men are to do? One has done wrong, in my opinion, by making reply to pop-gun batteries firing at his action.

But, again: One writer goes away out West to "sass" Bishop Haygood for locating Sam Jones. How can a Bishop locate a preacher? Sam asked a location, and the Conference granted his request. Jones says he feels good, now that he is amenable to no man higher than himself. Bishops have been missing a very good opportunity to make a man enormely happy, by not advising Sam to locate years ago. There is still room outside.

One young brother, just in his spring-time, says a Bishop has never done anything for him, and he is under no obligations to them. Is it possible that the appointments given him are nothing? But he is following his elders in expressions of complaint.

Some would-be-giraffes complain of the Bishops' dealings with these high men. Of the kindness of our Bishops to them there can be no doubt, for as they can stay only four years in any one Conference, he provides for them elsewhere, and they go. They are to be pitied, as they form no Conference alliances, or friendships, above ordinary associations, and no Conference feels especially concerned for their families.

None of these complainers entered our church ignorant of the authority of the Bishops, and surely are not compelled to remain in a church not suited to their tastes.—W. C. Hearn, in Alabama Advocate.

Herb Molly.

In a corner of one of the great markets of Philadelphia a little stall was for many years occupied by an old Scotch woman. She sold only heads of lettuce and herbs, but few as crisp and fresh were to be found in the city. Sometimes the other hucksters urged her to "spread out" into the larger vegetables.

"Na, na!" she would say. "I ken my salats an' my herbs. I dinna ken th' ithers. I suld cheat or be cheated wi' them."

"Herb Molly" never wronged anyone of a penny. Her sense of justice was so fine and so long proved that disputes in the market were brought to her to decide. Customers who once stopped to buy the fresh, crisp leaves from the tidy old body always came again. Something in the withered face which looked out from under the white cap went with them, and drew them to her again. More than one busy housekeeper would go a mile out of her way to buy from Old Molly.

"It is not only that her herbs are so fresh and delicious," one said, "but it rests me to speak to her. She is only an ignorant woman, but so true, so friendly. It is the kindest soul in the world that looks out of her eyes."

In the twenty years during which she sat in the same quiet corner she gradually became a power in the market. Noisy people lowered their voices in their bargaining when they spoke to her. Even Big Pete, the butcher and "rough," made her his confidante.

It was to Molly that the women carried their troubles about sick babies and drunken husbands. It was Molly who coaxed Big Pete's boy to give up liquor, and who saved more than one girl in the market who was going astray. She lived alone. These rough folk were the only children she had. She had love enough in her own heart to mother them all.

But the thing that gave her such extraordinary power over them was that God was so real to her.

"She don't preach," one woman said; "but Jesus is with her all the time. She talks to him. She knows him."

"I don't know nothin' of priests or preachers," Big Pete used to say, "but I believe in Molly's God."

Mollie died the other day. There was no notice in any paper to show that a power for good has gone silently out of the world. But her empty corner was swept and closed that day, and over every stall in the market hung a scrap of black. One man whom she had brought back to decency and happiness said:

"A woman may sit as a huckster in this market, and yet be one of the angels of God."

That was her only funeral sermon—Youth's Companion.

Total Abstinence.

The importance of total abstinence from the standpoint of Christian expediency is strongly and admirably stated in the following paragraph, which we find in the columns of the Commercial Advertiser. It is a very rare thing to find such sound temperance doctrine in the columns of the daily press. Would we might have more of it: "No headway will be made in drowning intemperance until church members become total abstainers, not necessarily because it is a sin to drink a glass of wine, but for Christian expediency's sake. All the temperance societies, with one exception, have got on to the total abstinence platform, though moderation was the corner-stone of everyone of them that started sixty years ago or before. To train the young to drink absolutely nothing of an alcoholic nature is the only 'way out.' All earnest temperance workers have come to this. It is well-fed, selfish, comfortable men and women who are holding the church back from its duty. The only way to guard against drunkenness is not to drink. A certain per cent. of young people, brought up on any other plan, will inevitably be ruined, for the reason that the drink habit is a physiological fact and reality. A certain proportion of those who drink will come under the law of habit, which ends in drunkenness. The streets of New York are lined with sons and daughters of all kinds of homes, where they had only wine and where you could get what you wanted, where moderation was practiced, where the line was drawn at all sorts of places and after so many glasses, where liquor was bad and where it was good. From all such homes disasters are reported. The only homes that enjoy immunity are those where no one of the members drink, and the only class of persons who never, under any conditions, become drunkards, are those who never, under any conditions, give alcohol a shot at their weakest. When the church sets to work to make the contingent of total abstainers not a pitiful, ridiculous corporal's guard, but a strong, growing, enthusiastic army, General Rum will begin to take his stand for a final battle, and he will be driven from the field vanquished."—Exchange.

Your Pastor.

You love your pastor? Good. Have you paid him up to date? If not, why not? Has he made full proof of his ministry? He came to you last March. He has preached in your pulpit, conducted the service of prayer, labored faithfully in your Sabbath-school, visited your class meetings, and thrown life into your Epworth League. He has comforted you at the Lord's table, broken bread with you in the love-feast, baptized your children, knelt at the bedside of your sick, and wept with you at the grave. He has, through Summer's sun and Winter's snow, found entrance to your home, prayed and sung around the family altar, shouted with you when your boy was brought to Christ, taken care of him in probationary development. The official Board has felt the force of his counsel. The leaders and stewards have rarely met without him. The trustees have piled labors almost pyramidal upon him, while the Quarterly Conference has held a jubilee over the accomplishments of the year. But his suit is shabby, and he can not replace it without a "Please trust me." He has needed books, but his library shelves beseech in vain. His pantry is empty, and he dislikes to ask for credit. He would educate his children, but—and he gives a sigh. His Discipline pleads with him to keep out of debt. He must have coal for his stove and bread for his children and clothes for his wardrobe. A pledged salary of $650, and for ten months he has received but $230. Is the picture overdrawn? Brethren, you embarrass your pastor. He makes promises, relying upon your fidelity, and, mortified, he asks an extension of time. It hurts awfully to be compelled to read the letters writ large, "DON'T ASK FOR CREDIT." It has been done over and over. We know whereof we speak. We plead for a radical correction of this embarrassment. Save your preacher from the hurtful comments spoken carelessly in public places. Save him from the deluge of doctors' bills and shoemakers' bills and coal-dealers' bills. It hurts you. It recoils upon your ministry. It trammels your local church. It brings the shameful stigma upon your glorious Methodism. Erase that word "deficit" from your Webster before another week passes by.—Baltimore Methodist.

The world is not dying because there is not more preaching, but because there is so little practice. . . . The man who is doing nothing to help support missions is hindering God's work in his own heart. . . . There is a power in the religion that can praise God when there is nothing but the devil's face in sight. . . . At least one woman in five believes that if she had been in Eve's place Adam would be in the garden yet. . . . There is a great deal of preaching being done in these times that the devil is not finding any fault with. . . . The devil would never get a follower if he couldn't make a foundation of sand look as safe as solid rock. . . . Better find out what kind of a foundation you have under you before you spend your whole life in trying to build a house on it. . . . The devil is not taking any special pains to offset the testimony of the man who always tells what he knows about God with a long face.—Ram's Horn.

HYGIENE.

Alcoholic Dangers.

The following statements are taken from the evidence given by Sir William Gull, before the Select Committee of the House of Lords on Intemperance, in England.

1. Instead of flying to alcoholic liquors, as many people do when they are exhausted, they might very well drink water; or they might very well take food, and would be very much better without the alcohol.

2. Of all the dilnents or solvents for the nutritions parts of food, there is nothing like water.

3. If I am fatigued with overwork personally, my food is very simple: I eat the raisins instead of taking the wine. I have had very large experience in that practice for thirty years, and have recommended it to my personal friends.

4. Drinking leads to the degeneration of tissues; it spoils the health and the intellect.

5. All alcohol, and all things of an alcoholic nature, injure the nervous tissue, *pro tempore*, if not altogether. You may quicken the operations, but you do not improve them.

6. A very large number of people in society are dying day by day, poisoned by alcohol, but not supposed to be poisoned by it.

7. People are injured by drink without being drunkards. There is a point short of drunkenness in which a man may injure his constitution considerably by means of alcohol.

8. A man may drink day by day, and almost kill himself with drink, and even his near friends not know it.

9. I hardly know any more potent cause of disease than alcohol. There is disease of the liver, which is of very common occurrence, and then from disease of the liver we get disordered conditions of the blood, and consequent upon that we get diseased kidneys, we get a diseased nervous system, we get gout, and get a diseased heart.

10. The error prevalent is that alcohol cures the disease, whereas the disease runs its physiological course irrespective of alcohol.

11. There is a great feeling in society that strong wine and strong stimulants make strength. A large number of people have fallen into that error, and fall into the error every day.—Guardian.

Sick Headache.

Attacks of sick headache could often be avoided if the cause of them were known. In many instances the cause is a disordered condition of the stomach. In such cases there is often a regular recurrence of the attacks, the person in the meantime feeling perfectly free from the complaint.

Here it will often be found that by some error of diet the patient is gradually accumulating in his system some noxious substances, which it takes a special effort of nature to throw off. Then the whole internal machinery refuses to do its ordinary work. The stomach, the intestines, the liver and other organs which produce the digestive juices almost entirely cease their regular task of rendering the food taken into the mouth fit for absorption into the system at large.

Sometimes habitual overeating will produce this result. Or a person who has been constantly active may continue to eat his usual amount of food after exchanging his occupation for some more sedentary one. In either case the result is the same; the overburdened organs become partially paralyzed, the undigested food acts as an irritant, and headache and general disorder in the digestive tract prevail.

A person who has no symptoms of stomach disorder, or who has been taught by his physician to avoid indiscretions which formerly resulted in trouble, and who still has regularly recurrent attacks of sick headache, must look to some other than these, the most common causes of such attacks.

One not uncommon cause of sick headache is irregularity of the cornea, or some other eye derangement. The skilful oculist will be able to detect any such irregularity, and to judge whether or not it is sufficient to cause the trouble.

A curious case of sick headache was lately reported, in which the cause was found to be the absorption of a certain proportion of lead which was contained in a kind of "composition" hat-band. A change to a leather band was followed by an entire cessation of the symptoms.

Sick headache is very apt to occur in school children from leaning forward over books, from imperfect digestion, or from too little exercise in the open air, and not unfrequently from a combination of these unhygienic conditions. A child who suffers from sick headaches should be promptly relieved from such unwholesome influences.—Youth's Companion.

Hall's Hair Renewer renders the hair lustrous and silken, gives it an even color, and enables women to put it up in a great variety of styles.

FROM THE WORK.

Rev. R. M. Blocker, Lisbon, La., Jan. 30: "The new Conference year has opened up favorably with us on the Lisbon circuit. We believe a good time is in sight. The pastor has been well received for another year, and kindly cared for. We have every department of church work well organized, and the saints of God are praying for a baptism of the Holy Ghost. At one church I am teaching a class in vocal music that we may have better singing in Sunday-school and church hymns. Our presiding elder has been around with good cheer, good sermons and honest work. We all like the ADVOCATE very much."

Rev. Jno. B. Kent, Bayou Chicot, La.: "Bayon Chicot charge, Louisiana Conference (Stump Creek circuit, for so it means in English), was reached by myself and wife on the first Monday in January, after having encountered heavy rains, swollen creeks, a two days' lay-over—water bound—and such other events and inconveniences as are necessarily incumbent upon a move across the country in a wagon. But we are here amid a kind and generous people who have warmly received us, and are comfortably housed in the parsonage. This country is open to the gospel, and I hope, by divine help, to push into the 'regions beyond,' and do a good year's work for the Master."

Rev. C. H. Pittman, P. C., Corinth circuit: "We reached Corinth for our second year's work on Corinth circuit, Dec. 15, 1893. We began agitating the parsonage subject immediately, and on Jan. 11 moved into a nice six-room house, very well furnished, and situated in one of the best communities in Corinth. The day we moved in our people expressed their appreciation for us in a most telling way. They brought us meat, molasses, flour, meal, potatoes, sugar, chickens, wood, coal, corn, and so many other things that were necessary. We made many vows to the Lord that day, and we are trying to pay them. God give us a prosperous year!"

Rev. E. Wilson, P. C., Lake Arthur, La.: "Our work is moving forward. I began a protracted meeting as soon as my health would permit after an attack of *la grippe*. Our meeting continued fourteen days, during which time I did all the preaching and was wonderfully blest. The church was aroused, many reconsecrating themselves to God. The visible results were five accessions and one bright conversion. The church was drawn into closer sympathy with their youthful pastor. They have joined hands in rescuing the perishing. We have a Society of Endeavor, which wields a mighty influence for good. We expect to have an additional church-building on the work at no distant day. The future is bright and hopeful, and the promise is to those who work, trusting in God."

Rev. J. W. Dorman, Starkville station, North Mississippi Conference: "On Jan. 14 we began a meeting, which resulted in one of the greatest revivals ever known in this community. From the first service unto the last the Spirit was with us in great power. A few sermons to the Christians did good work. Early in the meeting some began to be born unto God, and increased with each service until as high as twenty would be converted at a single service. Probably two hundred and fifty were converted and reclaimed during the meeting. At home, in prison, at school and at business men were converted. Card playing and dancing received especial attention, and I think a complete reformation was inaugurated. Not less than one hundred family altars were erected during the meeting. Eighty-odd joined the different churches last Sunday, more than fifty of them going into ours. Bro. McIntosh led the work, and, under God, he did a great work. May the Lord ever bless him in his work!"

W. A. Bruner, Salem, Miss.: "Will you admit a few lines from the pine hills of North Mississippi? We live in the bounds of what was last year the Banner circuit, now the Paris circuit. We have ten churches on the work. It had been hoped that the work would be divided. As our presiding elder favored the change all last year, we felt it would be done. Instead of this, however, he preserved the circuit in its old shape and has arranged for five of the churches to be served by local preachers. I write to tell you something of the Lord's wonderful power at one special point. Bro. Grisham was returned to this work. His protracted meeting, the last Conference year, embraced the first Sunday in September and was continued seven days. The results in accessions were thirty-three. Since that there have been nine accessions, with more to follow. This is beyond anything that we could have imagined. In fact, the seven days' meeting was only the beginning of a revival. There have been three prayer meetings a week all the while. Christmas week we had prayer meeting every night. Some, whose custom had been in celebrating Christmas and other holidays in worldly revelry, such as drinking egg-nog, changed their ways. They spent Christmas in attending our meeting. These prayer meetings rotate from house to house. Many say they never saw the like in the Winter time. At this point there are one hundred members. While a large per cent. of them are young, there is not a single one that we have any knowledge of that has violated the rules of the church. The devil tried to wedge in a dance various times on the borders, but failed. Success to the ADVOCATE."

THE CUISINE.

CONDUCTED BY L. A. B.

CRANBERRY JELLY.—Allow a cupful of water to a quart of berries. Cook until soft. Turn into a cheese cloth bag to drain. Allow sugar in equal measure to the juice. Boil fifteen minutes, removing the scum. When it thickens on the spoon turn (hot) into the glasses.

LEMON CREAM.—To one pint of cream add the grated rind of one lemon, one cupful of sugar, and the well-beaten yolks of four eggs, put in a double boiler and stir until it thickens. When nearly cool, put the juice of one lemon in a glass dish and pour the cream slowly over it, stir, and set on ice till ready to serve.—Rose Seelye Miller.

SALT RISING YEAST.—One cup fresh milk and one-half cup hot water. Let these come to a boil, add one-third teaspoon salt, and corn meal to make a stiff batter. Set in a vessel of warm water, and in a warm place over night. In the morning allow the batter to become thoroughly warmed, and add one-half cup warm water, with sifted flour to make a moderately stiff batter; beat well, and keep in a warm place to rise.

CELERY SOUP.—Boil a head of celery (some of the stalks not suitable for the table may be used) in a pint, or more, of water for forty-five minutes. Boil a few slices of onion in a pint and a half of milk; mix one tablespoonful of flour with a little cold milk and add to the boiling milk. Cook ten minutes. Mash celery in the water in which it was boiled and stir into the milk. Add butter, salt, and pepper to taste. Strain and serve at once.

FRUIT CAKE.—Two cupfuls of butter, four cupfuls of sugar, mix well; add two cups of milk, mix thoroughly; add beaten yolks of eight eggs, mix well; add eight cupfuls of flour; beat to a stiff froth the whites of the eggs, and add to batter with another cup of flour, in which two good teaspoonfuls baking powder is mixed. Prepare a small cup of currants, one cupful raisins, one-half cup of citron, mix a little flour with them, add to cake; bake slowly for an hour.

CABBAGE SALAD.—Have the cabbage chopped fine and in a deep dish. Put in a stewpan, over a rather hot fire, one cupful of thick sour cream. Stir in while heating the yolks of three well-beaten eggs. Add half a teaspoonful each of mustard, and sugar, and butter the size of an egg, with a dash of white pepper and salt. While cooking, stir in half a cupful of strong vinegar. This makes a smooth, thick dressing with a delicate creamy taste, superior to the old method. Pour over the cabbage while hot and mix thoroughly.—M. H. B.

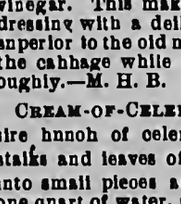
CREAM-OF-CELERY SOUP.—One entire bunch of celery, or the outside stalks and leaves of two bunches, cut into small pieces and cooked soft in one quart of water, also one very small onion and two good-sized potatoes peeled and sliced, press all through a colander. Put a heaping tablespoonful of butter and the same quantity of flour into a sauce-pan, set on the stove and stir together, allowing the flour to cook, but do not brown it, to this add a pint of hot sweet cream, stir this into the strained celery, etc., season with salt and a little pepper, stir well and serve hot. Add a little water to the celery if it cooked away much.

Learn These Things.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you can not see any good in the word, keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. No one cares to hear whether you have the earache, headache or rheumatism. Learn to meet your friends with a smile. The good-humored man or woman is always welcome, but the dyspeptic or hypochondriac is not wanted anywhere and is a nuisance as well.—Selected.

Blood Poisoning

Mrs. Mary E. O'Fallon, a very intelligent nurse of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon **terrible ulcers** broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 78 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says, "I was cured by



Mrs. M. E. O'Fallon.

Hood's Sarsaparilla

and am now a well woman. I weigh 128 lbs., eat well and do the work for a large family. My case seems a wonderful recovery and physicians look at me in astonishment, as almost **like one raised from the dead.**"

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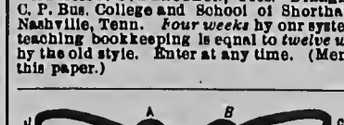

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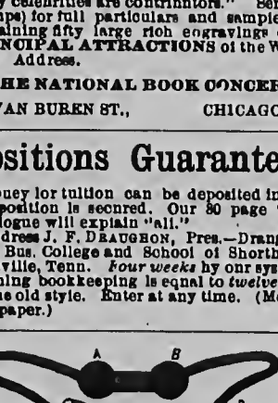

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Thursday, February 8, 1894.

Heavenly Recognition

The question of "heavenly recognition" is one which greatly disturbs many pious souls. A few years since, one of our parishioners, a woman of much more than ordinary piety and intelligence, said to us, "I would be perfectly happy all the time, were it not for one thing. I have doubts as to whether I shall know my loved ones in heaven. I have no doubt that my precious little ones are 'safe in the arms of Jesus,' for he said, 'of such is the kingdom of Heaven.' I know also that my dear mother is there, for she died shouting the praises of God and talking of things unseen. But will I know them there? If not, then heaven will be robbed of half its enjoyment for me."

This good woman is a type of a large class. Experience, as a pastor, has taught us that there are many who have implicit faith in the certainty of a future state of rewards and punishments, who are nevertheless perplexed by the question, "Shall we recognize our friends in heaven?"

It seems to us that a careful study of the Scriptures ought to remove all doubt at this point. A flood of light is thrown upon this subject by the evangelistic narrative concerning the Transfiguration.

As the God-man stands in transfigured glory in the presence of the awe struck trio, Peter, James and John, two celestial ones appear upon the scene. These are not, as might have been supposed, a part of that heavenly host that "sang together and shouted for joy when the foundations of the earth were laid." No, they are of the posterity of Adam. The Holy Spirit is careful that their individuality shall be established. "There appeared unto them Moses and Elias." Let it be remembered that Moses had been dead more than fourteen hundred years, and that about eight hundred years had elapsed since Elijah's earthly career came to an end. Yet both are alive—an ocular demonstration of human immortality. And, not only this, but much more gleams upon us from this page in the sacred narrative. Moses and Elijah are not only alive, but they are in possession of all their mental powers. The whole narrative implies this. Why did they visit that particular spot at that particular time? Out of all the millions of worlds that lie within the range of celestial vision why did they choose this particular one as that to which they would make a pilgrimage? Does not this imply that they remembered this mundane sphere as their former place of abode? And was there not an intelligent choice of the particular spot of earth's soil which their feet should tread? There are five continents; why visit Asia alone? And why visit Palestine rather than any other part of Asia? Does not this imply a remembrance of the fact that this was the particular spot of earth chosen by God as the heritage of his people? And why visit Hermon rather than anyone of a thousand other peaks? And why visit it at that particular time? Why not a week sooner or later? To such questions only one answer can be given. They came at that time to that spot because they knew that Jesus was there in transfiguration glory. Though in heaven they were cognizant of mundane affairs. Moses and Elijah knew each other. They entered heaven six hundred years apart, and, therefore, had never seen each other in the flesh. Yet they gravitated together. They became acquainted with each other. They talked together of earth and its affairs; and after eight hundred years of blissful companionship they plan a joint visit to the world of their captivity. They execute the plan. Together they are seen by mortal eyes on Hermon's rugged heights. Together they engage in holy converse with the Son of God on the loftiest of all themes—the redemption of the world.

Now, how are we to regard the facts here brought to light? Are we to look upon them simply as isolated events in the world's history? Are we to learn from this page in the sacred Book the bare fact that two earth-born individuals, Moses and Elijah, know each in heaven and enjoy each other's society, talking together of their earthly experiences, and of God's dealings with a fallen race? Not so should we interpret the Book of God. These are not isolated events; they are typical facts. Moses and Elijah in this respect are not privileged above others of the blood-washed throng. Other spirits robed in light no less than they are to greet each other in the skies, and to enjoy a blissful communion of heart with heart as they talk together of their earthly experiences. Memory is not to perish in the grave. Interest in the human race and in all that pertains to its moral welfare will not cease when we cross the flood. Love will survive the "wreck of matter and the crush of worlds." These are a few of the inspiring truths that gleam upon us from this glorious page in the Book divine. The bereaved believer should not fail to appreciate the precious truths that are here revealed for his benefit. He should solace himself with a hope of a reunion with the sainted dead in realms of endless bliss.

Some Lessons of the Hard Times.

BY THEODORE L. CUYLER, D. D.

The year 1893 will long be remembered—like the years 1837 and 1857—for its financial disasters. Very few people have escaped entirely from the widespread financial gale. How far it was produced by past legislation in regard to "silver," or apprehended legislation in regard to tariffs, this is not the place to discuss. A vast amount of disaster and bankruptcy has been produced by causes entirely disconnected with legislation by either political party. Suffering commonly means sin—not everybody's sin, although about everybody has suffered to a greater or less degree. In hard times the innocent suffer from the wrong-doings of the guilty. If every man built fireproof there would be no conflagrations; but because some built of wood or other combustible materials, and because there are careless or wicked hands to kindle flames, a whole street is endangered. The drunkard's bloated face and empty purse are not the result of ill-luck—they are the legitimate consequences of the bottle, but his poor wife and children have to bear their share of those consequences. Financial suffering is the result of financial sinning—not everybody's sin, but of somebody's sin; and during these late years there have been a great many somebodies.

In a certain good old Book—which is as wise in the things of this world as in those of the world to come—occurs the following sentence: "He that getteth riches, and not by right, shall lose them in the midst of his days, and at his end shall be a fool." Probably but few people know that there is such a passage in the Bible; and it would be a good thing to have it written up large in the counting-rooms and stock-boards and produce exchanges and every place in which business is transacted. The gist of this pithy text is that the loss of riches is very apt to come from the wrong-getting of riches. This plain truth has a great many applications. It applies to all that large class who seek a livelihood without any kind of productive labor, or any that adds to the resources of the community. Mere "speculation" (as it is called) is generally a game of hazard. It invents nothing useful, manufactures nothing valuable, and contributes nothing to the wealth of society. Its vital idea is the same as that which inspires the gambling table; its atmosphere is intensely intoxicating and demoralizing. Every financial gale sweeps down a large number of those who are attempting to get rich by their wits, and not by any honest work. Over such losses no Christian conscience will shed any tears. Would that every young man who wishes never to "end as a fool," would keep out of that witch's cave of speculative gambling!

Another very large class of self-made sufferers are those who have been recklessly living beyond their means. Their whole style of living is fictitious. The "fortunes" which they claimed to possess have proved to be fictions. Thousands of people who have taken on the airs of wealth and have grasped at the luxuries of wealth, have found out, when the time of "settlement" came, that they were really poor. And their present poverty is tenfold more respectable than their former pretension to what they never possessed. Their "losses" are the loss of what was never theirs—the mere loss of gas from an inflated balloon; and now that they are landed on terra firma they may well learn some wisdom from their tumble.

When we recall the wild *furore* of extravagance and self-indulgence, the mad ambitions to live on fictitious incomes a life of vain show, we discover some compensations in the sobering and salutary effects of "hard times." They are a big dose of calomel to those whose systems were terribly out of order. Hard times often harden good men's virtues, and give new fiber to their courage and self-denials. Hard times smash some of the idols that Christians are too often tempted to worship. Hard times are really the hardest on whatever is worm-eaten and worthless. Unfortunate it is that the crashing down of decayed trees often carries away some limbs from the surrounding trees which are healthy and vigorous. The mischief thus done is partial, and generally temporary; the benefits to the whole community are widespread and wholesome. My observation has been that, in the long run, very few wise, honest and industrious persons are permamanently injured by financial storms. The ships that weather out the stiff gales are the ships that bring in the best cargoes at last. Storm does not always mean shipwreck.

There is really, in God's sight, only one kind of wreck that is utterly ruinous, and that is the wreck of character. The saddest sort of reading that we encounter is the obituary column of dead reputations. Some financial bubbles have exploded; some "securities" have depreciated; but the most heart-rending losses have been the losses of conscience, of principle and of good name! These are the bankruptcies that knock the bottom out of "the market." "We have plenty of money in the street," said a banker to me; "what we want is confidence." The question asked in such times is, In whom can we confide? On every side the question is, Whom can we trust? To such questions my answer would be, You can trust God and all men who fear God and keep his commandments. Never did strict uncorruptible integrity command a higher premium. If these times of fiery trial throw out a great deal of "slag," they are also testing the pure gold gloriously. While one man after another who ventured into slippery places is catching a bad fall, "he that walketh uprightly walketh surely."

Let us hope and pray that the losses in 1893 may bring some gains in 1894. Nearly all of us may be poorer for the financial calamities of the past twelvemonth. We had better mark ourselves down lower as to the value of our assets; for there has been a shrinkage of pretty much all marketable "securities." Nearly everything has depreciated except faith and good works; they still pay grand dividends. There are many wholesome lessons to be learned in these hard times. The first one is to learn the wisdom of doing business by God's plumb-line. After Chicago was burned out, she built more fireproof dwellings and warehouses. We ought also to have a more righteous dread of debt. All debt means danger. Reckless running into it has ruined more Christians and broken more hearts than many a flagrant vice. To incur any pecuniary obligation, large or small, without a well-founded assurance of ability to repay it, is as bad as highway robbery.

Another hint for the hard times is that, in our schemes for retrenchment, let us be careful not to begin by cheating God. Some people commence their curtailment of expenditures by cutting down their gifts to wise charities; these ought to be the last to come down. The benevolent Henry Thornton, of London, subscribed ten pounds to a religious object; but soon afterward, having met with a great loss, he sent fifty pounds to the treasurer, with the remark: "I don't want to lose this, also." The safest loans are loans to the Lord; he repays with compound interest. Would you be rich toward God? Then give freely. He that saves for self loses; he that gives for Christ's sake is sure to save. Have you a clean conscience, a chance to work and a clear hope of heaven? Then you may march through this year with a light heart against any head-winds, and may sing the one hundred and third Psalm at every step.—Exchange.

Who Is the Best?

Perhaps nine out of ten, if questioned as to what kind of men are the best, or most excellent in point of character, would, without much thought, reply, They who do the most good; they who, like Wilberforce, Wesley, Whitefield, are conspicuous for remarkable benefits conferred upon men or for the trains of extended usefulness which they have set in motion.

But this would not be the right answer. The popular verdict on this, as on so many other topics, is clearly wrong. For the doing large amounts of good depends on a hundred things which have no necessary connection with high moral or religious attainments. It depends on the gifts, intellectual, social and physical, with which one is endowed. It depends on the opportunities providentially placed in one's way. It depends on the special appointment and call of God, extended to some, withheld from others. And these things, since they are not under the control of the individual, since they are independent of his will, irrespective of his choice, do not properly enter into the estimate of his character.

Who, then, is the best man? He who uniformly acts on the highest and purest principles; he who has most thoroughly got rid of self, and put in its place the divine principle of love; he who has brought his whole being most perfectly into harmony with the will of God.

Motives are the real criterion of goodness, not actions or results. He who is the idol of the churches, eloquent, magnetic, wonderfully successful in revivals, may not have a soul half so free from pride, ambition, covetousness, and other foul spirits, as many who are wholly without fame, and may have in his secret heart all the while, half unknown to himself and wholly unknown to others, things which God abhors. Those that are esteemed heroes of piety from their conspicuous self-denials frequently lose their huge proportions when viewed with a discrimating eye. To please God perfectly it does not need that we serve him much, in the usual sense of that term. Purity of intention is the main thing. Events belong to God. To seek in all sincerity and simplicity to know what he would have us do, and then to do it with our might—this belongs to us. It is within the reach of all. It may leave one in obscurity here and now, but it will bring him into splendor by and by above.—Zion's Herald.

Easter, 1894.

MILLSAPS COLLEGE DAY.

To the Pastors of North Mississippi and Mississippi Conferences:

Dear Brethren: There is a tide in the church of Christ as well as in the affairs of men. Never in the history of the State of Mississippi has there been such an opportunity to build and equip an institution of learning. The opportunity is inspiring to all lovers of Christian education. The serious question is: Shall we avail ourselves of this opportunity? Think of one Methodist layman offering to duplicate every dollar contributed to the amount of $25,000. We are needing a large hall on Millsaps College campus for the use of boys of moderate means. We are anxious to build and equip this hall by Sept. 1, 1894.

We desire to place board in the reach of boys at actual cost. Will you help us in this movement? We heartily recommend that every pastor in the two Conferences take a collection on Easter morning for this worthy cause. Let us by our contributions and influence make the year 1894 memorable in the history of Millsaps College.

Send all contributions to the financial agent, Rev. I. W. Cooper, Jackson, Miss.

I. W. COOPER.

We heartily approve the above suggestion and appointment.

CHAS. B. GALLOWAY,
President Board of Trustees.
W. B. MURRAH,
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One insertion, $1 per inch.
Two insertions, $1 50 per inch.
Four insertions, $2.40 per inch.
Twelve insertions, $6.60 per inch.
Twenty-six insertions, $13 per inch.
On less space than a half-inch twenty per cent. additional will be charged.

NOTES.

The courts of Louisiana have killed the Blind Tiger Lottery. Good citizens everywhere will rejoice.

***

A number of brethren have brought us under obligations during the last week by sending in subscriptions and renewals.

***

Two large Massachusetts manufacturing concerns, viz., the Lowell Manufacturing Co. and the Dwight Manufacturing Co., have decided to open branch establishments in the South.

***

We regret to learn of the death of Rev. E. H. Moon, of the North Mississippi Conference. A good man has gone to his reward. We tender our hearty sympathy to the bereaved family.

***

Senator Pasco, of Florida, announces his intention of introducing a bill looking to the suppression of the Louisiana Annex Lottery Agency at Port Tampa, provided the State laws are insufficient.

***

In our last week's notice of the Louisiana Conference Parsonage and Home Mission Society, the names of the officers were inadvertently omitted. The following names should have appeared: Mrs. F. A. Lyons, president; Mrs. F. E. Russ, secretary.

***

Many of our readers, we are sure, will peruse with great pleasure the article entitled, "My Conversion," on our first page. The writer is in charge of "The Hebrew-Christian Mission" in New York City. He is also editor and publisher of a monthly paper called the Hebrew-Christian.

***

We fear we shall have to part company with some of our readers. This we dislike exceedingly; but we can not furnish the paper indefinitely to those who make no effort to pay up. Let those who can not just now pay all they owe, pay what they can, and thus show a willing mind.

***

We attended service last Sabbath at Rayne Memorial. After we had tried to preach, the sacrament of the Lord's Supper was administered. The service was closed by the reception of members by the pastor, Rev. F. A. Parker. The sacredness of the vows assumed was duly emphasized.

***

We are in receipt of an invitation to attend the marriage of Dr. John Harrison Blanks to Miss Ida Lewis, both of Meridian, Miss. The marriage is to take place in Central Church, Meridian, on Thursday evening, Feb. 15. We extend our congratulations and wish the young couple a happy and prosperous voyage across the sea of matrimonial life.

***

We are under obligations to Prof. William Preston Johnston for a copy of his address delivered Dec. 28, 1893, before the Louisiana State Public School Teachers' Association, at New Iberia, La., on the topic, "State Education as a Factor in Our Civilization." It is just such an able, scholarly paper as we would expect from the distinguished chancellor of Tulane University.

***

The St. Louis Preachers' Meeting has declared itself in favor of a removal of the pastoral time limit. The General Conference will make quick work of all memorials of that sort. This generation will not see the time limit removed in the Methodist Episcopal Church, South. This is not an inspired prophecy, but it is a true one nevertheless. If anyone doubts it, we only say, "Wait and see."

***

We are under obligations to Rev. T. B. Malone for a copy of the Journal of the North Mississippi Conference for the session held in Columbus in December, last. The journal is admirably gotten up. It has an abstract of the proceedings of each day, besides "condensed minutes," showing in the briefest possible form the answer to each disciplinary question. The reports of committees are given in full. It contains excellent portraits of Bishop Hargrove, and of Rev. J. H. Brooks and wife, Bro. Brooks being one of the preachers who had died during the year.

The Lord's Prayer.

Sermons preached in Westminster Abbey by F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster. Thomas Whittaker, New York.

The sermons in this work, twenty-one in number, were not prepared for publication. They were preached by the author in the course of his regular ministry. Their publication having been called for, the author has given them to the reading public just as they were delivered from the pulpit. The style is a little less ornate than one naturally expects from Canon Farrar, and yet many will, perhaps, relish them all the more on that account, presenting as they do the author's style of spoken address. While we would not be understood as endorsing everything the author says, we nevertheless commend the work as containing much suggestive and stimulating thought.

Church News.

Southern Methodism in Los Angeles, Cal., is reported in excellent condition.

Bishop R. K. Hargrove will preach the commencement sermon at Wofford College next June.

Dr. Buckley is writing a history of Methodism. It is written for the "American Church History" series.

Dr. Mathews has received about 150 members in Centenary Church since his present pastorate began in October.

The Spring term of the Southwestern University opened last Monday. The Southwestern is in fine trim, and the future is full of promise.—Texas Advocate.

John D. Rockafeller has given $50,000 more to the University of Chicago to be spent at once for books. Hard times do not stop gifts to the colleges of the North.

Dr. John L. Buchanan, professor of Latin in Randolph-Macon College, has been elected president of the Arkansas Industrial University, Fayetteville, Ark.—Richmond Advocate.

Dr. R. M. Saunders will retire from Marion College, at Pulaski, at the close of this scholastic year, and Miss Foxworthy, at present lady principal of Price's College, will take charge.—Tennessee Methodist.

Mr. Walter J. Boylin, of Monroe, who for twenty years has been connected with publishing interests, has recently purchased a one-half interest in the Western Carolina Advocate, and will be associated with the former editor in its publication.—Western Carolina Advocate.

Rev. Dr. W. F. Tillett, Dean of the theological department of Vanderbilt University, was united in holy wedlock to Miss Laura McLeod, an accomplished and highly cultivated teacher in Converse College, Spartanburg, S. C., Jan. 24. The ceremony was performed by Bishop W. W. Duncan in the college parlor.—Raleigh Advocate.

At a recent meeting of the trustees of the proposed Methodist Episcopal University in the city of Washington $300,000 were reported as received in pledges for building an endowment. Bishop Hurst increased this amount to $400,000 by the announcement that a friend of the enterprise, who wished his name to be kept a secret, had made out the legal documents for the gift of $100,000. Other large gifts were also reported as coming in sight.—Ex.

Our Choctaw.

Be sure to read the note from S. J. Tubby in another column, and as you read remember that Bro. Tubby is a Mississippi Indian, the first fruits of Bro. Cammack's work among the Choctaws. Within a few months after Bro. Cammack's appointment to the Indian Mission, Tubby was converted, received into the church, and licensed to preach. At the first session of the Mississippi Conference after the establishment of this mission, Tubby was present, and was heard from on several different occasions. His talks touched the heart of the Conference, and greatly intensified its interest in the Indian Mission. The gospel "is the power of God unto salvation," not only "to the Jew and the Greek," but also to the red man of the forest.

Publisher's Notices.

Be sure to read the ad. of John Lewis Childs in another column.

The notice headed, "Wanted," may be of service to you; read it.

Wide-awake farmers should read the ad. of C. C. L. Dill in another column.

TO FARMERS AND REAL ESTATE AGENTS.

We desire to call the attention of farmers and real estate agents to the value of the ADVOCATE as an advertising medium. The ADVOCATE goes into every county and parish in Mississippi and Louisiana, and there are very few postoffices in these States where it has not some subscribers. It has also hundreds of readers in other States. Circulating as it does very largely in the rural regions, it is a most excellent medium for advertising anything pertaining to agriculture. Has a man a farm which he wishes to sell? Or does he wish to buy a farm? What more sensible thing can he do than to insert an advertisement in a paper which is read by the farmers, as the ADVOCATE. In *ante-bellum* days the ADVOCATE was very largely used by farmers in this way. Since the war farmers seem to think that no paper except a great daily is of any value as an advertising medium. This is a great mistake. The great dailies circulate chiefly in the towns. While the ADVOCATE has a good circulation in the towns, it goes into the country as well. Let farmers give us a trial. From now until March 1 we will make special rates on farming lands for sale or lease. Address Rev. W. C. Black, 119 Camp street, New Orleans, La.

Catarrh Twenty Years.

THREE HUNDRED DOLLARS SPENT FOR TREATMENT IN VAIN.

This is what Dr. Hartman's free course of treatment did for me: I was sick for eighteen or twenty years and did not know what was the matter with me. I expectorated a gray, stinky mucous from the throat. Every time I took cold my throat got sore, and I would have fever. I had catarrh in my head, and it commenced to affect my eyes. My nose was stopped up, and every morning I had coughing spells. I consulted several physicians, one of whom said he could cure me in six months. I kept on doctoring until I spent $300, and was not any better, but kept gradually growing worse until I was confined to the bed. I got some Pe-ru-na and it cured the catarrh in my head and my eyes are better. I don't have any more dizzy spells, my head feels clear, I can breathe through my nose, and my throat is cured. My voice is clear. My appetite is good and I sleep well. When I began taking Pe-ru-na I weighed only 121 pounds, but now I weigh 135. I wish I could tell everyone about Pe-ru-na, so that thousands more would be cured.

OTTO F. LOSENSKY,
44 West St., Newark, New Jersey.

FREE MEDICAL BOOKS

On catarrh, la grippe, coughs, colds and consumption, will be sent prepaid for a short time to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

Letter from Simpson Tubby.

MR. EDITOR: I wish to inform the public of my plans and intentions toward advancing the cause of the Choctaw Mission through the columns of your paper. I feel that my way is open to do a great work this year, and, by the help of God, I intend to try to do my whole duty.

On the fifteenth day of January I preached on Tallashee, near the line of Newton and Neshoba, to a congregation of thirty-five Choctaws, who seemed to be very much interested, and showed an earnest desire to become more enlightened in this grand and glorious cause. Being highly and, I think, earnestly solicited by them, I have agreed to preach to them on the second Sunday in each month.

I also expect to make two or more other appointments in the bounds of the mission, probably one or more in the northeastern part of the county among those with whom I was raised. It has long been my earnest desire to exert my influence for good and labor to enlighten these people, but on account of some old difficulties that arose between my relatives and friends, I have been debarred of this privilege to a certain extent heretofore. Now, I feel that all this is settled satisfactorily to all, and I can see my way open to accomplish great good.

I ask the prayers of all Christians that I may be successful in my work for good. By the help of God I expect to hold out faithful.

S. J. TUBBY.

Parsonage and Home Mission Society.

Living as I do in Meridian, I hesitate to urge the building of parsonages in "destitute districts" lest some good brother who has faithfully served us should be forced to live over again the days of his "waiting for a home" in our midst.

When we think of what God has done for us in the past, and the noble ambassadors given us for 1894—Bros. Woodward, Little, Holloman, Lewis, Hopper and Scarbrough—these questions force themselves upon me: Is the church doing her part? Were homes awaiting these homeless ones?

The motto of our church has long been, "A preacher for every pulpit, and a pulpit for every preacher." Now, the Parsonage and Home Mission Society would add—"A home for every preacher." With united effort this can be done, and it ought to be speedily accomplished.

The seventh annual report of this society shows the wisdom of their organization. Our Bishops have indorsed our work; and three have sent stirring appeals during the past few weeks through the NEW ORLEANS CHRISTIAN ADVOCATE to our pastors and presiding elders. Is a word to the wise sufficient?

Though the Mississippi Conference waited till the "eleventh hour" to organize a Parsonage and Home Mission Society (not till June, 1893), yet, if every minister will initiate (as he alone can) his congregation, and remember our work in prayer, our outlook is promising, and we may yet merit the plaudit, "Well done!" and bring cheer in the future, by a "Welcome home" to every pastor. May the Lord guide and abundantly bless us in this work!

I. N. CHATFIELD,
Pres. Miss. Cent. P. and H. M. Society.

Notice.

To the Friends and Brethren of Bro. George Bancroft in Alabama and Mississippi:

He is now superannuated, after having served the church for forty-five years, and needs a home for himself and faithful wife. Will you not send him a small amount to help him to get one. Send by registered letter to Why Not, Miss., or postoffice order on Meridian, Miss.

D. A. LITTLE, P. E.
Alabama Advocate please copy.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

LOVE TO THE BRETHREN.
(Matt. xxii, 37, 39.)

Even the loveless and unloved—all men love love.

1. Our theme is contained in the one word, "philanthropy." But, though, meaning originally "loving mankind," it stands now mostly for benevolence and beneficence, yearning for and engaged in doing good to men. As an affection love is a wonderful impellant. In a word, love means doing good to those whom we love.

2. To love the lovable is as natural as to be attracted by the attractive. Such love is purely human. Christian love requires more. When Christ lives in us we are able to love for Christ's sake. Thus we love men, though they appear odious, love them notwithstanding antipathy and natural aversion. Love even our enemies.

3. Love is of God. Notwithstanding manifest degeneracy and moral obliquity, love survived the wreck. Parental love. Think of Cornelia: "These are my jewels." Filial love. When Garfield was inaugurated President of the United States, he gave to his mother the place of honor. Love of friends. Think of David and Jonathan, Damon and Pythias. Love of country. Says Walter Scott:

"Lives there a man with soul so dead,
Who never to himself hath said:
This is my own, my native land?"

All men love home, beauty and purity.

4. Love has its reward. When filled with love, peace and happiness make their home in the heart. As the bosom, filled with enmity and hatred, is a miniature hell, that hell is converted into heaven when love drives these grim-visaged visitors away and establishes its domicile there. Filled with love, we are indeed children of God. God is love. "And if children, then heirs," etc.

Charitableness.

In his portraiture of the final judgment Christ attaches great importance to charitableness, saying: "I was a-hungered and ye gave me meat," etc. (Matt. xv, 31-46). There is so much want, so much suffering. Distress abounds.

1. Do not search for the cause of the indigence of those craving assistance. We will render aid, though the petitioner had spent his substance with riotous living.

2. Avoid extravagance in dress and food. There is room for curtailment. Spend less money for yourself. Thus you will save a sufficient amount for the relief of the poor, the sick, the distressed. Indulgence in luxury in the present hard times is an almost unpardonable sin.

3. Some give to charitable institutions and deem themselves absolved from further obligations. But there is benefit in coming in contact with the sick and poor. Visit them. Render aid.

Some Things the League of 1894 Needs.

BY REV. HENRY LEA.

A score of things might be named essential to the success of any church, of any Epworth League, or of any Christian. We prefer to emphasize a few.

1. *Cordiality.*—Ice-boxes and refrigerator cars have their use, but the league has no place for either. The leaguer must be warm-hearted and open-handed. Leave red tape to the lawyers, sepulchral tones to the cemetery, formality to the cathedral, and starch to the laundry. Of the latter commodity, a little more in our backbones and a little less in our manners might be an improvement.

2. *Liberality.*—If the leaguer would grow, let him remember that the liberal soul shall be made fat. He must have a prayer, a good word, and an open purse for every interest of the church and for every worthy charity. A stingy Christian is a monstrosity. Consecrated dollars are greatly in demand just now.

3. *Intellectuality.*—The young Christian of to-day is blessed as the youth of no previous age has been. Truly he has a goodly heritage. "All fields of knowledge invite, and all may be entered. But let him be sure to seek above all to be an intelligent Christian. Let him have a reason back of each article of his creed. Let him know the history, the doctrines, the great hymns of the church. Let him be acquainted with the biographies of the saints of all the ages, of whom the world was not worthy."

4. *Spirituality.*—Last of all, best of all, and bracing all, is spirituality. Lack of the graces preceding is generally at bottom caused by a lack here. The spiritual soul is likely to be cordial, liberal, and intellectual. Desirable as are the other three, they are dead without spirituality. "Not by might, nor by power, but by my Spirit, saith the Lord."

We need the gospel of the handshake, the gospel of the consecrated purse, the gospel of the study, but above all the gospel of communion with God.—Epworth Herald.

Notice.

NORTH MISSISSIPPI CONFERENCE.

The Spring meeting of the Pastoral and Theological Society of the Sardis district will be held at Pleasant Hill, Miss., Thursday and Friday, April 19 and 20, 1894. The following is the programme for discussion:

1. Pastoral Visiting: Its Nature and Importance, and Necessity of Prayerful Preparation for Same.—W. M. Young and C. W. Perkins.

2. Necessity for Scriptural Conversion and Holy Living as Qualification for God's Service Here and Heaven Hereafter.—R. A. Meek and J. A. Braswell.

3. Necessity for Family Religion.—J. D. Cameron and A. J. Jones.

4. A Religious Newspaper—A Necessity in Every Home.—T. B. Hargrove and J. M. Huggin.

5. Requirement to Keep the Sabbath as a Day of Rest and Worship a Constitutional Principle of the Divine Government.—D. M. Geddie and Eugene Johnson.

6. Woman's Work for Woman.—H. C. Morehead and T. B. Clifford.

7. The Tithe-Law, or Systematic Christian Paying.—T. W. Dye and J. W. Malone.

8. Importance of Missionary Work, Both Home and Foreign.—G. W. Gordon and R. O. Brown.

Sermons will be preached by the following brethren:

Wednesday, April 18, at 7:30 P. M., Rev. W. M. Young.

Thursday, April 19, at 11 A. M., by Rev. T. W. Dye, on Infant Baptism.

Thursday, April 19, at 7:30 P. M., by Rev. R. A. Meek, on Christ the Drawing Power of the Pulpit.

Friday, April 20, at 11 A. M., by Rev. T. B. Hargrove, on The Christian—the Representative of Christ in the World.

Friday, April 20, at 7:30 P. M., by Rev. G. W. Gordon, on I. Thess. v, 23.

A full attendance is very much desired, and it is earnestly hoped that the brethren will prepare themselves on the entire programme so as to be ready for discussion.

Papers are expected from the brethren to whom topics are assigned, and let no one fail.

H. C. MOREHEAD, Pres.,
EUGENE JOHNSON, Vice-Pres.,
T. B. CLIFFORD, Sec. *pro tem.*,
Executive Committee.

Brethren from other districts are cordially invited to be present and participate in the discussions. Conveyance will be in waiting at Hernando on Wednesday afternoon, April 18.

The importance of keeping the liver and kidneys in good condition can not be overestimated. Hood's Sarsaparilla is a great remedy for regulating and invigorating these organs.

Hood's Pills act easily, yet promptly and effectively, on the liver and bowels. 25 cents.

Mississippi Conference Minutes.

I commenced to send out the Minutes to the pastors on Tuesday, Jan. 30. This was just fifteen days later than the printer promised. He found that he had not enough figures for the statistics, and had to stop work and wait to get a new supply from the foundry. I had to guess at some of the postoffices. If pastors don't receive their Minutes, let them write at once that I may direct them to the proper office. I distribute the entire 3,000 copies; hence there are none to be supplied or sold. C. G. ANDREWS, Sec.

Vicksburg, Miss., Feb. 2, 1894.

You need not be afraid of the twinge of rheumatism when you have Salvation Oil.

Rev. E. H. Moon.

Rev. E. H. Moon died last night. A good, true and faithful minister of the gospel is gone. W. S. LAGRONE.

Aberdeen, Miss., Jan. 31, 1894.

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Seeds! World's Fair Medal & Diploma.

My exhibit of Seeds and Garden Vegetables was awarded several Premiums and a Special Diploma by Piedmont Exposition Judges in 1891. Encouraged by this success, I sent a collective lot of seeds to the World's Fair, and was awarded Medal and Diploma for best collection there. This is high endorsement, for the seed met in competition those great seed houses of this country, but mine got there beautifully. I have had experience with the various seeds offered the farmers, and my judgment says the collection below is the best. The collection is a choice selection of Garden Vegetable Seeds, and is gotten up with the idea of establishing a seed business: 28 papers (extra large) of choice Vegetable Seed; 1 package containing 200 Annuals (Flower); 1 package of my Cotton, "King's Improved," 1 package of my Corn, "King's Improved"—all prepaid for $1. Circulars telling all about my Seed free. Address

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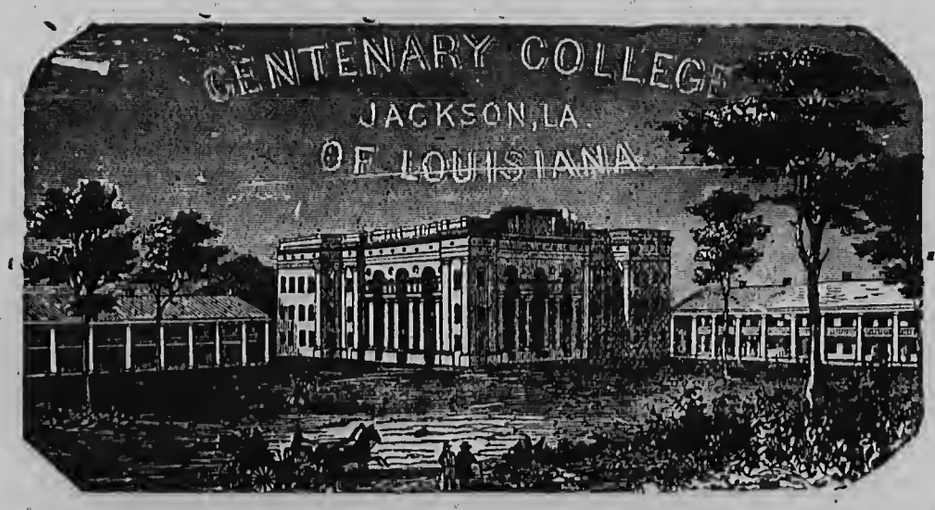

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SEDENTARY CALLINGS at sometime or other bring on a torpid liver. This condition is common to an indoor life; then there follows another condition, anæmia or lack of blood; frequently another worse effect—that of dyspepsia. These conditions aggravate one another. Your bad temper is likewise aggravating to your friends. No need to go further, the rest is easy. If you buy a vial of Doctor Pierce's Pleasant Pellets you'll find them a *natural remedy*. Mild but effectual. They have a strengthening effect upon the lining membranes of stomach and bowels, hence their effect is *lasting*. They cure Constipation, Indigestion, Jaundice, Biliousness and Sick or Bilious Headaches, permanently; because they act naturally.

The best medical testimony proves that these cases are best treated by *mild* methods. One tiny, sugar-coated, Pellet is a corrector, a regulator, and a gentle laxative. They are put up in glass vials, easily carried and always fresh. They are *guaranteed* to benefit or cure, or the money is returned.

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This offer is for immediate acceptance. Don't put it off. Send to-day, and you will receive the seed and *Woman* promptly. Address WOMAN PUBLISHING CO., RICHMOND, VA.

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None genuine without my portrait as trade mark on every label. Price, $4.00. Ask your druggist for it or send orders to
DR. J. W. CHILES, Manufacturer, Dixon, Ill.

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Write for circulars and sub-agencies.

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The only positive cure known for piles of whatever kind, external, internal, blind or bleeding, itching, chronic, recent or hereditary. Price, $1 00 a box; six boxes for $5 00. Sent by mail on receipt of price. Thousands have been cured by their use. No medicine to take internally, but applied to the affected parts. Sold by druggists, or direct from me.
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IDAHO and KEIFFER upon LeConte roots; two years old; 25 cents each; less by the dozen or hundred. Also two-year old LeConte trees and grape vines. Address
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HOME CIRCLE.

THE OLD-FASHIONED WIFE.

I sit in the dusk of life's even divine,
And look at a hand that lies softly in mine,
Its freshness is gone; it has wrinkles and seams,
Though it is the hand that once gilded my dreams,
And the one which I held in the chapel one morn,
When whistled the wind through the tassels of corn,
Ere the great yellow stalks felt the husbandman's knife;
'Tis the soft, cherished hand of the old-fashioned wife,

We've journeyed together in smiles and in tears,
We've felt the rough hand of the sorrowing years;
The old-fashioned cradle the children adored,
With dear little shoes, in the attic is stored;
And back from the past, with its mists and its shine,
A lullaby comes with a cadence divine;
And I turn, as I hear, from the world and its strife
To the tear-moistened eyes of the old-fashioned wife.

I know she is thinking of years that are fled,
The girls who are living, the boys who are dead;
I know she remembers the sweet long ago,
Ere the fingers of Time touched her tresses with snow.
She never has murmured, whatever her lot;
Her love could make pleasant the dreariest spot;
She lived for the home made serene by her life,
For patient and kind was the old-fashioned wife.

The beauties who dazzle in diamonds and lace,
My dream of her beauty can never efface;
She never wore satin; her best wedding gown
Was the gingham I brought from the neighboring town;
And thus in the glooming we sit side by side,
Almost at the fringe of the mystical tide;
And our fingers entwine at the twilight of life,
As I kiss the soft lips of the old-fashioned wife.
—Good Housekeeping.

The Art of Going Without.

BY ELIZABETH STUART PHELPS.

A thoughtful man, to whom life had brought a heavy share of what we are accustomed, for want of a polite phrase, to call discipline, once said:

"When God sends a new trouble upon me, I set myself to work at once to bear it as well as I can, hoping that I may be able in this way to bring about the effect upon my character which he has in mind as an end in chastising me, and so—who knows?—possibly shorten the duration or dimish the severity of the experience."

This was said by one of the contemplative, solitary Christians whose close attention to the problems of the inner life gives something resembling a spiritual shrewdness to their methods of thought—a something, by the way, which really may deserve, at the least, as much respect as that worldly wisdom to which we so heartily defer in the experience of men of affairs.

Whether or not the individual conclusion of this wise saint can be converted into a general maxim, it is plainly true that the final cause of an affliction is already half gained when one has learned to bear it.

The monetary strain through which our nation has been passing will bring a vast amount of familiar misery upon thousands of people well used to being miserable in certain familiar ways, but it will bring upon other thousands of another sort a species of suffering as new as if they were expatriated to an undeveloped planet.

It is these who have the lesson of the times to learn. People who have gone cold and hungry and homeless and hopeless before—they are the post-graduates in the great university of hardship; and while they may need immediate relief more than their hitherto more fortunate fellows, they need education less.

The men and women who have never gone without, or who have not gone without for so long that they have forgotten they ever knew how, are the most pitiable pupils of this hard school. They stand at the foot of the long class which present distress and anxiety for the future are training from end to end of our troubled land. . . .

The practice of economy needs training as much as the practice of any other science; and the worst of a situation like the present is that so many of us are forced into the exercise of a skill for which we are without education of hand or brain or spirit.

"There always seems to be some conclusive reason why I have to buy the most expensive things," said, plaintively, a lady whom I once accompanied to make a trifling purchase. She paid two dollars for an article for which I had never paid more than fifty cents. She had lost property, and every dime counted to her slender purse.

But, blessed be the brave old law which puts man upon his mettle to conquer the unconquerable! There is a great deal of satisfaction to be got out of pecuniary perplexities, if one goes to work intelligently to get it. The art of going without may be made as graceful and as winsome as it is difficult.

"The family had lost two fortunes," said a guest from a Southern home. "I was with them once when we had nothing to eat for three weeks but fried potatoes, three times a day. And I never was so happy in my life." . . .

Like everything else in this life, poverty, whether relative or absolute, can be made a cross or a crown. It is all in the way we take it. Who of us has not known homes where the sweet, bright spirit that ruled them has wrought romance out of sodden care and rude denial? In later life, when we look back upon the deprivations of our first youth, what is it that we most vividly remember—the things we had, or the things we did not have? A hundred to one, I venture to say, we recall the glory of possession rather than the gloom of denial. The little inventions and plots and plans by which a quick brain and a cheery heart contrive to bridge the black chasm between demand and supply "hold fast all that they gave us" of the sweetest things in character and the bravest things in love. . . .

The art of going without may be slowly, but it can be brightly, learned. It needs due patience, some pluck, and, doubtless, the proper share of Christian grace and resignation. But it needs something else, if I may say so, just as important, and more apt to be overlooked. It needs the mere worldly qualities of good spirits, and good sense, and inventive ability. It is not enough distinctly to buy no new clothes, or go without furs, or substitute corned-beef for sirloin roast, or a corn-cob pipe for regalias. It is worth while to see "the fun" in it, since it has got to be done. It is not enough to cut down the open fires, and curtail the egg bills, and wear the overcoat shiny in the seams, or even to resign from the club and read the magazines of the public library. Rather make an interesting game of deprivation, and play for the stakes of sweet temper, and a merry courage, and the class of values which are to be had by going without another class.

One of the most exquisite courtship scenes in all literature is that where George Eliot's Dorothea naively cries to her poor and proud young lover: "I don't mind about poverty. . . . Oh, I want so little—no new clothes—and I will learn what everything costs!"

It is not easy to say, till one has studied the matter in the school of absolute experience, how few things there are in life that can be classified as the must-be, the essential.

When the horses' feet are gone, one's own are left. When the cook refuses reduction of wages, there is the cook-book, and brain and hands to use it. Must the parlor be repapered? But why? Must the boy have the dues for his secret society? Let him earn them, as his father did before him. "I lived all Summer at Cottage City," said the mistress of one of our most complex Boston mansions, "with one maid, and only four dishes to cook with."

Some of us can remember how the smoothly sliding scale of expenditure mounted years ago—when two pairs of kid gloves a year would do, where two dozen are needed now; when cream was not a necessity to coffee; when one was expected to be quite ill before the fire was lighted in one's bed-room in January. Was life, after all, so much harder then? Is it so much easier now? In fine, how serious *is* the affliction of plain living and high thinking? It is not hazarding much to say that it is the lightest to which fate has seen fit to expose our tossed and tested lives.

That was a wise philanthropist who dared to say: "Cold and hunger are not the worst things in the world." At all events, to think so is going far toward making ready to endure them should they indeed befall.—The Outlook.

CLING TO THY MOTHER.

BY LOUISE S. UPHAM.

Oh, little ones, cling to your mother
With kisses pure and sweet!
For life's golden sands are fallen,
And weary may be her feet;
And a-near the golden street
Already may be her feet.

Oh, little ones, cling to your mother
With loving look and tone!
For when the fields are ripened
The harvester claims his own,
And you may stand alone
When the Reaper claims his own.

Oh, little ones, cling to your mother,
And strive to lighten her cares!
For your hearts and lives are richer
For a mother's earnest prayers.
When she climbs the golden stairs,
You will miss her bedside prayers,

Oh, little ones, cling to your mother;
No love can be half so dear
As the love that crowds with blessings
Each blissful, priceless year.
But the evening may be near—
The eve of life's best year!

Oh, little ones, cling to your mother
Ere the gathering shadows fall,
And only echoes mock you
When her precious name you call.
Oh, the darkness over all
When her name in vain you call!

Oh, little ones, cling to your mother
With kisses pure and sweet!
For the light of her loving counsel
Will be as a lamp to your feet,
On, on to the golden street,
To light your timid feet.

Mother Love.

BY MRS. M. ELLA CORNELL.

"Yes," said an old lady to me. "This is a photograph of my only son Charlie. His father died when he was but a child, and since then he has been all I have had to live for. He is married now and has left me, but I love him just as well as I ever did. We had a pleasant home together, but his bride wanted a home of her own, so, of course, I had to give him up.

"I shall never forget the night previous to his wedding. He slept in the apartment adjoining mine, and it was my custom every night, from the time he was a little child, to go into his room before retiring to see that everything was comfortable for him. When he was a little boy I used to tuck the cover down around him and kiss him good-night; as he grew to be a man, however, he would often be out so late in society that I would have to retire before he returned home. But I never failed to light the gas in his room, turn back the covers from his bed, and hang his dressing-gown by the register. I loved to do it, because it told him I was thinking of him. On the night before his wedding I had made everything comfortable for him, and as I was ready to leave the room, I paused by the bedside, and oh, such a feeling of desolation and loneliness swept over me as I realized that this was the last time I would ever have these little offices to do for him. I fell on my knees beside the bed, and I wept as I had not wept before since his father died. I laid my cheek upon his pillow and thought of the little curly-headed boy I had watched grow up to manhood, who to-morrow was to leave me, whose home was to be no more my home, whose pathway in life was to get farther and farther from mine each day. I thought I had become reconciled to the fact, but at that moment a great wave of sorrow and loneliness seemed to overwhelm me. However, after giving way to my grief for a while, I turned in prayer to my Savior and thanked him for that blessed promise of his, which holds so much of comfort for lonely hearts, '*I* will never leave thee nor forsake thee.'"

As I listened to these words my eyes filled with tears of sympathy, and it was, doubtless, due to this fact that the speaker was led to say as much as she did to me, a comparative stranger, whom she had known but a few weeks, meeting as we did at a Summer resort.

Young man reading these lines, do you know how much your mother loves you? Do you know that this mother's experience would be the experience of almost every mother's heart under similar circumstances? Change the old adage a little and read it thus:

"A son is a son 'till he gets a wife,
But a mother's a mother all the days of her life."

You *may* have more than one wife, but you can never have but one mother.

If you knew how an affectionate word from her boy thrills a mother's heart with happiness and delight, you would not be so indifferent.

If you knew how sweet an unasked-for kiss is to her, you would often bestow it.

If you knew how some little helpful deed, which is naught for your young, strong arms, but is a task for her, is appreciated, you would oftener lift her burdens.

Young man, stop and think! If you do, you will be a more loving, affectionate, dutiful son in the year that lies before us, than you were in the one that is past.

It is likely you will marry; God intends that you shall do so; but when another takes the first place in your heart that the dear mother has filled so long, make the trial for her as light as possible. Just about that time do not keep all your endearments for your sweetheart, but give your mother more than her usual share.

A man can find room in his heart for a new love without driving out his dear mother at all.

How to Take Life.

"It's awful tiresome to be a girl," said a miss of thirteen Summers, as she folded up her work and put it carefully away in her basket. "It is nothing but 'Don't do this!' and 'Don't do that!' and 'Do this just so!' and 'Do that the other way!' from morning until night. I just get tired of living, indeed I do!" and two big tears fell upon her hands as silent punctuation marks in her conversation.

"My dear child," said her teacher, "did you ever read about the training of Victoria, Queen of Great Britain? She was likely to be a queen some day, and this her mother knew. The Duchess of Kent was one of the wisest of women, and from the time little Victoria was a tiny girl her entire training was to one purpose, that she might worthily rule a great nation. When she was old enough to understand about such things, her possible responsibilities were explained to her, and when she sighed and complained, as she sometimes did, it was only necessary to remind her that some day she might be queen, and how would an ignorant, careless queen manage the affairs of such an intelligent, cultured people.

"Now, I do not suppose that you are likely to be a queen in any such sense as Victoria is, but you are, if you live to be a queen of a beautiful realm called home, and every day's lessons well learned will make you more and more fit for your responsibilities and duties. Life is a very earnest thing, a very solemn thing, if you look at it in its great depth and comprehensiveness. I don't mean that you should be solemn yourself, or feel called upon to go about burdened with the weight of the world's woes and sorrows. You know the Bible says that 'A merry heart doeth good like a medicine.' Learn to be cheerful and bright and sunshiny. Be helpful and hopeful, good-natured and obliging. It makes good friends and keeps them, and that is one of the most important things in life. Try to learn something useful every day and hour, even when you are amusing yourself. It comes easy after a while, as great ones. There is an old and very true saying that trifles make up the sum of life, and little things make or mar the harmony of every-day affairs."—New York Ledger.

Home Influence.

Our country will be what our homes make it. No homes would mean no government, no social order, no good morals, no personal development. Poor homes, without law, or order, or refinement, or Christian enlightenment, mean anarchy, degradation, crime. Hence the folly of all schemes of social life which minify the home by bringing in an order of communism, a social conglomeration and coalescence where the individuality of home life is obliterated. Individualize the home; hedge it about; build it up on a scriptural basis, and let it be the fortress of our civilization.

Awarded Highest Honors—World's Fair.

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

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Fresh Air and Exercise.

Get all that's possible of both, if in need of flesh strength and nerve force. There's need, too, of plenty of fat-food.

Scott's Emulsion

of Cod Liver Oil builds up flesh and strength quicker than any other preparation known to science.

Scott's Emulsion is constantly effecting Cure of Consumption, Bronchitis and kindred diseases where other methods FAIL.

Prepared by Scott & Bowne, N. Y. All druggists.

Said the **Owl** to himself, "If the moon I could get, whenever I'm dry my throat I could wet; The moon is a quarter—with a quarter I hear; you can purchase five gallons of

Hires' Root Beer."

A Delicious, Temperance, Thirst-quenching, Health-Giving Drink. Good for any time of year.

A 25c. package makes 5 gallons. Be sure and get HIRES'.

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MARRIAGES.

SHANKS–BAYLES.—At the residence of the bride's mother, by Rev. W. G. Forsyth, Mr. James W. Shanks to Miss Minnie E. Bayles, all of Eastabuchie, Miss.

Baptist Record please copy.

NOLAN—ROBERTS.—Jan. 1, 1894, by Rev. Thos. J Upton, Mr. C. P. Nolan to Miss N. E. Roberts, both parties of Rapides parish, La.

McKNIGHT—KELLY.—At the residence of the bride's father, Dr. Kelly, of Grant parish, La., Jan. 11, 1894, by Rev. Thos. J. Upton, Mr. T. P. McKnight to Miss Kate K. Kelly, all of Grant parish, La.

LENOIR—ROBERTS.—At the residence of the bride's father, Amite county, Miss., Dec. 7, 1893, by Rev. J. W. Sandell, Mr. Robert L. Lecoir and Miss Bettie Roberts.

NELSON-CARPENTER.—At the residence of the bride's parents, near Rocky Springs, Miss., Jan. 17, 1894, by Rev. W. M. Stevens, Mr. John M. Nelson to Miss Fannie D. Carpenter both of Claiborne county.

KELLER—GRAYSON.—At the residence of the bride's father, Jan. 25, 1894, by Rev. R. S. Isbell, Mr. John G. Keller to Miss Mary M. Grayson, all of Caldwell parish, La.

ERWIN—McKINNEY.—At the residence of the bride's brother, Mr. Preston McKinney, five miles south of Holly Springs, Jan. 17, 1894, by Rev. B. B. Sullivan, Mr. John S. Erwin, of Itawamba county, to Miss Effie J. McKinney, of Marshall county.

TUCKER—DANIEL.—At the residence of the bride's father, Dec. 26, 1893, by Rev. W. W. Moore, Mr. Doty Tucker, of Flournoy, La., to Miss Lora Daniel, of Binnsville, Miss.

JONES-JONES.—At the hotel in Hermanville, Jan. 28, 1894, by Rev. G. A. Gnice, Mr. W. H. Jones to Mrs. J. E. Jones, both of Claiborne county, Miss.

CATO—BAILEY.—At the residence of the bride's father, Winona, Miss., Jan. 24, 1894, at 9:30 o'clock A. M., by Rev. J. Ritchey, Mr. R. S. Cato, of the G. P. R. R., to Miss Mary E. Bailey, of Winona.

FUDGE—McGINNIS.—At the residence of the bride, near Courtland, Miss., Jan. 30, 1894, by Rev. Thomas B. Clifford, Mr. John Fudge, of Abbeville, Miss., to Mrs. Lenora L. McGinnis.

LENOIR—FRANKLIN.—At the residence of the bride's father, Abbot, Miss., Jan. 24, 1894, by Rev. Charles Lovejoy, Mr. Sterling Paine Lenoir, of Muldon, Miss., to Miss Mary E. Franklin.

May Heaven's richest blessings attend the young couple through all the vicissitudes of life!

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

GUICE—Mrs. SUSAN REED GUICE. It is a privilege to have known intimately the subject of this memorial. Her life was an embodiment of Christian virtues. Under the transforming power of the Divine Spirit she was enabled to live a life of such faithfulness, kindness, modesty and beauty as was at once a charm and a blessing to all about her.

Mrs. Susan Reed Guice was born in Ross county, Ohio, May 26, 1819, and died in Natchez, Miss., Nov. 24, 1893. Her parents moved to Warrenton, Miss., in 1820, and thence to Natchez in 1828. Here she became a member of the Methodist Church in 1830. In 1844 she was married to the late Stephen L. Guice, with whom she lived in happy wedlock until his death, which occurred near Natchez, Miss., in 1879. They had seven children, four of whom are living.

Sister Guice was a dutiful wife, a fond mother, and ever a diligent worker in the church. Her pastors can never forget her zeal for the cause of Christ and her helpfulness to them. Though never ambitious for leadership, she was courageous in duty and hesitated not to do what she felt to be right, even in the face of opposition. She realized in old age the advantage of having cultivated in youth a fondness for reading. In books she found company. Her taste was pure and discriminating, and she sweetly drew a little granddaughter into close sympathy and companionship with her in this love of good literature. Her advanced years presented a beautiful picture of motherly devotion and Christian faithfulness. She loved all that pertained to our holy religion and the Methodist Church.

She had no fear of death, but said, "It is like the passing into another room, where unspeakable things will be revealed." She died at the home of her son-in-law and daughter, Mr. and Mrs. F. A. Dicks, of Natchez, with whom she had spent most of her widowhood.

W. L. C. HUNNICUTT.

WALTERS—Died, on Sicily Island, Dec. 2, 1893, CHARLES DAVID WALTERS, aged eighteen years and two months.

He was sick four days. Most of the time his suffering was intense. About two days before his death he realized that death was near, and talked freely on the subject. About twenty-four hours before he died he said to his father: "Pa, I am not afraid to die." He was conscious to the last. Just before his departure he called his mother to him, and said: "Now, mama, kiss me good-by." She placed her lips to his; he put his arms around her neck and kissed her four or five times. Then, loosing his arms, he said: "Farewell, mama; meet me in heaven." The same was done and said to the father and sister. He then asked for all in the house—perhaps fifteen persons—to come—all of whom he took by the hand and exhorted to meet him in heaven. This done, he said: "Good-by to all; tell all to meet me in heaven." He then placed his hands across his breast, and said: "Now come, Lord Jesus, and let me fly home." After which he quietly fell asleep.

Oh, that his friends may fulfill his last request!

J. M. JOHNSTON, P. C.

LEGGETT—BESSIE LAOCETT, daughter of A. J. and Mrs. M. E. Leggett, was born June 20, 1889, and died Jan. 18, 1894. A sweeter child we have never known. Indeed, it would be hard to magnify her sweet characteristics. Beautiful, affectionate and vivacious, she was a favorite of all who knew her. The manner of her death was horrible. Her clothing caught fire, and ere her mother could reach her the flames had enveloped her body and were playing above her head, and when they were subdued beautiful little Bessie was changed into an object of pity and pain. After suffering intensely for forty hours death relieved her.

I went to her and asked her if she knew me. She took my finger in her little burned hand, and as she looked me in the face a beautiful smile played over her sweet face. That smile I can never forget.

None but a parent knows the depths of sadness such visits bring; but we should remember that God is too "wise to err and too good to do wrong." We have not a doubt that this precious little one is in heaven, and will there wait to welcome us at the end of our earthly pilgrimage.

BIRDSONG—The first Quarterly Conference of Edwards station, Mississippi Conference, for 1894, ordered spread upon its minutes and published in the NEW ORLEANS CHRISTIAN ADVOCATE the following expression of their feelings in regard to the recent departure from among us of its oldest member:

Bro. JABED J. BIRDSONG, who departed this life at the ripe age of eighty-three years, has been connected with the official Board of circuits, of which this church formed a part, and of this station, for about forty years—perhaps more—for a long time being president of the Board of Stewards. So long as health and strength availed he was energetic and active in the work of the church. This continued to a remarkable age. Ever genial, courteous and kind, he illustrated many of the most beautiful phases of Christian conduct. Attentive to the Word and ordinances of God's house, he was a helpful hearer to his preacher and a fine example herein to all his fellow-members. With chastened gratitude that he was so long spared to the church and the world, we would bow reverently to the will of the great Head of the church; "and the tear of regret, though in secret it rolls, shall long keep his memory green in our souls."

To his children of three generations we tender our warm Christian sympathy, commending them to the God of all consolation. May they all, with ourselves, meet him where parting is no more!

J. P. DRAKE,
J. W. RATLIFF, Sr.,
R. H. SMITH,
Committee.

DURHAM—Near Winona, Miss., Dec. 30, 1893, MOLLIE I. DURHAM, daughter of Marion and Casandre Lusk. She was born near Kilmichael, Miss., Oct. 3, 1864. In 1878 she made a profession of religion. During the same year she joined the Methodist Church, and in 1881 joined the Cumberland Presbyterian Church at New Bethel, of which, till the day of her death, she was a faithful member. On Jan. 24, 1886, she was happily married to Walter T. Durham, and moved to his home near Winona. Her father dying soon after her marriage, her mother has had a home under her roof, where her every want was supplied.

Sister Durham has gone in and out among us for the last eight years, and though a member of another church, has been as active in her labors for the Methodist Church, of which her husband is an official member, as any of our own members.

She breathed out her young life in the arms of her sorrowing husband at ten o'clock P. M., Dec. 30, leaving her aged mother, herself on a sick bed, and a bright little girl to his care and keeping.

Just starting out in life with favorable temporal surroundings, few had a brighter prospect for a long and happy life; but, alas! a few short hours blights the blooming prospect and casts a gloom over that happy home. But we still recognize that the Lord reigns, and that righteousness and judgment are the habitation of his throne.

W. H. HOLMES.

CONNELL—Mrs. ELIZABETH CONNELL was born in Washington county, Fla., Sept. 15, 1834; was married to Elias F. Connell, Feb. 2, 1854. She died at Knox Point, Bossier parish, La., on Dec. 17, 1893.

She was for forty years a devout and consecrated member of the M. E. Church, South. She was devoted to her church. Only sickness kept her away from its services. She "looked well to the ways of her household" and "ate not the bread of idleness." As a mother, "she opened her mouth with wisdom," and in her tongue was the law of kindness. She was devoted to her family, but she was no less considerate for her friends; and the orphan, the poor and the stranger found her ready to befriend and help them. She will dwell in the memory of those who knew her until they join her on the other shore. Her faith gave her Christian power in this life and upheld her in the hour of death. When her physician told her that she had but a short time to live she called her children around her bedside, and uttered the sweetest words of resignation and gave assurance that all was well with her soul. Tenderly and calmly she gave to each child a few words of counsel and a mother's blessing. Holy hour! Blessed scene! May its memories linger with her children for years to come and serve to lead them to heaven! She leaves eight children, five of whom are members of the church she loved so well.

TYLER—WILLIAM GLANVILLE TYLER was born on Cope' Hill, city of Boston, May 18, 1804, and died in Tylertown, Pike county, Miss., Nov. 23, 1893. When three years old he, with his parents, removed to Andover, where he grew to manhood. About the year 1833 he came South, and lived for some time in the State of Louisiana, living in the city of New Orleans, also near Covington for awhile. From Louisiana he came to Mississippi, and lived for some time in Marion county. In 1836 he settled permanently in Tylertown, Pike county, Miss.

Bro. Tyler was twice married: First to Miss Mary L. Connally in 1837, by whom he had five children. The second time he married Mrs. Nancy Sandifer, who only lived two years. He spent the remaining years of his life with his children. The last ten years he spent with his son-in-law, Bro. D. N. Ball, where he received every attention that willing feet and hands and loving hearts could devise and perform.

Bro. Tyler was converted and joined the church at Warner Camp Ground about 1841, and for over fifty years lived a consistent life, and died a triumphant death. The writer preached his funeral sermon from II. Cor. v, 1. May God bless the bereaved ones!

M. J. MILLER.

Tylertown, Miss.

COBB—JOHNNIE COBB died Dec. 28, 1893, aged ten years and eighteen days. She was the daughter of John S. Cobb. Little Johnnie was a very sweet child. She was a member of the M. E. Church, South. I have seen her happy in the love of God. She was kind and affectionate to all. She was a great sufferer, but bore her sufferings with great resignation. A few days before her death she told her father that she did not want to get well. She expected to meet her mother at the pearly gates. May God bless the father in his great affliction!

Dear ones, be faithful, and in a little while you shall meet your loved one.

C. A. H.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Moderation is the silken string running through the golden chain of all virtues.—Fulton

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by
D. F. Allen Co., 365 Canal St., New York.

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The Celebrated
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Annual Sales Exceed 33 MILLION Lbs.
Write for Samples. Sent Free. Menier, Union Sq., N. Y.

Cotton At 16 cts. Per Lb.

SEED FOR TRIAL PURPOSES ONLY.
WE HAVE EVERY SEED IN EXISTENCE.

There is no Money in Cotton at 8c.

There is an active, strong demand for long staples at 16c. Then why not plant it? Your answer is: Because none of the long staples will make enough to the acre to justify planting them even at 16 cts. per lb.; it is difficult to gin it properly; it is hard to pick out, and lands will not produce staples, and so on.

Inland Sea Island is a long staple cotton in which all objections are removed. It ENORMOUSLY PRODUCTIVE, easily ginned and no trouble to pick out. You can make it with no extra expense or trouble. See what Mr. Jeff Welborn has to say.

NEW BOSTON, TEX., Dec. 5, 1893.
RICHMOND SEED CO.,
Richmond, Va.:
This is to certify that I had "Inland Sea Island" cotton planted in alternate plots with Sea Island, Allison's Silk, Allen's latest improved long staple, Ozier Silk, Southern Hope, and some other varieties of long lint. The Inland Sea Island was a great deal earlier than any of them, and made one-third more lint per plot (of same size) than any, and double as much as any save one variety (Ozier Silk). While the lint was no longer than the Allen, it was much finer, softer and richer-colored than it or any except Sea Island and Allison's Silk, but it made four times as much per plot as either of these two. * * * I think your Inland Sea Island a big jump forward in the long lint business, because of its Earliness and Prolificness. * * *
Very truly, JEFF WELBORN.

No Seed for Sale until next season save a limited number of packets, which we send out for trial purposes. Will positively refuse to sell seed any other way this season. Space forbids our saying more here, but write us for full information.
Packets 25 cts. by mail, 3 for 60 cts., 6 for $1.
RICHMOND SEED CO., Richmond, Va.

4 PICTURES 10 X 14 Inches **FREE!**

We will send you THE PEOPLE'S EXCHANGE, a 16-page illustrated weekly journal, devoted to General News, Literature, Art, Science, Household Economy, Wit, Humor, and interesting Miscellany, four weeks on trial, together with FOUR BEAUTIFULLY COLORED PICTURES, 10x14 INCHES, for only 15 cents. These pictures are all different subjects, RICHLY colored, and each one a GEM OF ART. We make this special trial offer to introduce our paper into as many new homes as possible, feeling SURE that after a trial each one will remit the regular price, $2, for a full year's subscription. Send 15 cents at ONCE for a trial subscription, with the four pictures, and if not entirely satisfactory we will refund your money.
THE PEOPLE'S EXCHANGE, 114 Nassau St., New York City.

W. W. CARRÉ
LUMBER,
NEW ORLEANS LA.

WM. HILLSMAN,
Painter, Gilder and Varnisher.
HOUSE AND SIGN PAINTER,
PAPER HANGING, Glazing and Kalsomining.
(Estimates Given Free.)
NO. 97 NORTH PETERS ST.
Residence, 79 Enghein St., NEW ORLEANS.
Graining and Marbling a Specialty.

Millsaps College,
Jackson, Miss.

The Second Session Begins Sept. 20th, 1893.

College Fees, Only $30 for the Entire Session.

Board in Students' Homes and in Private Families, $12 per month.

Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.

For Catalogue and other information address
W. B. MURRAH, PRESIDENT.

Weber, Mathushek,
IVERS & POND and KIMBALL
PIANOS.
Leading Pianos of the Day.
Philip Werlein,
135 Canal Street,
NEW ORLEANS, - - LA.
SOLE AGENT.

New 7⅓ Octave Pianos, with Muffler Attachment, 3 Pedals, $250
New Organs, $30. Send for Catalogues and terms.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.65
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.58
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891,	$600,414.81

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business

Liberal Settlements and Prompt Payments.

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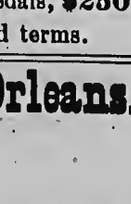
J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, P. B. RICE, W. B. BLOOMFIELD, W. T. HARDIE, THOS. SEFTON.

AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.



Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

Made Only by the JACKSON CORSET CO., Jackson, Mich.

ROSE TOBACCO CURE *A quick, cheap, pleasant and absolute cure for the* **Tobacco Habit**
In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.

EMORY COLLEGE OXFORD, GA. Forty Miles East of Atlanta. —Location Proverbially Healthy; No Saloons.— 57th Session opens Sept. 20th, 1893, closes June 13, 1894. Endowment recently increased $100,000 and equipment greatly improved. Total expenses within $250. For full information, address W. A. CANDLER, D. D., PRESIDENT.

FURNITURE!

Largest Stock,
Lowest Prices.
Greatest Variety,
Most Reliable Goods.

GRANT & JUNG FURNITURE COMPANY, Ltd.,
28 & 30 Camp St., New Orleans, La.

Write for Illustrated Catalogue.

DURING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is NOW that the great strength and purity of the ROYAL stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

N. B. Grocers say that every dollar invested in Royal Baking Powder is worth a dollar the world over, that it does not consume their capital in dead stock, because it is the great favorite, and sells through all times and seasons.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

Geo. W. Childs, philanthropist and editor of the Public Ledger, died in Philadelphia, on Feb. 3, aged sixty-three years.

Over 900 patients were cared for in the Methodist hospital of Brooklyn last year. A noble work of practical Christianity.

Gen. John B. Gordon, the soldier and statesman, delivered a lecture on "The Last Days of the Confederacy," in this city, on Feb. 2.

Several New England mills are to establish branches in the South, owing to the advantages possessed by this section in having the raw material close at hand and a reliable and cheap labor market.

A destructive wind and rain storm struck Birmingham, Ala., on Feb. 3, blowing down the Congregational Church in which the Christian Endeavor Society was holding a meeting. Over thirty persons were more or less injured.

The suit recently brought by the Knights of Labor, in the District of Columbia Supreme Court, against the Secretary of the United States Treasury, to enjoin him from issuing $50,000,000 of Government bonds, was decided against the Knights.

The Treasury Department began, on Feb. 5, to pay the bounty claims at the rate of $100,000 per day, and at an even livelier rate a little later on, should the condition of the treasury warrant it, as is now hoped and believed. This assurance that the bounty money will now begin to flow in freely will be welcome news to the sugar planters and merchants.

The Secretary of the Treasury has considered the proposals submitted for the new five per cent. loan, and has accepted the bids, naming a higher price than 117.223. The proposals submitted at the upset price have been scaled down 5.321 per cent., and the amount of bonds allotted under this reduction, together with the subscriptions accepted in full, is $50,000,000.

The joint congressional committee, consisting of members of each House of Congress, appointed to investigate the personnel of the navy, has begun its preparations for the work in hand, and a determination is expressed to make the investigation as thorough as practicable with the hope of being able to make some recommendations which will remedy such evils as may now exist.

The National Lancers, of Boston; the Governor's Grays, of Dubuque, Iowa; the Burgesses Corps, of Albany, N. Y.; Gate City Guards, of Atlanta, Ga., and the Old Guard of New York City, besides delegations from a number of other prominent military organizations in various parts of the country, are in this city this week as visitors and participants in the carnival festivities.

During the past two weeks there has been a gradual, but pronounced, advance in all the leading sugar markets of the world. The sellers of raw sugar in New York have advanced the price of centrifugals, of 96 degrees test, nearly half a cent, while the producers of sugar in Cuba have raised their limits an equal amount. In London there has been a steady advance in prices, and everywhere there appears to be a disposition to still further raise the cost of sugar.

Mr. Carlisle said, on Feb. 2, that he intended to take up the subject of the sugar bounty claims, and that he hoped the department would be able to resume payments this week. During January only $10,687 was disbursed for sugar bounty, and that sum went to the maple sugar producers. The total amount of sugar bounty claims received at the internal revenue bureau from July 1, 1893, to Feb 1, 1894, is $7 344,779, of which only $475 436 have been paid, and there remains before the department claims to the amount of $6 869,342. Members of the Louisiana delegation have repeatedly urged upon the department the necessity of paying the sugar bounty, but the claims have been held up on account of the condition of the treasury.

FOREIGN.

Damascus, the oldest inhabited city in the world, is soon to have a railroad. An American has contracted to build it, a distance of 148 miles, for $5 570,000.

Concalves, Peixoto's admiral, while going to the rendezvous at Bahia, to take command of the newly-formed government squadron, was run down by the Republica, the rebel vessel, and surrendered.

Mr. John Redmond and the other members of the Parnellite party have issued a manifesto to Irishmen appealing for funds, and declaring that the present government of Ireland is a confessed failure, that it is the same as the conservative government, and that home rule has been thrust aside.

The news from Brazil during the past few days has thrown little additional light upon the events which transpired in the harbor of Rio during the first part of the present week. It appears that as a result of the action of Admiral Benham in resolutely protecting American vessels while loading and unloading cargo, the blockade, as far as it affects foreign commerce, has been officially raised. The insurgent admiral, seeing that he could not interfere with American vessels, has agreed to permit vessels of all nationalities to approach the landing freely.

Why Hood's Wins.

It is especially gratifying that the sale of Hood's Sarsaparilla increases most rapidly in those sections where it is best known.

The inference is plain. Hood's Sarsaparilla has proven that it possesses genuine merit. It maintains a high standard, which others can not even approach. It is the people's favorite blood-purifying and building-up medicine, and is more popular this year than ever before. All this because HOOD'S CURES.

Drawing Preacher.

A pastor who will draw is in great demand. The pernicious custom of looking to the pastor alone to attract the people and hold them has been the ruin of some churches. The pastor can not fill the house. He will do well if he fills the pulpit. The church members must fill the pews. This they can do by being present every service, and by inviting others, and by treating strangers in such a way that they will desire to return, and by praying and laboring for the conversion of souls. If none are drawn to the church except those whom the minister draws, there will be a few remaining when he is gone. It is far more important to have a drawing church than a drawing pastor.—Exchange.

For General Debility

Use Horsford's Acid Phosphate.

Dr. R. D. FAIREX, New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

We once called upon a family of professing Christians, and confused them by asking for the Bible; it was finally found up stairs in a bureau drawer, the only Bible in the house, unused by a large family living in a large white house in a village.—Western North Carolina Advocate.

The Burlington Hawkeye says: "More people stop thinking to talk than stop talking to think." If there were more thoughts and less chatter, Darwin would have less foundation for his theory.

Once in a while an article reaches the office of a newspaper editor in perfect readiness for print. Every word is correctly spelt; every sentence is complete; each paragraph is clearly indicated; all needed punctuation marks are in place; there is no superfluous verbiage to be erased; there are no additions, or subtractions, or modifications needed in any way to fit it for the compositor's hands. It is written on a timely topic; it has sense, force, directness and meaning; and the handwriting is legible, or, better still, the article is type-written. Do you know what happens to that manuscript, no matter how many other articles may be on hand which have merit and strength? It goes into print without delay. On the other hand, manuscripts that need to be corrected, punctuated, abbreviated, modified, recopied, hashed, threshed, and ground in an editorial mill before they are ready for print, get piled up in drawers, and on tables, and out-of-way shelves, the editor vainly hoping for a time of leisure to come by and by, when he may revise, and doctor, and shape up the contributions, so that they will appear at their best in cold type.—Central Advocate.

"Look and Live."

MR. EDITOR: I write a great deal, and, therefore, have to write fast, and my hand is not easily read by those not used to it.

Please insert the two following seperate sentences as here corrected:

"No slip-shod manners, nor half-way measures, will be accepted by the Almighty."

"And what makes the folly all the more absurd is, that saving of the soul on the Lord's plan is the surest and best way of securing everything else needed for well-being and happiness in this life even."

D. W. FOSTER.

Plaisance, La.

Silence is no certain token
That no secret grief is there;
Sorrow which is never spoken
Is the heaviest load to bear.

Seldom can the heart be lonely
If it seek a lonelier still,
Self-forgetting, seeking only
Brighter cups of love to fill.

'Twill not be a fruitless labor,
Overcome this ill with good:
Try to understand your neighbor,
And you will be understood.

—Havergal.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Many brethren have made inquiry for a book to aid them in the practical work of the League. The book that every pastor or Epworth worker needs is "The Epworth League Workers." It gives you the information you want. It is a small book costing sixty cents. It can be had of Laird & Dominick, Jackson, Miss.

Any newspaper, magazine or book can be had from us. LAIRD & DOMINICK, Jackson, Miss.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

The Best Men Wanted.

"Yes, sir; we want some good men, men of first-class character and ability to represent us. Among our representatives are many of the noblest and best men in America, and parties of that stamp can always find a splendid business opportunity at our establishment." That is the way Mr. B. F. Johnson, of the firm B. F. Johnson & Bro., Richmond, Va., stated the case in reference to their advertisement in this paper.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅝	— —
Ordinary	6⅛	— —
Good ordinary	6⅝	— —
Low middling	7⅛	— —
Middling	7⅜	— —
Good middling	7⅝	— —
Middling fair	8 5-16	— —
Fair	8 9-16	— —
Galveston middling	7⅜	— —
Mobile middling	7⅛	— —
Memphis middling	7⅜	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	3 11-16
Fully fair	2½	2⅝
Good fair	2⅜	2⅝
Common	2⅛	2 5-16
CENTRIFUGAL:		
Seconds	2	2⅛
Prime yellow	5 5-16	5⅜
Gray white	5 7-16	5 9-16
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	1⅛	1⅛
Good	3⅞	4⅛
Fair	3⅝	3¾
Prime	4⅛	4¾
Rough, ₩ bbl	1 50	1 75
Polish, ₩ ton	18 00	— —
FLOUR.		
Extra Fancy	3 05	3 05
Fancy	2 70	— —
Choice	— —	— —
Minnesota Patents	4 25	4 35
Winter wheat patents	3 55	3 65
Minnesota bakers	4 00	— —
CORN PRODUCTS.		
Corn meal	— —	2 35
Cream meal	2 35	— —
Grits	2 45	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	47½	48½
Yellow	48	47
Mixed No 2	46	— —
OATS:		
Western	— —	38
Texas rust-proof	38	41
BRAN:		
₩ cwt	82½	85
HAY:		
Prime	14 00	18 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	14 50	— —
Prime Mess	15 00	— —
Rumps	14 50	14 75
BACON:		
Fancy Breakfast	10	11½
Shoulders	7¾	— —
Sides, short rib	8½	8½
Sides, long clear	8½	8½
HAMS:		
Sugar-cured	10¼	10¾
DRY SALT MEAT:		
Shoulders	6¾	7
Sides, short rib	— —	7½
Sides, long clear	— —	7½
GROCERIES.		
COFFEE:		
Prime	20¾	— —
Fair	19¾	— —
Common	17¾	18¼
TEAS:		
Choice	— —	— —
No.	— —	— —
BUTTER:		
Western Creamery	28	29
Western Dairy	23	— —
Common	15	16
LARD:		
Refined	— —	6½
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	16
Cotton seed, crude	29	— —
Lard, Extra No. 1	35	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	1 00	1 25
POTATOES:		
New Louisiana	— —	— —
Western	2 00	2 25
ONIONS:		
New Louisiana	— —	— —
Western	2 15	2 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	5	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	7½
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 25
Young	1 75	2 50
Turkeys, Southern	7 00	8 00
EGGS:		
Western	11	11½
Southern	12	12½
WOOL:		
Lake ₩ lb	18	18½
Louisiana	10	11½
Burry	7	8
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	3½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	22 50	23 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Picayune*, Feb. 3.

The Highest Award.

DR. PRICE'S BAKING POWDER RECEIVES IT.

(*Chicago Tribune.*)

For leavening power, keeping qualities, purity and general excellence the World's Fair jury decided that Dr. Price's Cream Baking Powder had no equal On each of its claims it was awarded a first prize or a diplome. All the baking powders entered for prizes were subjected to a most exhaustive examination, and the jury was the best equipped to make the decision of any ever got together. Their verdict was supported by the testimony of Dr. H W. Wiley, chief chemist of the United States Department of Agriculture at Washington. Dr. Wiley is an expert on food products and the highest authority on such matters in America. This verdict settles a long-debated question as to which among the many baking powders is the best.

A Beautiful and Complete Catalogue.

The Catalogue for 1894 issued by Mr John Lewis Childs Seedsman and Florist, of Floral Park, N Y., is really a marvel and a masterpiece in the art of catalogue making. Consists of about 200 pages, and is in the form of three distinct catalogues bound together. one representing Seeds, another Bulbs and Plants, and the third Nursery Stock. Its stipple lithograph cover and numerous colored plates are radiantly handsome. Each one of the thousand or more cuts are new and of a unique design. All the reading matter has also been re-written so that the entire contents of this large Book-Catalogue, cuts, reading matter, designs and make-up, is entirely new. Tou paper used is of a fine finish and the presswork is done in exquisite bronze violet and brown colors. It is the most charming Horticultural work ever issued.

Communion Wine.

"PURE BLOOD OF THE GRAPE."

Sweet and wholesome. For sale at actual cost in quart, pint, and half-pint bottles by

LAIRD & DOMINICK,
Capitol Street, Jackson, Miss.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

Why suffer with asthma when the famous Dr. Bull's Cough Syrup will cure you.

The papers announce the complete annihilation by an earthquake of the town of Kutecan, Persia. Twelve thousand people were killed in the awful disaster. The beautiful town of 20,000 people is a scene of desolation and death.

Ho! Traveler, take BEECHAM'S PILLS.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Martin, at Cane Ridge	Feb. 10, 11
Learned, at Learned	17, 18
Utica station	24, 25
Rocky Springs, at Hickory Ridge	Mar. 3, 4
Hermanville, at Hermanville	10, 11
Port Gibson station	17, 18
Warren, at Bradley's	24, 25
Mayersville, at Mayersville	31, Apr. 1
Rolling Fork and Anguilla, at A	7, 8
Cary, at Cary	14, 15

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BRANDON DIST.—FIRST ROUND.

Neshoba, at Hester's Chapel	Feb. 10, 11
Indian Mission, at ——	12
Shiloh, at Salem	15
Steen's Creek, at Marvin	17, 18
Hillsboro, at Cantrell	24, 25
Weaville, at Rial's Creek	Mar. 3, 4
Raleigh, at Boykin's	6
Trenton, at Trenton	7
Fannin, at Fannin	10, 11
Brandon station	12
Homewood, at Homewood	17, 18
Montrose, at Mt. Zion	24, 25

C. McDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Sharon, at Lone Pine	Feb. 10, 11
Canton	(night).. 11
Benton, at Benton	17, 18
Yazoo cir., at Short Creek	(Tues.).. 20
Bolton, at Bolton	24, 25
Lake City and Lodi, at Lake City	Mar. 3, 4
Camden, at Chicago	10, 11
Tranquil, at Locust Grove	17, 18
Madison, at Madison	24, 25
Mount Olivet, at Bentonia	31, Apr. 1

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Wesson station	Feb. 10, 11
Adams, at A	17, 18
Bowerton, at Rehoboth	(Fri.).. 23
Lebanon, at Brandywine	24, 25
Caseyville, at Sweetwater	(Fri.).. Mar. 2
Beauregard, at Mathews	3, 4
Pleasant Grove, at P. Grove	(Fri.).. 9
Providence, at Bahala	10, 11
Summit, at Bogue Chitto	17, 18
Martinsville	24, 25
Rockhurst	(night).. 23
China Grove, at Waterholes	31, Apr. 1

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FIRST ROUND.

North Kemper circuit, at Mt. Pleasant	Feb. 10, 11
DeKalb circuit, at DeKalb	11, 12
Linwood circuit, at Bethel	17, 18
Daleville and Soule Chapel, at D	18, 19
Lauderdale circuit, at Lauderdale	24, 25
Marion circuit, at Lockhart	25, 26
Why Not circuit, at Why Not	Mar. 3, 4
Chunkey circuit, at Chunkey	(Tues.).. 13

D. A. LITTLE, P. E.

SEASHORE DIST.—FIRST ROUND.

Augusta, at Isabella	Feb. 10, 11
Williamsburg, at Good Hope	17, 18
Mt Carmel, at Blountville	(Conf. Mon.) 18, 19
Columbia, at Columbia	(Wed.).. 21
Purvis, at Lumberton	24, 25
Eastabuchie, at Hebron	Mar. 3, 4
Covington, at Covington	(Conf., 7 P. M.) 10, 11
Tallabeek C. G. and Nicholson	(Wed.). 14
Pearlington	(Conf., 7 P. M.).. 17, 18

Let Church Conference be held at each appointment practicable. fast day be observed and Quarterly Conference Records brought to quarterly meeting. A "consecration service" will be held the Saturday night of each meeting.

HENRY E. PARTHRIDGE, P. E.

WOODVILLE DIST.—FIRST ROUND.

East B. Hough, at Blackwater	Feb. 10, 11
Zachrie station	11, 12
Tunica, at Pinkneyville	17, 18
North Wilkinson, at Mt Carmel	23
Wilkinson, at Bethel	24, 25
Live Oak, at Friendship	Mar. 3, 4
Fort Vincent, at Bayou Barbary	10, 11
Ponchatoula, at Ponchatoula	17, 18
Franklinton, at Magees	21
Amite City, at Amite City	21, 25
St. Helena, at Greensburg	25, 26
E. Feliciana, at Oak Grove	27

The pastors are cordially invited to be present at district stewards' meeting. All will be entertained.

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Guntown, at Guntown	Feb. 10, 11
Blue Springs, at Blue Springs	17, 18
Jonesboro, at Jonesboro	22
Ripley circuit, at Paynes	24, 25
Ripley and New Albany, at New A	Mar. 3, 4
New Albany circuit, at Locust Grove	10, 11

T. W. LEWIS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Cedar Bluff	Feb. 10, 11
Mashulaville	17, 18
Shuqualak	21
Macon	24, 25
Sturges	Mar. 3, 4
Hebron	10, 11

T. O. WIER, P. E.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale	Feb. 11
Cleveland	18
Shaw	25
Hill House	Mar. 4
Friar's Point	11
Rosedale	18
Bolivar	25

J. A. RANDOLPH, P. E.

What Causes Pimples?

Clogging of the pores or mouths of the sebaceous glands with sebum or oily matter.

Nature will not allow the clogging of the pores to continue long, hence, inflammation, pain, swelling and redness.

What Cures Pimples?

The only reliable cure, when not due to a constitutional humor, is CUTICURA SOAP.

It dissolves sebaceous or oily matter, reduces inflammation, soothes and heals irritated and roughened surfaces, and restores the skin to its original purity.

Besides being the most effective skin purifying and beautifying soap, it is the purest, sweetest, and most delicate of toilet soaps.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"All about the Skin, Scalp, and Hair," free.

YOUR NAME on 25 LOVELY CARDS, 1 RING, 1 LACE PIN, 1 FOUNTAIN PEN, 1 SOUVENIR ALBUM, 400 ALBUM VERSES, 1 DOZ TRANSPARENTS, Etc., etc., 15 PORTRAITS OF NOTED LADIES, WITH OUR NEW POPULAR STORY PAPER, WATCHES GUARANTEED THREE MONTHS, ALL FOR 10c. BIRD CARD CO., CLINTONVILLE, CONN.

The BUNCH YAM.

This New Sweet Potato

IS DISPLACING ALL OTHER VARIETIES. The vines do not run, and it can be cultivated with a plow, as easily as corn. It is early and very prolific.

Peck $1; ½ bushel, $1 75; bushel, $3, F. O. B. By mail, postage paid, 25 cents per pound; 2½ lbs, 50 cts; 6 lbs, $1.

C. C. L. DILL.

Dillburg, Alabama.

GRENADA DISTRICT—FIRST ROUND.

Abbeville, at Abbeville	(Fri.).. Feb. 10
Oxford Station	11
Toccopola, at Lafayette Sp'gs	(Thurs.). 11
Paris, at Salem	17, 18
Etzy, at Hurricane	21, 22
Pittsboro, at Pittsboro	Mar. 3, 4
Atlanta, at Benela	4, 5

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Arkabutla	Feb. 10, 11
Cockrum	(Thurs.).. 15
Wall Hill	17, 18
Tyro	(Tues.).. 20
Panola	24, 25

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Saltillo, at Mooresville	Feb. 10, 11
Amory and Smithville, at Greenbriar	17, 18
Nettleton, at Union	21
Fulton, at Fulton	21, 22
Pontotoc, at Pontotoc	Mar. 3, 4
Tremont, at New Salem	4
Athens, at New Hope	10, 11

W. S. LAGRONE, P. E.

WINONA DIST.—FIRST ROUND.

Winona circuit	Feb. 10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Brooklyn and Dublin	Mar. 3, 4
Lebertou	10, 11

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Olive Branch, at Olive Branch	Feb. 10, 11
East Holly S. circuit, at Harmony	17, 18
Cruversville, at ——	24, 25
Red Banks, at Wesley Chapel	Mar. 3, 4
Asbland, at Salem	10, 11
Mt. Pleasant, at Mt. Pleasant	17, 18

J. R. STONE, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Ebenezer, at Ebenezer	Feb. 10, 11
Stewart, at Foster Grove	11
Louisville, at Louisville	17, 18

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Bayne Memorial	Feb. 11
Louisiana Avenue	18
Felicity	18
Plaquemine and Donaldsonville, at P.	Mar. 4
Lower Coast Mission	11
Carondelet	18
Baton Rouge	18
District Conference, Baton Rouge	Apr. 5-1

The change in time of District Conference is made for special reasons which need not be publicly stated.

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

Delhi, at Delhi	Feb. 10, 11
Floyd, at Floyd	17, 11
Lind Grove, at Bartholomew	24, 25
Harrisonburg, at Island	Mar. 3, 4
Rayville, at Rayville	10, 11
Providence, at Providence	17, 18
Waterproof, at Waterproof	24, 25

H. O. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Crowley	Feb. 10, 11
Plaquemine Brulee	17, 18
Indian Bayou	24, 25
Abbeville	Mar. 3, 4
Lake Charles	10, 11
Jackson Street and West Lake	12, 13
Sulphur Mine	17, 18
Lake Arthur	24, 25
Grand Chenier	27, 28

District Conference at Crowley, April 19.

J. M. BEARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Pineville, at Fellowship	Feb. 10, 11
Alexandria	11, 12
Centerville	17, 18
Montgomery, at Atlanta	21 18
Winfield	26, 27
Columbia	Mar. 3, 4
Spring Creek, at C. G	10, 11
Dry Creek	17, 18
Nugent mission	24, 25
Boyce	31, Apr. 1

S. J. DAVIES, P. E.

SHREVEPORT DIST.—FIRST ROUND.

North Bossier, at Concord	Feb. 4
Red River, at Campo Bello	10, 11
Shreveport station and Mission	17, 18
Cane River, at Provencal	23
Wesley, at Davis Springs	24, 25
Mans, at Prospect	Mar. 1
Fort Jesaup, at New Hope	3, 4
Natchitoches station	10, 11
Annaroro, at Holly Grove	17, 18
Desmo, at Bethel	18
Coushatta, at C	24, 25
Victoria and West Natchitoches, at V	31
Sabine, at Bayou Scie	Apr. 1, 2

District stewards' meeting at First Church, Shreveport, at 10 A. M., Feb. 26.

ROBT. J. HARP, P. E.

628 Hope street, Shreveport, La.

ARCADIA DIST.—FIRST ROUND.

Sparta, at Ebenezer	Feb. 3
Arcadia, at Arcadia	10, 11
Vienna, at Vienna	17, 18
Ruston, at Ruston	18, 19

J. L. P. SHEPPARD, P. E.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Christian Advocate.

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A PETITION.

BY GERTRUDE BRESLAU DAVIES.

Grace for to-day, Father, is all I ask;
Strength to perform my nearest task;
Naught for to-morrow do I crave.
Let me the harvest of the present save.

There is no future I can ever know;
'Tis in the present I must reap or sow;
The good or evil all in to-day I do.
For worthy labor, then, Father, my strength renew.

Worthy labor brings truest happiness;
From sad hearts lifts half their heaviness;
Thrills numbed souls with sense of life;
On gloomiest lives throws gleams of light.

Let not my smallest duties be deferred.
The pleasant smile, the low-spoken, cheering word;
The timely aid some fainting soul may need;
The sowing of one tiny, pregnant seed.

What, though, the drops of perspiration form upon my brow,
And agony thrill through each sinew as I bow
My shoulder to the yoke; and if I sometimes faint
Beneath my burden, I would not utter weak complaint.

Trusting, O Father, that thy hand is through it all,
And that leaning upon thy strength, I can not fail,
And when the last to-day of my short life shall come,
May thou in mercy judge life's task "Well done!"

Must We Loose Our Children?

BY BISHOP KEENER.

[We reproduce the following from our senior Bishop, hoping that all our preachers will give it careful consideration. No subject before the church to-day is of more vital importance.—EDITOR.]

One of the first things I remember about church-going is the being asleep in Light Street Church, Baltimore, with my head on my mother's lap. It was a nice place, and, I doubt not, a sweet sleep. It was a proper place; I was where I ought to have been, and my mother had brought me along.

Certainly a boy asleep in a church is a more hopeful sight than the same boy not in church, but elsewhere on the Lord's day. Sleepy boys, oftentimes, hear more and remember more than sleepy, or even wide-awake men. Children are pre-eminently fitted for hearing the Word. Their eyes are mature, so are their ears. They learn a language much sooner than grown persons; even babes of two or three years learn the Chinese. So they are mature in understanding spiritual things; they fear to die; they often have great sorrow of life; they are glad to hear of the "land far off, where the King sits in his beauty."

It is a strange winnowing that sifts out of the Ecclesia all the children and most of the youth. By the by, a modern invention. Who could have thought in the days of Summerfield that the Sabbath-school would ever prove a serious hindrance to church going? They used to march us all several squares to the house of God, and seat us securely in the gallery. The ranks were not broken. Now, sixty years after, at the hour of church, the entire body of children rise up and leave the house. The school literally "breaks up." They may be seen wending their way back home from church, while parents and friends are wending their way toward it. Certainly a sad sight. But will parents be content to sit in church while their young people are they know not where?

When do these young people hear the gospel? Certainly the rosy atmosphere of the Sabbath-school is a poor substitute for the authority and reverent silence of the house of God. Of all things sacred, nothing is better calculated to impress a child than the services of a congregation on the Sabbath. It does more than all familiar home work and school-lecturing to bring the young heart into line, and in accord with the faith of Christ. When the preacher stands up before a whole congregation to read the Word and to lift up his hands in prayer; when all sit motionless and show their sense of the weighty things spoken by a man who, for the while, is the mouthpiece of Jehovah, the soft, impressible minds of the young are filled with the nearness of heaven and of God.

Parents can not do without this powerful aid in disciplining children. The fear of God, the truth of God, the sacraments of God, the servants of God are alone impressively displayed in the house of God. The children there see that their parents reverence God, and they reverence him, too. God can hold your children when you can not. They fear death and seek life as well as you, if only they can have a chance, by being carried to his house and laid at his altar. A child should never be able to remember a time when it did not go to church. These children are God's, and may not be deprived of all the pleasures and glories which attend upon his service. The promises are rich in blessings, and constitute the main wealth of the young. They have a goodly heritage, for "the blessing of the Lord it maketh rich, and he addeth no sorrow with it." When the dear young people are left without guidance by the death of precious parents, God has promised to shelter and feed them, and to "guide them by his counsel." No poor man can afford to deprive his children of the knowledge of these mercies.

The habit of staying away from church is easily acquired. We should learn easily the value of the rest which the holy day brings to the mind and heart, as well as to the muscle of man. The observance of the Lord's day brings all within the most refining atmosphere one can possibly breathe. It is a school of the highest thought and speech; it both opens and fills the mind with elevating themes, which, of all, are best calculated to bring out the good there may be in us. The Sabbath-school does its work, but only its part. Both its work and that of the congregation are needed to properly impress the young with divine things. But who could believe it! Our Methodism, on the Sabbath, consists of one million of grown people going toward church, and half a million of children going away from it. It will not require a soothsayer to interpret this flight of birds. A gentleman who had built, out of his own means, several churches, asked me why so few young people were found at preaching. I answered: "Because for ten years we have been teaching them to stay away. It only requires ten years in this country to shape public sentiment."

Our preachers, from Dan to Beersheba, should preach that our people must not farm out the religious training of their children to any school; that they must see that their children go to church as regularly as they go themselves. The preacher must inquire into their attendance upon public worship, and see that they are taught in the Sunday-school, and not merely amused. He has the Sabbath-school teachers as aids in this great work, to whom he should teach the Bible in a weekly class as well as by preaching. He should have an eye especially to the conversion of children, and ask the aid of the Holy Spirit in this great work—"Suffer the little children to come unto me."—Nashville Advocate.

Children of Mississippi.

Hear me. I have something good to tell you. We have a fine college—Millsaps College—at Jackson, Miss., on what will soon be one of the most beautiful plats of ground in the State. This college is now open and under full headway, and it is doing a great work. This college can not do the work it ought to do without a boarding-hall on the grounds. We must have one, a large hall, with forty or fifty rooms in it. The grown people, our fathers and mothers, are going to build it. We children, boys, girls, little tots and all, must have a finger in that pie and help to do that work.

We boys want to build a hall where we can board when we go to college, and the girls will help to build one where their brothers and sweethearts can stay while getting an education. The fact is, we could build this hall ourselves, without the help of the old people, if they would just give us a little time. As it is, we are going to do a good part of it, anyway. There are hundreds and thousands of poor boys and young men in Mississippi who would go to college and get a good education if they only had a cheap place to board. If we build this hall, as we will do, they can board themselves for six or seven dollars per month; perhaps for less than that. What a blessing! what a mighty work for God and for generations to come this will be! We must have a hand in it; we must, and we will.

We want two or three live boys and two or three live and lovely girls in every community in the State of Mississippi to act as agents in raising this money. Let those who will act as agents forward their names to Rev. I. W. Cooper, D. D., agent for Millsaps College, Jackson, Miss. Then let these little agents go to work among the boys and girls at home, and take the names of all persons, big and little, who will agree to give any sum, large or small, at once, or by the month, for the purpose of building this boarding-house. Get all the money you can, and forward it as fast as you can, to Rev. I. W. Cooper, D. D., Jackson, Miss. Send by post office order, postal note, or by check or draft. Dr. Cooper will send you a receipt for all sums sent, and he will enter the names of all who give and the amounts in a book to be kept among the college records, and once a month, or once a quarter, he will publish these names and amounts in the NEW ORLEANS CHRISTIAN ADVOCATE.

Every cent, nickel, dime, quarter, half and dollar paid in by us children, or by the grown people, will be two cents, two nickels, two dimes, two quarters, one dollar, and two dollars, when they come to be paid out. Now, children, is not this wonderful? Wonderful that our pieces of money will go in single and come out double? But so it will be. Maj R. W. Millsaps, who has already done so much for the college, and for whom it is named, will give cent for cent, nickel for nickel, dime for dime, quarter for quarter, half for half, and dollar for dollar, with the people of Mississippi, both old and young, up to twenty-five thousand dollars a year. So everyone that gives once gives twice; that gives one dollar gives two dollars. When did the people of Mississippi ever have such an opportunity of multiplying money like this before? It looks like our money would pass through the miracle-working hand of our blessed Lord.

Now, children, go to work at once. Be quick about it. Who will be the first agent, and who will send Bro. Cooper the first report?

Your uncle, GILDEROY.

Pickens, Miss.

My Assistant Pastor.

BY REV. J. WESLEY JOHNSTON, D. D.

This is not written by way of eulogy, nor is it intended as a memoir in which the virtues of my friend may be embalmed, neither is it meant for the Committee on Preacher and the possibilities of a better appointment for my assistant—for he is not dead, nor dying, nor does he expect to move next Spring, but intends to remain with me and do even better work in the year to come. My motives, therefore, in writing this article can not be questioned.

But in view of the great help that he has been to me, and how singularly he has identified himself with my ministry, contributing to my success in ways too numerous to mention, and doing it so quietly and unobtrusively, it is only the barest justice on my part to show generous appreciation of this devoted service.

Concerning the man himself, he is comparatively old, being not far from seventy years of age; and yet he is hale, hearty, and vigorous, and shows neither line on his forehead nor stoop in his shoulders. His voice, too, is as clear and strong as it ever was, and when he shouts, which, being an old-fashioned Methodist, he frequently does, he can be heard a great way off. And then, he is so cheery! He enters into church work with the most joyous enthusiasm, and when it comes to such times as Thanksgiving and Christmas, he makes my whole parish glad. Why, only last Thanksgiving he gathered a roomful of my people about him, and told them one of the brightest, nicest stories I ever heard, about a crabbed old uncle and a patient little Christian woman, and though tears stood in the eyes of the listeners all the while my assistant was speaking, yet each tear was shot through with arrows of light, and each face had a gladness impossible to describe.

Blessings on him! Every time I see him he suggests the possibility of growing old gracefully, and with increasing years deeper and more valued usefulness.

Then he preaches better than I do, and yet not once have I felt the least jealousy! This does not imply that he is a great preacher, or the absence of all feeling on my part, but it is the statement of a fact which can not be questioned; for my assistant has a way of making a sermon that is peculiarly his own. He doesn't hold himself down to any one text, nor a chapter, nor an epistle even; he simply turns himself loose upon everything in the Bible and all the good things out of the Bible; he wanders through the heavens and the earth, through history and philosophy; he quotes poetry, he tells stories; once in a while he refers to his own experience, and before he gets through with his sermon the wicked have been reproved, the good have been comforted, and all have had their meat in due season. Now, that is preaching, let the schools say what they will. Too many sermons are made with boards and nails, and are hammered together according to certain rules. A real sermon is never made at all; it grows out of the heart and genius of the preacher just as a tree grows out of the earth.

Every week my assistant preaches, and his sermons are just as fresh and inspiring through the burning days of Summer as in the crisp and frosty Winter. How he keeps it up is a wonder; but he does, as all of my people can testify.

And then, though he says the plainest things, and talks out in the most fearless way, he never stirs up any unpleasantness in my parish. I hope that no one can truthfully charge me with a lack of independence, for that would be a dreadful thing; but there are times when even the bravest and most outspoken men need to exercise great caution lest they be charged with partisanship or meddling in matters which are not their concern, and so many a minister is forced to keep silence, and that silence is often braver than speech. But my assistant, with a wisdom born of years, and with a courage born of profound conviction, boldly declares the thoughts and purposes of his heart; and yet, strange to say, though he never minces matters, but speaks with a meaning and an emphasis which can not be misunderstood, still he offends no one, and never stirreth up strife.

A few weeks ago, right in the midst of the hard times, when people were thinking of limiting some of their benevolences, he delivered himself on the claims of the mission work and the deep responsibility that rested upon all Christians, and it will not be his fault if the collections fall off in a single particular. I can't imagine how I could do without him. Nothing would induce me to try.

No better illustration can be given of his courage and tact than the way in which he managed to present his views to my choirmaster and organist. With rare courtesy he introduced the matter of congregational singing, and showed what a power of leadership a choir could develop, and how under its influence and example the noble hymns of our church might be sung by the people, and yet at the same time he gave to the anthem its desired prominence. And then he touched the organ keys with the hand of a master, and the noble instrument responded with all its wealth of richness and harmony. Who but my assistant would have ventured into the organ loft and choir gallery, and left behind him such pleasant and gracious impressions? Nothing in the church escapes his kindly help. He talks to my trustees about their care of the property, and they listen earnestly to all he says, for he knows the building from cellar to steeple. He talks to the sexton about heating and lighting and ventilation until he has made that good brother think that much of the church's usefulness and success depend upon his work, and that to be a doorkeeper in the house of the Lord is a most honorable and responsible position. He talks to my official Board about the matters with which they are charged, and has made them realize the divine character of official position in the house of God.

Every little while he makes a special address or appeal to my Epworth League, and does an amount of good which can hardly be estimated. He throws himself into Sunday-school work with all possible earnestness, and takes charge of a teachers' meeting, where every week he gives rare help and valuable information to all who attend. He is heard from in the prayer meeting, and though not always able to be present in body—but never from either indisposition or ill disposition—he is with us in heart and sympathy.

And what shall I say of him as a pastor? He makes about three thousand calls a year; and such calls! Of course, he has many advantages in this line of work, for he wastes no time on the doorstep while the kitchen seraph meditates on sundry great problems before answering the bell; nor does he listen sadly to the ticking of the parlor clock while the hostess is preparing to receive her minister. Fortunate man! He gets into every home without much ceremony, and is made one of the family the moment he enters. He takes the children on his knee and tells them a little story; he talks to the tired mother so that she feels rested; he has a kind word for the good man of the house when he returns from business; and the whole family is made glad by his coming. Quite frequently he makes a joke, a real joke; and you can't help but laugh with him, for he tells it in his own quiet way, which is simply inimitable.

Of course, he has his opinions and views on public questions and national politics, and yet, without compromising himself in any one particular, he is the friend of all good men, of whatever party, and they have the utmost respect for his convictions and judgments. He has been with me for a longer time than our itinerant system allows, for he does not receive his appointment to my charge from the Bishop; and yet not once to my knowledge has he created any but a healthy discussion, or caused people to question the honesty of his motives.

And yet, with all this caution and unobtrusiveness, he is a most ardent Methodist, and believes in every institution in the church. He enters into revival work with spirit and fervor; he talks about conversion in a way which shows that with him it is an experience; he exhorts the people concerning class meeting; he holds up our distinctive doctrines with both heart and voice; and though he tries to serve his day and generation, so faithfully has he adhered to the teaching of the fathers that Wesley and Asbury would recognize him instantly.

But I can not begin to tell all of the virtues and qualities of my assistant.

Still, I must say that he never wants to be anything but my assistant, and if I were to resign to-morrow, he would only ask to be allowed to help my successor.

Is it any wonder that I have for him a profound affection?—and if by any chance I miss seeing him for a little while, I feel a sense of desolation.

He tries to time his visit in between the Sundays, just where the week hollows in, when I need him most, and his coming is always a benediction. He tells me lots of things which otherwise I should not have heard, and he makes my life bigger and broader and richer than it could have been without him. Again I say, Blessings on my assistant! Tell you his name? Certainly, for everyone ought to know him. His name is THE CHRISTIAN ADVOCATE.—New York Advocate.

The Effects of Alcohol.

All intoxicating liquors—spirits, wine, cider, perry, beer, ale, etc.—consist of water, a number of other substances dissolved in it, and alcohol. Every person knows that the latter is the only thing that causes man to drink any kind of liquor. A quart of Madeira wine, for instance, consists of two pounds and a little over four ounces of water; two ounces of gummy and tartareous matter; a little over two ounces of an oily, resinous substance, and a little over two ounces of alcohol. Take out the alcohol, and the remainder of the Madeira wine is a nauseous mess which no one would think of drinking. Take the alcohol out of beer, and it is a sour slop which no sane man would dream of taking into his stomach. Whisky consists of nearly equal parts of water and impure alcohol, the latter containing fusil oil and some essential oils derived from the grain, which give it flavor. It is the alcohol which produces intoxication, if imbibed in sufficient quantity. There is nothing else in any intoxicant which would commend it to the palate of any man.

Now, the scientific verdict as to alcohol is, that it is a poison—no more, no less; and, as a poison, its action is first upon the nerve centers. Its effects in the opening stages are modified in various ways by the temperament of the individual. Its action is generally at first to fill the person with a serene and perfect self-complacency. His feelings and faculties are rendered more intense from the stimulation of the nerves by the poison. With most persons this is shown by increased vivacity, and a tendency to talk much more than is usual.

As intoxication progresses the senses gradually become hazy, a soft humming seems to fill the pauses in the conversation, a filmy haze obscures the vision, the victim finds it difficult to preserve his equilibrium; next, objects appear double, or flit confused before the eyes; the drunkard becomes boisterous, ridiculous; articulation becomes difficult, and he finally falls to the ground insensible—that is, he is "dead drunk." From this state, after a period of deep slumber, he awakes exhausted, feverish, sick and giddy, with throbbing head, ringing ears, and bloodshot eyes.

The poison first affects the lobes of the brain, and the other nerve centers of the cerebro-spinal system are successively brought under the influence of the poison, until, in the state commonly known as "dead drunk," the only ones that are not paralyzed are those known as the automatic centers, which regulate and keep up respiration and the circulation. Enough alcohol can be taken, however, to paralyze these, in which case the deep sleep of drunkenness becomes a stupor which passes into death. There is a parallel between apoplexy and intoxication. To be drunk is simply apoplectic. Such is the action of alcohol upon the nervous system, and its action upon the other parts of the body is no less injurious.

When an alcoholic drink is taken into the stomach, the alcohol is rapidly absorbed through the coats of that organ, passes directly into the circulation, and is carried with the blood to every part of the system. That which goes to the brain produces successively the symptoms enumerated above; that carried to the lungs begins to be expelled with the expired breath of these organs. Experiments have been tried in which wine was administered in capsules, so that not one particle touched the interior of the mouth or throat; yet in two or three minutes the odor of alcohol was noted on the breath, showing that in that short time it had been absorbed, passed into the blood, and was being expelled by the lungs.

The blood, loaded with alcohol, in passing through the liver, sets up an irritation which frequently causes an incurable disease to that very important organ—cirrhosis of the liver, better known as "hobnail liver." The kidneys are stimulated and irritated, and long indulgence in the drinking habit leads to incurable diseases in them. The skin is also affected, and does its part in expelling the alcohol from the system. In point of fact, all the excretory organs set at work as soon as the alcohol gets into the system, in the endeavor to rid the body of the poison. The liver, kidneys, lungs and skin are all over-stimulated in this effort.

We hope we have made it clear in this brief *resume* of the action of alcohol that it is entirely a poison. It is in no sense a food. It injures the brain, the nerves, over-excites the heart, irritates the stomach, liver and kidneys; never does any good, but always harm. There is no reason against, and every reason for, putting its sale and use under the same restrictions as the sale of any other poison.

Why, then, is this not done? Simply because there is too much money in the business of selling rum. It is the gain that comes to those whose occupation it is to manufacture and sell it that has thrown together for mutual protection all these people. They use their influence and their wealth and the power they have over the besotted victims of drink, to prevent, as far as possible, any interference by the State with their debasing and soul-destroying occupation.

There is a vast amount of ignorance among the people as to the real nature of alcohol. It is the fewer number of our people, even at this date, who are convinced that alcohol is a poison, and this ignorance of the masses is one of the bulwarks of the traffic. We need more education, especially in the family, in the church, and in the common schools, as to the real nature and effect of this potent poison. When the masses of the people understand its true nature, a tremendous impulse will be given to the effort to pulverize the rum power.—Toledo Blade.

"HER HUSBAND PRAISETH HER."

BY J. W. S.

Let me give this humble token
From an overflowing heart;
Let the fountain still be open,
Wife's just praises to impart.
Eight and twenty years of union,
Sealed with matrimonial vows,
Kept with mind and heart communion,
Gathered laurels for her brows.

When her course was almost ended,
As we talked of our school days,
And to things of life attended,
Learning more of wisdom's ways;
"Yes, I loved you then"—she gently
Spoke of youthful friendliness;
That, in fact, was evidently
Fruit mature in loveliness.

Childhood love was but the budding;
Grafting, pruning work was done;
War, with desolation flooding
Households—two were made but one.
Friendliness again appearing,
Sought its loving aid to give;
Loving, serving, trusting, cheering
Each "so long as both should live."

She lived not for ease and pleasure.
Coveted not the world's applause;
Conscious duty was the measure
Of her zeal in every cause.
Ease and pain had daily striving,
Joy and grief their seasons olt,
Gentleness from all deriving,
Formed her spirit, sweet and soft.

Servants loved her for the favor
Which to them she always showed;
Strangers saw in her behavior
Some desire to do them good;
But her husband and her mother
Saw in her the brightest gem,
Crowning her as could no other
In her faithfulness to them.

View her spending that last Sunday,
Spreading forth her sweet, soft light,
In the house of God at noonday,
Afternoon in mercy's right,
Sacrificing, self-denying,
Seeding aid to those in need,
Caring for the sick and dying,
Showing sympathy, indeed.

See her lovely by the hearthstone
At the time for taking rest,
Bible open, reading lesson,
Soul in secret to be blest.
Cause of falling! how mysterious!
Bricks the pillow for her head!
Brain concussion! O how serious!
All that night the floor her bed!

Two young friends in rooms adjoining,
Knowing not her helpless state,
Passed the night in peace reposing,
Till the time of rising late.
All the aid that could be given
Brought no sign of consciousness,
Loving hearts with grief were riven—
Oh! "the Lord, our righteousness."

See death natural still prevailing,
That frail body must decay;
But the life of Christ availing
Sends the sting of death away.
Thou art faithful, blessed Jesus,
'Twas a seed in weakness sown,
In thy goodness be thou with us,
Thou hast taken away thy own.

Prohibition in Mississippi.

LOCAL OPTION A TEMPORARY RELIEF—THE TIME HAS COME FOR AN ADVANCE STEP.

An impartial review of the prohibition movement in the United States will disclose the gratifying fact that Mississippi is in the front ranks of the prohibition States. Prohibition in Mississippi has had a steady and almost undisturbed growth for fifteen years. County after county has gone dry under local option until we have at present only six or eight whisky counties in the State. The friends of prohibition did not in the beginning advocate local option because they believed it better than constitutional or statutory prohibition, but because they felt that it was the best that we could do under the existing circumstances. Local option, as they held, and county, answered a twofold purpose. It gave the county, or counties, where the prohibition sentiment was strong enough an opportunity to outlaw the open saloon, and, at the same time, gave the friends of prohibition an opportunity to educate the people and to develop a more general sentiment against the legalized liquor traffic. Local option has served this purpose, and, in doing so, has finished its work, and ought to be retired. There are only six or eight counties now in the State where it is lawful to carry on the degrading, death-dealing liquor traffic. The sentiment that local option set out to encourage and develop at present well-nigh pervades the entire State, and fills all of the ramifications of the body politic. It is now time for us to take an advance step. Local option has served us well, but it is not what we need, nor is it all that we can get. The widespread sentiment that supports local option is now ready to give us statutory prohibition; stands ready to wipe out the entire dram-shop law, which stands in the way of progress. If we are to have a legalized curse, then the present dram-shop law is well-nigh perfection. But the fact is, the people of Mississippi don't want legalized whisky. The State at large wants prohibition—not for two years, nor for twenty years, but for all time to come. If the prohibition leaders cling much longer to local option, which was never intended, only for temporary relief, prohibition will suffer loss, and Mississippi will be in danger of being dominated again by the whisky power. Under local option we have prohibition as the result of a widespread public sentiment. That sentiment, to become fixed and permanent, ought to be crystallized into a fixed and permanent constitutional law. This sentiment, unless fixed in a permanent law, stands in danger of being weakened, and finally dissipated. The people will soon despair of ever reaching the end of their desire, viz.: the abolition of the legalized, nefarious liquor traffic in the entire State, so that there shall not be a nook in Mississippi where the rum-seller will not be an outlaw. How is this long-looked for and much prayed-for end to be obtained? We do not think, so far as Mississippi is concerned, that a prohibition party is necessary to bring about this end, as necessary as the prohibition party may be to national prohibition. Let the leaders in the prohibition movement give up local option and advocate State statutory prohibition. Let them urge upon the people the necessity of electing prohibitionists to the State Legislature—men who will, by legal enactment, make it a life-time imprisonment in the State penitentiary to manufacture or sell intoxicating liquors as a beverage in Mississippi. And in my humble opinion, the sooner we begin this work which is to be the death-stroke to the liquor business, the better for prohibition in Mississippi.

L. S. JONES.

Evangelists.

In the discussions, *pro* and *con*, of the evangelistic question no one, so far as I have seen, has stopped to inquire what the evangelists themselves want. Do they want any legislation—any recognition of their work by law—at the next General Conference? If I am not mistaken, this question ought to be of some consequence in our thinking, and it ought to go far towards determining the action of the legislative congress of our Methodism. I do not think the evangelists, as a class, want, need, or desire any legislation, or legal recognition, or control of their work, by the church. The machinery of the church, as it is, suits them admirably. It helps to make business for the evangelists and affords facilities for and aids them in carrying on their work. They could not get along so well without the church. The church furnishes houses for them and a body of trained helpers to aid in the work. The necessary advertising is done free of charge by the church. The church pays most of the incidental expenses and the larger part of their salaries.

Evangelists are now under no restraint whatever. They are not responsible to anybody, person or Conference, for their work. They report nowhere, to no Conference. They go whenever and wherever they please. They are not subject to orders and are not limited to any locality, to any territory. The world, as nearly as may be, is their parish. They are not constrained in any way. Legislation by way of limitation territorially, or that will restrain or constrain this class of preachers, or create responsibility to any particular body, as a Quarterly or Annual Conference, will badly cripple, if not destroy the work of this useful class of preachers. A nominal appointment by the church with the liberty or license, of unlimited range, is exactly the condition most favorable to this class in our Methodism.

So far as my observation goes, in every instance where the administration in our church has undertaken to limit or control this class of preachers, to restrain or constrain them, to rein them down to law, to conform this ministry to our method, the evangelists have quietly withdrawn from or openly kicked out of the ranks of the itinerant ministry. This tends to confirm me in the opinion that it is not law, but license, that the evangelists want. Not one of them, so far as I know, has submitted to the law as it now reads. Some claim to be under a better and higher law than the law of the church. As long as evangelists can run the machinery of the church, or use it to aid in their work, they like it; but when the church undertakes to run them by requiring conformity to the machinery, why they step out and take a row to themselves.

If I know my own heart, I have no feeling of prejudice towards any class of gospel preachers in any church; but this question is up for consideration, and pretty soon I, with hundreds of others, will have to act, or refuse to act, on it, and I can not help thinking about it. It is a virtue, or a fault, of mine to think out loud. When action is taken, a regulation adopted, I will cheerfully and gladly conform to it as long as it is law. I will not kick out of the traces and quit because I can not have my own way.

GILDEROY.

Home Religion.

Home is a sweet word when it describes a reality, and not a shadow. But, alas! there is many a splendid mansion in which there is no home. Home depends much more on mental and moral qualities than on material surroundings. We have seen an earthly paradise where there was no home, while in the mud-built cottage of the humble poor we have found a home of contentment and peace, upon which angels might have gazed with delight. We will not say that there is no home without piety, for there are sweet congenialities of nature delightful to look upon in this fallen world; but this we will say: that the highest happiness of home can never be realized where the influence of piety is not felt. Therefore, he that has set up Christ in his heart will be sure to set him up in his home. Every family should be a Christian church, and every house a house of prayer. Every householder should say with Joshua, "As for me and my house, we will serve the Lord," and with David, "I will walk within my house with a perfect heart." Our prayers should be as regular as our meals. We can find time to take food to sustain the physical man; should we not find time to take food to sustain the spiritual man? Does anyone claim to be a Christian whose soul is not bound up in the souls of his family? If our children are lost through our neglect, we shall be held accountable. Will a man do no more for his family than for the beasts that perish? A man provides food and drink for his family; does he not the same for his horse, his cow, and his pig? We should read God's Word and sing the songs of Zion in our homes daily, and should do all in our power to make these exercises profitable to each member of the household. We should often make special inquiry into the spiritual condition of each of our children. We should insist much upon the sinfulness of their natural state, and urge upon them the necessity of regeneration as essential to salvation. How miserable is that family that is without an altar to the Lord! Family cares, family sins, family trials, family sorrows and family wants, yet no family prayers. Shall we say we have not time for family prayers? For what purpose does our heavenly Father give us the time allotted us in this world? Is it given us simply that we may get gain, or enjoy ourselves like the brute creation? Nay, is it not given us that we may fit ourselves and our families for a home in heaven? Better would it be for us to curtail our sleep and spend less time at the table than to neglect family worship. We are commanded to "bring our children in the nurture and admonition of the Lord." It is made our duty to talk of God's laws and ordinances in our houses and as we walk in the way. The great need of the church to-day is a loftier type of home religion. Secure this, and every interest of the church will flourish. Nothing retards the success of the ministry so much as the defective character of our home religion. We believe, with the sainted Baxter, that when family religion shall rise to its proper elevation, conversion will be more frequently the result of religion at home than of the public teaching of the church. Let all the members of religious families resolve to show piety at home; then will home be the dwelling-place of love, the scene of friendly intercourse, and the foretaste of heaven.

N. M. CLARK.

Binnsville, Miss.

Quiet Moments.

BY REV. ALEXANDER M'LAREN, D. D.

There is a wonderful word in one of the old books which is universally and blessedly true, "I will lead her into the wilderness, and there I will speak to her heart." And they, I think, know comparatively little of the intimacy and the sweetness of divine companionship who have not passed through the bitter experience of human loneliness. Christ had to take the blind man apart from the crowd before he could give him his sight. Moses had to be called into the dreary desert with its gloomy peaks and splintered crags of granite, before he could see the great sight; and Elijah had to go to the same lonely district ere to him there came the still small voice. Friend, if you are condemned to a lonely life, nestle close to God, and the solitude will be full of sweetness and blessedness. There is yet another kind of solitude. Besides the necessary one to catch the personality and the providential one which God's mercy sometimes flings upon us, there is the voluntary one, without which there is no depth of Christian life and no adequate possession of that Divine Spirit.

I know that domestic arrangements and imperative duties make it all but impossible for many Christian people to secure more than a little solitude; but God can also come to a man in a crowd. But for all that, I venture to say that no Christian person can do without some quiet moments with himself and his God. May I still further venture to say that, however useful good conferences for deepening spiritual life may be, solitary communion with Jesus Christ is better, and that, perhaps, if we had fewer congresses and meetings and unions of different kinds, and Christian people accepted more that invitation to "Come, my people, and enter into thy chamber, and shut the door," we should find a deeper possession of power than from the ordinary church meetings and such like. The voice of the Spirit of God is heard in our closets more than in crowds.

How familiar in the New Testament the possession of the Holy Spirit and the possession of gladness is! We read in one of Paul's letters how the Thessalonian Christians "received the Word in much affliction, with the joy of the Holy Ghost." And this is the teaching of Scripture throughout, that wherever there is a heart that is filled in any adequate measure, though it be not flowing over with the Spirit, there the degree of gladness corresponds with the degree of inspiration for all that is needed to make a man glad. If it be true that a divine influence can come into my heart, and fill my faculties and harmonize them all in sweet co-operation of submissive service, and can breathe into me the assurance that I am God's son, then I know no what more a soul can need for its joy; and, brethren, this is possible for every one of us.—London Baptist.

A Well-Deserved Rebuke.

One day a smart young fellow with shiny shoes, a new hat and checker-board trousers, boarded a street car in a Western city, and stepped to the front platform. He pulled out a twist of paper and lighted it, and began puffing a concentrated essence of vile odors into the faces of those who were obliged to ride upon the platform if they rode at all. One—a plain old farmer—couldn't stand it, and stepped off to wait for the next car. When he reached the station the young fellow was there before him, and it happened that the two met at the restaurant counter.

"Got any sandwiches?" called the young man to the waiter. "Here, gimme one." And he tossed out a nickel, and then proceeded to pick up and pull apart every one of the half-dozen sandwiches on the plate before he found one to suit him. The farmer, who had been waiting for his turn, drew back in disgust. Finally, he found something which the fingers of another had not fouled, and presently followed the loud young man to the car. He found every seat occupied, including the half of one on which were piled the young man's gripsack and overcoat.

"Is this seat taken?" he ventured to inquire.

"Seat's engaged," was the curt answer, with a look meant to squelch the old farmer, who went into the smoking car.

That afternoon the same young man walked into the office of the governor of the State, armed with recommendations and endorsements, an applicant for a position under the State government. He was confronted by the same plain old farmer, who recognized his traveling companion of the morning without any trouble. Glancing over his papers, the governor said:

"Hu—m, yes. You want me to appoint you to so-and-so. If I should, I guess I might as well write my own resignation at the same time."

"Wh—why so?" stammered the young fellow.

"Because I saw you pay for a street-car ride this morning, and you took the platform of the car. You bought a sandwich and spoiled the platefnl. You paid for a seat in the train, and took mine too; and if I should give you this place, how do I know that you would not take the whole administration?"—Outward.

Live in To-Day.

There is no illusion so insidious and persistent as that which introduces into the future some element of luck, which stores up for us in the future something which we have not secured for ourselves. We are always dreaming of having more time in the future, of doing things with a strong hand in consequence. To-day we have but fifteen minutes, and what can be made of such fragment of time? Next year we shall have hours, and then we will read the new books, learn the language we need to possess, accomplish the larger tasks of which we dream. But the hours never come, and the achievements are made, if they are made at all, in these odds and ends of times that come to us by the way. The wise man is he who knows the value of to-day; he who can estimate to-day rightly may leave the future to take care of itself. For the value of the future depends entirely upon the value attached to to-day; there is no magic in the years to come; nothing can bloom in those fairer fields save that which is sown to-day. The great aim of Christianity is not to teach men the glory of the life to come, but the sacredness of the life that now is; not to make men imagine the beauty of heaven, but to make them realize the divinity of earth; not to unveil the splendor of the Almighty, enthroned among angels, but to reveal deity in the Man of Nazareth. He has mastered the secret of life who has learned the value of the present moment, who sees the beauty of present surroundings, and who recognizes the possibilities of sainthood in his neighbors. To make the most and the best out of to-day is to command the highest resources of the future. For there is no future outside of us; it lies within us, and we make it for ourselves. The heaven of the future, and the hell also, are in the germ of every human soul; and no man is appointed to one or the other, for each appoints himself. To value to-day, to honor this life, to glorify humanity, is to prepare for eternity, to seek the eternal life, and to worship God. The harvest of the future is but the golden ripening of to-day's sowing.—The Interior.

Don't Complain.

What is the use? Nobody thanks you for burdening them with your load of troubles, large or small. And they are pretty sure to seem small in other people's eyes, however large in your own. "Go bury your sorrow, the world has its share," and does not care to take any more. Besides, the trouble gets larger the more you talk about it, or even think about it in a complaining spirit. It is amazing how a grievance grows if only it be dwelt on with sufficient persistence. He who looks at it long enough will see in it plenty of things that are not there at all.

It is easy to fall into the habit of grumbling about every little thing that does not suit; but who, on calm reflection, thinks it really pays? We doubt if anybody ever did. It has an ill effect on one's own spirits, sending them down below zero on the smallest provocation. It makes those around us constantly uncomfortable. And, most of all, it is a sin against God, a most ungrateful return for all his abundant mercies.

How much better to keep in the sunshine, and to take hold of things by the smooth handle! One can always find the bright side if he looks for it. Things are never so bad as they might be. Whatever God sends is meant for our good, and has something about it that should call forth praise.

So we might say complaint is always out of order. Christians should never cease to keep good-natured. If any thing troubles you, talk it over quietly with the Lord first of all; after that, if further counsel be required, an intimate friend may be called in. In cases that admit of remedy, take hold of them in resolute earnest, with a cheerful purpose to set things right. In all cases patiently endure as seeing him who is invisible, looking for the eternal weight of glory. In any case, don't complain, don't fret, don't make yourself a nuisance. "Look up and not down, look forward and not back, look out and not in, and lend a hand" of help to every one in need.—Zion's Herald.

Be Brave.

Desponding Christians win no battles. They are fitter for the hospital than the battlefield. God's heroes have been girded and inspired for heroic endeavor by this divine tonic of joy. Paul holds on his way through stripes and imprisonments, fastings and shipwrecks, never halting till he lays down his life for the Master he loved. No man can read his letters and not discover that the joy of the Lord was his strength. Military commanders know how much is dependent on the spirits of their soldiers. They are inspired by martial music, and advance to the deadly charge keeping step to patriotic airs. Cromwell's "Ironsides" marched into battle chanting, "Let God arise, and let his enemies be scattered." The Scottish Covenanters sang one of David's psalms as they drove the soldiers of Claverhouse before them at Drumclog. And the triumph of Protestantism in Germany owes not a little to the battle-hymn of Gustavus Adolphus. Nothing so braces the soul for life's conflict, nothing is so sure a prophecy of victory as a heart filled with the "joy of the Lord!" How may I obtain this joy? The answer is very short, but very comprehensive—Be faithful! Happiness is a roadside flower. It grows beside the highway of obedience. It is a coy blessing, and oftenest comes by indirection. You are intent on duty, and, lo, you find joy!—Northwestern Advocate.

How He Was Started.

I had in my charge a man who should have been an active and influential member of the church. But he was indifferent toward the church, with a strong leaning to the world. I could not get him interested in religious matters. I tried to get him to take the Advocate, but he refused. I had it sent him at my own expense. He refused to take it from the post-office, supposing that he would have to pay for it. I heard about it, and told him some friend was sending it to him. He took a few numbers home, got interested, and not long afterward informed me that he would not be without it. Following this he began to come to church and bring his family, five of whom were converted and joined the church. He is now one of the most efficient stewards in that charge.—Texas Advocate.

The Manchester Ship Canal.

The opening of the Manchester, England, ship canal on Jan. 1 was an event of far more than local importance. We in America were once in danger of falling into a kind of lethargy under the soothing impression that we possessed a monopoly of the world's energy and audacity in engineering enterprises and other great material undertakings. Nothing could be further from the truth, and it is well that we are giving more heed and showing more respect to the colossal activities that mark the last quarter of the nineteenth century in Europe. The Manchester ship canal transformed an inland inferior city into a seaport. It is a fact that the new canal constitutes the nearest shipping point for some eight millions of people, nearly all of whom are engaged in manufacturing industries in scores of towns and cities dotted over the region contiguous to the adjacent cities of Manchester and Salford, at whose great artificial docks the canal begins. The whole canal is indeed an extended dock. It is twice as wide as the Suez canal, and deep enough for all ocean-going steamers with the possible exception of a very few of the largest transatlantic liners. The cost of the undertaking has been some $75,000,000. The canal reaches the sea through the estuary of the river Mersey in the neighborhood of Liverpool. Its initial difficulties were great enough to have appalled the stoutest-hearted. The city of Liverpool exerted itself to the utmost to the granting of the charter, holding that it would be a great injury to the shipping interests of Liverpool if Manchester were allowed to become a port. The railway companies, which had profited by the heavy traffic from Liverpool to Manchester, were naturally up in arms against the project, and there were several ordinary old-fashioned canals which lay across the route and had to be disposed of in some manner. Every one of these difficulties was met and vanquished. Railroad lines were elevated and carried over the new canal on bridges.—Review of Reviews.

Woman's Practical Argument.

"What brings you here, Mary?" said Truesdell to his wife, as she entered the liquor shop.

"It is very lonesome at home, and your business seldom allows you to be there," replied the meek and resolute wife. "To me there is no company like yours, and as you can not come to me, I must come to you. I have a right to share your pleasures as well as your sorrows."

"But to come to such a place as this!" expostulated Tom.

"No place can be improper where my husband is," said Mary. "Whom God hath joined together let no man put asunder."

She took up the glass of spirits which the shopkeeper had just poured out for her husband.

"Surely you are not going to give that stuff to the children!" cried Tom, as she was passing the glass of liquor to them.

"Why not? Can children have a better example than a father's? Is not what is good for him good for them also? It will put them to sleep and they will forget that they are cold and hungry. Drink, my children; this is fire and bed, and food and clothing. Drink; you see how much good it does your father?"

With seeming reluctance, Mary suffered her husband to lead her home, and that night he prayed long and fervently that God would help him to break an evil habit and keep a newly formed but firm resolution.

His reformation was thorough, and Mrs. Truesdell is now one of the happiest of women, and remembers with a melancholy pleasure her first and last visit to the dram-shop.—Exchange.

Just So.

A pastor found many of his parishioners who were too poor to take their church paper, but who took secular papers and tales of fiction that cost four or five times as much. Cause: They had little relish for religious reading. Effect: Their relish for religious reading lessened every year. Mystery: They wondered why their spirituality was so dull and their children loathed everything of a religious character. Result: Those children who married or left home ceased church attendance altogether.—Methodist Protestant.

The Wesleyan Christian Advocate says: "The M. E. Church will learn some day that the abandonment of revival methods peculiar to Methodism for the popular methods of evangelists who cater to all churches, is not designed to make staunch Methodists; they do not make very good Christians. A poor Christian can never make a good Methodist." The Advocate surely does not believe in "playing cards with the congregation," and calling it a revival. Nor do we.

HYGIENE.

Physical Bankruptcy.

A prudent business man always has some resources in reserve to meet unexpected contingencies. He knows that he must be prepared for changes in commercial values and disappointments in business engagements. To continue a sound, healthy business, he must have something to fall back upon if occasion demands. His daily balance fluctuates more or less, but its bulk is never seriously impaired without causing much concern and inciting measures for its reinforcement. The reserve, if diminished to any considerable extent, is carefully nourished by economy of expenditure, and soon relieves itself, and then business goes on as before.

Analogous conditions prevail in the human system. A healthy man uses up, as ordinary occasion demands, a certain amount of his vital strength in the pursuance of his daily duties; his rest at night, his food, his recreation, serve to make good the loss incurred, and his balance of health remains about the same. But now some accident or disease overtakes him; his body's income is cut off, his appetite gone, his rest disturbed, while fever, pain and anxiety sap his strength and rapidly encroach upon his reserve vitality. Whether he recovers depends upon the amount of his reserve force and the degree of the demand upon it. If he has not impaired his constitution by indulgences, or weakened it by too close application to business and neglect of such sanitary principles as tend to preserve his vital forces intact, he will be able to meet the drafts drawn upon him by his illness. During convalescence, expenditure of force is as limited as possible; his vital income is greater than his outgo, his reserve is increased day by day, and when he has fully recovered, it has reached its normal conditions of stability. If, however, his recovery is incomplete, or, from the nature of his disability, impossible, his reserve force is permanently impaired, and he remains an invalid—his body capital is infringed beyond repair.

It is essential, then, if stable health is to be expected, that provision should be made for emergencies that are as sure to arise in the corporal as in the commercial system, and that simply to meet the requirements of the day is not sufficient. As in business affairs disaster surely follows enlarged responsibilities and greater risks, which are constantly making inroads upon the capital involved, so vital bankruptcy is imminent when larger drafts are made upon the nervous force than is consistent with its daily gain. In such cases nature invariably foretells the coming danger and as clearly points out the course to avoid it.—P. S. Starr, M. D., in Worthington's Magazine.

Eat More Fruit and Less Meat.

Rev. E. P. Powell, in an article in the Independent, gives the following advice, which is very like what the Journal of Hygiene has been giving for thirty years:

"One more thing I should like to say to all those people who are crying out over their big crop of apples and have unpayable debts and mortgages in this: Eat more fruit and less meat. We have a mistaken idea of the value of fruit as food. Our carnivorous tendencies are quite unnecessary for health and strength. Our mothers, seventy-five years ago, cooked apples and pears, and made butter of them, and in all ways compelled them to enter into the cuisine more than we do to-day.

"I am not a vegetarian, but I am sure that we can reduce our meat bills to one-tenth of their present size profitably. Use an abundance of cereals and vegetables and fruits and you will know less than half the diseases that curse you. My children never taste any meat except fish and eggs, and I wish I had been brought up that way myself. They have no knowledge of intestinals troubles, or headaches, or the instability and passions of meat-eaters. They are physically stout and clean, and their heads are capable of excellent work and no ache.

"I believe the moral results are not to be over-estimated. Nature has given us abundance of wholesome food that we despise in order to devour the less digestible, more costly and less natural. If evolution be true, our animal ancestors were fruit and grain eaters. Our flesh-eating propensity comes from our savage forefathers, who were also cannibals. When I see pain-drawn faces, I feel like saying, Throw away your tea and coffee and tobacco and meat, and eat nicely cooked fruits, vegetables and cereals; that is your natural food."

The Blood is the source of health. Keep it pure by taking Hood's Sarsaparilla, which is peculiar to itself, and superior in strength, economy, and medicinal merit.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

FROM THE WORK.

Rev. T. G. Froeman, Wier, Miss.: "Our first quarterly meeting just past. Bro. J. H. Mitchell, the presiding elder, was with us. We were all well pleased with our new presiding elder. He preached two good sermons. The occasion was one of enjoyment, so I don't think Bishop Key made any mistake in the appointment of Bro. Mitchell to the eldership. In fact, the mistakes are not often made by appointing young men or older ones to the eldership; but I think mistakes are sometimes made in keeping the same men in the eldership too long. I wish the next General Conference would make a law that would not permit any man to serve as presiding elder more than four years consecutively. I think that would be a good law. There are a great many others who think the same. There is another change I want in our law, so that we can dispose of a member that confesses to guilt of immorality, and imprudence in conduct or words, without going through all the forms of a trial. Now, for instance, here is a member that has danced and will not promise to do any better, nor show any signs of repentance. I want a way to dispose of that member without going through all the formulas of a trial."

Rev. Paul D. Hardin, P. C., Pelahatchie, Miss.: "We are beginning our second year's labor on Clarksburg circuit. There is plenty of work before us, but prospects are encouraging. Our presiding elder says we have made the best beginning in the history of the circuit. We have made a very nice addition to the parsonage since Conference. We are contemplating building two new churches this year, and steps are being taken to paint New Providence Church. Our first quarterly meeting was held at New Providence, Jan. 20 and 21. Attendance very good. We enjoyed two splendid sermons preached by Rev. C. McDonald, our beloved presiding elder. We think he is the right man in the right place. On Sunday we had a most delightful communion service conducted by Bro. McDonald, assisted by our local deacon, Rev. W. B. King, after which two persons presented themselves for church membership. Thus ended that which was indeed a time of refreshing from the presence of the Lord. How precious are these quarterly meeting occasions! How encouraging to the weary, half-disheartened pastor! How they inspire us with fresh zeal for the Master's cause, and greater determination to do our best! Do not deprive us of the quarterly visits of these men of God, of their loving encouragement, kind advice and wise counsel. Our beloved itinerancy would be a failure without them."

Rev. A. P. Leech, Congress, Miss.: "I was appointed to the Sparta circuit at our Conference at Columbus, and as soon as Conference was over I started to meet my first appointment and to look after a home for the preacher and his family, for there was no parsonage on the work. Some of the stewards thought it best that we should live in the neighborhood of Friendship Church, and in the home of my wife's sister; so I went there, and after some repairs and additions to the house, which was soon done, I went back to Columbus after wife and our household goods. On Wednesday, Jan. 17, we boarded the train at Columbus with all our dry goods and our cow along for our new work. We landed at Mayben on the G. P. railroad about 2 o'clock on the same day. We had been there but a short time until three wagons came up to move our goods out eighteen miles in the country to our new home. We enjoyed the hospitality of our good Bro. J. A. and Sister Thomas on Wednesday night. Thursday, as soon as we could load our wagons, we left for our home, and about sundown we landed and found loved ones waiting for us with a good warm supper on hand which we did justice to. After supper was over, and we were talking over the trials of the day, there was noise of feet coming into the house. We opened the door and found it to be several of the neighbors, brothers and sisters, who had come to meet the new preacher and his wife and to welcome them on the work. After introductions and handshakings, we quietly seated ourselves around the fire, but had not been there long until we were invited into another room, and there we found a table loaded with good things to eat, consisting of flour, hams, canned fruit, dried fruit, meal, lard, potatoes, and other things, that would make the preacher and his wife feel good. Now, Mr. Editor, my people don't call this a storm or pounding, but a reception, and I think they are right. They have received us so kindly that we start out on this year's work to do the best year's work of our lives. Pray for us and our work."

Rev. J. A. Braswell, Orwood, Miss.: "I suppose you will allow a word from the Morgansville mission preacher, as we do not often disturb you with reports, and never with storms or pounding. We are not bothered in this part of the Conference with storms or poundings, but, like some of the rest of the brethren, we are visited with a quiet, gentle breeze occasionally. We being returned as supply to this mission, our people have determined to make us happy. They have secured us a nice, comfortable home in the little village of Orwood, Lafayette county, Miss. We are happy in our home, and proud of our work. I trust as happy as any preacher in the Conference. Our salary is small, but the harvest is great. My motto is, to save the sheaves. We received fifty-seven precious souls into the church, and baptized twenty-three infants last year. Why not expect double that number this year? I am expecting great things of the Lord. Have already had some most precious services. Am taking my collections as I go. Have met nothing but the hearty response of my people yet. Will have all in cash and subscription by the meeting of my first Quarterly Conference. We have one church under construction at present. Expect to repair another this year, and there is considerable talk of building another. Some preachers might feel greatly humiliated to be read out to a mission, especially such one as this was at the session of the Conference at Corinth. But I verily believe it not far in the future when some one will be proud to go to Morgansville as pastor. God is with us, and I feel assured that as long as he leads I can say success. I am here again for this Conference year. My prayer is, Lord, lead me, that I may lead this people. Dear brethren of the North Mississippi Conference, this mission being in the bounds of your Conference, I feel like I have the right to demand and expect you when you go to a throne of God's grace in prayer that you remember us and the Morgansville mission. Call it by name. Pray God to abundantly bless and prosper it under our care this year. This request I ask of you, at least, once a day. I close by praying God to bless every charge in the bounds of our Conference, and the church in general."

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LEMON SAUCE.—Two cups of white sugar, two eggs, juice and grated peel of one lemon, one-third of a cup of butter, and a small tablespoonful of corn starch. Mix all well together, and just before serving add a pint of boiling water, set it on the stove, stir constantly and let it boil up once, no more, or the egg may curdle.

BLANQUET OF CHICKEN.—Cut up and cool boiled chicken. Braid one large tablespoonful of flour, add one large cupful of white sauce; cook two minutes; add salt, pepper, and one cupful of cream. Boil up, add fowl and boil ten minutes. Beat the yolks of four eggs with four tablespoonfuls of milk, and add. Serve with rice border or garnish of toast.

CREAM SPONGE CAKE.—Three quarters of a pound of sugar, three tablespoonfuls of water, boil; seven eggs, two whites left out for icing, one yolk for custard. Beat white and yolks separately, then together. Pour boiling sugar over all, beating all the time. Beat till cold, add the juice of one lemon; stir in slowly half a pound of flour; bake in layers.

MAYONNAISE DRESSING.—Mix one teaspoonful mustard, one of salt and one-quarter saltspoonful cayenne in a small bowl, add the yolks of two raw eggs; add one pint oil, a few drops at a time, stirring it till it thickens; when thick, thin it with a little lemon juice or vinegar; then add more oil, and so continue until you have used two tablespoonfuls each of lemon juice and vinegar in the preparation of the dressing.

OYSTER SAUCE.—Take a cupful of milk or cream, the liquor from a couple dozen of oysters, a tablespoonful of butter, a pinch each of grated nutmeg and cayenne. Bring it to a boil; add a tablespoonful and a half of flour mixed smooth in a little cold milk. Stir carefully, so it will not be lumpy. Put the oysters in a frying kettle or strainer, and hold them for half a minute in boiling water. Put them in the sauce boat and pour the sauce over them. The addition of a little anchovy sauce is a great improvement.

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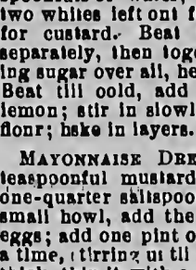

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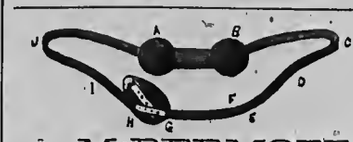

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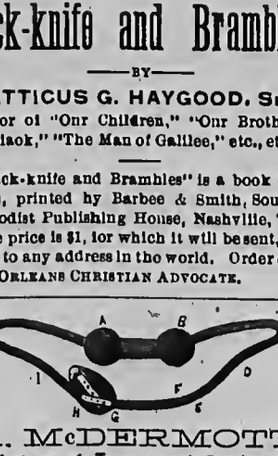

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Times of Refreshing.

A great tidal wave of revival power is sweeping over the land. Revivals have been so numerous and so sweeping of late that some of the secular newspapers have been led to attempt the task of gathering statistics concerning them. The St. Louis Globe-Democrat has gathered statistics on the subject as far as possible from five States—Missouri, Arkansas, Texas, Illinois and Kansas. It reports in these States more than 49,000 conversions during the last five months. The accessions to the Methodist Church are put down at 21,840.

A revival of wonderful power is reported as going on in Nashville, Tenn. Two or three other meetings were in progress at the same time with the Sam Jones' meeting, and yet there were crowded houses at each place and many conversions.

A revival of marvelous power and extent is sweeping through the Holston Conference. Dr. Carroll, presiding elder of the Morristown district, reports over a thousand conversions in his district since Conference. Other sections of the Conference are beneficiaries of the pentecostal effusion.

Let all our preachers and people pray that this may be the most glorious year in the history of the church.

Bricks without Straw.

It is just as necessary for a preacher to have books as it is for a carpenter to have tools. Yet stewards very rarely take this into the account in fixing his salary. Only such family necessities as groceries, clothing, etc., are considered. Hence there is no margin for the purchase of books, even if the salary were all paid. But in many cases the salary is not all paid. People clamor for a ministry that is up with the times, and yet they fail to furnish the indispensable condition of such a ministry. How can a man be up with the times unless he reads? And how can he read unless he has books and periodicals? And how can he get these without money? These are questions which we commend to the consideration of stewards. We have known preachers to sell books as fast as they had read them—books which they would have been glad to keep, and which they ought to have kept—in order to buy other books. Fifty dollars a year put into a preacher's hands as a book fund would be a fine investment for many of our churches.

Pulpit and Pew.

Preachers and preaching occupy a prominent place in the literature of the day. Much that is wise and much that is otherwise has been written on the subject within the past two decades. It is assumed by a certain class of writers that the pulpit has lost its power. We do not believe this to be true; but we will not discuss that point at this time. Another assumption that is made with an air of great confidence, as if it were an axiomatic truth, is that whenever and wherever the pulpit fails to reach and save men, the fault is with itself.

This we conceive to be an egregious error. If the preaching fails to accomplish the great end aimed at, it does not necessarily follow that the preacher is to blame. Has the pew no responsibility in it at this point?

On this subject let history speak. What of Elijah? His ministry accomplished very little in the way of a reformation of the corrupt morals of his age? Was the fault with him? Who will so affirm? And what of the almost fruitless half-century ministry of Isaiah and Hosea? Was it their fault that Israel went continually from bad to worse? No man in his senses will make such an affirmation. Israel apostatized not because of their preaching, but in spite of it. And the same may be said of a host of others whose names adorn the annals of Hebrew prophecy. Our Savior's ministry also comes into view at this point. Although his preaching was of such a character as to extort from his most inveterate foes the declaration that "He spake as never man spake," and although it was accompanied by miracle-working power, yet the results of his personal ministry were quite insignificant. From all this it follows that the hearer has responsibilities as well as the preacher. Free agency counts for something. Men may accept or reject the gospel. Our Savior's injunction, "Take heed how ye hear," is one which needs to be continually rung in the ears of humanity.

First and foremost men need to have a proper conception of the end of preaching. Too many seem to think that entertainment is the end sought. Hence they go to church, provided there is something on the programme that is to their liking. Learning and oratory will draw hearers of a certain sort. Wit, coarseness, or vulgarity will draw another class. If the service gives promise of none of these things that suit their taste, then they are conspicuously absent. All this is antagonistic to the conception of preaching that is presented in the Bible. Preaching is either God's instrumentality for saving mankind from sin and spiritual death or it is of less insignificance than a tinkling cymbal. The preacher is either a messenger from God, or he is the veriest humbug on earth. This conception of the Christian ministry ought to be kept in mind perpetually.

Men ought to go to church to worship God, and to get spiritual help, whether they expect to be entertained from an esthetical standpoint or not. The sermon that has in it neither fun, learning nor eloquence may contain spiritual truth of the most vital importance. We are, therefore, under obligations to attend church when opportunity offers, and to hear attentively with a sincere desire to know the truth and a willingness to obey the truth.

Many fail just here. They are willing to hear the truth, provided it does not impinge upon their own consciences. Let the preacher discourse ever so plainly and pointedly upon the sins and follies of others, and they are delighted; but woe be unto him if he has the audacity to attack the sins of which they are guilty! The scriptural conception of the good hearer is that he is more anxious to hear about his own sins than about the sins of others. The end for which men should hear preaching is that they may be enabled to lead lives of righteousness and live in constant communion with God. Cornelius-like, we ought to hear as in the sight of God! In order to get the best results from hearing preparation is needed. The hearer no less than the preacher ought to go to the sanctuary from his closet. He ought to pray earnestly that he may be enabled to find in the sermon the food that his soul needs. He who hears in this way is almost sure to find profit in the hearing, while he who goes to church for the same reason that he would attend a lecture or the theatre usually gets very little true spiritual profit even from the best sermon.

"Preachers and Preaching."

MR. EDITOR: Last Summer I read a series of lectures on "Preachers and Preaching" delivered at Chautauqua by Dr. D. H. Johnson, of Chicago. I was so pleased with them that, by your permission, I will reproduce some of his best thoughts for the benefit of those of your readers who may not have seen them.

The subject of the first lecture was, "The Preacher in his Study and with His Books," in which he said: A preacher is nothing if not a student. Pulpit efficiency requires "piety, a good voice, a little common sense, plus brains." The "study" should be a place for thoughtful and prayerful preparation for all his ministerial and parochial duties. It should be free from intrusion. Here the preacher meets and communes with God. Here he should be surrounded with good books. His one motive should be to make himself a more efficient preacher. He should be often on his knees. Let him decide how many hours of each day to devote to study, and what part of the day, and set it apart for that purpose, and then sacredly adhere to his plan. "Study is close, careful, hard, uninterrupted application, taxing all the powers of the intellect." A preacher should supply himself with good, standard books, but only as they are needed. In studying a book read first the preface, table of contents, and the introduction. By this time one can decide whether the book is worth reading. If so then read attentively with pencil in hand, and mark carefully and liberally. If you read merely for the general drift of the argument, read hurriedly; but if for the style of the writer, read more deliberately.

The second lecture was on, "The Preacher with His Text," in which he said: A text is not indispensable to the sermon, but a theme is. Yet a preacher should announce a text. The text should contain the subject to be discussed. It should be complete in itself, clearly genuine—the truth of God, brief and specific. It should be selected with scrupulous care. A preacher should be collecting texts all the time, noting them in a text book, outlining plans of sermons, and jotting down good thoughts that otherwise will be forgotten. He should put no meaning into a text that is not there. High sounding and odd texts are to be avoided, but plain and familiar texts are to be preferred. Do not take two texts; they never point exactly in the same direction. Be sure of the correct meaning of the text, and stick to it in preaching. By honoring God's truth we honor God himself. Use great themes in the pulpit. A question arises: Should the text suggest the theme, or the theme the text? Both. In the parish with the flock the theme will suggest the text. In the study with the books the text will suggest the theme. [Some years ago I read a good article in the Homiletical Review on, "How the Pastor Helps the Preacher," in which the writer showed that a pastor in his pastoral work may gather much valuable material for his sermons which he can not get elsewhere.]

The subject of the third lecture was, "The Ideal Sermon." He said: To make and deliver sermons is the great life-work of the preacher. A sermon is "a formal religious discourse founded upon the Word of God and designed to save men." The sermon is ideal when it is perfect in its adaptations to this end. This adaptation relates to the subject matter, the inward structure, and the outward form. A preacher must be true to the truth, and true to himself—that is, he must be "brave and natural." "The sermon must be a perfect climax; the sermon is the climax itself." There must be in it "unity, order, and movement." Unity is one out of many—many ideas from the same source and bearing on the same end. All irrelevant matter should be excluded, and only such materials used as will develop the theme and accomplish the end in view. Unity stimulates the inventive faculties and makes definite impressions on the hearers. Order is as important as unity. Be methodical and systematic in the treatment of the subject. All men like orderly arrangements. Movement is another fundamental quality in preaching. It is continuity, progress, the exhilaration of a forward movement. The truth is borne along and the people with it. These are the chief secrets of power, humanly speaking—"unity, order and movement." Let the sermon be perspicuous, vivid, and energetic.

"Sermonic Preparation" was the subject of the fourth lecture, in which he said: To improve his general efficiency as a preacher the minister should cultivate a vivid sense of the divine reality of the gospel message—a sense of the invisible. He should also cultivate the homiletic bias all the way through life. This will give him method, and a facility in grasping the salient points of a text. He should avoid pulpit helps: they are pulpit "hinderances." He should make himself familiar with the sources of material—good books, especially the Bible.

As for special preparation, get a text, and write down the theme to be discussed, and decide what you wish to accomplish by the discussion of the theme. These points settled, decide how best to discuss the theme in order to accomplish that object. There are four general objects to be accomplished by the sermon, viz.: Instruction, conviction, stimulation and persuasion. Arrange materials in hand to the best advantage. Then write your sermon at one sitting if possible. Stimulate yourself by thinking of the object in view. Do not suffer yourself disturbed while writing. Write for the ear rather than for the eye.

The subject of the fifth and last lecture was, "Delivery." He said: Delivery is the chief thing in eloquence. Everyone can acquire a good delivery. Orators are made, not born. As to sources of power in delivery, they are physical, mental, and intermediate—that is, both physical and mental. As to the physical, stand firmly on your feet, erect, easy, graceful. Gestures are an immense aid both to expression and to impression. A gesture should be the expression of feeling. Get the habit of thus expressing feeling by practicing out of the pulpit before a glass and learn to be graceful. In the pulpit they should never be thought of, but should be spontaneous and natural. Little children not spoiled are natural, and are good object lessons to be studied. Motion for passion is outward, away from the body. Motion for thought is inward, towards the body. There should be first the expression in the face, then the expression in the voice, and finally the expression in the gesture. There should not be too much gesticulation, and the gesture should be adapted to the subject.

The voice is a source of power and holds the first place as a physical instrument in preaching. Here is the rule he lays down for the use of the voice in preaching: "Begin low, rise high; wax warm, rise higher; and at the end take fire and sit down in a storm." Then he says: In preaching use the confidential tone; talk to your audience in an easy, familiar way, and avoid sustained loudness. I suppose these two rules can be harmonized.

But the secret of power after all is in the spiritual realm—ideas, feelings, earnestness and authority. The basis of earnestness is conviction, not only of the truth of the message being delivered, but also of your personal responsibility to God in its delivery.

I have given a very imperfect outline of the lectures as published in the Assembly Herald. If this outline shall be of any advantage to young preachers who may read it, I shall be more than compensated for the time and labor spent in writing it.

W. B. LEWIS.

Natchez, Miss.

Read This.

We hereby make an appeal in behalf of Rev. J. H. Evans, of the Mississippi Conference, who is sadly in need of help. He and his family are entirely without furniture, the scant supply which they now have being borrowed for a short time only. When this is taken away, as it will be soon, they will be left without a chair, bedstead or furniture of any kind and almost without bedding. Bro. Evans has no money to buy with, and is not likely to get any, as he on a mission which can not pay him enough to live on, much less to buy furniture. He is a true itinerant, having served the church faithfully in many hard fields. He is now advanced in years. Surely there are many good people who will respond promptly to this call. Send money by postoffice order or registered letter to Rev. J. H. Evans, Raleigh, Smith county, Miss.

The New Orleans Advocate's Position Endorsed.

We wrote an editorial a few weeks since in which we took the position that the time has come when our church ought to confer upon every preacher in charge the right to administer the sacraments. The last issue of the Nashville has an article from Bishop Fitzgerald advocating the same view. We quote as follows: "A letter now lying on my desk from a young preacher in Oregon states that he fears the loss of several persons converted under his ministry because he can not legally baptize them. He is the only minister of our denomination within the bounds of a wide territory. The presiding elder's quarterly visit does not meet the difficulty in cases like this, which are, perhaps, more numerous than many of our people realize."

Read the communication of Bro. J. P. Drake and the accompanying letter of Sister Lambuth. Then, if you feel that you ought to contribute to this cause, send the money as indicated by Bro. Drake. We will publish a list of contributors.

Now is the Time.

Our church in Mississippi has this year a rare opportunity to do something handsome in behalf of Christian education. Just think of it—one man proposing to duplicate any amount that may be contributed for this cause, provided the aggregate is not over $25,000. Surely this ought to stimulate our people to do their best. When every dollar a man gives counts two this certainly ought to be an incentive to give all he can. The suggestion of Dr. Cooper about making a special effort on a particular Sabbath is worthy of careful consideration. But whether that is done or not, let each church do something.

NOTES.

Rev. S. A. Russell, of Louisiana, looked in upon us a few days since.

***

Rev. D. C. Rawls, of the Mississippi Conference, has been sojourning in the city recently.

***

Crawford Street Church, Vicksburg, Miss., Dr. C. G. Andrews, pastor, has an interesting meeting in progress.

***

We have had appreciated calls recently from Bro. B. F. Ormond, of Meridian. Also from Bro. R. H. Noblin, of Edwards.

***

A letter from Rev. J. P. Drake brings the glad tidings that the afflicted members of Rev. A. D. Miller's family are now convalescing.

***

By a private letter from Dr. J. M. Beard we learn that he is comfortably domiciled at Lafayette, and that the outlook on his district is cheering.

***

The poetry on the second page, signed J. W. S., is from the pen of Rev. J. W. Sandell, of the Mississippi Conference, whose estimable wife died in the faith a few weeks since.

***

We have made arrangements to offer some valuable premiums for subscriptions. The first of these offers we make in this issue. Others will be made in the near future. See "Our Grand Combination" offer.

***

We learn that Rev. A. D. Miller, of the Mississippi Conference, is passing through the deep waters. Four of his family, including his wife and grown son, have been seriously ill for some time with pneumonia. Bro. Miller has the sympathies and prayers of his brethren. We hope all will soon be well.

***

Dwight L. Moody, the world-renowned evangelist, and Ira D. Sankey, the great singer, began a series of meetings in Washington City, Wednesday. A chorus of 1,500 voices has been in practice under the direction of Mr. Sankey. The meetings are to have the support of all the evangelical organizations, and it is said everything points toward an unusually successful series.

***

Our Hygiene Department, we are glad to say, is a decided success. The people read it and profit by it. We have received testimonials concerning it from physicians of high standing as well as from the people. We have the promise of an article in the near future from a physician who stands in the very front rank of the profession on a subject that concerns a multitude of people.

***

Gen. Walthall's seat in the United States Senate has been filled by the election of Hon. A. J. McLaurin, of Brandon. Mr. McLaurin is a lawyer of fine abilities and a man of sterling integrity. He is a man of great affability—one who will make friends wherever he goes. He is a Methodist, and a regular attendant upon the services of his church. We predict that he will be true to his Church as well as his State in Washington.

***

The Louisiana Conference Parsonage and Home Mission Society has held services each day during the past week at Rayne Memorial Church, in this city. The services were interesting and profitable. A special service was held on Friday night at Carondelet Street Church, at which appropriate addresses were delivered by Rev. C. W. Carter, D. D., presiding elder of the New Orleans district; Rev. T. K. Faunt LeRoy, pastor of Felicity Street Church, and Mrs. E. E. Wiley, of Emory, Va. This organization, though in its infancy, has already done a great work in stimulating the church to build homes for our preachers. It is really wonderful to know that Southern Methodism has built about as many parsonages in the last eight years as in all its previous history. We hope the meetings held during the past week will result in giving our church, as a whole, a clearer view of the aims of this society.

OUR

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King's Improved Cotton.

Extra Early. Prolific. Long Limbs. 36 to 40 per cent. Lint.

This cotton gave the heaviest yield (1,370 pounds seed cotton) per acre in competition with 36 other varieties at the Mississippi Agricultural Experiment Station in 1890, and its good record has been fully maintained in all subsequent experiments.

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King's exhibit of Seeds and Garden Vegetables was awarded several premiums and a special diploma by Piedmont Exposition judges in 1891. It was also awarded a medal at the World's Fair, as being the best on exhibition there. The collection is a choice selection of garden vegetable seeds.

The collection contains twenty papers of seed.

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At the Georgia State Experiment Station this corn was tested with 15 kinds. The purpose of the trial was to find out which variety would make the largest quantity per acre, under same conditions.

Result: King's beat 15 other kinds, producing, with same chances identically, 50 per cent. more than some of the improved varieties.

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If you have already paid up to January, 1895, then pay up to January, 1896, and send 25 cents additional.

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Church News.

Bishop R. K Hargrove will preach the commencement sermon at Wofford College next June.

Bishop Granbery, on last Sabbath, Feb. 11, preached one of the four Spring sermons at the University of Virginia.

R. Foster Stone closed a temperance meeting at La Plata, Mo., last Sunday. Over 600 persons signed the temperance pledge.

The Methodist Episcopal Church is building a Publishing House to cost $100 000 in Rome, and they expect to open a school there.

Robert College, in Bulgaria, has given to that country nearly all its present statesmen and leaders of thought. It is a Methodist college.

Rev. Dr. Alonzo Hill, president of Tuscaloosa Female College, Ala., died suddenly last week. He was a man of great moral worth, and an excellent educator.

Many a Methodist who is too poor to take his church paper, rolls the tobacco quid as a sweet morsel under his tongue at a cost of thirty dollars a year.—Holston Methodist.

Southern Christian Advocate: Chancellor J. H. Kirkland, of Vanderbilt University, has consented to deliver the literary address at the next commencement of Wofford College.

Thibet is the only country now closed to Christian missionaries. Miss Taylor, who has been laboring in China, has made some explorations in Thibet and thinks the time has come to do something. She is now in England organizing a Thibet mission.

We have heard of quite a number of church members who have begun the practice of economy these hard times by giving less to the church and benevolence, and in a few instances by giving up their church paper. But we have not heard of one giving up tobacco—no, not one!—Baltimore Methodist.

A remarkable example of the good effect of a godly man's life has been furnished near Omagh, county Tyrone, Ireland, where a member of the Presbyterian Church, just deceased, has left $150,000 to Wesleyan foreign missions, in memory of a poor man, a Methodist, long since departed, who used to talk to him of Jesus and his love.

Dr. W. M. Leftwich left Nashville on the first instant for a protracted visit to Texas. He will do evangelistic work in connection with the pastors in that State. The Texans may be sure of hearing a sound, strong, earnest gospel. Dr. Leftwich is a man of versatile gifts. He can do more things well than almost any other preacher in our acquaintance.—Nashville Advocate.

A new religious movement for total abstinence has recently been organized by Mr. John S. Huyler, of New York, and incorporated under the laws of the State. It is called the Christian Men's Union, and is unsectarian and non-political. Its object is "to arouse Christian men throughout the nation and organize them into unions for united efforts to save the youth from spirituous and fermented beverages, and to rescue those already enslaved." The plan for spreading the work is to form local unions all over this country and Canada. Men are to be sent out from New York to organize these unions.

The press dispatches announce the death of Rev. Dr. Canaro D. Smith at his home near Franklin, N. C., on the 30th ultimo. Dr. Smith in his day ranked with the foremost preachers of the Holston Conference. After itinerating for a quarter of a century, he was compelled by ill health to retire to the local ranks. Following his natural tastes and appetites, he gave himself to the study of the mineralogy and geology of Western North Carolina, and became an authority on those subjects. As he was able he continued to preach, and was always sure of an audience. He was an honor to our church, a good citizen, a sincere Christian, an able minister of the New Testament.—Nashville Advocate.

Mrs. E. E. Wiley.

Mrs. E. E. Wiley has been abundant in labor during her stay in New Orleans. She made a talk every day at the meeting of the Conference society. On Sunday she made four talks, viz: at Parker's Chapel, Felicity, Louisiana Avenue and Algiers. These addresses were all good. That at Louisiana Avenue, in the afternoon, was especially effective. Mrs. Wiley is doing noble service in a good cause.

Conference Board of Missions, Louisiana Annual Conference.

Received from

Pineville, Rev. J. F. Wynn, for foreign missions	$10 00
Rayne Memorial Sunday-school, for foreign missions	39 76
Louisiana Avenue Sunday-school, for foreign missions	11 35
Total	$61 11

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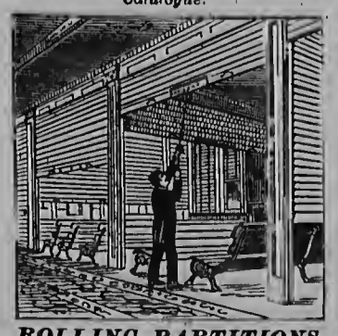

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What They Say of Us.

We are constantly receiving letters highly commendatory of the editorial conduct of the ADVOCATE.

An educator, whose name is known throughout Southern Methodism, writes as follows:

No other paper coming to my address equals yours in the richness and fitness of its selections. You have tact editorial—a rare endowment.

A prominent minister writes:

I like the paper you are making exceedingly. And the best of all is you are improving your look from week to week.

A layman of high standing says:

Allow me to thank you for the rich feast you spread before your readers every week. You are rendering the church a noble service.

A good sister writes:

The ADVOCATE is a feast to my soul; and it seems to me that it gets better and better all the time.

These are samples of a great number of letters received within the last few weeks. We thank God, and take courage.

The Kobe Industrial School.

The following extract from a letter just received from our dear and honored sister speaks for itself. Though not intended for publication, I am sure she will pardon the liberty I thus take. Her own words will move the hearts of the people more than anything I can say. Brethren, please give the matter immediate attention. The money need not be paid immediately. Good subscriptions are now in order to be cashed before the year shall close. Preachers and other workers for God can get Sunday-schools and missionary societies to pledge anything from five dollars up. This is a special work that will interest the young as well as the older. Brethren, let us honor ourselves by aiding in this good cause that promises such rich harvests. Cash or subscriptions sent to Dr. T. S. West, at Jackson, Miss., will be duly reported. Who will first respond?

J. P. DRAKE.

McMeekin, Fla., Feb. 2, 1894.

Rev. J. P. Drake—

Dear Brother: Your kind letter to Dr. W. R Lambuth has been forwarded me to this place, where I took up winter-quarters directly after the close of our Conference, and I am exceedingly thankful to report myself in better health than at any time since leaving Japan. For this I am very grateful to our dear Father in heaven, who has so kindly preserved me and given me such tokens of loving favor.

Let me thank you, too, for your gift to the Industrial School Fund in Kobe, Japan. The nine dollars for yourself and one dollar from your sister, Mrs. B. Jones, will be a great help, and I pray that the blessing of God may attend its use and lead many another Christian brother and sister to do likewise. Perhaps, Dr. Black would not mind keeping this matter before the Methodist people within reach of his ADVOCATE, also publishing a list of all sums donated as they may be sent him.

Do you think this plan would be a good one? And do you not think the sisters and the children of the different districts might be invited to aid in this matter? If I could afford to do so, I would gladly go around and solicit funds myself. The expense of travel is considerable, and if by making our wants known in the church papers, we can reach our desired end, then may it not be better to secure funds in that way? I was disappointed that we could not have received what willing hearts were ready to give at Conference time, but I trust in God for help and for funds to do what he would be pleased to have done.

I learn from Dr. W. R. Lambuth that fifty dollars were in hand a few weeks since at Nashville for the Industrial School, and it may be there is more by this time.

It has been in my heart to try and be ready for a return to Japan by July at any rate, and I would be much encouraged if we had the Industrial School funds in hand to report as ready for use on my arrival in Kobe. A late letter tells me that the school grows in interest, and for this I am truly thankful. Will you not join in prayer for a special blessing upon our Japan work, and also that the native Christians in Japan may all have a fresh and full outpouring of the Holy Ghost upon them this present year, so that they may remain firm and consecrated to the dear Savior's service among their unconverted people!

When and where is your District Conference to be held? Could you send me a list of District Conferences within the bounds of Mississippi, and also of any special meetings to be held in March and April? Please address me at McMeekin, Fla., care Mrs. A. H. McClellan.

Yours sincerely in the Master's work, M. I. LAMBUTH.

Minutes of the North Mississippi Conference.

I am sorry the Minutes fail to show what pastoral charges were aided from the home mission fund. I do not know whether the omission occurs from design or by accident. However that may be, I think those who furnish the "sinews of war" ought to have the means of knowing how their money is used. It is true during the missionary anniversary the amounts appropriated or paid each so-called missionary was announced; but few of the men who paid the money were there to hear it, and hence they do not know, and have no means of knowing, how their money was disposed of by the Mission Board. No pretense of economy of time or space can be urged in justification of this omission. Fifteen minutes' time would have sufficed to put the omitted information in form for publication, and less than one page of the published Minutes would have contained it all. I hope the treasurer or secretary will supply the information through the ADVOCATE. D. G. W. ELLIS.

People with hair that is continually falling out, or those that are bald, can stop the falling, and get a good growth of hair, by using Hall's Hair Renewer.

Publisher's Notices.

We invite attention to the ad. of J. W. Chiles in another column.

Do not fail to read the ad. of Padelford Bros. in another column.

Don't fail to read the advertisement of H. Shannon, Ocean Springs, Miss. It may be of great service to you.

The advertisement of Kirkwood & Co., headed "Money Loaned on Farms," may be the very thing you are looking for. Look it up.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

TRIAL OF ABRAHAM'S FAITH.

(Gen. xxii, 1-13.)

In the grand enumeration of the heroes of faith (Heb. xi), a brilliant galaxy, the name of Abraham occupies a prominent place. See

1. Abraham's wisdom. (1) Kept the purpose of his journey from his wife. She would have interfered. (2) He rose up early. Difficult tasks must be performed without delay. Parleying adds to the difficulty. Seek conversion early in life. See

2. The great trial. (1) Knowing his strength, God purposely lacerated Abraham's heart by the phraseology in which the instruction was couched. "Take thy son, thy only son, whom thou lovest." (2) His son's interrogatory intensified the patriarch's agony: "Here is the fire and the wood; but where is the lamb?" (3) Daggers of anguish must have pierced the patriarch's soul while erecting the altar. (4) At last the awful deed had to be performed. Though almost overcome with greatest pang, "Abraham stretched forth his hand, and took the knife to slay his son." See the

3. Divine interposition. (1) God called on Abraham not to carry out the letter of the instructions given. (2) Assured him that the willingness to sacrifice his son was proof sufficient of his piety. (3) God provided a ram for a sacrifice.

Learn: (1) The best we have is not too good for God. Learn: (2) God did more than Abraham. "He spared not his own son, but delivered him up for us all."

The Union League.

The New Orleans Epworth Union League held the monthly reunion in Carondelet Street Church, Feb. 8. President Morris DePass in the chair. The secretary, Miss Addie McKnight, officiated with her usual alacrity. Dr. Black, editor of our CHRISTIAN ADVOCATE, opened the meeting with religious exercises. The reports from the various congregational Leagues, by their secretaries, indicated progress. Drs. Carter and LaPrade honored the League with their presence. It was resolved that the secretaries of the congregational Leagues report monthly at the union meeting—first, the number of members; second, how much money had been received, and how spent; third, what is being done in the way of charity and mission work. The next monthly meeting will be held in Felicity Street Church.

Frugality.

Some celebrated foreigner declared, "Americans are a nation of spendthrifts." But prodigality is no more liberality than avariciousness is frugality. A miser is no more despicable than a spendthrift. It is true that "a penny saved is a penny made." We must learn to deny ourselves what is not strictly necessary. We contract too many expensive habits. Save, lest bankruptcy overwhelm you with disgrace. Save, lest in old age you will be reduced to penury. Save, lest ultimately you sink into a pauper's grave.

Children's First Contribution to Millsaps College Hall.

My Dear Little Friends: My first contribution by the children to our new hall is from Carrollton, Miss. One dollar each from David L., Louise E., Charles Galloway and Fanny C. Bingham. Now, this is a fine beginning. These friends have the honor of sending the first letter, and it was a hopeful one. We want such friends in every community in the State. We are going to do great things for the Lord this year. We must have a name for our hall, and we desire every young person sending a contribution to send his vote as to what the hall should be named. A record will be kept of the amount you send and of your vote. As soon as you read this write me.

Your friend, I. W. COOPER.

A Protest.

Permit me, Mr. Editor, to utter my protest against the call to an Easter observance by the financial agent of Millsaps College even though that call be re-enforced by the names of the presidents of the faculty and of the trustees. So long as I live will I never participate in or in any manner countenance an Easter observance—unless I should go clean over to Rome. Certainly I shall not stop in the Protestant Episcopal half-way house or join in encouraging Methodists to ape the so-called "æsthetics" of that Parliamentary offspring of England's State Church. I prefer the old methods and the old gospel without any Dolly Varden or Mardi Gras additions. I am sick of this annual effort, first from one quarter and then from another, to foist Easter observances on us. Methodism has flourished without such stuff. We need none of it now.

T. L. MELLEN.

Wesson, Miss., Feb. 8, 1894.

Notice.

To the Preachers in the Aberdeen District, North Mississippi Conference—

Dear Brethren: You have noticed in last week's ADVOCATE from Bro. Newell, secretary Board of Missions, that I have been appointed your district secretary, to report the work and success of each pastor in the district in the cause of Christian missions. Please let me have a report from each charge by the first of March, that we all may comply with this resolution of our Board. Fraternally yours,

M. E. TUMLIN.

Shannon, Miss., Feb. 10, 1894.

John O'Neil.

Will you please inform me, through the valuable columns of your paper, if such a man as John O'Neil lives in New Orleans? He was a native of Newtownhamilton, County Armagh, Ireland. He left his native home about the year of 1860, and proceeded to Scotland. He remained there about two years, and then came to America and located in New Orleans, where he bought some property, the amount of which I do not know. Nothing has been heard of him since. Any information as to his whereabouts will be thankfully received by his sister,

ELLEN O'NEIL,
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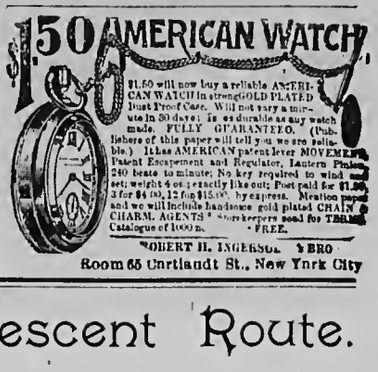

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HOME CIRCLE.

AT MOTHER'S KNEE.

Safe to the fold the Shepherd leads
His little lambs at close of day,
And thus my darlings come to me,
At last grown wearied of their play;
And while the twilight shadows fall
O'er hill and meadow from above,
I draw my little lambkins safe
Within the fold of home and love.

All day the restless feet have chased
The wandering sunbeams here and there;
All day the merry breeze has kissed
My darlings' cheeks, and brow, and hair;
All day my listening ear has caught
The happy sound of childish glee,
Until, at last, the sunset hour
Has brought the children to my knee.

Oh, drowsy eyes of blue and brown,
Oh, nodding heads! I understand;
'Tis time two little travelers start,
With mother's aid, for "slumber-land."
So fold the dresses snug away,
And free the restless, dainty feet
From shoe and stocking. Thus, at last,
My little lambs, refreshed and sweet.

And robed in white, before me kneel
With folded hands. O Father, thou
Who art the Shepherd of thy flock,
Bow down thine ear and listen now
To each low, childish prayer that these,
My children, offer up to thee.
Hallow the twilight hour, O Lord,
That brings them thus before my knee.

And so through all the silent hours
Which lie between the night and day,
They shall not fear, since from the fold
Thy love will drive all foes away.
Sleep, little ones, oh, sweetly sleep,
Till morning sunbeams gather fast.
And safe from "slumber-land" you come
Back to your mother's knee at last.

Family Manners.

The virtues are of various sizes. There are big, heroic virtues, to which youth is forever leaping; and there are little virtues, which do not make much showing in our private Book of Martyrs. To the latter class belongs the virtue of politeness.

Some will even deny that it is a virtue. We all know the man who cares for nothing under heaven but *Truth*—spelt always with a capital T; who looks upon fine manners as he would look upon the seductions of the sirens; who tramps his way through society, positive, self-assertive, leaving a track of discomfort up to his own house door, from behind which we hear his characteristic remark: "My dear, I'm not *scolding*. I'm just *telling* you."

Good man!—it is only that he lacks the sixth, saving sense of the artistry of life. It is a sense which should awake with the rest of the senses—in childhood. The manners one attempts to put on in after life are apt to fit ill. Worst of all, they leave one at the mercy of traitorous memory.

We remember a young woman who had grown up in a wealthy but uncultivated home. She was talented and noble-hearted. But many kindly people were forced to say of her, "She is not a lady." She herself confessed it one day in a passionate outburst:

"I know I'm rude, but I can't help it. I never was taught to be polite at home, and now to remember what I ought and ought not to do is as difficult as walking on ice. When I'm exacted I'm sure to say or do something which shocks the very people I care most for, and they give me the cold shoulder and take up with girls who I know are inferior."

And the worst of it is, it was all true.

The thousand and one points of common good breeding which children acquire in a well ordered, gracious home under the eye of a winning mother—to be gentle of manner; to walk, stand and sit gracefully; not to fidget, grimace, yawn; in conversation to use low and pleasant tones; not to interrupt, or contradict, or brag; not to assert too strongly or laugh too loud—all this comes to the children, if at times slowly, still assuredly. Their minds open to the beauty of gentle, graceful living as naturally as to the beauty of the works of art upon their walls.

If it were not so, if fine manners could be taught to children only by constant nagging, we might well prefer that the poor innocent should be left to their ignorance and their bliss. What is demanded is the lift of the whole family life to a high level; and then the adoption of Froebel's noble motto, "Come and let us live with our children."

Hence it is that parents who have a code of company manners, who are more shocked at some excrescence of animal spirits in the parlor than at the breaking of all the Decalogue in the nursery, do not find the family growth in politeness satisfactory. And we shall be likely to hear them, a little later on, lamenting the ways of their careless girls and rough boys, and settling into the belief that the boys, at least, are by nature incorrigibly rude, fit only to be kept out of sight until they assume responsibility for themselves.

Your wise mother is not given to worrying over trifles. She does not expect perfection in a day. And she has put from her, as far as the East is from the West, the ghastly possibility of setting vanity up in the room of love. So she does not begin with exhaustive attention to the minutiæ of etiquette, knowing that way lies the danger of making her boys prigs and her girls self-conscious society misses before they are in their teens. She lays down, as the laws of her household, the broad principles of respect for elders, reverence for women, kindness for all; and she permeates the home atmosphere with her finest conceptions of the deference and the sympathy due from soul to soul.

Her children very early delight to place a chair for grandmother, and to save father steps. They learn to be proud of that restrait which enables them to keep self in the background, and to defer to brother and sister. It never enters their heads that servants are less worthy of respect than other people. They are as unabashed in the presence of wealth and power as they are tender toward suffering and poverty. When she teaches them from time to time her code of manners—and she is careful to perfect it according to her best judgment—she teaches it for home use, and it becomes fixed by becoming natural.

Thus, over and above all formal rules, untrammeled by them, developing and individuality which is its own badge of distinction, there come to such a brood of brave girls and gentle boys a feeling for the charm of life and a sweet humanity which blossoms spontaneously into

"Noble manners, or the flower
And perfect fruit of noble mind."
—Harper's Bazar.

Don't Worry.

If you want a good appetite, don't worry. If you want a healthy body, don't worry. If you want things to go right in your home or your business, don't worry. Nervousness, according to the American Artisan, is the bane of the race. It is not confined to the women by any means, but extends to the men as well. What good does fretting do? It only increases with indulgence, like anger, or appetite, or love, or any other human impulse. It deranges one's temper, excites unpleasant feelings towards everybody, and confuses the mind. It affects the whole person, unfits one for the proper completion of the work whose trifling interruption or disturbance started the fretful fit. Suppose these things go wrong to-day, the to-morrows are coming in which to try again, and the thing is not worth clonding your own spirit and those around you, injuring yourself and them physically for such a trifle. Strive to cultivate a spirit of patience, both for your own good and the good of those about you. You will never regret the step; for it will not only add to your own happiness, but the example of your conduct will effect those with whom you associate, and in whom you are interested. Suppose somebody makes a mistake, suppose you are crossed, or a trifling accident occurs; to fly into a fretful mood will not mend, but help to hinder the attainment of what you wish. Then, when a thing is beyond repair, waste no useless regrets over it, and do no idle fretting. Strive for that serenity of spirit that will enable you to make the best of all things. That means contentment in its best sense, and contentment is the only true happiness of life. A pleasant disposition and good work will make the whole surroundings ring with cheerfulness.—Ex.

THE BOY THAT LAUGHS.

I know a funny little boy—
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny-bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The school-room for a joke he takes—
His lessons are but fun.

No matter how the day may go,
You can not make him cry;
He's worth a dozen boys, I know,
Who pout and mope and sigh.
—Wide Awake.

The Young Man's Aim.

The Scientific American, a few years ago, related the case of a young man who stepped into an Indianapolis rolling mill and asked for work. "What can you do?" asked the president. "I don't know," said the young man. "Have you a trade?" "No, sir." "Where did you come from?" "From Peunsylvania." "Are you a German?" "No, sir; I am an American." "If you were a German, or an Irishman, or a Frenchman, I could set you to work; because you would know how to do something. You would have aimed at something. Too many of our American young men are living at random," said the president.

General Grant, when honored with the freedom of the city of London, was approached by a ragged tramp who reminded Grant that they once worked side by side in the same tannery. "Yes," said the general, "and I remember you were the better workman." "True," said the tramp, "but you aimed better than I."

Success comes to him who aims well. And a good aim involves correct habits, right conceptions, and self-denying devotion to duty. The young man who had a good situation in a meat market, and shot himself because he could not step at once into a place where he could dress better and work less, may have aimed well; but he failed to do what his aim involved.

George Law began life in Troy, New York, without a friend or a penny in the world. One day he saw a hod-carrier fall from a building and break his leg. Young Law at once asked the foreman for the man's place. "Did you ever carry a hod?" said the foreman. "No," said Law. "Then you will break you leg, and perhaps your neck." "Never mind that," said Law, "can I have the place?" He got it. And from the grasping of that humble opportunity, and unflagging devotion to it, he became one of the wealthiest builders in the United States.

A young man with a high aim and a resolute will to follow it, will be deaf to the sirens' song tempting him to enter into the ruinous drift of fast living and social dissipation. As the conservation of the forces of nature is necessary in the material universe, so every young man, to succeed, must be a conservator of his moral and physical forces. Young man, make sure of a high ideal. Aim above the range of all unholy lust. Meet every duty and self-denial of to-day like a real hero, and conquer it into servitude for the greater and more difficult ones of to-morrow; for unless you do that you will not be equal to to-morrow's conquests.

One reason why so many are grand failures is because they have not taken time to learn *how* in the business of life. This is a grave mistake. Ex-President Merrick, in a chapel lecture to the students of the Ohio Wesleyan University, once said:

"Young men, qualify yourselves for your work. Learn how to do it well. And if you do not enter upon your chosen profession before you are thirty years of age, you will accomplish more than if you had started at twenty without it." Aim at a complete mastery of your calling. Aim high; and follow up your aim with diligence, self-denial, and a good, well-built character. Aim higher in your reading than the daily paper and the latest novel. Aim for nothing short of the highest success. Aimlessness is a sin. It is an eating cancer that feeds upon a young man's vital forces, and robs him of his opportunities. But aim higher than the vain, pleasure-loving society of the world. The road to honor does not run through Vanity. Be men—ambitious men, high-minded men; too noble in spirit and too lofty in aim to be the slaves of groveling sense.—Delta.

Household Religion.

Surely this is the only kind worth mentioning. That is, the religion which is not felt in the household from day to day, the religion which confines itself to the church and to Sunday or to a certain round of outward observances, must be spurious. It certainly will not pass muster as genuine Christianity.

The sort of piety on which Christ puts his stamp studies the comfort of all around. It is full of sympathy, brotherly kindness, and friendly aid. It is considerate for others' feelings, and scrupulous about others' rights. It carries a cheerful countenance, speaks pleasant words, and abounds in *little* deeds of love. It does not forget that happiness is made up mainly of trifles, being not a single, magnificent gem, but a mosaic composed of a thousand pieces. And it resolves to enroll itself in the number of happiness-makers, burden-bearers, who scatter flowers, diffuse sunshine, and take all possible pains to give pleasure.

Of what vital importance it is to every household that it be a shrine of this religion. How otherwise can the children grow up good? Of what use is right instruction by the preacher one day in the week if it be offset by bad example at home six days? What avails a formal lecture from the parent now and then if it be not emphasized by a consistent life?

Blessed are the children of true Christian parents, day by day drinking in wholesome spiritual food and strengthening moral nutriment! Blessed are the parents of Christian children, sending forth into the future prolonged influences for good, permanently represented on the earth by intelligence and virtue long years after they themselves have ascended to heaven! How miserable the estate of those whose names must go down to posterity linked with creatures of wretchedness, vice and crime! Too late for repentance do such behold the legitimate outcome of the absence of household religion.

Some have we seen whose own parents had left in their hearts and lives a precious legacy of Christian faith and love divine. Yet they themselves were not pious, and so were making a break in the chain, and defrauding their children of that boon which should have passed on without diminution. Those children had no godly influences around them, and hence in the hour of temptation would have no sweet memories to hold them fast, and in the stress of the world's conflicts they would be almost sure to deteriorate. An impaired vitality of virtue would probably be passed on in turn to *their* children, and so the stock would degenerate. How sad!

Let every man that is a man, every woman that is a woman, reflect very seriously on these things, and in some moment of sacred silence answer honestly one or two questions: Will your children have as good a chance as you had, not merely in temporal, but in spiritual matters? Or will they reproach you some day, and say that they have been robbed of the best part of what should have been theirs? Are you doing by them as you would wish to be done by? They have a right to receive from you an example of positive piety. It will be worth to them more than lands and gold.

Household religion—something that shall brighten the eye, sweeten the voice, check the hasty word, alter the impatient tone, make the brow smoother, the heart happier, and the home a paradise! This is what we need.—Zion's Herald.

It is told of Hannah More that she had a good way of managing tale-bearers. It is said that whenever she was told anything derogatory to another her invariable reply was, "Come, we will go and ask if this be true." The effect was sometimes ludicrously painful. The tale-bearer was taken back, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandal-monger to the scandalized to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossipy story to Hannah More.

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Roses

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Guide to Rose Culture

for 1894. It tells you how to get the famous D. & C. Roses on their own roots; gives the very latest and best information for the culture of all kinds of flowers. We send it free to anyone, together with a sample copy of our interesting floral Magazine
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of cod-liver oil with Hypophosphites can be administered when plain oil is out of the question. It is almost as palatable as milk—easier to digest than milk.

Prepared by Scott & Bowne, N. Y. All druggists.

MARRIAGES.

LEWIS—THOMPSON.—At the home of the bride's father, Calcasieu parish, La., Jan. 25, 1894, by Rev. H. M. Banks, Mr. Isham Lewis to Miss Sarah Thompson.

MARTIN—TILES.—At the home of the bride's brother, Calcasieu parish, La., Jan. 31, 1894, by Rev. H. M. Banks, Mr. Jerome Martin to Miss Eliza Tiles.

LEDBETTER—WILLIS.—In the Methodist Church, Arizona, La., Jan. 21, 1894, by Rev. R. M. Blocker, Mr. J. L. Ledbetter to Miss Bettie Willis.

SOUTHALL—SESSIONS.—In the Methodist Church, Macon, Miss., Jan. 24, 1894, by Rev. J. A. Bowen, Mr. R. J. Southall, of Memphis, Tenn., and Miss Dora H Sessions, of Macon.

SIMS—DOLLERHIDE.—At the M. E. Church, South, New Iberia, by Rev. J. O. Bennett, Mr. George Norwood to Miss Cora Heeberl, both of the parish of Iberia, State of Louisiana.

MCKENZIE—MUNHOLLAND.—At the parsonage in the town of Columbia, La., Feb. 2, 1894, by Rev. C. T. Munholland, Mr. G. E. McKenzie to Miss Ella D. Munholland.

PIPES—WHITE.—At the Methodist Church in Abbeville, La., Jan. 24, 1894, by Rev. J. J. Kelly, Mr. William Oscar Pipes to Miss Carrie White, both of Abbeville.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

APPLEWHITE—Died at their home, near Walden, Miss., Dec. 27, 1893, Sister S. C. APPLEWHITE, wife of Bro. J. W. Applewhite, and eldest daughter of T. D. Anderson, of Winona, Miss.

The above announcement will sadden the hearts of all the preachers who have traveled the Winona and Walden circuits for the last fifteen or twenty years, and call up in memory the happy hours spent in her pleasant home and the unnumbered acts of kindness received at her hands. She was born near the home where she spent her happy married life on April 4, 1856, and was married to her now bereaved husband, Oct. 24, 1872, and till the hour of her departure ever proved herself worthy of the love given and the confidence reposed in her. Her mother dying soon after her marriage, the care and training of her four younger sisters for a season were thrown upon her, and well did she meet the obligations and discharge the duties thus imposed.

In 1874 she professed religion and joined the M. E. Church, South, at Columbiana, of which till the day of her death she was one of its most active and useful members. Nine children were born to them—one son and eight daughters. Two of the daughters died in infancy. The son, a student in Millsaps College, was permitted to be at her bedside, but ere the eldest daughter, who was at school in Nashville, could reach home the dark-winged messenger had stilled that mother's throbbing heart forever, and she had joined loved ones in the great hereafter.

On the twenty-ninth, followed by a large concourse of kindred and friends, her remains were borne to the family grave-yard, where, after appropriate services conducted by the writer, assisted by her incoming pastor, Bro. Lipscomb, we laid her beside kindred and loved ones to rest in full assurance of hope. Here, in a few short years, the writer has been called to lay four generations in their last resting-place. How true it is that we have no continuing city, but, like our fathers, are but strangers and sojourners beneath the sun!

W. H. HOLMES.

MURPHY—Little MARY ALA, infant daughter of John R. and F. E. Murphy, was born in Natchitoches parish, La., on Jan. 20, 1893, and died on July 7, of the same year. All that medical skill and sympathizing friends could do to alleviate the suffering little one was done, but in vain, for death triumphed over the body, and the liberated spirit went to him who said, "Of such is the kingdom of Heaven."

PRUITT—ROBERT EDWARD PRUITT, of Memphis, Ala., died Jan. 4, 1894. He professed religion at a camp meeting just as he was attaining his majority, and joined the Presbyterian Church, in which he adorned the doctrines of Christ about fifty-five years. He was an elder thirty years. He was faithful in all departments of Christian work, vigorous for the right, and making no compromise with sin. He was a high-toned Christian gentleman. His home was hospitality itself. Many a Methodist itinerant preacher can dwell with pleasure upon remembrances of kindness received at his home. His active work began its close about six years ago, when his eyesight began to fail. The last four years he was totally blind. He never complained—was always bright and cheerful. The writer has seen him often during the last two years, and he has never known anyone more content with his state.

He was born in Green county, Ala., Aug. 24, 1819; was happily married to Miss Mary Jane Woodward, Feb. 9, 1859. Their marriage was blessed with three children, two of whom died in infancy. An only son lived to bless his father in his declining days. Bro. Pruitt had lived the last thirty-five years in Memphis, where his life ended. "He being dead, yet speaketh." D. W. BABB.

Stone, Ala.

SANDELL—PRAMELIA L. SANDELL was born near Magnolia, Pike county, Miss., April 6, 1836; died in Magnolia, Dec. 12, 1893. She was the daughter of Thomas and Almira Powell, one of the most worthy and substantial families of Pike county. She was first married to W. J. Martin, who died during the late war. She was married to Rev. J. W. Sandell, of the Mississippi Conference, Sept. 10, 1865. Of her he says: "She was truly 'an help-meet.'"

As the only surviving daughter, and the wife of an itinerant preacher, her convictions of duty were very strong, and in both relations she was ever true. Her devotion to her aged and suffering mother was most beautiful.

She joined the church while young, and was a consistent Christian till death. Her religious life was a constant development of the Christian graces: industrious, provident, and kind, not living for self, but those about her. Having no children of her own, her heart was open to the motherless, who to-day call her blessed. The suffering and needy ever found in her a sympathetic and helpful friend. She chose to minister rather than to be ministered to. She has gone to her reward.

The God of all grace sustains the devoted husband. V. V. BOONE, P. C.

WILDBLOOD—On Sept. 8, 1893, it pleased God to call from us our beloved brother, WILLIAM TILMON WILDBLOOD. His death was a violent one—caught on gin saws while under full headway and horribly mutilated. He lived eighteen hours and was conscious to the last breath. He called his wife and children about him, and asked them to meet him in heaven. We laid him away in the old Beauchamp Grave-yard. Many sorrowing friends were present to shed tears upon his grave.

He was one of the best men I ever saw—a faithful member of the church and a model steward. During my two years as his pastor on Bayou Sara circuit I was often in his home. I never heard him say an unkind word about anyone. If he referred to a bad man, it was with words of pity. He leaves a noble Christian wife, a granddaughter of Sam Dawson, who was once a member of the Mississippi Conference; also three sons and one sweet little daughter, to mourn his loss. Weep not, bereaved ones; your loss is his eternal gain. Be faithful, and by and by you will meet him where there will be no more parting.

J. R. WHITTINGTON, P. C.

WARREN—G. W. WARREN was born Nov. 19, 1852; died Aug. 26, 1893. He leaves a wife and six children, besides a host of friends, to mourn his loss.

He was a dutiful son, a kind brother, a loving father and an affectionate husband. He was a member of the church and a true Christian. He had been an official member of the church for about ten years, during which time he missed only two Quarterly Conferences. These were the two last that were held on the circuit before his death. Both absences were caused by sickness. During his last illness he said he could hear the angels in heaven singing, and when he could sing all those beautiful songs all would be well with him. We have no doubt that he has joined that holy band. So we would say to the loved ones: "Grieve not. While it is your loss, it is his eternal gain. Strive to meet him on the other shore."

A FRIEND.

TAYLOR—Little MARY AGNES, daughter of H. H. and S. O. Taylor, was born on April 20, 1891, in Natchitoches parish, La. Her mother died on May 6, 1891, leaving little Agnes to the care of her sister. This sister and her husband, Mr. Geo. S. and Mrs. Mattie R. Hammett, carefully kept this precious charge. They had no little girl, and they loved her as their own. Their two little boys loved and petted her as their own little sister. She was a sweet, affectionate little girl. But she is gone, and now their home is so sad. She died on Oct. 7, 1893, of membraneous croup. She also leaves her own father, two little brothers and a sister and a devoted grandpa. May the Lord comfort her sorrowing friends, and help them to so live that they may go to her!

MCRANIE—LILLIAN ESTELLE MCRANIE was born in Garden City, Franklin county, Miss., Sunday, Dec. 24, 1893, and died Jan. 28, 1894, aged one month and four days. This was the only child of Sister Ida McRanie. Her husband was sick with typhoid fever in Texas when his babe died. He never saw its sweet face before God took it to himself.

A. C. FLOWERS, P. C.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Many people regard religion as they regard the small-pox. They desire to have it as slight as possible, and they are very careful that it does not mark them

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

One of the first covenants that every young man ought to make with himself is that he will never run in debt.—Ram's Horn.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York. 37

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Annual Sales Exceed 33 MILLION Lbs.
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WE HAVE EVERY SEED IN EXISTENCE.

There is no Money in Cotton at 8c.

There is an active, strong demand for long staples at 16c. Then why not plant it? Your answer is: Because none of the long staples will make enough to the acre to justify planting them even at 16 cts. per lb.; it is difficult to gin it properly; it is hard to pick out, and lands will not produce staples, and so on.

Inland Sea Island is a long staple cotton in which all objections are removed. It is ENORMOUSLY PRODUCTIVE, easily ginned and no trouble to pick out. You can make it with no extra expense or trouble. See what Mr. Jeff Welborn has to say.

NEW BOSTON, TEX., Dec. 5, 1893.
RICHMOND SEED CO.,
Richmond, Va.:
This is to certify that I had "Inland Sea Island" cotton planted in alternate plots with Sea Island, Allison's Silk, Allen's latest improved long staple, Ozier Silk, Southern Hope, and some other varieties of long lint. The Inland Sea Island was a great deal earlier than any of them, and made one-third more lint per plot (of same size) than any, and double as much as any save one variety (Ozier Silk). While the lint was no longer than the Allen, it was much finer, softer and richer-colored than it or any except Sea Island and Allison's Silk, but it made four times as much per plot as either of these two. * * * I think your Inland Sea Island a big jump forward in the long lint business, because of its Earliness and Prolificness. * * *
Very truly, JEFF WELBORN.

No Seed for Sale until next season save a limited number of packets, which we send out for trial purposes. Will positively refuse to sell seed any other way this season. Space forbids our saying more here, but write us for full information.
Packets 25 cts. by mail, 3 for 50 cts., 6 for $1.
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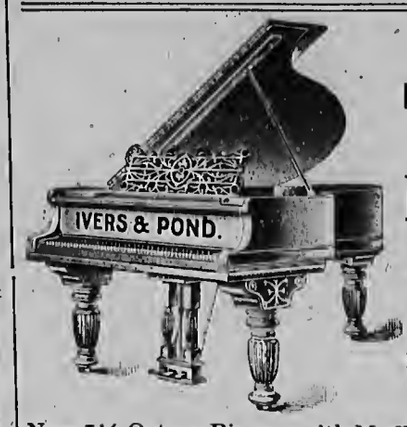

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New 7⅓ Octave Pianos, with Muffler Attachment, 3 Pedals, $250
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No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
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It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

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EMORY COLLEGE OXFORD, GA. Forty Miles East of Atlanta. Location Proverbially Healthy; No Saloons. 57th Session opens Sept. 20th, 1893, closes June 13, 1894. Endowment recently increased $100,000 and equipment greatly improved. Total expenses within $225. For full information, address W. A. CANDLER, D. D., PRESIDENT.

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DURING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is **NOW** that the great strength and purity of the **ROYAL** stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

N. B. Grocers say that every dollar invested in **Royal Baking Powder** is worth a dollar the world over, that it does not consume their capital in dead stock, because it is the great favorite, and sells through all times and seasons.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

The Anti-Option bill, introduced by Mr. Hatch, was referred to the subcommittee on internal revenne on Feb. 8.

The sugar situation is more encouraging, and the Louisiana senators are hopeful of securing a fair duty on sugar.

The United States warship Kearsarge has been wrecked on Rancador Reef, 300 miles north of Colon. No lives were lost.

Chicago is worried over the fact that so many of its streets and avenues have the same names. One hundred and sixty-five names have to do duty for 720 streets. And the result is not wholly satisfactory.

A cyclone crossed the State of Louisiana on Feb. 8, from west to east. The track of the cyclone was about 300 yards wide, and leveled everything in its path. The injury, as reported, was greatest around Port Hudson, Alexandria and Bayou Sara.

The Mormons are making arrangements for the purchase of 3,000 000 acres of land in the State of Chihuahua in Mexico. A contract for the purpose has already been entered into between representatives of the Mormons and the owner of the land, which has been duly approved by the heads of the church in Utah.

The loss of the Kearsarge has served to call attention to the fact that the Navy Department has carried that vessel, as well as the old Hartford, on the active list for years more out of sentiment than because of their ability to do good service. The keeping of these vessels in repair has cost more than it would have taken to build new ships.

A syndicate of Mexican and American capitalists has been organized for the purpose of constructing a pan-American telegraph line to extend along the Pacific coast from Victoria, British Columbia, to Santiago, Chili, passing through the United States, Mexico, the Central American States and the Pacific coast countries of South America.

The measure now on its passage before Congress creating the new "Washington National Park" brings into prominence a region of marvelous scenic and natural interest. The area set apart includes some 1 200 square miles, lying about forty miles southeast of the city of Tacoma, and contains within its borders the highest, and altogether most superb mountain peak in the United States, Mt. Rainier, or as the aborigines call it, Mt. Tacoma. About this majestic peak is the greatest glacial system in the world, about four times in extent that of the Alps, while on the southern slope of the mountain is a weirdly beautiful natural inclosure known as Paradise Valley.

Rev. T. DeWitt Talmage, of the Brooklyn Tabernacle, has completed arrangements for a tour of the world during the coming Spring and Summer. The trip was determined upon when he was in Russia in 1892. He intends to go overland to San Francisco, and sail from that port the last week in May, taking the steamer to the Hawaiian islands. He will visit New Zealand, Australia, China and India, spending a large portion of his time in China, at Amoy. The homeward route will be from Ceylon, through Europe and across the Atlantic. Dr. Talmage will be accompanied by his wife and two daughters, and will preach and lecture in every place he visits.

On Monday night a severe storm swept through the Southern States. In many places the storm was accompanied by hail and in some places by sleet. A terrific rainfall occurred in other localities. The loss of life, so far as our information goes, is not great. Cattle, however, are reported to have perished in great numbers in some parts of Texas. Wesson and Beauregard, Miss., suffered considerable damage. Enterprise was also in the track of the storm, though it suffered comparatively little. A number of towns in Texas and a few in Alabama are reported as considerably damaged. A severe blizzard swept through the North from New York to the far West, obstructing travel and causing a great deal of suffering.

FOREIGN.

The Russo-German commercial treaty has been signed. The treaty is to last ten years.

Serious engineering investigations have been in progress in France in the interest of a deep water passage from Paris to the sea. With the help of the river Seine it is now considered perfectly feasible.

A great canal from Bordeaux, on the Atlantic coast, across the narrow neck north of the Pyrenees to Narbonne, on the Mediterranean coast, is now a project definitely entertained by the people of France.

Returns of the Manchester ship canal for the first week show that twenty-nine vessels were berthed at Manchester and Salford docks. They carried about 17,000 tons of merchandise. There were also many passenger trips. The locks, sluices and other machinery worked well.

The daily cannonading about Rio de Janeiro is still kept up, but with less vigor than formerly. The warship Aquidaban and another insurgent vessel have left the harbor. It is supposed they intend to intercept President Peixoto's squadron and challenge it to surrender on the outside, where it could have no support from the government forts.

The contest between President Vasquez, of Honduras, and the insurgent leader, Bonilla, with his allies from Nicaragua, appears to be still undecided. Vasquez is besieged in Tegucigalpa, the Hondurean capital; but he has so far been able to hold out successfully, having even succeeded in breaking the lines of the besiegers sufficiently to secure re-enforcement.

President Peixoto, of Brazil, issued a decree, on Feb. 8, ordering elections for President, Vice-President and members of Congress, to be held on March 1. The declared cause of the present revolution was that Peixoto intended to be a candidate for the presidency at the next election in violation of the constitution, which, it was claimed, makes him ineligible to another term, because he has filled the office, and that he had planned to maintain a military despotism. That cause has been removed.

It has been reported that the contract for building the Southern Pacific railroad bridge over the Mississippi river at New Orleans has been awarded to the Phoenixville (Pa.) Bridge Company, at the cost of $5,000,000. The bridge will give the Southern Pacific an all-rail entrance into New Orleans, and form a most important link in railroad communication between Texas and the Southwest and the Gulf States east of the Mississippi river.

Communion Wine.

"PURE BLOOD OF THE GRAPE."

Sweet and wholesome. For sale at actual cost in quart, pint, and half-pint bottles by

LAIRD & DOMINICK,
Capitol Street, Jackson, Miss.

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For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Many brethren have made inquiry for a book to aid them in the practical work of the League. The book that every pastor or Epworth worker needs is "The Epworth League Workers." It gives you the information you want. It is a small book costing sixty cents. It can be had of Laird & Dominick, Jackson, Miss.

Any newspaper, magazine or book can be had from us. LAIRD & DOMINICK,
Jackson, Miss.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

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Rev. T. K Fannt LeRoy, 507 St. Charles avenue.

Rev. F. N. Parker, corner Calboun and Jeannette streets.

Rev. J. T. Sawyer, D. D., 913 Magazine street.

Rev. F. S. Parker, 473 Dryades street.

Rev. J. B. Walker, D. D., 181 St. Charles street.

Rev. R. H. Wynn, 939 Constance street.

Rev. H. H. Abrens, 581 Burgundy street.

Rev. L. F. Jackson, 16 Lavergne street, Algiers.

Rev. J. M. Henry, corner Short and Hampson streets.

Rev. J. B. A. Ahrens, D. D., 597 North Rampart street.

Rev. W. C. Black, D. D., 323 Second street.

Rev. J. W. McLaurin, 163 Camp street.

Rev. A. E. Clay, Waifs' Home, Clio street.

Rev. R. Harry, 135 Canal street.

Rev. F. D. Van Valkenburgh, 9 Chartres street.

Bishop J. C. Keener, D. D., LL.D., 75 Dublin street.

Rev. C. W. Carter, D. D., 163 Delaohaise street.

Rev. C. Keener, Josepb, near St. Charles.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send.*

For Headache and Indigestion

Use Horsford's Acid Phosphate.

A prominent physician of Buffalo, N. Y., says of it: "I have severe headaches, and it relieves them. I am fond of the pleasures of the table, and as a consequence of my indulgence there, I have to pay the penalty. It divides penalty with me. Indeed, it is an indispensable article to me."

Notice.

To the Friends and Brethren of Bro. George Bancroft in Alabama and Mississippi:

He is now superannuated, after having served the church for forty-five years, and needs a home for himself and faithful wife. Will you not send him a small amount to help him to get one. Send by registered letter to Why Not, Miss., or postoffice order on Meridian, Miss.

D. A. LITTLE, P. E.

Alabama Advocate please copy.

BEECHAM'S PILLS will save doctors' bills.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 11-16	— —
Ordinary	6 3-16	— —
Good ordinary	6 11-16	— —
Low middling	7 1-16	— —
Middling	7 5-16	— —
Good middling	7 5-16	— —
Middling fair	8 1-16	— —
Fair	9⅛	— —
Galveston middling	7 5-16	— —
Mobile middling	7 3-16	— —
Memphis middling	7⅜	— —
SUGAR.		
OPEN KETTLE:		
Prime	2¾	2⅞
Fully fair	2½	2⅝
Good fair	2⅜	2⅝
Common	2⅛	2⅛
CENTRIFUGAL:		
Seconds	2¼	5⅛
Prime yellow	5½	3 9-16
Gray white	3 7-16	3 9-16
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	1½	1⅝
Good	4	4⅛
Fair	3¾	3⅞
Prime	4⅛	4⅛
Rough, ₩ bbl	1 50	1 75
Polish, ₩ ton	18 00	— —
FLOUR.		
Extra Fancy	3 00	3 05
Fancy	2 70	— —
Choice	— —	— —
Minnesota Patents	4 25	4 35
Winter wheat patents	3 55	3 65
Minnesota bakers	4 00	— —
CORN PRODUCTS.		
Corn meal	2 10	2 15
Cream meal	2 40	— —
Grits	2 50	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	47½	48½
Yellow	48	47
Mixed No.	46	— —
OATS:		
Western	— —	38
Texas rust-proof	40	41
BRAN:		
₩ cwt	85	— —
HAY:		
Prime	14 00	13 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	14 25	— —
Prime Mess	14 50	14 75
Rumps	14 25	14 50
BACON:		
Fancy Breakfast	10	11
Shoulders	7¾	— —
Sides, short rib	8⅛	— —
Sides, long clear	8⅛	— —
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	8¼	— —
Sides, short rib	7⅛	— —
Sides, long clear	7⅛	— —
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	19¾	— —
Common	17	— —
TEAS:		
Choice	— —	— —
No-No	— —	— —
BUTTER:		
Western Creamery	29	— —
Western Dairy	28	— —
Common	15	18
LARD:		
Refined	6½	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	29	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	1 00	1 25
POTATOES:		
New Louisiana	— —	— —
Western	2 25	— —
ONIONS:		
New Louisiana	— —	— —
Western	2 10	2 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	5½	— —
Jute, 1¾ lb. ₩ yard	5	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	7⅛
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 75	4 25
Young Chickens	2 05	3 50
Chickens, Southern	3 00	3 25
Young	1 75	2 50
Turkeys, Southern	7 00	9 00
EGGS:		
Western	11	11½
Southern	13½	15
WOOL:		
Lake ₩ lb	13	13½
Louisiana	10	11½
Burry	7	8
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	3½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	22 50	23 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Picayune*, Feb. 15.

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It cures Cataract, Granulated Lids and all kinds of sore eyes. It cures Catarrh, Hay Fever, La Grippe, all kinds of Sore Throat and Deafness. It cures Neuralgia and all kinds of Headache. It will restore the eyes, so that glasses may forever be laid aside. Two months' use of it has restored my eyes till I read the finest print without glasses. It also has restored my partially deaf ear. Preachers of all denominations ought to avail themselves of this reduction. (It is only for ninety days.)

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REV. J. R. ROBERSON,
Pontotoc, Pontotoc county, Miss.

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It is an itching and burning of the skin almost beyond endurance.

It is thousands of pin-headed vesicles filled with an acrid fluid, ever forming, ever bursting, ever flowing upon the raw excoriated skin.

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Wanted to know the present postoffice address of the widow of the late Rev. W. C. Reeves, member of the North Mississippi Annual Conference. Address J. Ritchey, Winona, Miss.

For rheumatism and neuralgia you can not get a better remedy than Salvation Oil.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Blue Springs, at Blue Springs	Feb. 17, 18
Jonesboro, at Jonesboro	22
Ripley circuit, at Paynes	24, 25
Ripley and New Albany, at New A...	Mar. 3, 4
New Albany circuit, at Locust Grove	10, 11

T. W. LEWIS, P. E.

COLUMBUS DIST.—FIRST ROUND.

Mashulaville	Feb. 17, 18
Shuqualak	21
Macon	24, 25
Sturges	Mar. 3, 4
Hebron	10, 11

T. C. WIAR, P. E.

GREENVILLE DIST.—FIRST ROUND.

Cleveland	Feb. 18
Shaw	25
Hill House	Mar. 4
Friar's Point	11
Rosedale	18
Bolivar	25

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Toccopola, at Lafayette Sp'gs (Thurs.)	Feb. 15
Paris, at Salem	17, 18
Ebry, at Hurricane	24, 25
Pittsboro, at Pittsboro	Mar. 3, 4
Atlanta, at Benela	4, 5

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Cockrum (Thurs.)	Feb. 15
Wall Hill	17, 18
Tyro (Tues.)	20
Panola	24, 25

H. C. MONAHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Amory and Smithville, at Greenbriar	Feb. 17, 18
Nettleton, at Union	22
Fulton, at Fulton	24, 25
Pontotoc, at Pontotoc	Mar. 3, 4
Tremont, at New Salem	7
Athens, at New Hope	10, 11

W. S. LAGRONE, P. E.

WINONA DIST.—FIRST ROUND.

McNutt	Feb. 17, 18
Carrollton circuit	24, 25
Brooklyn and Dublin	Mar. 3, 4
Leherton	10, 11

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

East Holly S. circuit, at Harmony	Feb. 17, 18
Cornersville, at ——	24, 25
Red Banks, at Wesley Chapel	Mar. 3, 4
Ashland, at Salem	10, 11
Mt. Pleasant, at Mt. Pleasant	17, 18

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Learned, at Learned	Feb. 17, 18
Utica station	24, 25
Rocky Springs, at Hickory Ridge	Mar. 3, 4
Hermanville, at Hermanville	10, 11
Port Gibson station	17, 18
Warren, at Bradley's	24, 25
Mayersville, at Mayersville	31, Apr. 1
Rolling Fork and Angulila, at A	7, 8
Cary, at Cary	14, 15

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BRANDON DIST.—FIRST ROUND.

Shiloh, at Salem	Feb. 18
Steen's Creek, at Marvin	17, 18
Hillsboro, at Contreil	24, 25
Westville, at Rial's Creek	Mar. 3, 4
Raleigh, at Boykin's	3
Trenton, at Trenton	7
Fannin, at Fannin	10, 11
Brandon station	12
Homewood, at Homewood	17, 18
Montrose, at Mt. Zion	24, 25

C. MCDONALD, P. E.

SEASHORE DIST.—FIRST ROUND.

Williamburg, at Good Hope	Feb. 17, 18
Mt Carmel, at Blountville (Conf., Mon.)	18, 19
Columbia, at Columbia (Wed.)	21
Purvis, at Lumberton	24, 25
Eastabuchie, at Hebron	Mar. 3, 4
Covington, at Covington (Conf., 7 P. M.)	10, 11
Tallabeek C. G. and Nicholson (Wed.)	14
Pearlington (Conf., 7 P. M.)	17, 18

Let Church Conference be held at each appointment practicable, fast day be observed and Quarterly Conference Records brought to quarterly meeting. A "consecration service" will be held the Saturday night of each meeting.

HENRY E. PARTRIDGE, P. E.

YOUR NAME on 25 LOVELY CARDS, 1 RING, 1 LACE PIN, 3 FOUNTAIN PENS, 1 SOUVENIR ALBUM, 400 ALBUM VERSES, 1 GOLD PLATED WATCH, 50 TRANSPARENTS, &c., &c., in PORTRAITS OF NOTED LADIES, WITH OUR NEW POPULAR STORY PAPER, WARNER GLASS THREE MONTHS. ALL FOR 10c. BIRD CARD CO., CLINTONVILLE, CT.

JACKSON DIST.—FIRST ROUND.

Benton, at Benton	Feb. 17, 18
Yazoo cir., at Short Creek (Tues.)	20
Bolton, at Bolton	24, 25
Cake City and Lodi, at Lake City	Mar. 3, 4
Camden, at Shrock's	10, 11
Tranquil, at Locust Grove	17, 18
Madison, at Madison	24, 25
Mount Olivet, at Bentonia	31, Apr. 1

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FIRST ROUND.

Linwood circuit, at Bethel	Feb. 17, 18
Daleville and Soule Chapel, at D	18, 18
Landerdale circuit, at Lauderdale	24, 25
Marion circuit, at Lockhart	25, 26
Why Not circuit, at Why Not	Mar. 3, 4
Chunkey circuit, at Chunkey (Tues.)	11

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Adams, at A	Feb. 17, 18
Bowerton, at Rehoboth (Fri.)	23
Lebanon, at Brandywine	24, 25
Caseyville, at Sweetwater (Fri.)	Mar. 1
Beauregard, at Mathews	3, 4
Pleasant Grove, at P. Grove (Fri.)	3
Providence, at Babala	10, 11
Summit, at Bogue Chitto	17, 18
Martinsville	24, 25
Hazlehurst (night)	24, 25
Obtua Grove, at Waterboles	31, Apr. 1

H. D NORSWORTHY, P. E.

WOODVILLE DIST.—FIRST ROUND.

Tunica, at Pinkneyville	Feb. 17, 18
North Wilkinson, at Mt. Carmel	23
Wilkinson, at Bethal	24, 25
Live Oak, at Friendship	Mar. 3, 4
Port Vincent, at Bayou Barbary	10, 11
Ponchatoula, at Ponchatoula	17, 18
Franklinton, at Magees	21
Amite City, at Amite City	24, 25
St. Helena, at Greensburg	25, 26
E. Feliciana, at Oak Grove	27

The pastors are cordially invited to be present at district stewards' meeting. All will be entertained.

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Louisiana Avenue	Feb. 11
Felicity	20
Plaquemine and Donaldsonville, at P.	Mar. 3
Lower Coast Mission	11
Carondelet	11
Baton Rouge	25
District Conference, Baton Rouge	Apr. 8-1

The change in time of District Conference is made for special reasons which need not be publicly stated.

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Feb. 17, 18
Lind Grove, at Bartholomew	24, 25
Harrisonburg, at Island	Mar. 3, 4
Rayville, at Rayville	10, 11
Providence, at Providence	17, 18
Waterproof, at Waterproof	24, 25

H. O. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Plaquemine Brulee	Feb. 17, 18
Indian Bayou	24, 25
Abbeville	Mar. 3, 4
Lake Charles	10, 11
Jackson Street and West Lake	13, 14
Sulphur Mine, at Vinton	17, 18
Lake Arthur	24, 25
Grand Chenier, at Cameron	31, Apr. 1

District Conference at Crowley, April 19.

J. M. BEARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Centerville	Feb. 17, 18
Montgomery, at Atlanta	21
Winfield	26, 27
Columbia	Mar. 3, 4
Spring Creek, at C. G	10, 11
Dry Creek	17, 18
Nugent mission	24, 25
Boyce	31, Apr. 1

S. J. DAVIES, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Shreveport station and Mission	Feb. 17, 18
Cane River, at Provencal	23
Wesley, at Davis Springs	24, 25
Many, at Prospect	Mar. 1
Fort Jessup, at New Hope	3, 4
Natchitoches station	10, 11
Annacoco, at Holly Grove	17, 18
Desoto, at Bethel	20
Coushatta, at C	24, 25
Victoria and West Natchitoches, at V.	31
Sabine, at Bayou Scie	Apr. 1, 2

District stewards' meeting at First Church, Shreveport, at 10 A. M., Feb. 26.

ROBT. J. HARP, P. E.

829 Hope street, Shreveport, La.

STATE OF OHIO, CITY OF TOLADO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D 1886.

{SEAL.}

A. W. GLEASON,
Notary Public.

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Christian Advocate.

VOL. 41.—NO. 8. NEW ORLEANS, THURSDAY, FEBRUARY 22, 1894. WHOLE NO. 1957.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

OMISSION.

BY MARION HARLAND.

I might have said a word of cheer
Before I let him go.
His weary visage haunts me yet;
But how could I foreknow
The slighted chance would be the last
To me in mercy given?
My utmost yearnings can not send
That word from earth to heaven.

I might have looked the love I felt;
My brother had sore need
Of that for which—too shy and proud—
He lacked the speech to plead.
But self is near, and self is strong,
And I was blind that day;
Besought within my careless eyes,
And went, athirst, away.

I might have held in closer clasp
The hand he laid in mine;
The pulsing warmth of my rich life
Had been as generous wine,
Swelling a stream that, even then,
Was ebbing faint and slow.
Mine might have been (God knows!) the art
To stay the fatal flow.

O, word and look and clasp withheld!
O, brother-heart, now stilled!
Dear life, forever out of reach,
I might have warm and filled!
Talents misused and seasons lost,
O'er which I mourn in vain—
A waste as barren to my tears
As desert sands to rain!

Ah, friend! whose eyes to-day may look
Love into living eyes,
Whose tone and touch, perchance, may thrill
Sad hearts with sweet surprise,
Be instant, like your Lord, in love,
And lavish as his grace,
With light and dew and manna-fall,
For night comes on apace.

—The Congregationalist.

Memories of Rev. William Winans, D. D., as a Preacher and Theologian.

BY REV. S. W. SPEER, D. D., Kentucky Conference.

MR. EDITOR: At the last session of the Kentucky Conference I had the pleasure of meeting the venerable Dr. S. W. Speer, now more than fourscore years of age, and yet an active pastor in charge of a station. The associate of Dr. Bascom in educational work, and for some years an able preacher in our Southwest, I had much delightful conversation with him about the heroic days of the far past. Especially was I gratified with his reminiscences of the Mississippi Conference, and his memories of its most distinguished representatives—Drs. William Winans and Benjamin M. Drake. At my solicitation he has written some recollections of Dr. Winans. Though requested for other use, I am sure the readers of the ADVOCATE will be grateful for an opportunity to see the interesting tribute. The Doctor informs me that he is writing recollections of the members of the Mississippi Conference from November, 1835, to November, 1863. Those papers would find eager readers should they appear in the columns of the NEW ORLEANS CHRISTIAN ADVOCATE. CHAS. B. GALLOWAY.

Jackson, Miss., Feb. 9, 1894.

In November, 1835, I went as traveling companion with Rev. Bishop Joshua Soule, D. D., from the Tennessee Annual Conference, held at Florence, Ala., to Woodville, Miss., the seat of the Mississippi Conference, which was held the last of November, 1835. At this Conference I met with Rev. William Winans, D. D., then in middle life—a man of good personal appearance, affable in manners, and genial in social intercourse; a man of wide and influence, of dignified bearing, and held in high esteem by his brethren and co-laborers. In the progress of Conference business I was soon assured that he was an able leader; that he was well versed in the rules of order in business and in debate, and before the close of Conference I was pleased to find that he held a high position as a preacher and divine. The acquaintance thus begun continued through twenty-three years with increasing interest. During this time we frequently met at quarterly meetings, at camp meetings, at college commencements, in the family circle, at the yearly Conferences, and in General Conference. He was always upon the same elevated, refined religious platform—always warm-hearted and easy of access, genial and communicative with young people, shedding light and cheer on their pathway—especially so with young preachers—casting mantles over their inexperience, and raising the faint-hearted up to manly confidence.

As a presiding elder, he was a model. Methodism in Mississippi and Louisiana was placed on high ground by the impress of his thought and character. He made no random statement of doctrinal points. His ethics were clear and incisive. In his hands Wesleyan Methodism was safe in all its bearings. He was as clear and earnest in his teachings in the social circle as in the pulpit or on the platform, and all these teachings were exemplified in a life of rectitude. He was a close observer of men and things as the current events of the day; an attentive and discriminating reader of books and periodicals; a diligent student of the Holy Scriptures and systems of theology. The Wesleyan classic writers—Wesley, Fletcher and Watson—received special attention. His literary reading was select and extensive. We turn from these pleasing memories of this great and good man to speak of him as a theologian and preacher. His printed discourses will give an idea of his methods of thought, and an outline of his dogmatic statement of divine things—the sublime truths of revealed religion. But, as the living preacher, these discourses are but the fossil remains of thought. They were once full of life, vitalized by a moving force, intensified by the living voice, the piercing eye, the glowing countenance and the soul-stirring gestures—expressive of deepest thought and feeling as to God and final destiny.

When he appeared in the presence of an audience he had something to say. The subject had been carefully analyzed in his own mind, so that he could see its points and bearings, and feel its force on human life and consciousness. Thus knowing the truth in its vital ethic force, he was all aglow with its beauty and its power. He was apt to teach; his diction was easy and pleasing; his words well-chosen, clear, comprehensive, and expressive; his style lofty and dignified; his manner didactic; his sentences were sometimes long, but never foggy or obscure; his gestures were emphatic and full of meaning—you could not miss their intent; his delivery was forcible, and always secured attention. Intense feeling was manifest in his effort to make the approaches to the temple of truth easy and inviting. He aimed to produce profound convictions of the truth in the minds of his hearers, that, moved by these convictions, they might act promptly and wisely. His exegetical notes and comments upon the text and its connections served as a prelude; then the doctrinal points were stated as a basis to the argument; then the logical proofs and bearings swept along with the rapidity and force of a cyclone. There was no abatement in the argument until the reason why was apparent to every hearer. Then, if these things be true, why delay? Why hesitate to accept and obey the truth?

To give some idea of his method, I submit a brief sketch on the being and perfection of God, but not in his exact words. (Psalm xc, 1, 2.)

There was a time, in ages gone by, when naught was but God. Then came a time when things began to be. God spake, and the heavens and earth assumed their places in the vast expanse. The rays of light and central suns obeyed his mandate, and at his bidding they continue yet to move and shine. The infinite, all-perfect mind had only to speak, "Let there be light," and light was. The adjustments of worlds and sidereal systems exhibit infinite power and wisdom and skill of the Creator. God alone can reveal himself in the realms of mind and matter—the great first cause, ever present, ever felt.

Thy universe is full of thee;
In all things we thy glory see;
The sand grain and the central sun
Are held in thy firm grasp alone.

God is the one all-wise, all-perfect personal Intelligence, who brought all finite being and substance into existence, and sustains them in being by the word of his power.

God ineffably supreme in infinity,
Thy power and glory in the universe we see;
Then how wise it is that finite minds cling to thee,
The ever-flowing stream of true felicity.

Dr. Winans relied chiefly upon revealed truth, and the felt needs and longings of the human mind, as proofs of the being and perfection of God; yet he would use the reasonings of Butler, Paley and Chalmers with much effect. He exhibited his greatest strength in discussing the doctrine of sin and its remedy; how great the evil to require the sufferings and death of Christ to expiate its guilt and remove its curse, to abolish death and bring life and immortality to light through the gospel, could only be reached through the innocent sufferer. Holiness of heart and life was a favorite theme. He emphasized the continuous indwelling of the Holy Spirit as requisite to a life of moral purity and rectitude. In presenting the final day of discrimination, he reached the sublime in thought and descriptive force.

Dr. Winans was a thoughtful man, and knew the force and value of correct thinking. One in ancient times said, "When I consider, I am afraid." The field of thought is wide and diversified; but that which demands eternal vigilance is the passing moments, with its environments. On the proper use or neglect of this moment hangs future destiny. What combinations of lights and shades impress each passing moment!

At this point it may be the thought evolved the good from seeming ill, and left the mind more pure and true. Then another moment came, laden with blessings rich and full, which called for gratitude and praise; or, it may be, to turn a loving heart in blessings to the suffering poor; or, it may be, the mind, in thoughtful mood, turns to the vast expanse of blue, with its countless diamond points of gleaming brightness, and thence to the Infinite, enthroned in depths of uncreated light, the source of grace and love to man, to whom it bows in reverent adoration and loving trust.

Dr. Winans, in his eulogy on the life and character of Rev. Elijah Steele (who died early in his ministry), took for the basis of thought Isaiah lxv, 20: "The child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." He forcibly impressed the contrast on his hearers. The child rightly trained in word and doctrine, like Timothy, and in the practice of virtue and piety, like Samuel, would accomplish in a few years the work assigned to the longest life; that it was not the number of years that men may live, but the proper use of the time and means at their command, which produced the highest results. Although Elijah Steele was cut down in early life, at the threshold of a useful and brilliant ministry, yet he had finished his day's labor with success, and had done his work well, perhaps better than if he had lived an hundred years. Early life, wisely spent, leaves no regrets, and lays up in store a reserved force by which to make the most and the best of coming days. "But the sinner being an hundred years old shall be accursed." This is scripturally and scientifically true: "Whatsoever a man soweth that shall he also reap." One hundred years full of sin, doubt, and defiant wickedness, and these years multiplied by the minor points of time as to cumulative and progressive force of each step in crime in its downward trend to perdition, what will the harvest be at the close of the century! With growing years, increasing guilt, how deep must sink the deathless soul in the stench of sin through these prostrated years of crime! The leprous spots must the deeper strike and the darker grow until, in the last throes of sinking life, God's eternal wrath and hate of sin settles down upon that aged, abandoned, accursed soul. All is night. The irreversible decree, "He which is filthy, let him be filthy still," holds with firm grasp the pathless gulf, "The wrath of God abideth on him."

Dr. Winans was a prominent force in the discussions in the General Conference of 1844, which led to the disruption of the Methodist Episcopal Church in the United States, and the organization of two distinct churches.

Dr. Winans and myself, with others, were sent as delegates from the Mississippi Conference to the convention that met in the Fourth Street Church, in the city of Louisville, first of May, 1845. We were on the steamer Saltana, just above Smithland, on Sunday morning preceding the convention. Dr. Winans was requested to preach. At ten A. M. the service began. He took for his text, "Therefore be ye also ready." (Matt. xxiv, 44.) He had given a brilliant exordium, and was entering upon his argument, when the application was made by a tremendous crash. The shaft of the left-hand wheel had broken; the wheel fell in towards the cabin, near where the preacher was standing. The boat was headed to the shore; another boat came up. All aboard for Louisville! The scene was changed. We were in Louisville in time for the convention.

South Carolina Letter.

MR. EDITOR: I am reminded that I owe you a letter. I believe this is my first effort to burden the columns of the paper since you have been on the tripod. You have kept the paper so full of such excellent reading matter since you have been in charge that I thought it would almost be an imposition for me to offer anything for its columns. However, I feel disposed to write a word this morning, and, at least, express my high appreciation of the weekly visits of your most readable journal.

I have been very forcibly struck with the character of your selected matter. It must require a great deal of time to examine your large list of exchanges, and to draw therefrom the best and most readable articles. This is a part of the editor's work that is not appreciated as it should be. The general reader sees the selected article, and, after a casual perusal, says, "Well, he didn't write that, and consequently doesn't deserve credit for it," when, perhaps, in order to get the article, the editor spent more time in its selection than it would have required to have written an editorial. I have just finished the ADVOCATE of Feb. 8, and feel that the contents of that single number would repay any subscriber the full price of an annual subscription.

Let us start on the first page. There is that excellent piece of poetry, "There Is No Death." No one but God knows how many hearts have received comfort from it. It strikingly sets forth the precious doctrine of immortality. Then there is that interesting selection from the Hebrew-Christian, "My Conversion." I am convinced that the Christian church has been too unmindful of the Jewish people. How often do you hear a prayer offered for them? I was much gratified some time ago to see some statistics showing the progress of the mission to the Jews in New York City and elsewhere. The church must awake to the fact that it is her duty to preach Christ to the Jews as well as to others. Then comes that pointed article on "Religion in the Home," by Phillips Brooks. It is timely, and will, no doubt, do much good. Anything from the pen of Brooks is worth reading. I am sorry he is dead. The Episcopal Church in Massachusetts was not the only loser in his death. The Christian church at large was a loser. It seems a great pity that such broad-minded and talented men have to die. The touching article of Mrs. Nathan Scarritt will be read with great interest and, I trust, profit. And, Doctor, you could not have found a more timely article than that one from Zion's Herald on "The Control of Ministerial Transfers." If we are going to have the itinerant system at all, let us have it unfettered and free. A blow at the transfer power is a blow at the itinerant system. The South Carolina Conference has lost heavily by the transfer power of recent years. We had to give Dr. A. Coke Smith to the Virginia Conference, Dr. R. D. Smart to the Little Rock Conference, and Dr. Chreitzberg to the Western North Carolina Conference. We regretted to part with these brethren, but we saw that those Conferences needed help, so we kindly consented to let the Bishop transfer the above preachers. But I have wandered from my text. I need not say that your editorials are good. You know that as well as I do. In fact, the whole paper is good. If you haven't a good large subscription list, I am sure it is not because you do not deserve it. May the Lord give you much success in your noble work!

WATSON B. DUNCAN.

Kingstree, S. C.

George W. Childs.

THE LESSONS OF HIS LIFE.

The following admirable paper concerning the career of the great journalist and philanthropist, George W. Childs, we clip from the Christian Intelligencer:

The loss of this eminent editor, philanthropist and patriotic citizen, of this pure, kindly and generous man, will be deplored throughout the country and in other lands. Thousands of thousands admired Mr. Childs. He was held in the highest esteem and beloved by a multitude who had never seen his face. His many wise benefactions which were the natural expression of his love of men, though performed without ostentation, could not be concealed, and gave him a place of honor in the hearts of men of all classes. The amount of his gifts to the needy and deserving, to organized philanthropy, to schools, and many attempts to relieve the wants and sufferings and to improve the condition of men, will probably never be known. Giving with him was so constant that it may be called the daily habit of his life. His income was large, his benevolence kept pace with it, and a fortnight ago he was one of the first of the world's philanthropists. His generosity was not indiscriminate; an endeavor was always made to ascertain whether the applicant or recipient was worthy.

Men love the man who loves them. There are sour, envious, embittered spirits who rail at those higher than themselves, whatever may be their excellences; but the multitude admire him whose prosperity only enlarges the ability of his sympathy to relieve and assist the unfortunate and those aspiring to an honorable and useful life. Mr. Childs was a generous employer. When his men were disabled by sickness or disaster he cared for them as might be necessary. When they were disabled by age or infirmity their salaries were still paid. Among his papers is a list of disabled employees who have not done a day's work in years, and yet have been drawing their salaries. He gave an education to three hundred girls who desired it, and loved to boast in recent years that every one of them had proved worthy of his generosity. These are only examples of his benevolence. The full record will never be known. Such a life has power, wins approbation and affection. The power of Christianity resides in the fact that Jesus died for us, gave himself for us, that through him we might be saved. There is a lesson for all in the illustrious life now ended.

The life is a lesson also in intelligent application to duty, tireless industry, self-control and self-denial. Mr. Childs was born in Baltimore, Md., on May 12, 1829. His father was poor; the circumstances of the son were most discouraging. At twelve years of age he began to earn a part of his living by sweeping out a store and tending the counter during his school vacations, at two dollars a week. At thirteen he entered the navy, but life there was too dull, afforded no opportunity to gratify the aspirations of his ardent spirit, and he abandoned it. At fifteen he is to be found in a book store. The business pleased him. He mastered it, lived frugally, opened an account in a savings bank, was a pattern of industry. At seventeen he earned twelve dollars a week. Out of his income he saved in a few years a thousand dollars. In due time a small book store of his own was opened, which, through his intelligent application and genial disposition, grew into a great publishing house, and the publisher became a millionaire. The Public Ledger was bought, and by its character and the indomitable energy of the proprietor and editor, became an eminent success. Mr. Childs worked on it and for it from ten o'clock in the morning until midnight. He made it a clean, pure, trustworthy family paper. For many years no headlines even, beyond a simple title, were allowed for articles or items. Until within recent years there was no more industrious man to be found anywhere than the proprietor of the Ledger. He was diligent in business, fervent in spirit. A like partinacious devotion to work is possible to other men. The proverb, "The hand of the diligent maketh rich," received a splendid illustration and fulfillment in his life.

There was self-control and self-denial in all this. Mr. Childs denied himself the ease and recreation and self-indulgence he might have enjoyed. He preferred to do with his might what his hand found to do, to do it incessantly, and to do it with constant regard for the interests of other men.

He was a man of prayer. He sought the help of God, recognized his dependence and responsibility, his need of divine assistance. He respected the Sabbath as God's day, and the day of rest and worship. No Sunday edition burdened the presses of the Ledger.

The genial, generous, industrious spirit became illustrious. Famous men were numbered among his friends. Men called him Philadelphia's first citizen, and he was esteemed at home and abroad as one of the first citizens of the republic, although he never held a public office. The nation inherits a noble example.

We find special pleasure in commending the proprietor and editor of a daily journal who would not publish a Sunday edition. His success proves that Sunday editions are not necessary. We rejoice that he honored the Lord's day, and in the purity, integrity, fairness and humanity of the Public Ledger, Mr. Childs' paper was a newspaper in the best sense.

Union of Prayer for the Lord's Day.

The first week of April has been for several years observed in many parts of the world as a season of united prayer for the Lord's Day.

In behalf of a large number of Christian people interested therein, the undersigned beg leave to commend this subject to the attention of ministers and churches, and respectfully to suggest that on the first day of April next the observance of the Lord's Day be made the topic of special instruction and prayer, and, as far as practicable, the remaining days of the week.

The remarkable awakening of public sentiment during the past year, in defense of the national recognition of the day of rest, given special occasion for gratitude to God, and encouragement to continued efforts for the maintenance of his holy day.

Yet never was there greater need of prayer for the divine help in view of the growing tendency on the part of many who profess and call themselves Christians, to spend the hours of the Lord's Day in secular pleasures and pursuits. And never was there more pressing need of prayer that the selfish competitions of trade and greed of gain may not be permitted to rob those who earn their daily bread by their daily labor of their sacred right to rest and worship.

T. A. FERNLEY,
Philadelphia Sabbath Association.
W. W. ATTERBURY,
New York Sabbath Committee.
GEORGE S. MOTT,
New Jersey Sabbath Union.
J. B. HELWIG,
Ohio Sabbath Association.
L. S. COFFIN,
Iowa Sabbath Association.
M. D. KNEELAND,
Mass. Sunday Protective League.
MRS. J. C. BATEHAM,
Sabbath Observance Dep't, W. C. T. U.
J. H. KNOWLES,
The American Sabbath Union.

Address, Rev. J. H. Knowles, D. D., 203 Broadway, New York, in reference to Sabbath literature suitable for distribution at these services.

Opinions Worth Quoting.

We do not believe that the American pulpit was ever as strong as it is today; or ever had as potent an influence; or ever possessed so many men of prophetic nature; or ever was more charged with a divine message; or ever spoke so practically, directly, efficiently to the lives and consciences of men. . . . There are quacks in medicine, pettifoggers in law, peddlers in trade, scribblers in the press, and mountebanks in the ministry. But we believe that, given a body of a hundred men, picked at random out of any one of the professions, the hundred selected from the ministry will not be inferior in intellectual calibre, moral earnestness, spiritual vision, manly fibre, to either of the other groups. We desire to be modest in our claims for the clergy; we, therefore, do not assert for them a superiority.—Outlook.

Gambling.

A considerable proportion of failure in business, and ninety per cent. of the defalcations and theft and ruin of youth among people who are employed in places of trust, are due directly to gambling. I have seen in my vast employment so much misery from the head of the family neglecting its support, and squandering his earnings in the lottery or the policy shop, and promising young men led astray in a small way, and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling can not have prosperity in business, religion in its churches, or morality among its people.—Chauncey Depew.

DON'T LOOK FOR THE FLAWS.

Don't look for the flaws, as you go on through life:
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them.
For the cloudiest night has a tint of light
Somewhere in its shadows hiding;
It is better by far to look for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean;
Don't set your force 'gainst the river's course,
And think to alter its motion;
Don't waste a curse on the universe—
Don't butt at the storm with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle;
The wisest man shapes into God's plan
As the water shapes into a vessel.

—Selected.

A Spiritual Phenomenon.

BY REV. J. W. HARMON.

In the year 1846, I need not detail any of the causes which led me to leave my charge, the old Magazine Street Methodist Church, in New Orleans, and take a trip up the Mississippi river. (This charge, with the old Cadiz Street Methodist Church, were merged into the Felicity Street Church.) In returning in the Fall, I stopped at Natchez and there received letters informing me that my people had not returned from their Summer tonring, and that it was not safe to return to the city as there were sporadic cases of yellow fever. Not willing to remain idle, I proposed to the able and zealous pastor of the Methodist Church to hold a series of meetings, to which Bro. Ben Jones readily consented. Without any previous announcements we took all by surprise and opened our meeting, holding services three times a day. At the close of the first week some eight or ten seekers were found at the altar. A few days more and the number increased to fifteen or twenty, with no special demonstrations and with no conversions. We then consulted as to whether the members were doing their duty, and to rebuke them for their want of zeal. But the wiser judgment prevailed under the plea that the number of seekers had steadily increased.

At the close of the second week nearly thirty penitents were pleading for mercy and pardon. Again were we surprised indeed that not a conversion had taken place. This time it was seriously debated as to whether the members ought not to be held responsible and the rod of chastisement laid upon their consciences. But there stood the unanswerable argument—the penitents constantly increasing, indicating that it was God's work and ought not to be complained of by anyone.

Towards the close of the third week fifty penitents were earnestly seeking salvation. The heaving of bosoms and eloquent tears on the faces of so many, and not a single conversion, was somewhat perplexing, and an impatient spirit came very near getting the mastery over us. We had now to use all the front pews and the amen corner to accommodate the number of seekers. We made the discovery that sixty or more penitents had been at the altar, and still not one conversion. But we also made another discovery that it was God's own work among the people, and we came to the wise conclusion to let God do his own work and in his own good way and time. With the front pews, from one side of the church to the other, full, and the amen corner crowded, it was a happy thought that not one word of chilling complaint had fallen from our lips.

In the meantime, Dr. Drake, the presiding elder of the district, came to the meeting and was studying with intense interest, and giving his fatherly advice.

At last the meeting one day at the three o'clock service culminated in its power. It so happened that I was standing at the altar-railing, in a conversational tone talking to the penitents, when a young lady, seated at one end of the middle pews, slid gently back upon the pew, her bonnet falling away from her face, and a light as visible as the flickering candle played all over her face; when in a tone of voice of the sweetest melody, something above a whisper, she said, "Blessed Jesus, blessed Jesus," and in a very few minutes every penitent, from one side of the church to the other and in the amen corner, was converted. No noisy shouting followed; nothing but subdued praises of joy were heard, until the intensity of spiritual glory so filled the house that no one was able to stand. I sank down on the altar floor, resting on the railing. Rev. Dr. Drake almost fell flat on the floor near the pulpit, and Bro. Jones in falling caught on the chair. For a few moments the expression of the poet found a fullness of meaning I never understood until that hour:

"Praise sat silent on our tongues."

It was a spiritual phenomenon—entrancing indeed. Rising with difficulty to my feet, I repeated that loving expression of the poet:

"And if our fellowship below
In Jesus be so sweet,
What height of rapture
Shall we know
When round his throne we meet."

Hearing a sound as of some one among the pews holding a conversation, I advanced along the aisle, and that motherly saint, Sister N. B. Carson (the mother of Bro. Tom Reed, the lawyer), was asking permission from the Holy Father to shout just a little, as her lawyer son was converted. She had been very much opposed to shouting.

Just before the meeting closed that memorable evening in the old Natchez brick church, a man from New Orleans whom I well knew came into the church. He was an old whisky, red-faced sinner. As he advanced up the aisle, he turned white in the face, and, struck with partial blindness, he caught at one of the pews, missed it, and fell flat on the floor.

Oh, there was a spiritual glory in that church, and when the congregation passed out the power of the Holy Spirit passed out with them, and over the whole city. Penitents who had been at the altar and confined at home were converted in different parts of the city and out to the suburbs. At the night meeting there was a shout in the camp of Israel; no such thing as preaching to a congregation who were shouting the praises of a pardoning God and merciful Savior.

The next day nearly every business place was closed, and the people stood in groups wondering what had come to pass. By request a meeting was begun at Washington, six miles out from Natchez, and the power prevailed at the very beginning, and numbers were converted. Some six hundred souls or more were converted and brought under the power of the Holy Spirit. All the churches shared in the showers of blessings that fell in pentecostal power.

Since that day the sainted spirits of Mother Cecil and Carson, Reed, and others have gone to join in the song of angels and the raptures of eternity.

"The Future of Christianity."

Mr. William Salter, leader in "Ethical Culture," uses this caption to lecture the church of to-day on how it might be, what it ought to be, on to-morrow. If we grant his premise, there is no escape from his conclusions; but we can not accept as true that which lacks essential proof. If it be true that environment is greater than Christ, and culture is more than Christianity, then both the Author and the fact of Christianity are merely tentative, and are only worthy of acceptance, as they reveal a compliance with the demands of forces that make respectable existence possible. But all this is vigorously denied by the Christianity of yesterday and to-day, and will be by that of to-morrow. The supposition that if Christ had first appeared on earth in the full glow and sweep of our present civilization, he would have made a very different revelation of the Father unto man, and taught a very different doctrine as to the needs of man, reveals, in the highest sense, a defective "ethical culture" in the assumptionist. The fact that what he did reveal and teach has given the development, is the strongest possible proof that he would not depart from any given rule of advance. The text of our Lord's teachings, and on which the wonderful advance has been made, is given in these words: "If any man will come after me, let him deny himself, and take up his cross, and follow me." The call to self-denial does not differ essentially from the accepted demand made upon the successful man in all departments of life. The man who does not first heartily consent to give up self in the interest of the object before him is universally defeated before the issue is joined. In fact, he is only playing with the possibilities of life, and is soon regarded as visionary and untrustworthy. But the cross! What is the signification? What did it mean to Christ when he was bearing it to the "place of a skull?" Look at it covered with redeeming blood, and you will not fail to get the correct answer. Paul comprehended the fullness of its meaning when he said: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." It is the death of self, and life unto Christ. This is not merely a condition, but it is the absolute fact of Christianity, and it answers every other question belonging thereto. If there is a condition of being in this or in any other world, not demanding the double-death experience of Paul, then neither our Christ nor our Christianity is intended for them. It is only for those who are in sin, and must be saved by the grace of the Son of God. But Christianity, with or without "ethical culture," will never submit to a change so long as there are lost to be found and perishing to be saved. It is not a question of likes or of dislikes with man; it is a question of a preparation to follow Christ. And whither will he lead? Certainly not into the world, nor into a love of sin, but into every duty to God and man, and into all purity of heart. Paul understood the direction of Christ's leading when he said: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil." There be some who scoff this rigid view of Christianity and its mission. They would change it to conformity with the broad and cultured views of to-day, and make large promise of its triumphs to-morrow. Yes, and these same people imagine the cross to consist in the duties they owe to God and man; and because they do a few things unpleasant to their unregenerate souls, they suppose they are bearing the cross of Christ. Imagine Christ going about the service of the Father, and helping poor, suffering humanity, and praying that the "cup might pass." It was the cross, with its blood and death, that gave him sorrow, and that was to "draw all men unto him." And by this cross the Christianity of the future, as in the past, will abide, and will finally bring all "ethical culture."

J. M. WEEMS.

Port Gibson, Miss.

Boys and Girls Don't Take Dares.

Boys and girls don't take dares; Mississippi boys and girls don't. They are not made out of that kind of material—are not built that way. They have too much push and pluck for anything of that kind.

Maj. R. W. Millsaps has dared the boys and girls of Mississippi—and for the matter of that, the grown folks, too—to put down as much as twenty-five thousand dollars a year for Millsaps College. He says: "I will put down as much as you do; I dare you to try it."

Is there a Methodist man or woman, boy or girl in Mississippi who will take that dare? Some of the grown folks may, but the spunky and pincky boys and girls of this State will not. No, sir; not a bit of it. They will feed the hens on parched corn and sell eggs to get money to help build that boarding-hall on the campus of Millsaps College. The boys will run errands for dimes, black boots for nickels, or do anything else honorable to get money for this noble work. The girls will sew, knit, piece quilts, save chewing-gum money, or practice any other self-denial necessary to help the boys to qualify themselves for life's great work. They are going to do this—mark what I say—and that right away. They will lay down nickels, dimes, quarters and dollars, thick as hops, and say, "Now, Major Millsaps, cover these." The Major will have to hustle to keep up with the procession, or he will have to hire a man or two to hustle for him.

The children of Mississippi can give five thousand dollars the first year—this year, and start in February—and that will be ten thousand from them, or through them, for the college. The grown folks can give twenty thousand, and not feel it, and that will be forty thousand through them—fifty thousand in all. Let's do it.

Your uncle, GILDEBOY.

Precept and Example.

"Hear, O my son, and receive my sayings. . . . I have taught thee in the way of wisdom: I have led thee in right paths."—Prov. iv, 10, 11.

It is a great matter for a parent if he is able to say to his grown son, "I have taught thee in the way of wisdom; I have led thee in right paths." Teaching and leading are closely allied, but not identical. It is possible and common, to have the first in large measure, where the second is wanting. They are two elements which together make up a whole. With both, education in a family will go prosperously on. Where one is wanting it will be halting and ineffectual. Many a parent who acquits himself well in the department of teaching his children, fails miserably in the department of leading them in the right path. It is easier to tell another the right way than to walk in it yourself. To lead your child in right paths implies that you go in them before him. Here lies the reason why so many parents practically fail to give their children a good education. Only a godly man can bring up his child for God. It is not uncommon to find men who are themselves vicious, desiring to have their children educated in virtue. Infidels sometimes take measures to have Christianity taught to their children. Many will do evil; few dare to teach it to their own offspring. This is the unwilling homage which the evil are constrained to pay to goodness.

Great is the effect when parents consistently and steadfastly go before their children, giving them a daily example of their daily precepts; but to teach the family spiritual things, while the life of the teacher is carnal, is both painful and fruitless. A man can not walk with one leg, although the limb he is in robust health; more especially if the other limb, instead of being altogether wanting, is hanging on him, and trailing after him dead. In this case it is impossible to get quit of the impediment; it will not off. The only way of getting relief from its weight is to get it made alive. An example of some kind parents must exhibit in their families. If it be not such as to help, it will certainly hinder the education of the young. God in his providential laws permits no neutrality in the family; there you must be either for or against him.

One of the broadest and best defined experiences that passed under my observation, and was imprinted on my memory in early youth, was that of a family whose father stood high above all his neighbors in religious profession and yet returned from market drunk as often as he had the means. The sons of that family all turned out ill. Nothing is impossible with God; but it would have been indeed a miracle of mercy if these young men, who were accustomed from childhood to see in their own father a lofty, spiritual profession wedded to the vilest vice, had themselves, as they grew up, lived soberly and righteously, and godly in the world.

Giving to the Lord.

If a tithe of the money that is put into vices and useless extravagances could be put into God's great work, the world might be saved during this generation. And yet people complain because the gospel costs so much. To be sure it costs something, though the grace of God is free, but it does not cost so much to support it as it does to be without it. Almost everything helpful costs, and it is well that it is so, for we mostly prize only that which costs us something. It costs to run a school, a store, a shop, a factory or farm.

There is fuel and light and work, materials to be paid for, and sometimes it seems like one continuous, uninterrupted outlay to keep them going. And there are so many repairs to be made and so many improvements needed to keep the business in a prosperous condition, that it almost staggers our courage and faith to meet them. But there must need be some outgoes to insure increased income. Stagnation and decay call for no improvement or increased facility and lack of facility as a sign of decay.

Farmers and business men understand this principle and act upon it. As Christians we ought to see it and act upon it in regard to the church of God.

And then, too, one dollar rightly invested brings back two and may start ten or a hundred in circulation. The spirit of improvement is contagious. If a woman gets a handsome new bonnet, her neighbors want a little better one, and if a man repaints his house, his neighbors must have theirs painted, too. This principle is equally true of the larger and nobler improvements in a community. The young people are alive to every advancement, and if the church is in a state of stagnation and decay it has little attraction for them. It costs to sustain the gospel so as to do aggressive work and make it a drawing power among the young, but the investment pays. Money put into gospel work and into church improvement is not thrown away, but is as bread cast upon the waters that shall return after many days. "The Lord loveth a cheerful giver."—Country Church.

A Year Famous for Believing.

"God grant that this may be a year famous for believing," was the wish which the excellent William Romaine expressed for his congregation on a New Year's Sunday. Can we do better than to repeat it as we stand on the threshold of 1894? Great thinkers are not wanting in our generation; but are great believers as common as they have been in other days? If they are not, it may be the fault of the age, which can not easily tolerate credulity, but sets the highest value on originality. "Give us a man who thinks for himself," is the demand of the hour. But there is nothing which the church of God so much needs as strong men who think God's thoughts after him, and stagger not at the promises through unbelief. Faith and reason are like the two compartments of an hour-glass—when the one is full the other is empty. That is to say, what we can prove logically or mathematically it requires no faith to accept; what we are obliged to accept solely on the testimony or promise of God it demands our utmost faith to credit. But in the last instance we are brought close to God. Trust in the soul's touch, laid at first, perhaps, upon the hem of Christ's garment, but learning little by little to lean upon his heart. Practice this much neglected grace, O reader! Accustom yourself to test the promises of God; learn the sweetness of confiding in the Lord in matters pertaining to every-day life; rejoice in everything which brings you into straits and shuts you up to the Almighty as your only refuge. Abundance of blessings almost always brings leanness of soul, and for the reason that faith has no strenuous exercise when our wants are all supplied. Blessed are the poor, for it is easy for such to be rich in faith. Blessed are the rich who know how to be poor in spirit, living in humble dependence on God, though by earthly fortune they are called "independent." Faith makes us intimate with God; faith teaches us to demonstrate his power and his providence; faith gives eyes to the blind, feet to the lame, and a light to them that sit in darkness. Even the beatitudes, rich and comprehensive as they are, waited to be crowned by a new beatitude—one not given in the Sermon on the Mount, but spoken by the risen Christ: "Blessed are they that have not seen, and yet have believed."

If any of us shall make the coming year one famous for believing, it shall be also one memorable for communion with God and for contact with Christ. In a time when scholars are insisting on bringing Scripture to the test of "the scientific method," it is the Christian's great and exceptional opportunity to show what the Word of God can yield to the believing method. —A. J. Gordon, in the Methodist Recorder.

Interest and Capital.

Every human being has an unlimited account of grace at the bank of God's love. The only condition of drawing upon this account to any extent of need is the willingness to appear before God, confess the need, and solicit forgiveness and help.

But there are some Christians who are so possessed by the materialistic view of life, so tied down to the business spirit and method, that they can not conceive of this spiritual capital as being unlimited; and so they are all the time trying to live on the interest of divine grace. They shrink from touching the capital. These are the class of people who, when they have committed a sin, instead of casting themselves before the throne of grace and seeking full and immediate pardon, continue for a long time with the shadow of remorse darkening their lives, until there comes a time when it seems as if the stain had somehow been gradually removed, as if the increment of God's compassion toward a penitent soul had at last canceled the debt.

Perhaps most of us have known periods of this spiritual bankruptcy—times when we have felt as if we must for a long time labor under the displeasure of God, waiting for the shadow of our sin to drift away, ere the sunshine of his face could be turned upon us again. But this feeling is totally wrong. God has made boundless provision of grace for the repentant sinner. "My grace is sufficient for every need." It is not necessary that we should await the accumulation of his forgiving love toward us. He promises us, he urges us to accept, forgiveness full, free and immediate. The infinite capital of divine mercy is at our disposal. We can not overdraw it; we can not make too large a demand upon that love of God which is as boundless as the sea. And the joy of the sinning one who simply flings himself utterly and unreservedly upon the divine mercy—who can measure it? Surely it is all the confirmation we need ask of the fact that God loves to forgive his children unto the uttermost.—Zion's Herald.

Carpe Diem.

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant; but the great electric burner of the converted Paul has blazed over all the world for centuries. A half hour's faithful preaching of Jesus by a poor itinerant Methodist exhorter at Colchester brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Lady Henry Somerset tells us that a few minutes of solemn reflection in her garden decided her to exchange a life of fashionable frivolity for a life of consecrated philanthropy. Why cite any more cases when every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes? In the United States mint they coin eagles out of the sweepings of gold dust from the floor. Brethren, we ought to be misers of our minutes! If on a dying-bed they are so precious, why not in the fuller days of our healthful energies? Said General Mitchell, the great astronomer, to an officer who apologized for being only a few minutes behind time: "Sir, I have been in the habit of calculating the tenth part of a second!"

Our whole eternity will hinge on the "little while" of probation here. Only an inch of time to choose between an eternity of glory or the endless woes of hell! And, as a convert exclaimed in a prayer meeting: "It was only a moment's work with me when I was in earnest." May God help us all to be faithful only for a little while; and then comes the unfading crown.

"A little while for patient vigil keeping
To face the stern—to wrestle with the strong;
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

"A little while to keep the oil from failing,
A little while faith's flickering lamp to trim,
And then the Bridegroom's coming footsteps hailing,
We'll haste to meet him with the bridal hymn."

—Dr. Cuyler.

The Bad Clock.

I have a clock on my parlor mantlepiece. A very pretty little clock it is, with a gilt frame and a glass case to cover it. Almost everyone who sees it says, "What a pretty clock!" But it has one great defect—it will not go; and, therefore, as a clock it is perfectly useless. Though it is very pretty, it is a bad clock, because it never tells what time it is.

Now, my bad clock is like many persons in the world. Just as my clock does not answer the purpose for which it was made—that is, to keep time—so many persons do not answer the purpose for which they were made. What did God make us for? "Why," you will say, "he made us that we might love him and serve him." Well, then, if we do not love God and serve him, we do not answer the purpose for which he made us: we may be very pretty, and very kind and very obliging; but if we do not answer the purpose for which God made us, we are just like the clock—bad. Those of my readers who live in the country, and have seen an apple tree in full blossom, know what a beautiful sight it is. But suppose it only bore blossoms, and did not produce fruit, you would say it is a bad apple tree. And so it is. Everything is bad, every person is bad, and every boy and girl is bad, if they do not answer the purpose for which God made them.—Ex.

Southern Methodism.

In the last edition of the hymn book of the M. E. Church, South, appears that grand old hymn, called the "Old Ship of Zion," 914, marked "Author unknown." Perhaps, I may be able to throw some light upon the subject. In the western part of Hanover county, Va., between the years 1820 and 1830, there lived a colored local Methodist preacher by the name of David Payne, a bright mulatto, a man of remarkable gifts as a preacher, without any education, but only taught to read by the white children with whom he was raised. He had a fine voice and good ear for music; was a splendid singer. My father, Rev. Garland James, used to tell me about him when I was a boy. He said he had heard him preach often; that he was a great revivalist, and had great success in getting souls to his ministry, especially among the colored people. Both white and colored would flock to hear him preach. It was always understood that Payne was the author both of the words and tune of this soul-stirring song. When Payne would strike up this old song the whole audience would appear electrified; sinners would flock to the altar and cry for mercy. Payne went as a missionary to Liberia, Africa, between the years 1826 and 1830, and died there soon after his arrival.—W. C. James, in Nashville Advocate.

Revival Stumbling-Blocks.

People who have no faith. People who talk too much. People of inconsistent lives. People with no moral nerve. People who always come late. People with quirks and whims. People who are proud and stiff. People who occupy back seats. People who do no praying at home. People who ride theological hobbies. People who are always finding fault. People who pray four times too long. People who are in love with themselves. People who know more than the pastor. People who are self-appointed exhorters. People who start tunes nobody can sing. People who are cool to poor folks who come. People whose zeal is not exactly "according to knowledge." People who make a great noise when nothing particular is going on. People who imagine they have a monopoly of all the holiness in the church. People who talk glowingly in church and are dumb as an oyster at home.—Word and Work.

Notice.

To the Friends and Brethren of Bro. George Bancroft in Alabama and Mississippi:

He is now superannuated, after having served the church for forty-five years, and needs a home for himself and faithful wife. Will you not send him a small amount to help him to a home. Send by registered letter to Why Not, Miss., or postoffice order on Meridian, Miss.

D. A. LITTLE, P. E.

Alabama Advocate please copy.

HYGIENE.

Sunshine and Health.

A well-known physiologist has shown that the processes of healthful activity proceed more rapidly, other things being equal, if one is exposed to the light of day. More oxygen is absorbed into the system in the same time; the heart beats more strongly, and the circulation is more rapid. In fact, so far as has been observed, all the organs of the body, such as the kidneys and skin, whose work is that of eliminating from the body the waste products harmful to it, are stimulated and strengthened by the mere presence of sunlight.

Again, the student of bacteriology, in his search for the causes of disease, has shown that many disease-germs thrive poorly, if at all, with the direct rays of sunlight upon them. Indeed, few bacteria survive exposure to many hours of sunlight.

The germs of the disease known as tuberculosis, or consumption, have been shown by one investigator to survive for many months in a receptacle guarded from sunlight and air. Placed in another receptacle, and set in a position where there was a slight circulation of air, the bacteria lived a much shorter time. Others, exposed to direct sunlight, lived but a few hours.

We have, therefore, two scientific reasons why the mere presence of sunlight is beneficial. It enables one to throw off more easily the waste products that are constantly generated in the body, and it is also one of the most powerful disinfectants known to science. Sunlight is thus nature's germ-killer; in comparison with it, indeed, no other agent deserves the name.

Flowers flourish in the sunlight so as to appear to grow toward it; and some, like sunflowers, follow the course of the sun from dawn till sunset, exposing to his ardent rays their full expanse of blossoms, thus openly acknowledging that the delicate chemical processes which are necessary to their perfection are accomplished by his direct aid.

Give to houses plenty of window space, then, and open their portals to sun and light.

Many who pay high prices for the luxury of the sun-bath of the sanitarium are extremely chary of exposing themselves to its influence in other places. Sunlight is beneficial, not only to the strong and well, but to the delicate and weak, both at home and during the coming season.—Youth's Companion.

Chloral Taking.

The death of Tyndall from chloral, or chloral-hydrate, as it is more properly called, induces us to say a few words concerning this drug. Chloral is an oily, pungent substance produced by the action of chlorine on ordinary alcohol. It is an intermediate compound in the production of chloroform, and chloral-hydrate is produced by the action of water on chloral. It has the effect of producing sleep, and drugs of this class are very extensively used in medicine, as every one knows. Tyndall had, it is said, formed the habit of using it to produce a more profound sleep than he could otherwise obtain, and it was indirectly the result of this habit that his life was prematurely cut short. Now, sleeplessness is a symptom of a diseased condition of the nervous system, especially of the brain, and the true remedy is not to compel sleep by a poison which produces a spasm, so to say, of the cerebral blood vessels in which they send the excess of blood out of the brain. The true remedy is to first remove the cause whatever it is, as over-work, mental strain, worry, improper food, too little exercise, indigestion, etc., and then to restore the normal condition of the brain by rest, relaxation, recreation, exercise, and, if need be, by the use of cooling applications to the head, as cold water to produce a tonic and strengthening effect on the blood vessels, so they may act on the blood naturally to relieve the brain of undue stimulation. The hygiene remedies for sleeplessness are so numerous and so well known to hygienists and many others that there need be no longer any excuse for using most dangerous drug, which has, no doubt, shortened the lives of multitudes. Even the British Medical Journal declares that "99 per cent. of these sleep-producing doses are worse than useless." It is a misfortune that so great a man as Tyndall, who knew well, theoretically, the need of care for the body, as the brief extract from one of his addresses given recently shows, and who was himself a hygienist to a certain extent, did not know something about the superiority of hygienic remedies over poisons, and also of the danger of introducing constantly into the body of toxic agents which give only temporary relief. Quite enough poison is generated in our systems by the changes going on there in work, and to add others only puts greater tax on the organs of excretion to cast them out. We will only add that the people who have not yet learned how to live so as to avoid sleeplessness should insist that their physicians educate themselves in the use of those remedies which do not endanger their lives or injure their nervous systems. Physicians follow, but do not directly produce public opinion and will educate themselves in the best methods if it is required of them.—Exchange.

FROM THE WORK.

Rev. H. J. Boltz, Rocky Mount, La.: "At the last session of the Conference, held at Homer, I was appointed by Bishop Key to this charge (North Bossier circuit). We arrived here Jan. 4. We have made one round, and are very well pleased. These good people have received us with open hearts and have treated us very kindly, indeed. We have plenty of elbow room here. We have six regular appointments, and could get more if we could take them. Our first Quarterly Conference was held Feb. 8. Our beloved presiding elder was on hand, and preached and presided to the delight and satisfaction of all who were present. We hope to accomplish much good here this year for the Master."

Rev. R. A. Meek, Hernando and Coldwater charge, North Mississippi Conference: "The outlook is encouraging in our new field. The people gave us a generous reception, and their kindness lasts. Our congregations are increasing; our prayer meetings are well attended, and there seems to be a general quickening in zeal and interest among our members. We are praying for a sweeping revival. We hear good reports of all the preachers in the district. Bro. Dye's members say that they have the biggest preacher in the State. Bro. Gordon's say that they have him. From these and similar expressions, we infer that Bishop Hargrove's appointments are giving uniform satisfaction in this section. Our presiding elder, Bro. Morehead, is 'instant in season and out of season,' Wide-awake, well-informed, and thoroughly consecrated, he is the right man in the right place. The General Conference will be close to us, only a few miles away. We herewith invite you to spend a Sunday with us while it is in session."

Rev. H. M. Banks, Dry Creek charge, Louisiana Conference: "We would like to say that we have been made to feel the sore pressure of the financial stringency in this part of the Lord's vineyard, and, like the children of Israel at the Red Sea, we have stood still to see the salvation of the Lord, and this standing was simply walking by faith with much prayer, and as we go forward the way grows brighter. If you don't object, I will tell you where the silvery edge to the dark cloud began to appear. It was on the evening of Jan. 22, at about half-past seven o'clock a gentle tap was heard at the door of the parsonage, when, on opening the door, presents, presents began to fall into our hands so fast that we were compelled to cry out for another place of deposit. The party was headed by Miss Hulda Miller, one of our most efficient workers in the church at this place. After the storm had subsided a little we asked for the Doxology, and a prayer of thanksgiving was offered by Bro. Morrow, one of our best workers in the steward's office, and the company soon dispersed, all hearts being made glad. We ask all the brethren who read this to pray specially for the work in this part. A number of us here are praying for the baptism of the Holy Ghost.

"'Prayer makes the darkest clouds withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings ever blessing from above.'"

Rev. W. J. Roberts, Brandon, Miss.: "Brandon is rich in reminiscences of Mississippi Methodism. Here three Annual Conferences have been held, presided over respectively by Bishops Early, Kavanaugh and Wightman. This station has been served by some of our ripest scholars and truest men. Their works are visible, for we are now worshiping in a beautiful church erected at a cost of $6,400. Methodism here embraces in her membership men of nearly every vocation in life, and has a strong hold upon the people, especially upon the more intelligent class. Among our members we have five lawyers, four of whom are on the official Boards. These brethren are likewise held in high esteem by the State, having filled her responsible offices from the governor's chair down. Very recently the Mississippi Legislature elected one of our stewards, Bro. A. J. McLaurin, to the dignified office of United States senator. We feel proud of his true worth, and congratulate the United States and the State of Mississippi upon having him and his safe counsel in managing the affairs of our nation. Methodist religion is a great and needed factor in the politics of our country. Our Methodist women of Brandon are, if anything, superior to the men; stormed the pastor and wife; are faithful workers for the church; know how to sing exquisitely; and, above all, have a harmonious choir. Isn't that queer? We are planning and working to accomplish a great victory for our Master."

Rev. J. H. Evans, Raleigh, Miss.: "After four years' hard labor on the Williamsburg circuit, by the authority of the Bishop, I was sent to this mission, and by the assistance of the good people of Williamsburg charge got here, and am trying to do all I can, by the grace of God, in this field of thorns and thistles. I call this charge a mission as I could find no other name so appropriate; but we are here in the town of gullies and ditches, the county seat of Smith county; but notwithstanding the deep cayed-in ruts Raleigh is improving. There is a large well-built court-house just finished, and there is another new building going up. There are four small stores and one paper here and a very good school. There is a Methodist and also a Baptist Church going up, but neither of them finished. But we want to speak a few words concerning our parting with old friends at Williamsburg. Oh! the many kind words of love, many kind deeds done for our comfort, the kind offers in moving us up to this place, and the many gifts in token of their appreciation and love toward us all! These acts of kindness will never be forgotten as long as memory is retained. When I think of the pleasant moments we have spent with the good people at Williamsburg I think I would like to return and spend the remaining part of my fast declining years with those good people; but I know this is impossible, for the Bishops and the presiding elders are men of authority, and when they fix the doom of the preachers in the Conference, and say 'Go,' the servants must obey. When that man of authority stands on the stage and reads out the doom of every preacher in the Conference, then comes the heartache and the headache. But all must obey, so here we go—some to good places, and some to better; some to poor places and some to poorer; some to almost nothing, and very little of that. But, thanks be to the holy name of our blessed Lord, he can overrule it all for good and for the glory of his name. Pray for us."

THE CUISINE.

CONDUCTED BY L. A. B.

BOILED ICING.—Put one cupful of white sugar and two tablespoonfuls of water into a small kettle and boil until it strings. Remove from the fire and add the white of one egg beaten stiff. Stir all together, flavor and cover the cakes with it when it becomes cool.

GOLD AND SILVER CAKE.—White part: whites of three eggs, one cupful of powdered sugar, one-half cupful of butter, two cupfuls of flour, one-half cupful of milk, two teaspoonfuls of baking powder. Flavor with almond. Make the yellow part in the same way, using the yolks of the eggs, and flavor with lemon. Cover the top and edges with boiled icing.

BREAKFAST MUFFINS.—One pint of flour; a pinch of salt; fresh milk enough to mix to a thin batter. Three eggs beaten light and added to the batter just before baking. Grease well three sets of "gem" pans, fill with the batter and set them in a very hot stove. In fifteen minutes they should be done, and if properly made, as light as possible. No lard must be put in them.

CHARLOTTE RUSSE.—Put two-thirds of a pint of new milk in the range to heat; one-third box gelatin in a little tepid water to dissolve; heat yolks of three eggs and a small cup of sugar until light, pour over the boiling milk, add gelatin, and cook about five minutes until it thickens; whip one quart of cream. When custard is cool flavor with vanilla and heat in the whipped cream.—Mrs. John G. Carlisle's Kentucky Cook Book.

EGGS.—In preparing eggs for an invalid they should be cooked in water or milk rather than fried; or they may be baked with a little butter until the white is set. For a change from the usual method of boiling in the shell, drop a muffin ring in a pan of boiling water and break the egg in this, and as soon as the white is set remove the ring and carefully take up the nicely-rounded egg with a spoon, being careful not to break the soft yolk. Or the eggs may be poached in boiling milk instead of water, and when they are removed thicken the milk slightly with a very little flour, pour it over toasted bread, and place a poached egg on each slice.

HOW TO MAKE MEXICAN CANDY.—Three cups sugar, wet with one cup water. Let this cook, till it drops hard in water, or as if intended for pulling, then stir in one grated cocoanut and two cups of pecans. Let cook a few minutes, stirring to prevent scorching, then stir in three well-beaten eggs, stir constantly; let cook till thick enough to drop in little cakes, then pour into clean biscuit pans, about a third of an inch thick, and put into the oven and bake till brown. Take the pans from oven; when cool cut the candy in squares, and when cold, remove, and the candy is ready for use. If liked, vanilla flavoring is added before baking.—Detroit Free Press.

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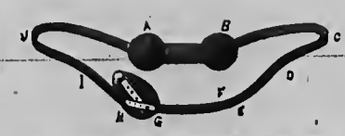

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Thursday, February 22, 1894.

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A letter recently received from a preacher in one of the patronizing Conferences, among other cheering words, has this to say about the NEW ORLEANS CHRISTIAN ADVOCATE:

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Alone with God.

After Peter had thrice denied his Lord, and after the Savior had cast upon him that eloquent look of mingled reproach and love, it is said that "Peter went out and wept bitterly." Not only did he weep, he *went out* to weep. There is a charming touch of naturalness in this brief statement. It would almost have staggered our faith had we been told that Peter shed his tears of penitential sorrow in the midst of the vile crew of scoffers that thronged him during that mock trial. As well might we expect the fruitage of the tropics amid the icebergs of Greenland. Imagine a penitent soul pouring out cries for mercy amid the associations of the bar room or the gambling hell. The very supposition is absurd. The soul that is seeking pardon will have no such surroundings. It desires to be alone with God. To what particular spot Peter wended his way we are not informed. Doubtless he sought some place of retirement—some sequestered spot where no eye but God's could see and no ear but God's could hear, and there poured out his soul in earnest, fervent prayer. And we have no doubt that this conscience-stricken apostle continued his agonizing cries until he received the assurance of his restoration to the divine favor. It is here in this hour of secret soul-agony that we find the source of Peter's marvelous strength in after years. On the day of Pentecost, and from that time onward, Peter was, perhaps, the most intrepid of all the apostles. Like wrestling Jacob, he had been alone with God and prevailed in a contest with the Most High.

This chapter in the experience of the apostle to the Circumcision is fraught with lessons of wisdom for us. All men need frequently to be alone with God. One of the greatest obstacles to spiritual development at the present day is found just here. In this busy, bustling age men have their time so entirely taken up with secular affairs, or with the outward activities of church life that they have no seasons of retirement for devout meditation. Many active church workers spend very little time in private communion with God. As to the rank and file of the church, we fear that comparatively few of them make it a daily business to commune with God in secret. They may kneel just before retiring at night and repeat a form of prayer, but this is a very different thing from that close communion with God of which we speak. In this sort of cold, formal, perfunctory prayer-saying many essential elements are lacking. There is very little retrospection—very little looking back over the deeds of the day to see what duties have been neglected and what sins have been committed. There is very little introspection—very little scrutiny of motives—very little self-catechisation as to the moral character of the springs of action. Hence, there is very little deep contrition. The man who thus says prayers may admit in a general way that he is a sinner as all men are; but he has no such conception of the moral turpitude of many of his daily acts as would come to him with overwhelming power should he allow himself to be often alone with God in earnest, agonizing prayer. Being alone with God is also the indispensable condition of lofty spiritual enjoyment. He who merely says prayers has very little religious enjoyment. Were we to institute a search for an exuberantly joyous Christian, we would find him among those who daily repair to their closets and bar out the world and all its affairs while they open their hearts to the influences that come down from above. And joy is a source of strength. The happy Christian is usually the strong one. The man who is the readiest to do and dare in the Master's cause is he who day by day has conscious, blissful communion with the great Father of spirits. Peter's night of solitary weeping has a lesson for the unconverted, no less than for the Christian. The one thing that prevents the conversion of thousands of persons in this heaven-favored land is that they will not allow themselves to be "alone with God." When the Spirit utters in their ears its solemn warnings and its earnest pleadings freighted with all the fullness of love divine, they rush into the giddy whirl of pleasure, or the absorbing activities of business life, in order to drown its "still, small voice."

We know of no wiser counsel to give to either saint or sinner than this: Make it a rule of your life as unalterable as the laws of the Medes and Persians to spend each day, at least, a few moments alone with God. Exclude the world and all its affairs from your thoughts. Think only of your relations to God, and of the obligations growing out of these relations. Ask yourself whether you are meeting these obligations, whether you are accomplishing the design of your creation, whether you are moving in the sphere which God has prescribed for you. Do this with a prayer for divine illumination, and the result can not be otherwise than helpful.

The Secret of a Happy Life.

1. Don't worry. Do your best, and unanxiously leave the rest to God. It is not so much hard work as fret and worry that kills men. Let your troubles be turned from stumbling-blocks into stepping-stones on which to mount courageously to higher things. This universe is not left to the blind rule of fortuitous atoms. In all its vast machinery not one delicate screw is loose, and from microscopic mote to fixed star, and from faintest heart-throb to singing celestial spheres, God's tender, all-comprehensive thought sleeplessly moves and blessedly sustains. If God arrays the lily in more than imperial beauty and splendor, and no sparrow's fall or grass-blade goes unwatched by his careful eye, surely he will not leave your immortal nature unadorned or uncared for. Overregard for material blessings is the secret of carking care and bootless anxiety.

2. Forget your past mistakes, and look forward hopefully into the future. Like Lot's ill-fated, backward-looking wife, peering back too wistfully means retrogression and harm. Don't brood too much over yesterday's failures and missteps, but like a Corinthian athlete, with eye and limb and nerve impetuously straining for the parsley-wreathed goal, so do you, with quenchless enthusiasm, press on to nobler achievements, inspired by loftier visions and holier ideals. Tardy laggards never clutch life's golden prizes. Let the years evermore lift you nearer divinity. To morbidly brood over bygone sins will not redeem and exalt to-day. Unavailing regrets not only unfit for action, but embitter the passing hours. Be not content with last week's perfumeless, wilted bouquets when the green earth is even now embossed with an army of sweet-eyed flowers. Don't sentimentally bemoan the past, but look upon every past distress as a reason for fronting to-morrow with hardier nerve and more magnificent bravery.

3. Enjoy life as the days go by. If you reject the little and inconspicuous chances of happiness to-day, to-morrow you may vainly seek to catch the shy, fickle sylph of pleasure. The feast of life sinks into insipid dreariness if allowed to stand too long. Don't wait until your fresh, keen nerve of enjoyment has withered with age. The unsoiled freshness and rainbow beauty and unworn strength of youth are all too soon faded and gone. Every day has in it some golden hour that ought not to pass away unimproved.

4. Cultivate sunny-heartedness of temper, and you will find it a priceless charm for brightening existence and hushing troubled waters into happy peace. Form the habit of giving cheer and encouragement to others, never uttering needlessly a disheartening word. Don't quench hope, or throw cold water on reasonable enthusiasm, or chill ardor, or create an atmosphere of censure and fault-finding, but make folks tingle to the finger-tips with the heartiness and spontaneity of your presence and greeting. Make others happy, and you can not help but be benefited. Don't let the black pinioned raven's croak drown the skylark's roseate note. Don't talk in a series of grunts and growls. Instead of resembling a gruff and surly thunder cloud, try to be a flood of captivating sunshine. Learn to reflect nature's bright moods when dewdrops, and liquid pearls of bird-song, and gorgeous pomps of sky and sea, and her thousand and one aspects of pure loveliness sweep the cobwebs out of the brain and make the heart sing. Let no wagging of evil tongues, or barbed malice, or frozen sneer, or stroke of misfortune rob you of the cheerful faith that at the core of every hideous experience lies a heart of blessing and goodness.

5. Look on the Godward side of your troubles. The gardener's sharp pruning-knife in the midst of the too luxuriant tendrils is not a sign of anger, but of love. It is the unchastened child that is spoilt. Just as grape clusters grow more luscious and richer flavored by the touch of the unsparing blade, so the bleeding heart develops the virtues of a saint by the keen shocks of suffering.

6. Be Christ-like and live for the sole purpose of redeeming others from sin and guilt. If you seek enjoyment as a definite object in life, happiness will coyly elude your panting and breathless chase. Live above the sordid aims and green-eyed envy of the world, working unselfishly for God and man, and you shall taste the bliss of Christ's serene and ineffable joy. Our age runs to minor strains, and the cup of nectar, instead of being unspeakably delicious, smacks of gall and wormwood. Why? Because we hunt for pleasure too hotly, and, lo! the gay cup bubbles with ruin; because our mad chase after excitement at last jades and bitterly reacts; because we plunge too eagerly into secular pursuits, and incessant toil is apt to breed weariness and disgust. Imitate Christ, and every day will beget a sort of ecstacy and elevation in doing good to others. Without Christ no royal purple or sumptuous fare can escape being hopelessly pierced with sorrow and pain. With Christ, a man walks in unperturbed calm above carpings of criticism, or arrows of slander, or the cold, brutal sneer of ostracism. Living like Christ makes life divinely beautiful and joyous. Under the touch of his transfiguring presence every dark path opens up glimpses of light somewhere, every throb of pain shall ultimately rise into a pulse of gladness, every sting of misery shall be transformed into a burst of praise, every tragic loss and tear of grief shall turn into a palmy triumph and an eternal gain, and every pit of sin and sorrow shall become a starting-point from which to soar to heaven.—Rev. Philip Graif, in Herald and Presbyter.

Glorifying God in Business Life.

BY R. S. MACARTHUR, D. D.

We are to glorify God in all our business relations. There is danger that we shall make an unwarrantable distinction between our business engagements and our religious obligations. They do not belong to different spheres of duty. We too often act as if Sundays and churches belonged to God, and week days and business houses to the world, the flesh and the devil. There is a sense in which the house which has been consecrated to God is peculiarly sacred; but there is also a sense in which every office and store may be consecrated to God. Religion is not for Sundays and churches alone, but it is for week days and business houses as well. Religion sanctifies and glorifies every relation in life. If a man can not take his religion into his business, he must have a bad business or a very poor religion. We all recognize the importance of what is known as "a call to the ministry;" the man who refuses to heed this call does so at his peril. But it must not be forgotten that every man is called to some form of ministry in the kingdom of our Lord.

The whole duty of everyone everywhere is to glorify God; and the exalted privilege of every man is to enjoy God forever. No man is excused from this great obligation because he refuses to confess Christ. This refusal but adds to his guilt. If you are engaged in an honest business for which you have qualifications, and which you are conducting in a religious spirit, you may rest assured that God has called you into that business. By giving you ability to perform your work God has set you apart to that duty. Other business men may not have formally laid their hands upon your head, giving you ordination to that service, but tacitly they have given their approval, and God has given his blessing. This conception of our daily calling exalts and glorifies it; it makes the lowliest duty radiant with the glory of the loftiest motive. This conception of life and duty converts every office and store, every workshop and factory, every parlor and kitchen, into a sanctuary. It makes every counter and desk, every anvil and bench, a pulpit from which men and women may preach the gospel of Christ, and in which they are to glorify God. We are to find our opportunity to serve God, not apart from, but within, our daily vocation. Any other thought of secular service degrades it and dishonors God.—Christian Enquirer.

A Christian Advocate in the Home of Every New Convert. Why Not?

Many hundreds of new converts are now uniting with our churches in this region. In some cases whole families have been brought into the new life. A question which confronts each pastor after an accession of converts is this: How shall we hold and train them? No one can estimate the losses which Methodism has sustained by failure at this point. In the aggregate hundreds of thousands of men and women, during the past fifty years, have been dropped from our rolls during the probationary period of their membership. Of these, doubtless, a considerable number were never converted; others in large numbers might have been saved to the church with proper care and training. Among the agencies to be used by wise pastors in retaining and culturing their new converts the introduction of the church paper into their hands at the very start of the new life is to be reckoned chief. The pastor can not see every convert each week—the paper makes a weekly visit; the pastor's ministry of necessity is a limited one; the ministry of the paper is manifold; it cultivates the taste, the mind, the heart; it furnishes edifying matter for the soul; it brings warning, hope and comfort; it is always at hand, it serves to fill up with helpful admonitions, inspiring counsels, and cheery words the odd intervals of leisure. It creates a bond at once which unites the convert not only to the local church, but to the denomination—more than this, to the universal church, the body of Christ, which fills the world. Brother pastor, why not make a diligent effort to place a copy of the church paper in the home of every new convert? Can you do any better service for your probationers than this?—Central Advocate.

A Sunday at Pearlington.

We spent last Sabbath at Pearlington, Miss. Leaving New Orleans by the Louisville and Nashville railroad at 3:45 P. M., we reached Lookout in about an hour and a half. Here boarding the fleet little mail steamer, City of Pearlington, we were soon steaming up the Pearl, and in less than forty-five minutes we reached our destination. We were met at the wharf by the Bishop of Pearlington, Rev. J. V. Penn, who escorted us to the residence of Bro. Joseph Farve, to whom and to his excellent wife we are indebted for many courtesies during our stay. We preached Sunday morning to a good congregation. At night we had the pleasure of hearing an excellent sermon by Bro. Penn. Bro. Penn has taken a good start. He expects soon to complete the church, which is still in an unfinished condition, owing to the financial stringency of last year. The church was built two years ago under the pastorate of Rev. T. W. Adams, and was so far completed as to be occupied. It is yet uncelled. When completed it will be quite a tasteful structure. It is of ample dimensions for the community. The church has made liberal provision for the support of the pastor.

A New Department.

Believing that by so doing we will meet a want on the part of a large number of our readers, we have made arrangements to begin in our next issue a department of "Agriculture and Horticulture." Distrusting our own ability to conduct a column of this sort, we have secured the services of a live, progressive, wide-awake farmer to take charge of that department.

We introduce to our readers as our agricultural editor, Rev. J. W. McNeil, of Crystal Springs, Miss. Bro. McNeil is known to many of our readers as one of the leading officials of the Crystal Springs Camp Meeting Association. He has also represented Copiah county in the Legislature. He was for several years a member of the Mississippi Conference.

Premiums.

Don't fail to read our premium offers in another column. Note that we have two offers—the Grand Combination Offer of last week and also a list of books. Those who accept our Grand Combination Offer may look for their seeds in about six days from our receipt of the order. If the goods are not received in that time, drop us a card.

NOTES.

We are indebted to Rev. J. T. Sawyer for a copy of the Minutes of the last session of the Louisiana Conference. The secretarial work is done with Dr. Sawyer's usual accuracy. The Minutes contain an excellent wood-cut of Bishop Key.

***

There are 16,739 local preachers in Wesleyan Methodist Church of Great Britain, an increase of 2,286 since 1885. A Special Committee appointed by the last Conference to consider the best methods for maintaining and increasing the efficiency of local preachers has been in session in Centenary Hall, London. That is an important question in our Zion also.

***

We have a number of communications on hand that will appear in due time. No contributor should be nervous if his communication does not appear in next issue. Of course, we must exercise our judgment as to what articles are to have precedence. Some communications must appear at once or not at all. Others will be as good ever after the lapse of months.

***

A dispatch to the Globe-Democrat from St. Joseph, Mo., says that the whole city is stirred by a great revival and that there are about 100 conversions each night. Mayor Shepherd issued a proclamation requesting that all factories, stores and places of business be closed yesterday (Tuesday), from 9 o'clock A. M. to 2 o'clock P. M., in order to give the proprietors and employees an opportunity to attend the services.—St. Louis Advocate.

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Better avail yourself of this offer at once. It may not last long. We make no guarantee on that point. Now is the time. Read the list carefully, and see if it does not contain some book that you or your family ought to have. Address

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PERSONAL AND OTHERWISE.

Rev. H. J. Harris, of the Mississippi Conference, made us a pleasant call a few days since.

Bishop Keener occupied the pulpit at Felicity last Sabbath, and preached a strong spiritual sermon.

Louisiana Avenue had the privilege of hearing two excellent sermons last Sabbath from Dr. C. W. Carter.

Rev. W. S. Lagrone writes:

Rev. J. W. Honnoll has been appointed to Tupelo by Bishop Hargrove.

"Glideroy" is to preach the commencement sermon for the Lexington Normal College, Lexington, Miss., in June.

The Kosciusko District Conference is to be held at Ackerman about the first of April. Bishop Hargrove is expected to preside.

We are pained to learn of the death of Rev. O. N. Koon, of the North Mississippi Conference. A good man has gone to his reward.

Rev. N. B. Harmon and Rev. W. M. Sullivan, of the Mississippi Conference, have recently visited the Crescent City and the ADVOCATE office.

We regret to learn of the illness of Bro. Huff, of the Mississippi Conference. We hope to hear of his speedy restoration to his usual health.

We regret to learn that our good brother "Glideroy" has serious illness in his family, his daughter-in-law having been down with typhoid fever for nearly four months.

Prof. L. T. Fizhugh, president of Whitworth College, let the light of his countenance shine upon us a few days ago. He reports several new pupils since the holidays.

Our sanctum was enlivened recently by a visit from the genial president of Millsaps College, Dr. W. B. Murrah. The Doctor reports the college in a flourishing condition.

Dr. Gillman, president of Johns Hopkins University, and Dr. J. L. M. Curry, agent of Peabody and Slater Funds, are expected to visit Millsaps College and deliver addresses on their Southern tour in March.

Mr. George T. Heagland, of St. Joseph, Mo., celebrated his eighty-first birthday a few days since by donating twenty thousand dollars to Central College, the money to be paid within a year. A sensible way to celebrate a birthday! "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through or steal."

Rev. Dr. R. H. Mahon, Rev. Dr. Anson West and Hon. Edward Mayes, the committee appointed by authority of the last General Conference on revision of chapters vii. and viii. of the Discipline, had their final meeting in Jackson, Miss., last week. Their report will be printed and ready to be laid before the General Conference at the beginning of the session.

Bishop Galloway left home Monday for a short trip to New England. He will stop for a day or two in Nashville. He will preach next Sunday, Feb. 25, at Wesley College. The next day he will lecture before Boston University. On Thursday of the same week he is to lecture in New Haven, Conn. Thence he hurries home to meet engagements in Alabama and Texas.

As will be seen from Bro. Lagrone's notice, Rev. J. W. Honnoll has been appointed to fill out the unexpired term of Rev. E. H. Moon, recently deceased. We learn that Bro. Moon's family will occupy the parsonage the remainder of the year, and that half the salary assessed him will be paid to the family, although a new pastor is to be provided for. A handsome thing to do.

The Rev. Dr. Geo. Douglass, of Montreal, Canada, the eloquent fraternal messenger to our General Conference at Atlanta in 1878, is dead. For years he has been almost totally blind, and nearly helpless from rheumatism, but never lost the power of thrilling and majestic speech. Canada Methodism has lost her greatest pulpit orator and the college at Montreal its distinguished president.

Notice.

NORTH MISSISSIPPI CONFERENCE.

The preachers of the Sardis district will please send reports to me on or before March 1, as per published order in column 3, page 2, NEW ORLEANS ADVOCATE, of Feb. 8, 1894. Please state fully what has been done the present quarter on your charge for the cause of missions.

THOMAS B. CLIFFORD,
District Secretary.

Courtland, Miss.

Publisher's Notices.

Our advertisements are put into the paper to be read. Read them. J. W. Childs has two ads. in another column. They may interest you.

C. C. L. Dill has an ad. of interest to farmers.

Let every farmer read the notice of Padelford Bros.

Parsonage and Home Mission Society.

Inquiry having been made concerning membership dues of the Parsonage and Home Mission Society, I considered it very important to request the publication of the following instructions from Miss Helm in Our Homes, January, 1892:

"Who should organize?"

"You, if you can. The officers appointed for that purpose will be grateful for your help. Write to your Conference secretary for the Constitution.

"How to organize.

"First of all, make a special prayer in your closet that God will aid you in organizing at that particular place an auxiliary that will work faithfully for the advancement of his cause. Continually praying that God's Spirit may be with you, canvass the congregation, publicly or privately, for members, telling them the object of the society and the great need of it. Call a meeting of those who have given their names. After devotional exercises read the Constitution and By-laws for auxiliaries and the General By-laws of auxiliaries preceding them. Elect your officers and give pledges to each other that you will work faithfully for the cause, doing all 'in his name,' for whose glory you should labor. Report to your Conference secretary at once and ask for the printed matter due your auxiliary.

"How may a local society become a connectional auxiliary?

"If some of the members will agree to pay the connectional dues of one dollar each per year, and our Constitution be adopted, the society may report to the Conference secretary as an auxiliary.

"What of those members of the society not able or willing to contribute to anything but the local interests?

"As much of the work of our auxiliaries is local, and reported under that head, these members may work with it in that portion of its work, that the work of the women of each congregation may be more united, and may be termed 'local members.' Note that By-law 15, in regard to auxiliaries, says: 'Any rules relating to local affairs or to persons working with the society in the local work only may be adopted by the auxiliaries.' The dues of those who have agreed to pay the membership fees to the general work should be forwarded to the Conference treasurer. All contributed, paid, or raised in any way by the society for local work should be used by the auxiliary, and the amount reported to the Conference secretary under the head of 'Special Donations for Local Work.'

"If there is a regular auxiliary and a pastor's aid, composed principally of the same women, as is often the case, and the aid does not wish to abandon its organization, how can the work be thrown together?

"The aid may report to the Connectional Society as a committee or branch. Other local women's societies may do the same. They are all often composed of the same women. The strongest general societies—the Woman's Christian Temperance Union, for example—have many branches. This arrangement concentrates the work of our women so that they may know what they are doing at home, and be encouraged. Said one Methodist lady to another: 'Mrs. C. is so busy with undenominational missions that she does no church work.' Yet Mrs. C. is a most consecrated woman, giving her whole time to Christ. Why this distinction between church work and Christian work? Because her relation to the church was not acknowledged as it would be were she, as a member of one of our auxiliaries, which appoints committees to cooperate with the various institutions and missions common to the community, to come to the meeting, as a member of the family coming home, and give an interesting report of the work she is engaged in, thus acknowledging her allegiance to her church in all she does. She would in this way interest others who may be idle. If the members of one of our auxiliaries are interested in any special charitable institution or mission in the community, they should be appointed a committee to visit and report on that work. This is commonly done in other churches.

"Sisters, sinners are dying in our midst ignorant of the gospel, while we hide the truth in our hearts and our Bibles lie unopened."

Small beginnings are recognized. A society of one member reported in the Kentucky Conference.

Mrs. S. S. Cope, Paulding, Miss., reported Jan. 16: "Our Woman's Missionary Society is in active work. I got up the program, 'Reign (rain) of the Mites,' for the children, and they collected $16.66. We sent on $5 (or more) toward Miss L. McNemar's education. We hope to raise more on that."

MRS. E. D. JONES,
Editor W. M. S., Miss. Conf.

You can't make a new arm with Salvation Oil, but you can cure the bruises with it. 25 cents.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

JUSTIFICATION BY FAITH.
Romans v, 1-10.

1. The end sought: Justification.
2. The means used: Faith.
3. The happy result: Peace with God, etc.

1. The end sought. (1) Justification includes, but is more than pardon. A pardoned convict, an ex-convict still. In justification our sins are blotted out of the book of God's remembrance. (2) Justification is identical with regeneration. The two are one and inseparable, differing only in the order of thought. Justification is what God does for us; regeneration, what he does in us. Justification means: rendered guiltless. Pure as Naaman after cure from leprosy.

2. The means used. Justified by faith. Wonderful leverage, removing such vast loads of sin! Miraculous alchemy, converting sinners into children of God, darkness into light! Rescue from wreckage. Deliverance from bondage, from prison. (1) Faith is reliance on God's promises. (2) Acceptance of God's mercy. (3) Faith is, in its culmination, a supernatural illumination. At this stage faith is closely akin to knowledge, enabling us to say: "I know that my Redeemer liveth."

3. The happy result. (1) Have peace with God. Estrangement removed. Are friends. (2) "Rejoice in the hope of the glory of God." "We know, when it does appear, we shall be like unto him." (3) "The love of God is shed abroad in our hearts by the Holy Ghost given unto us." (4) We are enabled to rejoice even in tribulation. Patience and experience prove life-buoys. (5) Are enabled to go on to perfection. "For if, when we were enemies, we were reconciled to God by the death of his son; much more, being reconciled, we shall be saved by his life." Christ, our exemplar. We follow his footsteps, emulate his virtues.

League Dots.

A writer in an exchange desires that our approaching General Conference add to the existing legislation in regard to Epworth Leagues by making it obligatory on our pastors to organize Leagues in their several congregations where as many as ten young people can be collected for that purpose.

The New Orleans Preachers' Meeting discussed on last Monday (Feb. 19) the following subject: "What additional legislation is necessary to make the Epworth League a more pronounced success."

Many of our preachers heed the advice of Bishop Key, given during the last session of the Louisiana Conference, and are taking steps to organize Epworth Leagues in their several congregations.

A Suggestion.

"Topics for League Prayer Meetings from Jan. 1 to June 30, 1894," are taken from various portions of the Bible, in both the Old and New Testament, and embrace well-chosen and important subjects. These are printed in a neat booklet, in calendar order, by our Publishing House, and sold for only 25 cents per hundred. They are also published in our church papers weekly with helpful notes and suggestions. The design of all this is to secure concert of thought upon important subjects for the devotional meetings of the Epworth League. This method is calculated to intensify interest in the exercises, and thereby make them the more profitable to the worshipers.

Now, if such a plan is good for some, why may it not be good for all? Even where it is not practicable to organize an Epworth League, these wisely chosen topics might be used advantageously in our prayer meetings. Each pastor or leader could procure a sufficiency of the topic leaflets to distribute once in six months among his congregation, giving to each one a copy, calling attention from time to time to the subject for the next week and request the study of it. One or two persons might be designated at each service to prepare a five-minutes' talk on the subject for the next. Also appoint some one at each meeting to select from the church hymn book two or three songs appropriate to the subject.

It seems to me that such a method would enlist more interest in our prayer meetings and make them occasions of great spiritual good.

I have suggested this plan to several preachers, who have given it their assent and signified their willingness to try it.

Brethren of the North Mississippi Conference, and elsewhere in the Lord's vineyard, let us try this plan for this year and see if much good will not come of it in increased attendance on the prayer meeting services, more study of God's Word and more concern for the church and souls.

Everyone that will accept the proposition, please write me at once and order Topic Calendars needed, at the rate of twenty-five cents per hundred.

Brother, think on these things and let us hear from you.

G. W. BACHMAN.

Kosciusko, Miss.

Annual Meeting of the General Board of Church Extension.

The Board of Church Extension of the M. E. Church, South, will hold its regular annual meeting at its office, 705 West Chestnut St., in the city of Louisville, Ky., beginning at 9 A. M., Thursday, April 26, 1894.

Those who intend to apply for aid are hereby advised that under a rule of the Board all applications must be on file in this office on or before March 26, 1894. This is required because the Committee on Applications meets and considers them and prepares its report before the meeting of the Board. The secretary is also required to print a list of all applications filed, and this list is sent to the printer as soon as it can be made up after March 26.

A very large number and amount of appropriations heretofore made have not been paid and can not now be paid in view of heavy diminution of receipts. They must therefore go over for another year. Entering upon a new year thus burdened with past unpaid grants, the amount at the disposal of the Board for new appropriations will be very much restricted. We trust our friends will bear this in mind and not burden the Board with the consideration of applications for aid to any enterprise except those in the most urgent and necessitous circumstances. Brethren are specially and earnestly warned not to incur debts or involve themselves in embarrassing contracts relying upon help from this Board to relieve them. Even if aid is promised it will probably not be forthcoming until next Winter and not certainly then unless there is a decided improvement in collections on loans and assessments.

Blank applications can be obtained upon request at this office. Please send two-cent stamp to pay postage, etc. DAVID MORTON, Cor. Sec.

705 W. Chestnut St., Louisville, Ky.

Mississippi Conference.

JOINT BOARD OF FINANCE.

Officers elected for the current year, 1894, are: John W. Chambers, chairman; W. A. Gunning, secretary; W. M. Thornton, treasurer. Let all members take due notice. Send all moneys to W. M. Thornton, Lake, Miss. If you send postal money orders, send them on Jackson, Miss.

Veterans' Day claims your attention. Please send us something from every mission, circuit and station in the Conference. It will gladden all hearts and save printer's ink if you give $2,500 by April 1. JOHN W. CHAMBERS,
Chair'n Joint Board.

The Earlier symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla if you wish to be cured.

Hood's Pills cure all Liver Ills, Biliousness, Jaundice, Indigestion, Sick Headache.

Rev. Geo. W. Huff.

MR. EDITOR: Please say to the members of the Mississippi Conference and members of the church, that my husband, Rev. Geo. W. Huff, is confined to our home in Vancleave, Miss. The cause of his sickness and confinement is a stroke of apoplexy. We ask the prayers of the preachers and the church for his recovery.

Your sister in Christ,
MRS. C. J. HUFF.

Vancleave, Miss., Feb. 15, 1894

What folly! To be without BEECHAM'S PILLS.

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Blank applications can be obtained upon request at this office. Please send two-cent stamp to pay postage, etc. DAVID MORTON, Cor. Sec.

705 W. Chestnut St., Louisville, Ky.

Miss Louisa E. Roidan.

Many readers of the ADVOCATE and friends of the Mission School in Mexico will be pained to hear of the death of Miss Louisa E. Roidan announced to the Carondelet Street Woman's Missionary Society through the enclosed letter.

Miss Roidan, a native Mexican and former pupil, was the associate of Mrs. Weems in the conduct of the school. Since Dr. Weems' return to the States, Miss Roidan has been in charge to the perfect satisfaction of the society which employed her, the preachers in the field and of our senior Bishop, who organized and has a special interest in the Mission School.

Mrs. Weems in writing of this event says: "Oh! it is such a calamity to our mission. I don't know another woman who could fill the place as she has done. I feel so heart-sick over this great affliction, that for a moment I forget that God is able to raise up others quite as efficient."

MRS. A. A. BARTELS.

915 Camp St., New Orleans.

For Nervous Prostration
Use Horsford's Acid Phosphate.

Dr. J. Q. STOVALL, Raleigh C. H., W. Va., says: "Have used it in nervous prostration, with great success."

Rev. O. N. Koon.

Rev. O. N. Koon, of the North Mississippi Conference, passed to his heavenly home last Wednesday night after a short illness. Bro. Koon was a good man and true, serving hard circuits uncomplainingly and faithfully, but his work is done and he rests from his labors. J. B. STONE.

Verona, Miss., Feb. 17, 1894.

RUBBER ROOFING

Is unequaled for house, barn, factory or outbuildings, and costs half the price of shingles, tin or iron. It is ready for use and easily applied by any one.

FOR SHED OR HENHOUSE.
On steep or flat surface. Excellent roof, complete $2.00—Per 100 square feet—$2.00
Send stamp for sample and state size of roof.

OLD SHINGLE ROOFS
easily made water-tight and fire-proof at small expense, with dark red slate paint. *On decayed shingles* it fills the pores, and gives a *substantial* roof, that lasts years. *Curled* or *warped* shingles it brings to their places *and keeps them there.* Genuine Slate-paint requires no heating, and contains no tar.

ON TIN OR IRON ROOFS
It is acknowledged the *best* paint, has a heavy body, is easily applied, expands by heat, contracts by cold, and never *cracks.* One coat equals 4 of any other. Buildings covered with felt can be made water tight at *small* expense. Write *at once* for Catalogue.

INDIANA PAINT & ROOF CO.,
42 West Broadway, New York.

WASHINE CLEANS CLOTHES without BOARD or MACHINE. Saves time, work, worry, wear and tear. Always ready for use. Costs 8 cents per gallon, 8 weeks' washing. Easily made. Once used never without. You will like it. Send 25 cents for recipe. The Washine Company, 170 Race Street, Cincinnati, Ohio.

ROSE TOBACCO CURE
A CHEAP QUICK, PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World
BEST BELL METAL, COPPER AND TIN.
Send for Price and Catalogue
McSHANE BELL FOUNDRY, BALTIMORE, MD.

ON THE MIDWAY PLAISANCE.

"SAMANTHA AT THE WORLD'S FAIR."
Josiah Allen's Wife's New Book
60,000 COPIES SOLD IN LESS THAN THREE MONTHS.
Over 100 illustrations by C. De Grimm. Everybody sure to want to read it.
YOU CAN MAKE MORE MONEY, and with Less Effort, selling "Samantha" than in Almost Any Other Way.
AGENTS WANTED. Read what is said by one or two: "Eight orders on my way home—about 3 squares." "It goes like hot cakes. Took six orders this morning." "Nineteen names taken to-day." "I started out a little while on Saturday and this morning have twenty orders." The book sells itself. Every one wants it. Prices, by mail or through agents, Cloth, $2.50; Half Russia, $4.00. Handsome prospectus and outfit for agents. Half a million copies sure to be sold. Will sell all this year, and offers an opportunity for good live agents to earn $50 to $100 per week. Write at once for terms to agents
FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.

—1844.—
Long Established.
Claiborne is the foremost educational county of Mississippi.
Graduates of PORT GIBSON FEMALE COLLEGE
Have been declared, as a body, the best equipped for State examinations.
Substantial advance in all its Departments since the present management began, Sept. 6, 1893.
NEW CURRICULUM. - LATEST TEXT BOOKS. - NEW PIANOS.
Not a *cheap* school. Cheap schools are surely inferior somewhere—in Teachers, in Dining-room, or in Dormitory.
PORT GIBSON IS SOLID AND EVENLY EXCELLENT THROUGHOUT.
Methodist property. Large Double-storied Brick Buildings. Christian culture is the end of our mission.
BOARD, WASHING, LIGHTS, FURNISHED ROOM, $12. TUITION, $4
Latin or French required in classical course, and taught without extra charges
Second half opens February 1, 1894. Write to
REV. W. H. HUNTLEY, Port Gibson, Miss.

CAST OUT, the disorders, diseases, and weaknesses peculiar to women—by the prompt action of Dr. Pierce's Favorite Prescription. A woman's beauty depends on her health—beauty in this case can be purchased. A bad complexion, a muddy skin, a wrinkled face and sunken eyes, follow the disorders of the womanly functions. Cupid is in demand for healthy woman — not for sick and ailing ones.

The "Favorite Prescription" is a powerful, invigorating tonic, and a strengthening nervine to be used in all those distressing troubles which make woman's life miserable. You'll find relief from sleeplessness, backache and bearing-down sensations. It's a medicine prescribed by an eminent physician for those nervous conditions brought on by functional disorders—such as Nervous Prostration, Excitability, Fainting Spells, Dizziness, and St. Vitus's Dance. In every case of "female complaint" if it doesn't benefit or cure, you have your money back.

Grand National Prize at Paris, of 16,600 francs to T. LAROCHE.

QUINA-LAROCHE,

HIGHLY ENDORSED by the medical faculty of Paris. An agreeable and highly efficacious Remedy. *London Lancet.*

For Stomach affections, Loss of Appetite, Mental Depression, Poorness of the Blood, Fever and Ague, Retarded Convalescence.

PARIS: 22 rue Drouot.
E. FOUGERA & CO., AGENTS FOR THE U.S.
30 North William St., N. Y.

FERRY'S SEEDS

Are just what every sower needs. The merits of Ferry's Seeds form the foundation upon which has been built the largest seed business in the world. Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Free for the asking.
D. M. FERRY & CO.,
Detroit, Mich.

500 HOUSE LOTS FREE!

To the first 500 persons answering this advertisement we will give 500 lots (25x100 feet) in a handsome growing town of 3,000 population on beautiful Wildwood Lake, Long Island, New York. Full particulars, with illustrated pamphlet and bird's-eye view of the property, mailed free of charge. Address immediately,
RIVERHEAD INVESTMENT CO.,
Box 2,196, New York Post-Office.

LADIES!

If you haven't laid in your supply of flower seed, *don't* buy any *annuals;* we propose to supply you with all you will want (200 varieties) FREE. We do it simply to call your attention to something better, which to see is to want. The brightest and best of periodicals for the home is "WOMAN"—a large illustrated monthly, as bright as a new pin and as charming as a Spring bonnet. It is brim full of everything a woman wants to know, and will bring sunshine to the home the year round. It is cut to fit and to please woman, the home-maker. Now for our offer: Send us ten cents (stamps or silver), and we will send you WOMAN two months on trial, and, in addition, will send you 200 varieties of

FLOWER SEED FREE!

This offer is for immediate acceptance. Don't put it off. Send to-day, and you will receive the seed and *Woman* promptly. Address
WOMAN PUBLISHING CO., RICHMOND, VA.

USE DR. CHILES' CELEBRATED

TOBACCO CURE

Harmless, speedy and effective in all its forms Cure guaranteed in every case, no matter how long you have used tobacco. Stop spitting your life away, as others have done, and build up your nervous system and regain your health. The nicotine from the use of tobacco affects both heart, kidneys, lungs and brain, and will overcome you sooner or later. Testimonials furnished on application or with the medicine.

None genuine without my portrait as trade mark on every label. Price, $1 00. Ask your druggist for it or send orders to
DR. J. W. CHILES, Manufacturer, Dixon, Ill.

Matchless - Mineral - Water

Still sold at Gloster, Miss., by

Wm. B. Hines.

Write for circulars and sub-agencies.

WANTED.

A position as manager of a store, bookkeeper, general office man, or salesman in either city or country. Have had about eight years' experience, and can furnish good references. Address H. P. J., care this office.

DR. CHILES'

Painless Pile Remedy.

The only positive cure known for piles of whatever kind, external, internal, blind or bleeding, itching, chronic, recent or hereditary. Price, $1 00 a box; six boxes for $5 00. Sent by mail on receipt of price. Thousands have been cured by their use. No medicine to take internally, but applied to the affected parts. Sold by druggists, or direct from me.
DR. J. W. CHILES, DIXON, ILL.

When answering advertisements please mention the Advocate

HOME CIRCLE.

TRIFLES.

BY MARGARET E. SANGSTER.

Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers
So neatly that none can tell
Where are the seams and joinings.
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife.

And oft when ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
"You are living, toiling for love's sake,
And the loving should never repine."

"You are guiding the little footsteps
In the way they ought to walk,"
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake,
Till the homely cares grow sweet,
And sacred the self-denial
That is laid at the Master's feet.

Happy Homes.

Why are there so few homes where there is complete harmony and constant sunshine? Why is it so rare a thing to find families where hearts are at rest, brows unclouded, and tongues oiled with gentleness and joy as the merry months glide by? Why has the lamp of love gone out on so many family altars? Why has the reality of wedded life fallen so far below what was expected and pictured? How has it come about that so many married people are in what is not too harshly designated as a chronic state of dissatisfaction with each other?

We speak not now of those sad, sad places where the drink-fiend has stolen in to ravage or destroy, or where some other form of open sin readily accounts for the lack of peace. In very many Christian homes, where the heads of the household maintain a fairly consistent outward walk, there is not the settled habitual happiness that might be expected, and is certainly to be desired. Why is it?

Selfishness and thoughtlessness are the two words that destroy the beauty and vitality of the house-tree. Perhaps more than anything else it is just lack of thought and considerateness, lack of little courtesies and manifestations of affection. Happiness is a mosaic made up of little stones. Trifles constitute it, and trifles can destroy it. The delicate plant of household harmony and love can be broken by much smaller matters than blows and oaths. It is not enough that the husband is a good provider, and furnishes the family enough of the necessities of physical life. It is not enough that the wife is reasonably economical and indefatigable in toil. Much more than this on both sides is needed. Love seeks ever to express itself, and longs for a similar return of expression. This is perfectly understood and acted upon in the days of courtship. Why should it not be in the days that follow? Is it not of quite as much importance to retain as to obtain? Should there not be an increase rather than a diminution of attention and care after those solemn vows are said which never can be unsaid, but are too often forgotten?

It is undoubtedly true that in a multitude of cases home happiness is wrecked by mere heedlessness. How richly it pays to take pains in these small matters that make up the sum of daily intercourse and common life! We make no question but that most people are much too sparing of commendation and encouragement. All of us need such pleasant words of cheer. It will not spoil the wife if she be praised occasionally, and told what a prize she has proved to be; it will fill her soul with song and sunshine and lighten all her labors. Nor will it hurt the husband at all if he is made to understand that he is the very best husband in all the wide world. It will make him ashamed not to live up to so inspiring an ideal. What a mistake it is to wait until our dear ones are dead before we seem to find out what they are worth to us, and to tell everybody else their good qualities sooner than we tell them! It is a mistake, also, to presume too much upon affection, as if it were an exhaustless reservoir. It requires perpetual renewal, and by the same means as those which were used to fill it in the beginning. It is of primary importance, for the constituting or the continuing of a happy home that there be a multiplicity of those little delicate attentions which spring so naturally from a "thoughtful love by constant watching wise."

Have we uttered truisms? Perhaps so. Yet who of us does not need some gentle reminder along these lines? And young couples especially, just setting out together on the journey of life, might save themselves much misery and a thousand unavailing regrets would they but lay to heart these hints. They can thus keep the cold chill of indifference from creeping over their heartstone. Even they who have already made the mistake here mentioned may surely turn over a new leaf, have an earnest season of prayer together, and resolve that a different order of things shall henceforth rule in their home.—Rev. James Mudge, D. D., in Zion's Herald.

A Father's Lesson.

"If more fathers would take a course with their sons similar to the one my father took with me," observed one of the leading business men of Boston, "the boys might think it hard at the time, but they'd thank them in after life."

"What sort of a course?" we asked.

"Well, I was a young fellow of twenty-two just out of college, and I felt myself of considerable importance. I knew my father was well off, and my head was full of foolish notions of having a pleasant time and spending lots of money. Later on I expected father to start me in business, after I'd 'swelled' around awhile at the clubs and with fine horseflesh. Like a wise man, father at once saw through my folly and resolved to prevent my self-destruction if possible.

" 'If the boy's got the right stuff in him, let him prove it,' I heard him say to mother one day. 'I worked hard for money. I don't intend to let Ned squander it and ruin himself besides.'

"That very day father came along and handed me fifty dollars, remarking, 'Ned, take that money, spend it as you choose, but understand this—it's the last dollar of my money you can have till you prove yourself capable of earning money and taking care of it on your own account.'

"I took the money in a sort of dazed manner and stammered out: 'I—why—I—I want to go into business.'

" 'Business!' exclaimed father, contemptuously. 'What do you know about managing the mercantile business? Get a clerkship and learn the alphabet before you talk to me of business.' And father let me to ponder on his words. And that fifty dollars was the last money my father ever gave me till, at his death, I received my part of the property.

"I became hard and bitter then, thought my father was a stingy old fogy, and resolved to prove to him that I could live without his money. He had roused my pride—just what he intended, I suppose.

"For three days I looked about for a place to make lots of money. I found no such chance, and at length I accepted a clerkship in a large retail store at $400 a year.

"Another bit of father's stinginess at this time was demanding two dollars a week board through that first year.

"At the end of my first year I had laid aside $200, and the next year, my salary being raised a hundred, I had $500 laid by. One hundred cents meant more to me in those days than $100 had previously.

"At the end of four years' clerking, I went to my father with $1,500 of my own and asked him if he was willing to help me enter business. Even then he would only let me hire the money—$2,000 at 6 per cent. interest.

"To-day I am called a successful business man. And I have father to thank for it. Those lessons in self-denial, self-respect and independence which he gave me put the manhood into me.

"Years afterward father told me it cost him the hardest struggle in his life to be so hard with his boy. But he felt it was the only course to make a man of me. Many a time we've laughed over that two-dollar board bill."—Youth's Companion.

THE LITTLE GIRL WITH A COMPANY FACE.

Once on a time, in a far-away place,
Lived a queer little girl with a company face,
And no one outside the family knew
Of her every-day face, or supposed she had two.
The change she could make with wondrous celerity,
For practice had lent her surprising dexterity,
But at last it chanced on an unlucky day
(Or lucky, perhaps, I would much better say),
To her dismal dismay and complete consternation,
She failed to effect the desired transformation;
And her caller, a teacher, Miss Agatha Mason,
Surprised her with half of her company face on,
And half of her every-day face peeping out,
Showing one grimy tear-track and half of a pout,
Contrasting amazingly with the sweet smile
That shone on her "company" side all the while.
The caller no sooner had hurried away
Than up to her room the girl flew with dismay;
And, after a night spent in solemn reflection
On the folly of features that can't bear inspection,
She came down to breakfast, and walked to her place,
Calm, sweet and serene, whilst her company face.
Thence forward she wore it, day out and day in,
Till you really might think 'twould be worn very thin;
But, strange to relate, it grew more bright and gay,
And her relatives think 'twas a red-letter day
When the greatly astonished Miss Agatha Mason
Surprised her with half of her company face on.

—St. Nicholas.

Making Odd Moments Pay.

A boy was employed to mind a lawyer's office, and he had a daily paper to amuse himself with. He began to study French, and at the little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper, and taking up something not so amusing, but far more profitable. A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. He found a small volume containing the "Eclogues" of Virgil, but could not read it; so he purchased a Latin grammar. Day by day he studied this, and finally mastered its intricacies. His mistress came behind him one day, as he stood by the horses waiting for her, and asked him what he was so intently reading.

"Only a bit of Virgil, my lady?"

"What! do you read Latin?"

"A little, my lady."

She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years David became a learned man, and was for many years a useful and beloved minister of Scotland.—Nashville Advocate.

Building.

A young artist who was apt to be more enthusiastic in his talk than in his work, was, it is said, once introduced to Mr. Ruskin in a gallery of paintings, and called his attention to one of great beauty.

"Ah, if I could thus put a dream on canvas!" he sighed.

"Dream on canvas!" growled the critic. "It is the ten thousand touches with a brush you must learn to put on canvas that make your dream."

A story with a similar meaning is told of the French Abbe Roussard when he first saw the Cathedral of Cologne, which has been six centuries in building. His companion exclaimed, "If old Konrad, who designed it, can look down upon the finished work, it must be a joy to him even in heaven!"

"It is not of the one man who planned it that I think," said Roussard, "but of the thousands of men who have patiently carried out the plan, day after day, century after century, a little mortar here, a chip in the stone there."

More strength is required patiently and faithfully to carry out a plan than to conceive one, however great it may be. Every boy and girl who reads these lines has laid plans for life, great and beautiful, sometimes, as ever architect or artist dreamed. But when it comes to the ten thousand touches, to the stroke here and the bit of mortar there, day after day, year after year, they fail.

Don't persuade yourself that you are a noble, lovable woman, because your heart throbs and your eyes fill at a great thought in poetry or a great deed done by another. Don't believe yourself deserving of fame and honor because, on your graduation day, you plan a great book or a successful professional or business career. Your hope and intention are as far removed from the reality, as was the old archbishop's design of a church of God from the completed temple.

On the other hand, remember, for your encouragement, that your every honest word and deed is a stone laid on the temple you are building, even though no man's ear hears it, and no man's eye sees it.—Exchange.

Disposition.

"Why did X. never succeed in trade?" asked an American who returned to New York after many years' absence in Europe. "He had sufficient capital, a thorough knowledge of his business, and exceptional shrewdness and sagacity."

"He was sour and morose," was the reply. "He always suspected his employees of cheating him, and was discourteous and gruff to his customers. Hence no man ever put good-will or energy into work done for him, and his patrons went to shops where they were sure of civility."

One of the ablest strategists among American generals in the Civil War was held back from promotion, because, as was stated, his doubting, despondent temper discouraged his staff and his men.

Haydon, the historical painter, was possessed of undoubted genius, but he lived in misery and died by his own hand. "Poor Ben!" wrote one of his friends, the day after his death, "he had all the good gifts of life but hope and humility."

Of Leigh Hunt, on the contrary, it was said that as fast as his talent and kindly heart won him friends, his frivolous insincerity drove them away.

A wealthy manufacturer in one of our Middle States, who had had for many years control of thousands of men, said lately, "Nothing influences a man's career in life so much as his disposition. He may have capacity, knowledge, social position or money to back him at the start; but it is his disposition that will decide his place in the world at the end. Show me a man who is, according to popular prejudice, a victim to bad luck, and I will show you one who has some unfortunate, crooked twist of temperament that invites disaster. He is ill-tempered, or conceited, or trifling, or lacks enthusiasm."—Youth's Companion.

"He Didn't Laugh at Me."

"Mama," said Edith the other day, "I don't like boys. I'm glad I haven't a little brother."

"Why, Edith?"

"Because they always tease little girls so, and make them cry, and then they laugh at them."

"Do all the little boys laugh at you when you cry?"

"Yes, all but Robbie Shiver. I fell down at school the other day, and hurt my head, and they just laughed at me—all but Robbie, and he came and helped me up, and said he was very sorry I was hurt; and he didn't laugh a bit."

"That certainly was very nice of Robbie," said mama, as she gave Edith's cheek a kiss.

"Yes, mama, Robbie Shiver is the only boy that I really like, because he never laughs at me."

That was a great compliment to Robbie.

It shows that he is a gentle boy, and when he grows up he will be a gentle man, or gentleman. Little boys who are rude to their sisters or to other little girls, and who love to tease them and laugh at them, ought to think of this, and if they want to be gentlemen when they grow up, they ought to begin now by being gentle boys.—Selected.

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Extra Early, Prolific, Long Limbs, 36 to 40 per cent. Lint.

This cotton gave the heaviest yield (1,370 pounds seed cotton) per acre in competition with 36 other varieties at the Mississippi Agricultural Experiment Station in 1890, and its good record has been fully maintained in all subsequent experiments.

This trial was absolutely impartial. Each cotton had exactly the same chances in every way. The result shows that, under similar conditions, with exactly the same treatment in every way, King's Improved Cotton will produce from 20 to 100 per cent. more cotton than the most noted varieties in the South.

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King's exhibit of Seeds and Garden Vegetables was awarded several premiums and a special diploma by Piedmont Exposition judges in 1891. It was also awarded a medal at the World's Fair, as being the best on exhibition there. The collection is a choice selection of garden vegetable seeds.

The collection contains twenty papers of seed.

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MARRIAGES.

STINGLEY—FORD.—At the residence of the bride's brother, Mr. Robert Ford, Goodman, Miss., Dec. 25, 1893, by Rev. W. W. Williams, Mr. J. C. Stingley to Miss Mary Ford.

YAGER—LEWIS.—At the residence of the bride's father, Mr. W. C. Lewis, by Rev. W. W. Williams, Mr. W. J. Yager, of Kirkwood, Miss., to Miss Nora Lewis, of Attala county, Miss.

SIGMAN—GAMBREL.—At the residence of the bride's father, near Conway, Miss., Feb. 7, 1894, by Rev. E. C. Terry, Mr. F. P. Sigman, of Rehoboth, Ala., to Miss Augusta S. Gambrel, of Conway.

CHARLES—WILLIAMS.—At the residence of Mr. B. N. Crumhorn, Feb. 1, 1894, by Rev. Robert H. Wynn, Mr. Samuel B. Charles and Miss Helena Williams, all of New Orleans, La.

KING—WHITTINGTON.—At the home of the bride's father, Mr. John Whittington, Dayton, Miss., Feb. 1, by Rev. J. B. Anders, Mr. Gilbert King to Miss Nannie L. Whittington.

REEVES—ANDERS.—At the home of the bride's parents, Dec. 26, 1893, by Rev. E. J. Forman, Mr. Thomas W. Reeves to Miss Arah M. Anders all of Amite county, Miss.

BAILEY—ROBERTSON.—In the Methodist Church, Black Hawk, Miss., Jan. 21, 1894, by Rev. Thos. Cameron, Mr. John E. Bailey and Miss Mamie Robertson.

ATKINSON—BAILEY.—Near Acona, Jan. 28, 1894, by Rev. Thos. Cameron, Mr. Samuel E. Atkinson and Miss Emma Bailey.

ROMINE—WELLBORN.—At the residence of the bride's father, Indianola, Miss., Feb. 7, 1894, by Rev. O. L. Savage, Mr. A. B. Romine to Miss Willie Wellborn.

KING—HAMLETT.—At the residence of the bride's brother, Mr. J. B. Hamlett, Feb. 4, 1894, by Rev. C. C. Grisham, Mr. T. J. King and Miss Edna Hamlett, of Paris, all of Lafayette county, Miss.

WELCH—HALL.—At the residence of the bride's parents, Feb. 5, 1894, by Rev. F. N. Sweeney, Mr. John A. Welch to Miss Lonella Hall, both of Oak Grove, Cameron parish, La.

CATLETT—SPRUILL.—At the residence of the bride's father, Rev. B. L. Spruill, near Oahoma, Miss., Dec. 20, 1893, by Rev. Dr. Bennett, Mr. R. B. Catlett, of Canton, Miss., to Miss Lula B. Spruill.

JARMAN—CARPENTER.—At the residence of the bride, Dec. 23, 1893, by Rev. O. L. Savage, Mr. S. J. Jarman to Mrs. Mamie Carpenter, all of Heathman, Miss.

KILLIAN—POLLOCK.—At the residence of the bride's aunt, Mrs. Holt, Indianola, Miss., Jan. 25, 1894, by Rev. O. L. Savage, Mr. John D. Killian, D. D. S., of Greenville, Miss., to Miss Retta Pollock, of Durant, Miss.

FRAZIER—LOLLER.—At the residence of the bride's father, near Heathman, Miss., Feb. 6, 1894, by Rev. O. L. Savage, Mr. Joseph L. Frazier to Miss Barbara Loller.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

GRAVES—Died at his home, near Ringgold, in Bienville parish, La., on Jan. 25, 1894, B. B. GRAVES, aged seventy-two years eight months and twenty-five days.

The subject of this sketch was born in Copiah county, Miss., on April 30, 1821. At an early age he joined the Methodist Church, and remained a true and consistent member until death severed his connection with the church on earth. He loved to testify of the grace of God, and loved his Savior supremely. His constant care was to faithfully serve him. A faithful and devoted husband, a kind and indulgent father has been called to reap the promised reward, and many are left to mourn their loss. A true patron of Masonry, he practiced in his daily walks the grand principles of virtue taught by that ancient order, and ever endeavored to fully discharge all the duties he owed his God and his fellow-man. All who knew him respected and loved him, and when he was called away there was no one to speak him ill.

His illness was of six months' duration, but he bore all his sufferings without murmur or complaint, and patiently awaited the summons to depart. Medical skill and the kind ministrations of family and friends were of no avail; his work on earth was done, and the reward of heaven awaited him. He was conscious to the last, and calmly said good-by to family and friends, and without the fear of death "sank to sleep." His life was a long and useful one, and his death was an exemplification of the transition of a Christian's spirit from the "shades of mortal existence" to the "glorious sunlight of immortal day."

The "grace of God was sufficient for him," and may it enable us all to feel assured that

"When we leave this world of changes,
When we leave this world of care,
We may meet with missing loved ones,
In our Father's mansions fair."

W. W. McCOY.

CROOK—In memory of little MABEL CROOK, daughter of Dr. H. L. and Rosa Crook. She was born March 17, 1893, and died Aug. 9, 1893. The first-born, the joy of the hearts of the young father and mother, is taken away by the ruthless hand of death, and a vacancy is left in hearts and home that earthly joys can never fill.

Little Mabel left no character nor reputation behind her—only the sweet memory that for a short while she visited and blest the family with her presence. Many have lived and passed through the world as bright and shining lights, leaving behind them the precious memory of noble deeds done in the service of God and the interests of their race. Others have lived and passed through the world leading lives of infamy and shame, rendering themselves a disgrace to the mother that gave them birth, and a curse to the generation in which they lived. Others have pursued a more even course, leading lives of virtue and honor, making themselves a blessing to their families and friends, neither aspiring to greatness nor stooping to acts of infamy. But none of these things can be said of little Mabel. The angel of God came softly in, and his hand gently plucked the bud and carried it away before it had time to unfold its leaves and impart its fragrance to the breezes of the world.

"I take these little lambs," said he,
"And lay them in my breast;
Protection they shall find in me,
In me be ever blest."

Blessed child!

While no precious memory of noble deeds done is left behind, no trail of infamy and shame follows her to the grave, and, safe in the arms of Jesus, the tongue of the slanderer can never approach near enough to wipe its slime on her white robes of purity. Though we would have much preferred her remaining with us, believing that the Judge of all the earth must do right, and that what he does is for the best, with sad, yet trusting hearts, we resign her to the care of him who said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Trusting in his promises, we believe that we shall find her again in the sweet by-and-by. LOUIS KENDALL.

YEATES—JOSEPH YEATES was born in Hertford, N. C., in September, 1815. When about twenty-one years of age he left his native place and came to Starkville, Miss. Here and in the vicinity he passed the greater part of his after life, and here, in the midst of family and friends, he died on Oct. 30, 1893.

Bro. Yeates had been a consistent member of the Methodist Church for many years. His religion was a matter of deeply grounded principle and of steady purpose. His outward life was in accord with his religious principles. Though quiet and undemonstrative in manner, he was yet loyal and firm in his devotion to his church, responding liberally to its demands as he was able, and serving it faithfully as a steward for a number of years. He was an appreciative hearer of the Word. He loved the NEW ORLEANS CHRISTIAN ADVOCATE, and had been a subscriber almost or quite from its first publication.

He was a good neighbor, a devoted husband, a kind father and a man faithful and true in all the relations of life. The law of kindness was in his heart and on his lips. Greatly esteemed, and beloved as one of the fathers of the community, there are many to sympathize with the wife and companion of his youth and his two sons, who in sorrow mourn his death. For a year or two past he seemed to consider himself as one whose life-work was about finished, and that there was little for him to do but patiently to await the end. To his pastor, Rev. J. W. Dorman, who visited him frequently during his last illness, he expressed himself as abiding in the principles of our holy religion, which he had so long professed. His hope was in God. There were no fears. He was ready.

The soft light of the Indian Summer rested upon the face of nature, and the crimson and gold of the Autumn time adorned the forest and the fields on that beautiful afternoon when we laid him to rest quietly in the Odd Fellows' Cemetery at Starkville. T. C. WIER.

JONES—Mr. R. H. JONES, Sr., was born in Campbell county, Va., March 4, 1817; came to Morehouse parish, La., in 1838, and has lived within its bounds until his death, Jan. 26, 1894. Bro. Jones was married three times, and was the father of thirteen children, all by his second wife. He leaves a wife, five sons and three daughters to mourn his loss. Also a number of friends and great-grandchildren. His name goes down to posterity without a stain. Having "learned of Jesus," and being of strong individuality, he was able to bar out the influences to which most of us are susceptible. His home was, in an eminent sense, hospitable. No one was ever turned away from his door. It was the preacher's home. How dear such a place is to the itinerant! No stiffness, but a quiet atmosphere of congeniality, where he could feel at home.

The last few years of his life were spent in almost constant pain; but these dreary days were lightened by glimpses of the "gleaming jasper walls of his eternal home," where the "weary are at rest." To one who was battling for so long with suffering, what indescribable sweetness there must be in rest—"sweet rest at home!"

He was buried with Masonic honors, as was his request. A good man has gone, and "his works do follow him." May God comfort the bereaved family, and bless this affliction to their eternal good! HIS PASTOR.

ALLEN—WILLIAM ALLEN was born in Louisiana, Sept. 12, 1821; moved to Hinds county, Miss., when quite young; was educated in Knoxville, Tenn. He was happily married to Mrs. Louisa Riley, Jan. 17, 1861. To them were born three children, all of whom died quite young. Bro. Allen died in great peace, Jan. 7, 1894.

I was his pastor four years and knew him intimately. I think he was one of the purest men I ever knew—refined, intelligent and unassuming. He lived religion. He loved the church and heartily supported her institutions. He loved his pastor, and with his excellent wife knew how to make him feel at home in their house. His death was a very triumphant one. He praised God and sent messages of love to friends and loved ones far and near, and to the members of the church to which he belonged. He said: "I am going to my Father's house, where there are many mansions." "Blessed are the dead who die in the Lord!"

J. F. ROBINSON.

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NEWS OF THE WEEK.

DOMESTIC.

For nearly two weeks past the Senate has been busy considering Hawaiian affairs.

An important meeting of the Fifth District Levee Board will be held at Vicksburg, March 5.

Dr. F. I. Paradise preached his first sermon as the regular installed dean of Christ Church Cathedral, in this city, on Feb. 18

A cyclone struck Claiborne parish, La., on Feb. 17, traveling in a northeast direction, laying waste everything in its path. Two persons are said to have been killed.

The Rev. N. Keff Smith was formally installed as pastor of the Third Presbyterian Church, in this city, on Feb. 18. The services were opened by a hymn written by the new minister.

Mrs. Elizabeth Cady Stanton, in spite of her years, is said to be busy organizing a grand rally in favor of a woman's suffrage, which is to be held simultaneously all over the country.

A Southern Pacific train was derailed at Roscoe Station, Cal., on Feb. 16. Access was gained to the express car with dynamite, and all the available cash was taken from the safes by robbers.

Senator E. D. White, of Louisiana, was nominated by the President, on Feb. 19, to be associate justice of the Supreme Court of the United States. The Senate honored him with the distinction of instant confirmation without reference to the Judiciary Committee.

Bay St. Louis, Miss., was swept by a disastrous fire on Feb. 17, which demolished an entire square in the business portion. Twenty-four houses were burned down and the stocks were consumed. The loss exceeds one hundred thousand dollars. The insurance was one-third of that amount.

The Trans-Mississippi Convention, which met in San Francisco, passed a resolution memorializing Congress to enact legislation donating to the various States and Territories all arid lands within the boundaries susceptible to irrigation, prescribing such conditions as will secure the lands to actual settlers through purchase from the State.

The Tariff bill will have to pass through several dangerous stages before it can be adopted by the Senate. One of the first moves against it will no doubt be a motion to recommit, and unless concessions should be made to the Democratic senators who are dissatisfied with the Wilson bill, they are disposed to support the motion to send the bill back to the committee.

Upon receiving the memorial of the New Orleans Board of Trade, asking to have New Orleans included in the list of large cities to receive special and specific appropriations for their postoffices, the Louisiana representatives indorsed the same favorably and gave a copy to Mr. Henderson, chairman of the postoffice committee, and sent another copy to the Postmaster General.

The Shiloh Battle Field Association has prepared a memorial to Congress urging the purchase by the government of the battle field and its conversion into a national park. The memorial states that the association was organized April 10, 1893, on the occasion of the visit of the survivors of that battle to the field where the thirty-first anniversary exercises were celebrated. Its object is the preservation of the graves of thousands of heroes who died there.

Senators Daniel, Caffery, and White, of California, have given notice of speeches on the Hawaiian resolution for this week, and it is probable that other senators will speak upon the subject before next Saturday. There will be an effort to have the resolution disposed of during the week, as there will also be to get Senator Stewart's bond resolution off the calendar. There will probably be some speeches on this question also. Indeed the Senate will make the week as far as possible a cleaning-up week, so as to make way for the tariff debate, which will necessarily prevent the consideration of less important subjects when it shall once be begun.

FOREIGN.

Emperor William visited Prince Bismarck on last Monday, and was cordially received.

The German Reichstag has decided by a large majority in favor of the Australian ballot.

Yellow fever is on the increase at Rio de Janeiro. There were sixty deaths from that disease on Feb. 15.

The German ironclad Brandenburg, while undergoing a trial at Kiel, exploded a steam pipe. Forty-six men were killed and many were scalded.

The steamer Alert, while on a voyage from Port Albert to Melbourne, recently sank during a terrible gale, and of the fifteen men aboard only one reached land.

The cruiser San Francisco is the only ship left to protect American interests in the harbor of Rio de Janeiro. Admiral Benham has sent all the other ships away for fear of their being infected with yellow fever.

Dandruff is due to an enfeebled state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5 11-16	— —
Ordinary	6 3-16	— —
Good ordinary	6 11-16	— —
Low middling	7 1-16	— —
Middling	7 5-16	— —
Good middling	7 9-16	— —
Middling fair	8 1-16	— —
Fair	0¼	— —
Galveston middling	7 5-16	— —
Mobile middling	7¼	— —
Memphis middling	7¼	— —

SUGAR.

OPEN KETTLE:		
Prime	2 15-16	2⅜
Fully fair	2 13-16	2⅜
Good fair	2 13-16	2⅜
Common	2 3-16	2¼
CENTRIFUGAL:		
Seconds	2¼	3 5-16
Prime yellow	3½	3 9-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	2¾

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Sugar	15	22

RICE.

No. 2	1½	1⅝
Good	4	4⅛
Fair	8¾	8⅜
Prime	4⅛	4⅝
Rough, ₩ bbl	1 85	1 90
Polish, ₩ ton	15 00	— —

FLOUR.

Extra Fancy	3 06	3 05
Fancy	2 70	— —
Choice	— —	— —
Minnesota Patents	4 87½	— —
Winter wheat patents	3 45	3 82½
Minnesota bakers	4 12½	— —

CORN PRODUCTS.

Corn meal	2 15	2 20
Cream meal	2 35	2 40
Grits	2 40	2 50
Hominy	3 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	46	42
Yellow	47	47½
Mixed No 2	46	46½
OATS:		
Western	37½	38
Texas rust-proof	30	40
BRAN:		
₩ cwt	85	87½
HAY:		
Prime	14 00	15 00
Choice	16 50	17 50

PROVISIONS.

PORK:		
Mess (Standard)	14 00	14 25
Prime Mess	14 25	— —
Rumps	14 00	— —
BACON:		
Fancy Breakfast	10	11
Shoulders	7¾	— —
Sides, short rib	7⅜	8
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	6¾	6⅞
Sides, short rib	7⅛	7¼
Sides, long clear	7	7⅛

GROCERIES.

COFFEE:		
Prime	20⅜	— —
Fair	13⅝	— —
Common	16⅞	— —
TEAS:		
Choice	— —	— —
He-So	— —	— —
BUTTER:		
Western Creamery	20	— —
Western Dairy	20	22
Common	15	18
LARD:		
Refined	8½	8¼
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	27	— —
Lard, Extra No. 1	65	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	1 40	1 75
POTATOES:		
New Louisiana	— —	— —
Western	2 00	2 50
ONIONS:		
New Louisiana	— —	— —
Western	2 25	2 30

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	5½	— —
Jute, 1¾ lb. ₩ yard	5	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	7⅜
TIES:		
₩ bundle	85	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	2 50	3 25
Chickens, Southern	2 75	3 00
Young	2 25	2 75
Turkeys, Southern	6 00	8 00
EGGS:		
Western	13½	14
Southern	14	14½
WOOL:		
Lake, ₩ lb	18	18½
Louisiana	10	11½
Burry	7	8
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	0½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	12 00	— —
Meal	22 50	23 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Times-Democrat*, Feb. 20.

Slow Work.

Slow work. Yes, but not discouraging work. The grandest results are often achieved through slow and small beginnings. The revival seems to lag? Only a little boy or girl converted? Be not cast down. These may be the first little drops before the refreshing and abundant shower. Hope for the larger result. Carey's motto was a good one: "Expect great things of God; achieve great things for God." God never discredits the faithful work of his children. A gentleman once said to Mr. Moody when he was holding meetings in a little mission chapel, with scant results: "Rather slow work this, Mr. Moody." "So it is," he replied. "But if you want to kindle a fire, you must put together a few splinters, blow them into a blaze, and then you may pile on wood afterwards."

The work goes slowly? But it is *going*. God is in it. Only let the Holy Spirit enter the hearts of the people, and then the little flame will be kindled into a great blaze.—Selected.

PERIODICALS.

What is believed to be the last letter written by Lord Byron is published in Harper's Magazine, for February, in connection with the sketch of "Lord Byron and the Greek Patriots," by Rev. Dr. Henry Hayman, late headmaster of Rugby.

Table Talk, for February, caters in its menus, recipes and hints on all household topics to all tastes, and in the pages devoted to the 'Housekeeper's Inquiries" can be seen how this is appreciated, as the letters come from all parts of the country, asking help from this department, which is now edited by Helen Louise Johnson, director of the National Cooking School at Washington, D. C. Upon application to the Philadelphia office, a sample copy will be sent you, free.

Among the illustrated articles in The Popular Science Monthly, for February, will be one entitled, Notes from a Marine Biological Laboratory, by Prof. William S. Windle. It describes the laboratory of Johns Hopkins University, now located in Jamaica, with characteristic views of its surroundings. In another illustrated paper Dr. Sidney J. Hickson describes the Physical Conditions of the Deep Sea; and in still another James E. Humphrey tells Where Bananas Grow, showing by the pictures how the fruit is gathered and shipped.

The vast importance which the electrical interests of the present day have assumed may be inferred from the fact that a recent issue of The Electrical World, the leading weekly journal devoted to electricity, contains no less than 100 pages, and over 300 business announcements in its advertising colums, an amount of matter only exceeded by that of one other industrial or technical paper in the United States—the journal representing the iron interests. The Electrical World, which is an enterprising and handsomely illustrated weekly, is called "the most popular technical journal," and is said to have more subscribers among the general reading public than any other technical periodical. Subscription price, $3 a year; publication office, 41 Park Row, New York.

The Review of Missions, for February, comes out in good time with a rich table of contents. The leading article is a sketch of the Rev. J. H. Neesima, of Japan—an exceedingly interesting paper. Dr. W. R. Lambuth renders the church a real service in "Medical Missions in China." Other articles are as follows: "Has Progress Been Made in China?" by D. F. Kung; "One Great Need of the Church To-Day," by "Gilderoy;" "Miyoshi Taizo, Japan's Chief-Justice," by W. E. Towson; "American Bible Society in the South," by G. S. Savage; "The Work of the American Board in Africa," by Judson Smith. Besides these articles there are more than thirty pages of editorial and miscellaneous matter of great interest to those who are interested in missionary matters. All who desire to keep posted on the great subject of missions should subscribe for this excellent magazine.

The "American Sabbath," for February, the organ of the American Sabbath Union, Rev. Geo. S. Mott, D. D., pres.; Rev. J. H. Knowles, D. D., general secretary, is a valuable number. It contains the proceedings of the late anniversary of the union held in New York City, together with the addresses on various aspects of the Sabbath question, especially on the "Sunday Secular Newspaper," by Drs. C. L. Thompson, T. L. Cuyler, C. H. Payne, A. H. Plumb, D. J. Burrell, J. M. King, T. A. Fernley, and others. The American Sabbath Union, 203 Broadway, New York, will send a copy to any address on receipt of ten cents in stamps. A special price will be made to pastors, churches, and Sabbath associations desiring literature for distribution against the Sunday secular newspaper.

The Preacher's Magazine, for February, is on our table. The leading sermon of this number is by Dr. Joseph Parker, and he entitles it "Sons of Eli, Yet Sons of Belial." The Rev. Mark Guy Pearse, who so ably edits the magazine, contributes another chapter on "Moses: His Life and Its Lessons," and takes up "From Sinai to the Waters of Meribah." Dr. Robt. A. Watson concludes in this number his papers on "The Apostolic Churches: Their Doctrine and Fellowship." Dr. Theodore L. Cuyler furnishes his address on "The Sunday Secular Newspaper," and Dr. D. A. Long, a funeral address which he recently delivered. The Homilетics are most excellent. Among the contributors we notice Dr. Alexander Maclaren, Revs. J. Reid Howatt, Arthur E. Gregory, John Edwards, and several other distinguished divines. Rev. A. F. W. Ingraham furnished a most readable paper entitled "Why Do We Call the Bible Inspired?" Among the other departments of this magazine are "Notes on the International Sunday-school Lessons," "Outline Addresses on the Golden Texts," and notes and illustrations. The magazine is published at $1.50 per year, single copies 15 cts., and Wilbur B. Ketcham, 2 Cooper Union, New York, is the publisher.

China and the Chinese form the subjects of several interesting and able articles in the Missionary Review of the World, for February. The origin, philosophy, and practices of their "Ancestral Worship" is discussed by Rev. P. W. Pitcher, of Amoy, China. Dr. A. P. Happer gives an account of the worship of Heaven by the Chinese Emperor at the time of the winter solstice. It is a ceremony to which foreigners are not admitted. The editor-in-chief tells in his characteristically forcible and striking way of the country, customs, religions, and missionary work of China. There are also articles on the "Ainos," and on Bible translation in that country. An able paper on the "Caste Women of India" comes from the pen of Mrs. Armstrong, of Burmah. She discusses the position of woman in that country, and the mighty influence she has over the men in spite of her despised position. Rev. Joslah Tyler, of South Africa, tells the story of "Rhoma, the Enlightened African Chief," of whom every traveler speaks in terms of greatest admiration. "Christian Work in Polynesia," is fully narrated by the late Robt. Steel, D. D., of Australia. In the International Department, "Some Missionary Treaty Rights" are discussed by Dr. Gracey, in reference to the relation of missionaries to the governments of China, Japan, Turkey, and other countries, and F. D. Phinney, of Burmah, takes up the problem of "Education and Missions," strongly advocating schools where the Bible is daily taught. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at $2 a year.

Louisiana W. P. and H. M. Society.

Officers of the Woman's Parsonage and Home Mission Society, Louisiana Conference. Residence given, so far as known:

President, Mrs. F. A. Lyons, 1290 St. Charles avenue; first vice-president, Mrs. J. T. Sawyer, 913 Magazine St.; second vice-president, Mrs. W. H. LaPrade, 297 Jackson avenue; third vice-president, Mrs. W. C. Black, 323 Second St.; fourth vice-president, Mrs. E. K. Parker, Calhoun, cor. Jeannette; fifth vice-president, Mrs. Robert Randle, Keachie, La. District secretary, New Orleans district, Miss Lizzie Wasson, Webster, cor. Hurst; corresponding secretary, Mrs. F. E. Russ, 918 Camp St.; treasurer, Mrs. J. H. Campman, 197 Eighth St.; organizer and solicitor for Our Homes, Miss Mary Werlein, 1528 St. Charles Ave.; recording secretary, Mrs. C. W. Carter, 163 Delachaise St.

The Week of Prayer, Feb. 6-11, as appointed by the Central Committee, was held in Rayne Memorial Church, in this city, at 1:30 P. M. each day. The program as published was carried out, and papers read on the several topics named by members of each auxiliary. All of the pastors of the Methodist Churches attended the meetings and gave us hearty co-operation. Mrs. E. E. Wiley, president of the General Society, was with us, whose earnest talks will long be remembered.

Mrs. C. W. Carter,
Recording Secretary.

Correction.

Mr. Editor: Please allow me to correct the caption of my article published in the Advocate of Feb. 15. I really did not intend to call attention to omissions in the Minutes of the North Mississippi Conference, for I have not seen a copy of the Minutes of that Conference. I do not know how the word "North" slipped in, whether by my mistake or by the mistake of some one else; but it is a mistake that needs correction. I meant to call attention to important omissions in the Minutes of the Mississippi Conference. D. G. W. Ellis.

The chief dependence of those liable to sudden colds is Dr. Bull's Cough Syrup.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get it the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the New Orleans Christian Advocate. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. Cooper.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

Communion Wine.

"PURE BLOOD OF THE GRAPE."

Sweet and wholesome. For sale at actual cost in quart, pint, and half-pint bottles by

LAIRD & DOMINICK,
Capitol Street, Jackson, Miss.

BUSINESS NOTICES.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

City Directory.

PREACHERS OF THE M. E. CHURCH, SOUTH.

Rev. W. H. LaPrade, D. D., 297 Jackson avenue.

Rev. T. K. Faunt LeRoy, 507 St. Charles avenue.

Rev. F. N. Parker, corner Calboun and Jeanneite streets.

Rev. J. T. Sawyer, D. D., 913 Magazine street.

Rev. F. S. Parker, 473 Dryades street.

Rev. J. B. Walker, D. D., 181 St. Charles street.

Rev. R. H. Wynn, 939 Constance street.

Rev. H. H. Abrens, 581 Burgundy street.

Rev. L. F. Jackson, 16 Lavergne street, Algiers.

Rev. J. M. Henry, corner Short and Hampson streets.

Rev. J. B. A. Ahrens, D. D., 597 North Rampart street.

Rev. W. C. Black, D. D., 323 Second street.

Rev. J. W. McLaurin, 163 Camp street.

Rev. A. E. Clay, Waifs' Home, Clio street.

Rev. R. Harry, 135 Canal street.

Rev. F. D. Van Valkenburgh, 9 Chartres street.

Bishop J. C. Keener, D. D., LL.D., 75 Dublin street.

Rev. C. W. Carter, D. D., 163 Delachaise street.

Rev. C. Keener, Joseph, near St. Charles.

Many brethren have made inquiry for a book to aid them in the practical work of the League. The book that every pastor or Epworth worker needs is "The Epworth League Workers." It gives you the information you want. It is a small book costing sixty cents. It can be had of Laird & Dominick, Jackson, Miss.

Any newspaper, magazine or book can be had from us. LAIRD & DOMINICK,
Jackson, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—SECOND ROUND.

Kosciusko and Durant, at Durant	Feb. 24, 25
Pickens, at Pickens	Mar. 3, 4
Poplar Creek, at Bethel	10, 11
Ilezona circuit, at Ashton	17, 18
Lexington and Tchula, at Tchula	24, 25
Ebenezer circuit, at Bethany	31, Apr. 1
Ethel circuit, at Shady Grove	6
Sethe circuit, at Bethel	7, 8
Kosciusko, at Smyrna	14, 15
Stewart circuit, at Shady Grove	21, 22
Eupora circuit, at Walthall	28
Chester circuit, at Acuman	28, 29
Weir circuit, at Liberty	May 5, 6
Louisville circuit, at ——	10
Rural Hill circuit, at Plattsburg	12, 13

J. H. Mitchell, P. E.

CORINTH DIST.—FIRST ROUND.

Blue Springs, at Blue Springs	Feb. 17, 18
Jonesboro, at Jonesboro	22
Ripley circuit, at Paynes	24, 25
Ripley and New Albany, at New A.	Mar. 3, 4
New Albany circuit, at Locust Grove	10, 11

T. W. Lewis, P. E.

COLUMBUS DIST.—FIRST ROUND.

Mashulaville	Feb. 17, 18
Shuqualak	21
Macon	24, 25
Sturges	Mar. 3, 4
Hebron	10, 11

T. C. Wier, P. E.

GREENVILLE DIST.—FIRST ROUND.

Cleveland	Feb. 18
Shew	25
Hill House	Mar. 4
Friar's Point	11
Rosedale	18
Bolivar	28

J. A. Randolph, P. E.

GRENADA DISTRICT—FIRST ROUND.

Toccopola, at Lafayette Sp'gs (Thurs.)	Feb. 15
Paris, at Salem	17, 18
Ebly, at Hurricane	24, 25
Pittsboro, at Pittsboro	Mar. 3, 4
Atlanta, at Benela	4, 5

R. A. Burroughs, P. E.

SARDIS DIST.—FIRST ROUND.

Cockrum	(Thurs.)..Feb. 15
Wall Hill	17, 18
Tyro	(Tues.).. 20
Panola	24, 25

H. C. Morehead, P. E.

ABERDEEN DIST.—FIRST ROUND.

Amory and Smithville, at Greenbriar	Feb. 17, 18
Nettleton, at Union	22
Fulton, at Fulton	24, 25
Pontotoc, at Pontotoc	Mar. 3, 4
Tremont, at New Salem	7
Athens, at New Hope	10, 11

W. S. Lacrone, P. E.

WINONA DIST.—FIRST ROUND.

McNutt	Feb. 17, 18
Carrollton circuit	24, 25
Brooklyn and Dublin	Mar. 3, 4
Leberton	10, 11

S. M. Thames, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

East Holly S. circuit, at Harmony	Feb. 17, 18
Cornersville, at ——	24, 25
Red Banks, at Wesley Chapel	Mar. 3, 4
Ashland, at Salem	10, 11
Mt. Pleasant, at Mt. Pleasant	17, 18

J. B. Stone, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Learned, at Learned	Feb. 17, 18
Utica station	24, 25
Rocky Springs, at Hickory Ridge	Mar. 3, 4
Hermanville, at Hermanville	10, 11
Port Gibson station	17, 18
Warren, at Bradley's	24, 25
Mayersville, at Mayersville	31, Apr. 1
Rolling Fork and Anguilla, at A.	7, 8
Cary, at Cary	14, 15

J. M. Weems, P. E.

Postoffice: Port Gibson, Miss.

SEASHORE DIST.—FIRST ROUND.

Williamsburg, at Good Hope	Feb. 17, 18
Mt Carmel, at Blountville (Conf. Mon.)	18, 19
Columbia, at Columbia (Wed.)	21
Purvis, at Lumberton	24, 25
Eastabuchie, at Hebron	Mar. 3, 4
Covington, at Covington (Conf., 7 P. M.)	10, 11
Tallsheek C. G. and Nicholson (Wed.)	14
Pearlington (Conf., 7 P. M.)	17, 18

Let Church Conference be held at each appointment practicable, last day be observed and Quarterly Conference Records brought to quarterly meeting. A "consecration service" will be held the Saturday night of each meeting.

Henry E. Pantridge, P. E.

Women and Women Only

Are most competent to fully appreciate the purity, sweetness, and delicacy of Cuticura Soap, and to discover new uses for it daily.

In the preparation of curative washes, solutions, etc., for annoying irritations, chafings, and excoriations of the skin and mucous membrane or too free or offensive perspiration, it has proved most grateful.

Like all others of the Cuticura Remedies, the Cuticura Soap appeals to the refined and cultivated everywhere, and is beyond all comparison the most effective skin purifying and beautifying soap as well as the purest and sweetest for toilet and nursery.

Sold throughout the world. Potter Drug and Chem. Corp., Sole Props., Boston.

BRANDON DIST.—FIRST ROUND.

Shiloh, at Salem	Feb. 13
Steen's Creek, at Marvin	17, 18
Hillsboro, at Conrell	24, 25
Westville, at Rial's Creek	Mar. 3, 4
Raleigh, at Boykin's	4
Trenton, at Trenton	7
Fannin, at Fannin	10, 11
Brandon station	13
Homewood, at Homewood	17, 18
Montrose, at Mt. Zion	24, 25

C. McDonald, P. E.

JACKSON DIST.—FIRST ROUND.

Benton, at Benton	Feb. 17, 18
Yazoo cir., at Short Creek (Tues.)	20
Bolton, at Bolton	24, 25
Lake City and Lodi, at Lake City	Mar. 3, 4
Camden, at Shrock's	10, 11
Tranquil, at Locust Grove	17, 18
Madison, at Madison	24, 25
Mount Olivet, at Bentonia	31, Apr. 1

E. H. Mounger, P. E.

MERIDIAN DIST.—FIRST ROUND.

Linwood circuit, at Bethel	Feb. 17, 18
Daleville and Soule Chapel, at D.	18, 18
Lauderdale circuit, at Lauderdale	24, 25
Marion circuit, at Lockhart	25, 25
Why Not circuit, at Why Not	Mar. 3, 4
Chunkey circuit, at Chunkey (Tues.)	13

D. A. Little, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Adams, at A.	Feb. 17, 18
Bowerton, at Rehoboth	(Fri.).. 23
Lebanon, at Brandywine	24, 25
Caseyville, at Sweetwater	(Fri.)..Mar. 3
Beauregard, at Mathews	3, 4
Pleasant Grove, at P. Grove	(Fri.).. 3
Providence, at Itahala	10, 11
Summit, at Rogue Chitto	17, 18
Martinsville	24, 25
Hazlehurst	(night).. 25
China Grove, at Waterholes	31, Apr. 1

R. D. Norsworthy, P. E.

WOODVILLE DIST.—FIRST ROUND.

Tunica, at Pinkneyville	Feb. 17, 18
North Wilkinson, at St. Carmel	23
Wilkinson, at Bethel	24, 25
Live Oak, at Friendship	Mar. 3, 4
Port Vincent, at Bayou Barbary	10, 11
Ponchatoula, at Ponchatoula	17, 18
Franklinton, at Magees	21
Amite City, at Amite City	24, 25
St. Helena, at Greensburg	25, 26
E. Feliciana, at Oak Grove	27

The pastors are cordially invited to be present at district stewards' meeting. All will be entertained.

P. A. Johnston, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Downsville, at Wilhites Chapel	Mar. 10, 11
Lisbon, at Salem	17, 18
Summerfield, at Summerfield	24, 25
Tulip, at Tulip	31, Apr. 1
Homer station	7, 8
Haynesville, at Colquit	14, 15
Calhoun, at Calhoun	21, 22
Minden, at Minden	28, 29
Valley, at Illookes Chapel	May 1, 2
Ringgold, at Rocky Mound	6, 6
Sparta, at Ebenezer	12, 13
Arcadia, at Arcadia	12, 20
Vienna	25
Ruston, at Douglas	26, 27
Farmerville, at Farmerville	June 2, 3
Vernon	9, 10

The preachers of the district, traveling and local, will meet at Minden, April 27, at 9 A. M. Introductory sermon by Rev. J. D. Harper, April 26, at 7.30 P. M. It is my earnest desire that all the preachers of the district will come to this meeting fasting and praying for a baptism of power.

J. L. P. Shappard, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Louisiana Avenue	Feb. 18
Felicity	25
Plaquemine and Donaldsonville, at P.	Mar. 4
Lower Coast Mission	11
Carondelet	18
Baton Rouge	25
District Conference, Baton Rouge	Apr. 6-7

The change in time of District Conference is made for special reasons which need not be publicly stated.

C. W. Carter, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Feb. 17, 18
Lind Grove, at Bartholomew	24, 25
Harrisonburg, at Island	Mar. 3, 4
Rayville, at Rayville	10, 11
Providence, at Providence	17, 18
Waterproof, at Waterproof	24, 25

H. O. White, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Plaquemine Brulee	Feb. 17, 18
Indian Bayou	24, 25
Abbeville	Mar. 3, 4
Lake Charles	10, 11
Jackson street and West Lake	13, 14
Sulphur Mine, at Vinton	17, 18
Lake Arthur	24, 25
Grand Chenier, at Cameron	31, Apr. 1

J. M. Beard, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Centerville	Feb. 17, 18
Montgomery, at Atlanta	24, 25
Winfield	26, 27
Columbia	Mar. 3, 4
Spring Creek, at C. G.	10, 11
Dry Creek	17, 18
Nugent mission	24, 25
Boyce	31, Apr. 1

S. J. Davies, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Shreveport station and Mission	Feb. 17, 18
Cane River, at Provencal	22
Wesley, at Davis Springs	24, 25
Many, at Prospect	Mar. 1
Fort Jessup, at New Hope	3, 4
Natchitoches station	10, 11
Anacoco, at Holly Grove	17, 18
Dedoto, at Bethel	22
Coushatta, at C.	24, 25
Victoria and West Natchitoches, at V.	31
Sabine, at Bayou Scie	Apr. 1, 2

District stewards' meeting at First Church, Shreveport, at 10 A. M., Feb. 26.

Robt. J. Harp, P. E.

823 Hope street, Shreveport, La.

State of Ohio, City of Toledo, } ss.
Lucas County.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

Frank J. Cheney.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{Seal.}

A. W. Gleason,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. Cheney & Co., Toledo, O.

Sold by Druggists, 75c.

Christian Advocate.

VOL. 41.—NO. 9. NEW ORLEANS, THURSDAY, MARCH 1, 1894. WHOLE NO. 1958.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A LITTLE WHILE.

BY REV. H. B. WARDWELL.

A little while, and then the still night cometh—
The voiceless night that comes alike to all,
When we arrive where death's swift river runneth,
To bear us onward through the Lethean thrall.

A little while, and then the last fond token
Of love's devotion, with the parting breath.
Pass a few days, and then the farewell spoken,
And silence seals the pallid lips of death.

A little while, and Winter's stormy pinion
Above our snow-wrapped graves shall wildly beat;
Of Summer roses spring from death's dominion,
And leaf-robed branches guard our calm retreat.

A little while, and then we leave forever
The joys of earth, its sorrows and its tears,
The friends that wait this side the silent river,
Until we meet them in the eternal years.

A little while, and then the journey endeth;
Life's evening shadows gather round our way,
While the day lasts, ere night with darkness blendeth,
O let us work, the Savior's voice obey!

A little while, and then the morning breaketh;
Celestial splendors on our vision rise,
Where the "new song" with angel anthem waketh,
Where we may join the triumphs of the skies.
—Exchange.

The Sunday Secular Newspaper.

BY THEODORE L. CUYLER, D. D.

The whole question of Sabbath observance in our beloved country is one that ought to command crowded audiences and the attention of God's people over the entire land—*ought*, ought to command the attention of the friends of the Sabbath, those who believe in its authority and the priceless benefits it affords; and to make a stand against the Sunday secular press is their solemn and imperative duty.

Now, this is not a topic for rhetorical effervescence or violent utterances; it is a question to be looked upon calmly and soberly in view of every side of it.

I am not an enemy of the daily press. On the contrary, I yield to no man in gratitude for the services rendered to the cause of enlightenment and morality—by the best public journals in our land. But, as a friend of our press, I protest against Sabbath issues; and, as a friend of our national welfare, I protest against Sabbath issues. I hold that the publication of Sunday morning newspapers is a desecration of the Sabbath, God's Sabbath, the people's Sabbath. I know the taunt is thrown into the face of the Sabbatarians all the time: "You refuse to buy a Sunday morning newspaper, and you buy a Monday's issue. One is made up for the Sunday, and one is made up on the Sunday, and you are really sustaining Sabbath labor," and to all that sophistry I have this answer to make. I answer in the words of the greatest editor this country ever produced, Horace Greeley. Said he: "Six newspapers every week require six days of labor; seven newspapers every week require seven days of labor." That is a sufficient answer. His custom was—or the custom of the Tribune when he made that remark—to work up to midnight on Saturday, and to begin work the next night at midnight, and Monday morning there came out a fully equipped paper, generally the most effective of all six issues of the week; and at that time that was the general custom. It ought to be the custom now; and there is no reason why it should have ever been changed. Now the custom prevails of making up a paper for Sunday morning, an enormous blanket sheet; and the Monday morning paper requires an immense amount of labor on Sunday by the employees, by the editors and type-setters. And Sunday morning we have the excursion trains bearing the sheets over all the land, and the vendors of these sheets going through all the streets of all our large towns and selling their papers, and it involves desecration of the Sabbath in that direction for money purposes. Suppose one of the managers of one of our New York dailies comes to me and says, "You are ruining my business and seeking to curtail my profits, and opposing my method of making money." I would say: "Your neighbors, the hatters, the saddlers, the boot-makers, the merchant—all those men earn their daily bread in six days of the week, and God's law and the law of the land require their closing on the Sabbath day. Why should you do differently? You begin every Sabbath morning with the carrying on of your business in the streets and all the land over."

Daniel Webster said in a murder trial once, "It was a cool, calculating, money-making murder; the weighing out of so many pieces of silver against so many ounces of gold." And to editors I should say, "Your Sabbath morning press is a cool, calculating, money-making scheme; the weighing out of so many pieces of silver against the great moral interests of the public."

In the next place, there is no need of it. When I came to New York, forty years ago, there were weekly and Sunday newspapers hawked about the streets, made up of sporting news, and hawked sometimes during the church hour near the church doors. No respectable person would be seen with one of those papers in his hands. They were not newspapers. This city got on perfectly well without the issue of a journal on the Lord's day. Go to London, the business centre of the civilized world. Do the London dailies issue a Sunday morning edition? No. They don't need it. And I believe an attempt was made by one of our countrymen, an attempt to issue there a Sunday morning paper, and it was a failure. Press and pulpit thundered it out of existence. Dailies are not issued Sunday morning in London. They don't need them. What do we need of them? There is no necessity for it, and no legitimate reason can be given for it, and as a proof that such issues are not needed, I could point—since these dear brothers from Philadelphia have just preceded me—to their own city. I can show you there a great daily journal conducted on two principles: First. "Not a single line of impure matter or sensationalism shall desecrate these columns." Second. "This paper shall never be issued on God's holy day through the year." What is the result? Do those who read six days of the week George W. Childs' Daily Ledger ask for a Sunday issue? No. Do those who take that glorious, clean, honest paper (that is met with the heartiest applause among the people), do they need it financially? Ask George W. Childs.

It is to-day the most profitable paper published on this continent. I would rather, as a pecuniary speculation, have 100 shares in the Philadelphia Ledger than in any other journal published in the United States of America. Ah, fellow-Christians, it does pay to serve Him who is the best paymaster in the universe! And when I think of the career of the Ledger, and its cleanliness and its Sabbath observance, and when I think of the most crowded hotel in the country, that never allows a bottle of wine on its table, or a horse to be harnessed on Sunday, or a boat to be launched on Lake Mohonk in the Summer, I say there are object-lessons to you, and I couple the two together.

Now, then, there is another thing to it—a reason, that it *should not be*, and that is stronger yet. We not only don't want it, but there is a good reason why we should be delivered from it. You know perfectly well that a number of Sabbath morning papers do make many of their columns mere sewers for scandal and social filth, and rely for their circulation, to a considerable degree, in circulating through the community what of necessity is most vile in its social and moral influence. Examination into some of the Sunday morning papers will prove that they are public demoralizers in themselves on every day. How much more so on Sundays! I don't say that all are; but take the very best, cleanest Sabbath morning papers. Every Sunday they have sporting news and speculating affairs of various kinds—granting there may be no impurities. Such topics are the very thing we should not have on the Sabbath. It is pretended that those papers that are issued only six days in the week would not get support. Those who bake their daily bread in such a hot oven should have one day's rest, and the papers that contain articles in regard to commerce and sporting and politics ought to be looked out on Sunday. It is that one blessed day that God ordained when men can turn away from business and throw off all care and sit down and think and worship and let the great thoughts of eternity come in for a time into the soul.

The last time I visited the greatest man on the globe now living (for no one disputes he is the most extraordinary man of this age), the last time I visited Gladstone at his house, he told me the secret of his long life. He said to me that he got sound sleep every night, and he added, "Amid all the pressure of public cares, *I thank God for the Sabbath*, with its rest for the body and the soul." These golden words should be written up in every school-house and place of business, and in every legislative chamber. There is the testimony of a man who is a power, and who confesses that God's Sabbath has enabled him to weather out eighty-four years. When Lord Castlereagh committed suicide, Wilberforce said: "Poor Castlereagh broken down! He never had any Sabbath!" There is a contrast in these two cases of men under the same pressure. This world does not need its secular press every Lord's day morning. It needs to be delivered from it. I hardly know one agent that militates so much against worship, when God's house is open, as the Sunday secular press. I don't think Bro. Moody is very far out of the way when he says, "The single influence that tends most against evangelical religion is the Sabbath morning secular press." Think of it! Only a little time to throw off the harness—only a little time at best to give to preparations, not only for life's best duties, but for another world, and then to have a Sunday morning snowed under—yes, snowed under—with twenty-four, thirty, forty pages of secularity, even if it is not indecent secularity! Sometimes I think some of our ministers have to go to work and shovel out—yes, shovel out—too many members of their churches from under that avalanche of Sunday morning secularity; and when I see the lads going through the streets selling these papers, I say, 'Every one of those papers will monopolize many hours for their perusal." They are absolute barriers against the attendance in God's house for worship.

When I was up at Richfield Springs, just as the church bells began to ring, the locomotive bell began to ring. That meant that the newspapers were coming in. In less than ten minutes the streets were filled with boys throwing out right and left these immense blanket sheets from New York. It was a most terrible interruption or desecration coming just at that hour. People waited on the piazzas of the hotel to look over the papers, largely to spend the day over them. The Sabbath breakers would come in on that day with their merchandise, disturbing the sanctity of God's day and the quiet of the people. That is what is being repeated all over the land.

I believe the Sabbath issues of the secular press have lowered the tone of American journalism. You can not pursue mammon in defiance of God's holy law without its deteriorating influence. I believe that the best that could happen to-morrow for the greatest daily would be to have Sunday laws or influence get hold of it and put a stop to Sunday issues, and so give the people their Sabbath, give God his Sabbath, give people their own rest, and to desist from this desecration of the Sabbath. I believe it would elevate the tone of journalism, and I don't believe any money made in defiance of God's law makes the richer any paper, people, or any community.

The greatest reason of all why these Sunday editions should not be issued is that the life of this nation depends upon the public conscience. The only hope for our republic is in a Bible conscience. I don't care who sits in the White House in Washington in comparison with who sits at the fireside and behind the ballot-box and in the public schools. It is not going to be in the power of any political party which ever existed, or any demagogue, however dangerous, to disturb this nation's peace and prosperity. What a terrible sacrifice it is that a nation makes when it begins to calculate how far it can trample down God's law, his authority, his work, and his words, for the furtherance of making money, or of any worldly affairs! The nations that have lived the longest have observed the Sabbath.—Exchange.

Denominational Journalism.

Multitudes neither know nor feel their obligations to those religious papers which all through the life of the church, through self-denial and the expenditure of intellectual force and money, have carried her through all her trials, directed her in danger, have been eyes in darkness, strength in weakness, and a defense when assailed. They have stood sentinels, warning of danger, and when she has been defeated, have been the first to gather her shattered forces together for future contests. The fact is indisputable that the wisdom of the church becomes practical through these mediums. These papers go on week by week in their duties, have no vacations, not much appreciation, and often an unreasonable amount of fault-finding. Their conductors have no opportunities of getting better salaries; they are missionaries desiring to be fed by the crumbs that fall from the hands of the thoughtful and appreciative. They often lose money by the thousands, but no cries go up in behalf of the newspaper sufferers. No special collections are made for them; no famine among them ever drew a tear. They are the burden-bearers, ecclesiastical asses with panniers across their backs, into which the churches put their loads. Meetings of assemblies, Conferences, classes and convocations are advertised gratis, and special meetings which often concern but a few, and about which multitudes of paying subscribers rave, calling it "dead wood," "dull trash," etc.

This has been the habit, and to break the habit of overloading newspaper editors with lumber which costs the publisher a good round sum a thousand cents to set up, besides paper, ink, press work, postage, all for nothing, would be regarded a sin. But this might be endured if the church, demanding so much, felt any sense of obligation to return these favors in seeing that papers which exist alone for the church are circulated. But churches expect these favors all the time from their own paper, when the members oftentimes take another paper into the family. They would quite as soon take one of some independent order which has never spent a farthing to sustain the church in her perils, or to help her in her denominational enterprises. The editors and publishers of the denominational journals, they think, ought to continue to do this because they always have done so. We are not objecting to independent or undenominational papers; they may be taken with profit when the obligation to those on which the church is dependent is sustained. But how many notices of the meetings of ecclesiastical bodies do they publish for nothing? How many columns of Minutes do they carry for nothing? Nor do we blame them for this; they have no special obligations to do the work of any particular church.

Some of the older papers have carried the burdens of the church in her poverty. They have shared their profits with her all along; they have grown in years, but not in wealth. The same amount in capital and brain in other spheres would have brought large profits in the same time. But the church is losing by weakening or neglecting her *forts*. It may do in prosperity; adversity will come again, and then she will need defense, but she will lose if her fortresses are neglected: The secular papers are constantly crowding the religious journals of the church for place, and granting that they may be as good for the families who read them—which is not true—how much defense has the church received in her perils from the secular papers? In the contests between sound doctrine and heresy they have been almost universally against orthodox teachings and practices. In the contests concerning church order and discipline, the secular papers have universally been with the offenders in their efforts to destroy the church.

Then, again, where do the attacks on Christianity come from? Through the secular press. Where the sneers and assaults at the ministry? Where the constant assailment that the church is effete or dying? Where the laudations of infidelity and atheism and attacks on the Word of Life? But for the neglected, half-supported church papers, compelled often to make bricks without straw, where would the defense of Christian principles and hopes of eternal life come from? No policy is so suicidal.

The churches of the land need, before all things, to build up their broken fortifications, their dismantled fortresses. They need to increase the influences of the organs of their communication at home, and then they can command the resources of knowledge, money and men. We are not attacking secular papers in their place and time, nor are we regretting or undervaluing any improvement in their moral or religious tone, but calling attention of the church people of every kind to the amazing folly and short-sightedness of not supporting first their means of defense, their means of diffusion of Christian principle, their means of knowledge of Christian necessities and from Christian standpoints. If the religious papers of the church at large perish, how long will the secular papers serve or even respect the Lazarus that lies at their doors desiring to be fed as beggars where they might have reigned as princes? This article is a plea for a support to religious journalism, which will keep the church of Christ in this stand, independent, progressive, defensive, educational, and aggressive. "If the foundations be removed, what can the righteous do?"—Presbyterian.

The Blight of Pessimism.

A minister of this city, in a conversation quite recently, confessed to a personal experience which may be of value to others to relate. He had thought upon certain unsatisfactory features of his environment, especially upon the conviction that his financial support was not what it should be, until it preyed upon his mind night and day. Finally he awoke to the realization that long brooding upon this subject had given such pessimistic turn to his thinking and his feeling that he was becoming unfitted for successful work. He resolved to overcome this misanthropic tendency which was growing into a habit. He started in with the determination that instead of brooding on the discouraging features of his work, he would follow Paul's advice, "Whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." He did so. To his surprise the things that had discouraged him began to disappear. His people began to show an increased interest in church work, and supported him more heartily in every church enterprise. Accessions to the church ranks were increased. His own salary was advanced, and an aggressive and progressive spirit took possession of his church.

This experience emphasizes a truth that not only pastors, but everyone should keep in mind. The man who yields to the disposition to dwell on discouraging phases of things, who gives way to hopeless despondency, is assisting to propagate the very condition of things that he deplores.

There is no intellectual vice more destructive than this tendency to pessimistic view. There is a subtle danger in it, because it appeals to the innate vanity of human nature. It indirectly flatters the one who yields himself to it with the thought that he is better than his environment, and superior to his associates. The ability, as he thinks, to point out the defects of the system that he criticises, or the shortcomings of his associates, covertly suggests his own personal superiority. The one who indulges habitually in it is lulled into a sense of self-satisfaction that is likely to stupefy him to the discernment of those deficiencies in which he himself is most needful of self-examination and improvement.

But the worst effect of pessimism is the deadening power that it exerts on high endeavor. It cuts the nerve of noble effort. It disqualifies for constructive work and enthusiastic achievement. It relaxes the tension of high and hopeful purpose. The victim of it sinks into cynical indifference to the aims that inspire others. *Nil Admirari* becomes his watchword. The only part which he takes in the united efforts which men about him make for the redemption of society and of men is the part of the critic and the cynic. He has an eye alert only for small things and mean motives. He is blind to the greater purposes which inspire most of the combined efforts of men, and consequently is not qualified to assist in their attainment. He is a negative quantity in all social endeavor.

An unfortunate feature of it, too, is that it is a vice to which fine intellects are unusually open. The mind in which the perceptive and reflective powers overbalance the active and emotional faculties is especially liable to this danger. It is easy for such a mind to discern defects. The ability to discover defects, as we have shown, ministers in a way to its vanity. The preponderance of the reflective over the active powers predisposes it to inaction and inertia. Thus the very superiority of the intellectual furniture of such a mind causes it to become an easy victim to this soul-destroying vice.

Of course, we do not intend to underestimate the value of legitimate criticism. There is such a thing as a healthy, proper, and normal discernment of defects. Such a discernment must always be the true basis for improvement and progress. Without such a criticism to guide, all effort at advancement is futile, and enthusiasm becomes a will-o'-the-wisp.

But this spirit of proper criticism always works subordinately to a higher purpose. It is only a means to a nobler end. It is clear perception working under the lead of enthusiastic hope. Such a criticism destroys only that it may build anew on truer and broader foundations. Faith, hope and love are always in the ascendant in a rightly ordered mind. If it prunes away excrescences, it is in order that growth may be more healthful and perfect. It never indulges in cynicism or pessimistic views simply from the pleasure it gets in the exercise. It never allows the delight of looking for defects to eclipse the joy of laboring for hopeful constructive purpose. Its criticisms only feed enthusiasm instead of deadening effort and destroying hope. It labors in an atmosphere of love and joy, and not in a miasma of cynical despair.

Such being the true view of a rightly ordered mind, it follows that there is but one excuse for dwelling upon defects and upon depressing views of our environment, and that is that these defects are real, and that we are prompted to consider them because of the stronger desire to lead to better things. Any man who yields to the desire to take dark and despondent views of his surroundings without being conscious of a nobler purpose for which he works, and of the actual correspondence of his views to realities, is simply working to his own spiritual suicide. Not only so, but he is unfitting himself to be of any service to his fellow-men. Like the Upas tree, his deadly influence extends to all within his reach. The fountains of spiritual life are dried up wherever his influence reaches.—Methodist Recorder.

Scarritt Bible and Training-School.

A CARD FROM THE BOARD OF MANAGERS.

In appreciation of the fact that straitened finances are troubling Church and Sects so that but few are exempt from their pressure, the Board of Managers of the Scarritt Bible and Training-school, although authorized by the Woman's Board of Missions last June, have, by unanimous vote, decided not to ask for a general observance of Easter Sunday this year, as has been our custom for several successive years.

This must not be taken as an indication that the school does not stand in need of aid. On the contrary, the financial stringency has lessened its income without reducing its expenses. But gratefully recognizing our indebtedness to our church for phenomenal liberality in the past, and being in touch with her present depleted condition, we wish to relieve burdened societies and churches from obligation to observe the day in our interest, remembering, as we do, the great need of our General Board, the claims of our Parsonage and Home Mission workers, the anxieties of our pastors and those in authority in the church, and the distressing decrease in the collections of our Woman's Missionary Society. In view of their great demands, we waive our claim on Easter Sunday, and will not publish Easter programs for distribution, that we may leave the church and the friends of the school free to follow their individual promptings. Some societies have already made arrangement for completing at that time their lectureship and scholarship funds, and hastening the endowment of the Belle Bennett chair, for which they have long been planning.

Our action imposes no restraint whatever on any society or church that desires or has planned to hold a service. Offerings thus gathered from societies and individuals will be the more highly prized, inasmuch as they will, indeed, be "free-will offerings."

Signed by E. R. Hendrix, Belle H. Bennett, J. S. Chick, Maria L. Gibson, Mrs. M. D. Wightman, Mrs. Nathan Scarritt, Mrs. S. C. Trueheart, Mrs. I. N. Hendrix, Mrs. S. N. Jones, Mrs. R. T. Mastin.

CONSECRATION.

Take my life, and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in endless praise.

Take my hands, and let them move
At the impulse of thy love;
Take my feet, and let them be
Swift and beautiful for thee.

Take my voice, and let me sing
Always, only for my King;
Take my lips, and let them be
Filled with messages for thee.

Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as thou shalt choose.

Take my will, and make it thine,
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure store;
Take myself, and I will be,
Ever, only, all for thee.

—Havergal.

Here They Are.

APPROPRIATIONS AND PAYMENTS TO MISSIONS OF MISSISSIPPI CONFERENCE FOR 1893.

Since the annual outcry for correction of our printed Minutes has already set up, I will subjoin the figures which were submitted in open Conference by our statistical secretary and laid on the table of the Conference secretary with other reports of the Board for publication in the Minutes. Bro. Andrews assures me that the omission was not intentional. He thought as these figures almost all appeared elsewhere it were useless and contrary to custom to print them. I submit only those figures which do not appear in the printed Minutes, remarking in passing that taking all our missions together the per cent. of increase in membership and finances is larger than the average of the whole Conference. The charge which made the finest exhibit of proportionate increase was a mission (Springfield cir.) with a very small appropriation. This refutes oft-repeated criticism that our weak men are put on missions, and also that which claims that nothing but strongly aided missions can accomplish much good. The Board is trying to do the best it knows how with the advice of the presiding elders and Bishops, and is not ashamed of the results. We want all the light to be had on this important question. Only, brethren, please give it kindly, not critically. A private letter to one of the officers would sometimes secure the end desired without the publication of imaginary grievances.

APPROPRIATIONS FOR 1893.

Jackson, Capitol St.	$ 250 00
Yazoo circuit	50 00
Tranquil	50 00
South Vicksburg	300 00
Sunflower	75 00
Roxie	75 00
Natchez, Wesley Chapel	175 00
Meridian, West End	150 00
Meridian, East End	200 00
Ocean Springs	100 00
Zion circuit	100 00
Bay St. Louis circuit	200 00
Biloxi	200 00
East Pearl	100 00
Tallisheek	100 00
Estahuchie	150 00
Beauregard	100 00
Gallman	100 00
Brookhaven circuit	100 00
Lebanon	100 00
Bayon Sara	100 00
Port Vincent	100 00
Springfield	100 00
Franklinton	50 00
Raleigh	75 00
Clarksburgh	100 00
Fannin	100 00
Westville	150 00
Hillsboro	50 00
Walnut Grove	50 00
Total appropriations	$3,550 00

Of this we were able to pay just seventy cents on each, though all had been well earned.

PRACTICAL APPLICATION.

Let all the brethren proceed to collect, at least, half of their assessments for domestic missions and forward immediately to the treasurer, Dr. T. S. West, at Jackson, Miss. He is authorized to pay quarterly half of what has been earned on the presentation of a report of faithful work being done by the missionary, and the certificate thereto of his presiding elder. No other payment will be considered at our next Conference. The balance of assessment ought to be secured at once in subscriptions more than covering the sum asked. These brethren deserve every cent appropriated this year.

Respectfully submitted,

J. P. DRAKE,
Secretary.

Financial Report of the Columbus District, North Mississippi Conference.

I feel that it is due the Columbus district to call attention to the following mistake of our Minutes in the "Financial Report" of the district. Our secretary has it: "Assessed for the preachers in charge, $8,730; paid $6,840.10." When it should be: "Assessed, $8,730; paid, $7,839 90"—a mistake of nearly $1,000. We do not intend this as a reflection upon our faithful and efficient secretary, for mistakes will occur.

ANGUS BUCK.

Shuqualak, Miss.

North Mississippi Conference Woman's Missionary Society.

REPORT OF TREASURER FOR QUARTER ENDING DEC. 30, 1893.

WINONA DISTRICT.

Winona	$ 17 82
Juveniles of Winona	2 80
Black Hawk	9 40
Juv. of Black Hawk	2 10
Moorehead	18 50
Indianola	2 95
McNutt	5 95
Greenwood	15 15
Sunny Side	11 00
Carrollton	40 80
Aoona	4 70
Juveniles of Aoona	1 30
Total	$132 47

ABERDEEN DISTRICT.

Aberdeen	$ 7 30
Okolona	5 15
Tupelo	7 95
McCondy	70
Verona	3 85
Juveniles of Verona	65
Houston	8 30
Juveniles of Houston	2 25
Tranquil	9 50
Pontotoo	2 05
Tupelo Juveniles	7 15
Total	$ 54 85

SARDIS DISTRICT.

Sardis	$ 13 30
Juveniles of Sardis	16 40
Hernando	4 90
Batesville	3 80
Juveniles of Hernando	35
Como	1 00
Juveniles of Batesville	4 50
Mastodon	5 30
McGeehee's Chapel	12 35
Pleasant Grove	4 60
Juv. of Pleasant Grove	5 40
Senatobia	3 85
Coldwater Juveniles	9 95
Kirksey	2 40
Hernando	6 70
Coldwater	12 90
Total	$107 70

COLUMBUS DISTRICT.

Columbus	$ 19 20
Juveniles of Columbus	27 00
Macon	6 30
Addie Gordon, of I. I. & C.	13 70
Artesia	3 82
Brooksville	2 10
Crawford	5 65
Juveniles of Crawford	3 50
Starkville	5 15
Ear'l Workers, Columbus	11 10
Addie Gordon, of I. I. & C.	10 80
Starkville Juveniles	19 55
Total	$127 87

CORINTH DISTRICT.

Corinth	$ 5 25
Juveniles of Corinth	3 10
New Albany	4 95
Baldwyn	3 80
Blue Springs	46
Iuka	5 85
Juveniles of Iuka	3 70
Ripley	25 30
Juveniles of Ripley	5 50
Pleasant Valley	1 28
Cedar Hill	1 00
Ruth Nesbett Memorial, of Inka	21 50
Guntown	3 75
Juveniles of New Albany	4 30
New Albany	2 00
Total	$ 91 74

GRENADA DISTRICT.

Grenada	$ 5 00
Juveniles of Grenada	5 25
Water Valley	9 15
Oxford Juveniles	4 00
Total	$ 23 40

GREENVILLE DISTRICT.

Greenville	$ 21 50
Juveniles of Greenville	9 50
Cleveland Juveniles	9 17
Lula	6 15
Gunnison	16 00
Juveniles of Gunnison	5 35
Friar's Point	4 50
Total	$ 72 17

HOLLY SPRINGS DISTRICT.

Holly Springs	$108 15
Loohie Rankin Band	6 15
Nannie Fant Workers	1 90
Pleasant Grove	1 85
Mount Pleasant	4 70
Total	$122 75

KOSCIUSKO DISTRICT.

Sallis Juveniles	$ 1 80
Lexington Juveniles	4 20
Juveniles of Lexington	3 10
Kosciusko	55
Pickens	6 55
Juveniles of Pickens	1 95
Total	$ 18 15
Grand total	$751 10
Total amount received this quarter	$751 10

MOLLIE A. CLARK,
Treas. W. M. S., North Miss. Conf.
Pickens, Miss.

The Evolutionist's Creed.

I believe in the chaotic nebula, self-existent evolver of heaven and earth, and in the differentiation of its original homogeneous mass, its first begotten product, which was self-formed into separate worlds, divided into land and water, self-organized into plants and animals, reproduced in like species, further developed into higher orders, and finally refined, rationalized and perfected in man. He descended from the monkey, ascended to the philosopher, and sitteth down in rites and customs of civilization under the laws of a developing sociology. From thence he shall come again, by the disintegration of the culminated heterogeneousness, back to the original homogeneousness of chaos. I believe in the wholly unknowable absolute, the wholly unorthodox church, the disunion of saints, the survival of the fittest, the persistence of force, the dispersion of the body, and in death everlasting.

ANON.

Letter from British Honduras.

MR. EDITOR: Good morning, sir. I come to salute you as the new editor, and, though late, it is better than never. Perhaps I may get into the waste-basket. If so, I do not doubt that I would be in good company. What a host of good-meaning people are to be met there! And how charitable they are to each other! Not a murmur, not a word of complaint one of another! Silence supreme! Nothing to do but to lie there and gaze at the editor's big feet! If your orders were not so strict, we might get up a conversation similar to this:

"Good brother, how did you get here?"

"Well, I am not a grammarian, and the editor is."

"And you, my brother?"

"Oh, I used some personalities, and that appears to be against the rules!"

"And you, my good sister?"

"Why, my postscript was too long."

"And you, brother, just over there?"

"Well, when I shot, I aimed a little too low."

Mr. Editor, if I should try to claim kin to you, would you be offended? I think you loomed up some years ago somewhere about Natchez, Miss. If you are a Mississippian, so am I. This would make us sons of that grand old State, and in that sense we would be brothers. My father was a member of that noble body of men, the Mississippi Conference, and I have always considered it as my Conference. In this sense we are brothers. I have always been pained to see the venerable old soldiers of that noble army lay down their armor and fall asleep, and, on the other hand, have watched with pleasure and pride the young men, who are strong, come forth and buckle on the helmet and shield, ready for the fight. And they have, no doubt, been formidable foes to Satan in his walks to and fro in the earth.

Now, Mr. Editor, I once read somewhere that the NEW ORLEANS ADVOCATE office was a regular Bishop factory. So, perhaps, when a man gets into the ADVOCATE sanctum, it is well for him to become familiar with the presiding business. And, by the way, Bishop-making time is soon coming around. Do you think if they should put you up for a target next May, you could dodge the load, as the young Nimrod said about the squirrel he shot at? [Like Nehemiah, we are "doing a great work, and can not come down."—EDITOR.]

I was just trying to think how many visits the old ADVOCATE has made to our house since I can remember. It is something like thirteen hundred. I remember one time when our senior Bishop was editor, and I was just beginning to take an interest in reading the ADVOCATE, that we missed getting a number, and I felt the loss very much. Soon afterward I saw a letter from my father in the paper, stating that from pressing need he could not spare so much as a dollar to renew his subscription. This seemed to touch the heart of the good editor, who, in a foot note, stated that as long as he was able he would send the ADVOCATE to as worthy a brother.

After we came to this country the old ADVOCATE did not cease to visit us, and it was this faithful messenger that brought the sad news, as my father lay on his death-bed and was scarcely able to understand what I was reading to him, of the death of his faithful, true, and long-tried friend and brother, H. H. Montgomery, of the Mississippi Conference. It reminded me of David's beautiful description of the life and death of Saul and Jonathan.

We have a small church in this neighborhood, with a comfortable parsonage on the same lot, but no preacher. Last July our pastor had to leave here to take charge of the Wesleyan High School in Belize, and the appointment has been without a preacher since. As there are several places in the district without preachers, we can not expect to be supplied in preference to the rest.

The district meeting for this year was to take place a week or so ago, but we haven't heard whether we are to have a preacher or not for this year.

The Wesleyan Church of England supplies missionaries to this country, but several ministers have died lately, and others have returned home, which leaves the district short of men.

JAY B. COPELAND.

Toledo, British Honduras, Feb. 12, 1894.

Quite Warm.

"Yes, too hot to go to church," was the decided exclamation of Mrs. Doolittle the other Sunday. Oh, but she went up town on Monday to attend a fire sale of goods, and, indeed, the crowd was so great and the weather so hot that several ladies well-nigh died before they could get relief; but Mrs. Doolittle crowded in and stood for two hours, waiting to get a chance to buy two smoked-up, soiled handkerchiefs for five cents apiece, which formerly were sold for fifteen cents, and, indeed, she came home and made three calls among her neighbors, to tell them how cheap things are selling up at the fire sale.—Christian World.

The New Orleans Seamen's Bethel.

The New Orleans Seamen's Bethel is an institution in which all Christian people are interested. It is the only place in the greatest Southern seaport where the sailors of all nations and creeds may find a hearty Christian welcome. If it were to be abandoned or weakened in its great work, it would be a sad blow to the cause of Christ among the seamen. Thank God! there is no immediate prospect of its wide-open doors being closed, but, like all similar, unendowed institutions depending on the voluntary gifts of charitable people for their support, it has felt the depressing effects of the financial stringency of the times. The subscription list has fallen off alarmingly, and we are forced to appeal to those outside of our city who are interested in the souls of seafaring men for assistance to tide over our present difficulties. We have retrenched in every possible way; but still there is a prospect of a deficit. Our property is all free of debt, and we are thoroughly equipped for the work. Can we not count on the aid of our friends in this crisis? All gifts, however small, which may be sent to the undersigned, will be gratefully acknowledged. To those who may be desirous of investigating our work before contributing we will gladly mail reports, etc. Address

R. E. STEELE,
Chaplain Seamen's Bethel.

New Orleans, La.

A Filthy Mess

The following from the Wesleyan Christian Advocate is timely, and ought to be read by every Christian parent in this country:

On the first page of a leading Georgia daily the bill of fare for the families who take it is:

1. "Mob violence in Kansas"—three men, among them father and son, hanged for murder by a mob.

2. "A white Northern lady stuck on a Memphis coon preacher."

3. "A young wife arrested, charged with murdering her husband."

4. "Several men quarrel in a Texas bagnio, which ended in a tragedy"—two men shot by a prominent young man (he was in the bagnio), who belonged to one of the oldest families in Texas, and a merchant.

5. "A husband shot his wife dead, and then himself."

6. "Jealous of his wife—a farmer took his own life to end his earthly career."

7. "Negro shot, and then burned."

8. "Held up by robbers."

9. And lastly, a chapter on "Corbett and Mitchell."

This is only the first page, and yet a Methodist writes: "The Wesleyan costs too much. I can get a large weekly paper for one dollar per year, and can select from it much good reading matter." Does this old gentleman not know that from the same paper his boys and girls are reading the sensational accounts of all these things, and worse? The society columns, the manner of dressing, the theaters, the elaborate history of distinguished liquor sellers, and a hundred other things will, when read by the children of the old fellow, develop such tastes and passions as will cost him 100 per cent. more than his own church paper, for which he pays the enormous price of four cents a week, or two dollars a year! He ought to go out and kick himself. We have given the news of one day in this daily paper. What will the weekly be when all such news, the accumulation of a week, are thrown into it? But it is one dollar a year! And their church organ, with its original matter, fighting against sins of every kind, bravely standing in defense of the families of our land, is laid aside by so-called Methodists because it costs two dollars a year!

Shingling His Own Roof.

Chaplain McCabe tells the story of a drinking man who, being in a saloon late at night, heard the wife of the saloon keeper say to her husband, "Send that fellow home; it is late." "No, never mind," replied her husband, "he is shingling our house for us." This idea lodged in the mind of the drunkard, and he did not return to the saloon for six months. When passing the saloon keeper in the street, the latter said, "Why don't you come around to my place any more?" "Thank you for your kind hospitality," replied the former victim, "I have been shingling my own roof lately." The industrial aspect of the temperance reform is embodied in this illustration.—Temperance Advocate.

Work is the best cure for worry. The busy soul does not whine and pine. The water of the running brook does not become putrid. Find something useful to do, and do it if you would be cheerful and happy. One of the useful and beneficial things to do is to work up subscribers for your church paper.—Central Methodist.

Public Worship.

Lack of preparation for the service of God's house is a common evil. How many make any preparation by prayer and meditation for the reception of the truths that will be brought to their attention in the services of the church! How many seated in comfortable pews confronted by the embassador of Christ, hearing the heavenly message, make no effort to expel from their hearts worldly thoughts, anxieties and desires! Yet such preparation is absolutely necessary to obtain the greatest good from these services. Does not the continuance in this evil way increase indifference and neglect? If the goddess of human knowledge is represented as seated on a hill, and the seekers toiling up it, can we think of divine knowledge as occupying a lower place, or requiring less of effort or perseverance to obtain?

Irregular attendance at the services of God's house is destructive to piety. How many excuse themselves from the services when slightly indisposed! Their indisposition is not such as to hinder them from writing a letter to a friend, reading some book or performing ordinary household duties. It is only such as to keep them away from the preaching services. God's house may properly be called a sanitarium, a place for securing health. Here should come those who are weary in body and heavy in soul. They will find rest for the one and comfort for the other. Those who in their indisposition can serve themselves or others, can serve God. A headache or heartache can be borne with in God's house as well as out of it, with the possibility of finding something that will alleviate. Alas! how many have found that this has brought coldness and indifference to God's truth, and hence to godliness! Such a result must be considered as suicidal, for it could have been avoided.

The ease with which one may climb a ladder depends in a great measure on how far apart the rungs are placed. It certainly would require more skill and strength when they were placed three feet apart than when six inches apart. The services of God's house are steps to help us ascend to heavenly things. Let us understand that the better use we make of them, the easier and sooner can we reach the heavenly heights.—Mid-Continent

A Chance Word.

The Philadelphia Sunday-School Times gives a very interesting anecdote about a chance word, which does good to consider. But if our chance words are to do good, they can only be because our ordinary and every-day conversation are words of wisdom and kindness. The remark made is helpful. We want to live for a purpose? Then we must contribute to the good of others; if not of many others, then, at least, of one. But here is a little homely story:

Upon the silence occasioned by the sudden stopping of a street car there fell these words: "So long as you can contribute to the pleasure, happiness or comfort of any human being you are of importance in the world, and no longer." Whatever may have been the object of these words, the thought reached the hearts of a dozen or more passengers, and it was interesting to note the changed expression on some listless faces. In utter unconsciousness of any effect of her words, the lady from whose lips they fell passed out into the street. Perhaps in the great day it may be her happiness to know that the Lord then used her tongue for a blessing to some heart which had as yet failed to comprehend the meaning of its life struggle; for the truth she emphasized was a truth which all of us need to realize. Not our personal enjoyment, nor yet our seeming success in life, but our part in God's plan for others, is the measure of our importance in the world.—Southern Churchman.

Have no controversy with God. It will not pay to measure weapons with him. If he says "Go," go at once. Wait not to be spoken to the second time. If the word is, "Stand," let there be no flinching. Rock-like remain, however the billows roar. Leave off the pet indulgence which you feel he is not pleased with. Give up that doubtful habit which impedes your communion with him and makes you uneasy in your most serious, thoughtful moments. Go, and sin no more. Surrender yourself absolutely, unconditionally, irreversibly to him! Be wholly the Lord's. It is beautiful. It is the only way to really live. It is glory all along, and victory, and song. —Zion's Herald.

Somebody says: "When a simpleton wants to get well, he buys something to 'take;' a philosopher gets something to 'do.'" The principle here enunciated applies to spiritually sick or languid Christians. The best cure is to find something to do first for Christ. You can never preach your people into a better state of spiritual health unless you so preach as to put them to work. Doing is the cure of doubt.—Cumberland Presbyterian.

How Much Did You Take?

"Haven't we had a fine sermon?" said one lady to another, while passing out with the congregation at the close of a Sunday service.

"Yes," replied the other, "I think we have—how much of it did you take?"

The sermon was really a good one, upon "Charity," which "suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil." The diction of the sermon was almost unexceptionable. The lady who so warmly praised it was fashionably dressed, accustomed to live quite at her ease, and so far as we could learn, not particularly given to sacrificing her substance or convenience for the benefit of anybody else, and was often heard making very uncharitable remarks about others; yet she was captivated with the sermon; it was a fine one, she thought; she had been interested and entertained. While we remained within hearing, she had not framed a reply to the question, "How much of it did you take?"

This is the test question as to the true appreciation of a sermon. What avails it that we praise the sermon, while never taking it to the heart or the home for practice? How often is the sermon eulogized and the preacher complimented with no manner of profit to the hearer! So it was in Ezekiel's day, and so it will continue to be: "Lo, thou art unto me as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."

"How much of it did you take?" is the question which remains after all the pleasant compliment.—Mid-Continent.

The Rounded Life.

It is well to remember that the most beautiful and helpful lives are those which are most fully rounded, most completely developed on every side. Look at the men and women who come nearest to you in the way of influence and sympathy. Are they not almost invariably persons of full-orbed character; persons no part of whose better nature is altogether repressed? Do they not appeal to you because they are so large-minded, so catholic in their sympathies, so fundamental in their conception of life? The large, breezy, hopeful outlook is theirs; and it is theirs because they live on a higher and broader plane than the men and women who are tied down to prescriptive notions and special graces.

The time has come for young Christians to appropriate the truth that the gospel which they profess is good for all of life. It is just as good for a picnic as it is for a funeral. It is just as good for the shop or the school as it is for the meeting house. It is good to make rounded lives and characters. There is nothing in it inimical to anything which is good, true, innocent and helpful. Narrowness in theology makes bigots, and narrowness in practical religion makes canters and lifeless literalists. What the church wants to-day are fresh young lives, round as the full circle of our multiform human existence, and full to the circumference with the vital truth of the gospel. Religion is not simply for our Sunday souls. It is for the whole annular man.—Zion's Herald.

A Pious Wish.

Henry Ward Beecher once, when about to take a ride, said to the man who brought the horse: "That is a fine-looking animal; is he as good as he looks?" The man replied: "Mr. Beecher, that is the best horse in our stable; he will work in any place you put him, and he can do anything any horse can." The great preacher eyed him for a moment with increased admiration, and then humorously remarked: "I wish to goodness he was a member of my church."

Growing old gracefully taxes the inner forces and resources of us all; and, somehow, it seems to be that it is the few only who so take the changes and experiences of life as to be not merely chastened, but sweetened by them; not merely disciplined, but mellowed. We need always to guard against a certain tendency to deterioration, and I am quite sure that one secret of youth is to keep up with determined and steady hand one's own tone, to avoid rut and narrowing circles.—J. F. W. Ware.

Notice

To the Friends and Brethren of Bro. George Bancroft in Alabama and Mississippi:

He is now superannuated, after having served the church for forty-five years, and needs a home for himself and faithful wife. Will you not send him a small amount to help him to get one. Send by registered letter to Why Not, Miss., or postoffice order on Meridian, Miss.

D. A. LITTLE, P. E.

Alabama Advocate please copy.

HYGIENE.

Managing a Cold.

A cold usually comes upon us unawares. It is ushered in with a slight chill, accompanied by a sense of dryness in the throat and nose, with perhaps a headache and muscular lameness. Not unfrequently the chest feels as if it was sore inside, and we may or may not have a cough and slight fever. This state of things goes on for a day or two, and our general comfort is impaired. Unless these symptoms and the few others not mentioned which are dependent upon them, increase in severity, there is little occasion to do anything, only that we should be careful to avoid exposure to sudden atmospheric changes. See to it that you are warmly clothed and that your lungs receive a sufficient supply of wholesome air.

The most successful physicians of the present day are those who are sparing in the application of remedies, and who learn at the outset of their professional career that medical knowledge, unless combined with a full mind of wisdom, is worse than valueless. True, there are some colds which need attention, and they are those where the symptoms get worse from day to day. When a cold lasts over a week, something is wrong, and it is advisable to come to the assistance of nature.

Cancel your engagements if you can and remain at home for an evening or two; or if that can not be done without serious loss to business, at least get in early, if possible before midnight, when the air is raw and biting. You need restrict yourself in nothing, and as long as your stomach retains its integrity cater to it. If you need a remedy I know of none more efficient to loosen the bonds of a cold than quinine in a dose of ten grains, to which is added a pellet containing five grains of Dover's powder. Both are simple drugs and the pharmacist always has them on hand at a trifling cost. Quinine, within proper limits and sensibly administered, still holds its own against the other remedies that within the past twenty years have been recommended in its place. Be careful to get a soluble pill; if you object to its bitterness, your druggist will give it to you in the form of a chocolate pellet, which is as palatable as a caramel.

About an hour or so before you retire, take a mild laxative. Next prepare a hot foot bath into which a tablespoonful of mustard has been stirred, and immerse your feet about five minutes. As you emerge from this, swallow your quinine and Dover's powder and go directly to bed, which should be warm and equipped with sufficient blankets, and in a well-ventilated room. If you have any preconceived notions about quinine and Dover's powders, you may leave them off and only avail yourself of the hot foot bath, the laxative, and the hot drink. They will often be all that is required, and if you can get along without them it is an additional advantage. In small children such colds generally respond to a dose of castor oil. Unfortunately, some colds that are trifling at first will develop into bronchitis and not unfrequently pneumonia, in spite of the most careful treatment. This is the case in those who are not over robust and whose lungs are materially weak and sensible to climatic changes. Here we have a condition which needs the care of the physician, and his advice should be sought early.—Manley Tempest, M. D., in Providence Journal.

Influenza, or "Grip."

It becomes the duty of everyone (and of housekeepers in particular) to prevent the spread of the disease. In the first place, every part of the house must be in perfect sanitary condition. Let every drain be thoroughly examined, and inaugurate a frequent use of disinfectants. It is needless to say that the cleaner a house is kept, and the freer from all accumulations of refuse of all kinds, the better. If any member of the family is attacked by the grip, separate him at once from the rest of the household, and be careful that nothing that he uses or touches comes in contact with the others. Books and papers especially should not be used after a sojourn in the sick-room, unless thoroughly disinfected; a little precaution in this way may entirely prevent the spread of the trouble. Now that we recognize the terribly exhaustive nature of the disease, we are much better able than formerly to cope with the severe after effects which have in so many cases proved far worse than the illness itself. One great preventive of the after trouble is to take extra food between regular meal-times, a glass of warm milk, for example, or a fresh egg beaten up in a cup of tea. It will be found that nourishing and simple remedies of this kind are far better than alcoholic stimulants. At bed-time, too, some strong broth should be taken, and it is a good plan to have a glass of milk and a biscuit at hand if the patient should wake in the night. Meanwhile there should be, if possible for several weeks after an attack of the grip, complete rest of the mind and body.—Good Housekeeping.

Sins of the Tongue.

BY REV. HENRY M. MOREY.

Sins of the tongue are not so easily recognized by us as some others, and yet may do more mischief. The church is not often endangered by murder and dishonesty and drunkenness; but the sins of the tongue introduce strife into the very bosom of the church.

The Bible puts its condemnation upon these sins in the strongest terms. A thoughtful writer says: "Many a sin with their tongues that in eternity they will wish that they had never been born, or that they had been born dumb."

What does Christ think of the gossip which comes from the lips of his professed followers? Much of this is only the manifestation of a friendly interest in our neighbors, and is, therefore, harmless. But if an evil report comes to us about some brother or sister, what shall we do about it? Shall we believe it at once? Shall we put on our overcoat and go about to retail the unsavory gossip? That is not the best way for ourselves. It leaves a bad taste in the mouth. Besides, it contradicts the old law of the Bible: "Thou shalt not go up and down a tale-bearer among my people."

The tale-bearer may do wrong that he can never undo. The reputation of a minister should be sacredly guarded by his church, and he in turn should guard their reputations as he would that of members of his own family. What would he thought of a man who should allow himself to speak of his wife as having a temper, as giving him only sour looks and sour bread? Everybody would despise him, and say that he got just what he deserved. The reputation of ministers is their capital. It may be easily dissipated by thoughtless or by spiteful tongues. Churches ought to be proud of the reputation of their pastors, which reflects honor on themselves. The greater his reputation for scholarship and piety and clear thinking and faithfulness and manliness, the better is it for the church and the community. Thoughtless criticism, even when deserved, may do irreparable harm. But most criticism has not even that excuse; it is harsh and unjust.

Many years ago a Scotchman, going out to Van Dieman's Land, took with him a bit of thistle seed. He sowed it, and other Scotchmen from far and near came to look at their national emblem and to weep over the dear associations, and some begged seed and scattered it widely, until at length the thistle has become a nuisance that, perhaps, can never be eradicated. So tales that are started thoughtlessly get beyond control, and the evils multiply and can never be overtaken. There is such a thing as lying by proxy. A man who tells a lie, knowing it to be a lie, lies every time that lie is repeated by others, and is justly chargeable with all the damage that ensues.

What will the Master think of these sins in the use of the tongue, especially if he sees that the motive behind the sin was not merely thoughtlessness, but envy or spite, or a determination to destroy another's reputation? What will Christ think if the attack is made, not directly, in manly fashion, but by indirection, by question and insinuations; sometimes a nod, a shrug of the shoulders, for even a statement that may be true, but which needs explanation, told without such qualification, does all the work of a lie or slander. What will Christ think of those ebullitions of temper which often break up ties of friendliness in the church, and hurt after the tongue itself is mouldered to dust and nothingness?

The sins of the tongue may be the most cruel sins in the world. A man was murdered, and the whole city was stirred. It was a brutal deed; but a sharp tongue is worse than an Italian stiletto, it strikes in the dark, behind a man's back, inways that he can not see, and from which he can not defend himself. This lying in wait for a man in ambush, shooting at him from under cover, is as cowardly as it is cruel. The mischief it does, the torment it inflicts, is beyond computation. McDuff, speaking of the sin of detraction, says: "There is a persecution sharper than the axe. There is an iron that goes deeper into the heart than a knife. Cruel sneers and sarcasms and pitiless and unjust judgments and cold-hearted calumnies."

The great Dr. Barrow, in a sermon on the sins of the tongue, traces them to their causes, of which he enumerated several: 1, ill-nature; 2, pride, ambition and self-love; 3, envy; 4, malicious revenge and spite; 5, cowardice; 6, evil conscience; 7, selfish design.

How shall we guard ourselves against the temptation to this thoughtless and wicked disparagement of others?

1. Think how unmanly and cowardly it is; how low and base and mean. Resolve as David did, "I will take heed to my ways; that I sin not with my tongue."

2. Cultivate a sense of honor in dealing with the reputation of others, so that harmless gossip may never pass over into harmful detraction.

3. Do not encourage tale-bearers by even listening to their gossip.

4. Defend the absent. Guard the reputation of the pastor and officers and members of the church.

5. Cultivate the spirit of Christian charity that suffereth long and is kind, that envieth not and thinketh no evil.

6. Practice the Golden Rule.

7. Practice also the Silver Rule, not to speak of others except to speak good of them unless there be some flagrant wickedness that has to be exposed to prevent injury, but in all ordinary cases, "do unto others as you would that they should do unto you."—Exchange.

THE CUISINE.

CONDUCTED BY L. A. B.

CHOCOLATE CARAMELS.—One cup of chocolate, one cup each of milk, molasses, and sugar, butter the size of an egg. Boil till it drops hard. Pour into buttered pan, and before it is cool mark off in squares.

CREAM BISCUIT.—Two eggs beaten very light, half a pint of sweet cream, one quart of flour, one teaspoonful of salt. To mix them, beat in a little flour and cream alternately. Work them ten minutes, roll very thin, and cut with a glass.

WHITE PUDDING SAUCE.—Moisten one tablespoonful of cornstarch with a little cold water, pour over it half a pint of boiling water; have ready the well-beaten whites of two eggs; add to the corn starch a half cupful of powdered sugar. Pour this gradually over the whites, beating all the time; when cold, add the vanilla. This makes a light and very palatable sauce

TOMATO SOUP.—One quart can of tomatoes, two heaping tablespoonfuls of flour, one of butter, one teaspoonful of salt, one of sugar, a pint of hot water. Let tomatoes and water come to a boil. Rub flour, butter and a tablespoonful of tomatoes together. Stir into boiling mixture, add seasoning, boil all together fifteen minutes, rub through a sieve and serve with toasted bread.

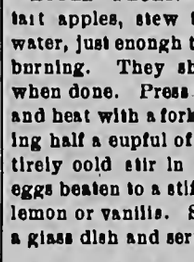
APPLE FLOAT.—Take four large, tart apples, stew them in very little water, just enough to keep them from burning. They should be very dry when done. Press through a colander and beat with a fork until smooth, adding half a cupful of sugar. When entirely cold stir in the whites of two eggs beaten to a stiff froth; flavor with lemon or vanilla. Send to the table in a glass dish and serve with cream.

SUGAR CAKES.—Half a pound of dried flour, one-fourth pound of fresh butter, one-fourth pound of fine white sugar; mix the flour and sugar together, then rub in the butter and yolk of an egg beaten with a tablespoonful of cream or new milk; make it into a paste, roll and cut into small cakes; bake upon a floured tin, or shallow tin baking pan. A little grated nutmeg improves these cakes; a cake expressly for the wee folks.

GREEN TOMATO PICKLE.—One peck of green tomatoes, one dozen onions, slice both very thin—sprinkle well with salt, let stand twenty-four hours, drain well; put into a kettle a sufficient quantity of vinegar to cover them; one-half ounce each of cloves, mace, cinnamon and allspice, three nutmegs, one-half cupful of black and white mustard seed, and two tablespoonfuls of celery seed; boil altogether ten minutes, and just before taking from the fire add two cupfuls of sugar.

That Tired Feeling

The great benefit which people overcome by That Tired Feeling derive from Hood's Sarsaparilla proves that this medicine "makes the weak strong." J. B. Emerton, a well known merchant of Auburn, Me., says: "About 5 years ago I began to suffer with very severe **pain in my Stomach**, gradually growing worse. I took Hood's Sarsaparilla, being convinced that I was troubled with **Dyspepsia** and **Liver and Kidney** troubles. I improved at once and am very much better and feel more like working.



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Thursday, March 1, 1894.

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On less space than a half-inch twenty per cent. additional will be charged.

A Special Day for Millsaps College.

I most heartily approve the suggestion of our agent that Sunday, the twenty-fifth of March, be observed in the interest of Millsaps College. That there are other important claims demanding the attention of our pastors I well know, and would not undervalue any of our church enterprises. But just now it seems to me our college interests are paramount. Another such opportunity to serve the cause of Christian education may not come in a century. May we not expect the earnest co-operation of all the pastors in the two Mississippi Conferences? Of course, we do not insist on any special observance of Easter. So far as that is concerned, "Let every man be fully persuaded in his own mind."

If any have scruples about Easter, they can simply observe the twenty-fifth of March. It is hoped, however, that all will observe the same day. There is something inspiring in a universal thought. No one can measure the moral effect of presenting the subject of Christian education to all our people on the same day. Let a great volume of prayer go up to God; let stirring appeals be made, and let our people have an opportunity to respond to the generous proposition of Maj. Millsaps.

W. B. MURRAH.

[We heartily endorse the suggestion of Dr. Murrah. No brother needs to make an Easter affair of this collection, unless he chooses. The fact that some people designate a certain Sabbath in the year as Easter Sabbath does not keep any preacher from preaching on that day. Why should it keep him from taking a collection for any good cause? If our preachers generally will take the collection as requested by Dr. Cooper on the twenty fifth of March, a handsome sum will be realized for the college.—EDITOR]

Death of Dr. Anderson.

We are pained exceedingly to learn of the death of Dr. W. D. Anderson, of the North Georgia Conference. Dr. Anderson was a man of mark. He was a man of strong intellect and earnest piety. He was a well-rounded character—a man who was more and more respected and beloved the longer he was known. He was a lawyer of note before he became a preacher. He was a member of the General Conferences of '86 and '90, and was elected at the head of the delegation for 1894. We feel a sense of personal loss in his death.

Are you a friend to the ADVOCATE? If so, then call the attention of some person who is not a subscriber to the magnificent premiums we are offering. Be quick about it, too, as these offers may not last long. By doing this you can help the ADVOCATE, and at the same time confer a favor upon a friend.

MAJOR R. W. MILLSAPS.

Maj. R. W. Millsaps.

For the above likeness of Major R. W. Millsaps we are indebted to that enterprising journal, the New Orleans Picayune. Although much has been said in the ADVOCATE from time to time about Major Millsaps, we believe nothing like a full sketch of his life has been given in its columns. Believing that our readers will greatly appreciate it, we present the following account of his remarkable career:

R. W. Millsaps was born in Copiah county, Miss., May 30, 1833. Until his seventeeth year, he remained under the parental roof, dividing his time between farm work and attending a country school in the neighborhood. For some years before this time he had been longing for an opportunity to go to college and take a regular course, but no opportunity had presented itself. His father being a man of limited means, with a large family dependent upon him, was unable to foot the bills required for a collegiate education.

Just at this crisis an itinerant Methodist preacher in one of his rounds paid a pastoral visit to the family. In conversation with the youth he learned of his educational aspirations, and told him that he must not despair, that there were schools at which even a poor boy could get an education. He spoke particularly of Hanover College, in Indiana, as a place where a boy of limited means could work his way through.

This was the turning-point in the boy's history. He at once resolved that he would go to that college. Keeping his resolution to himself for a time, he went to work to raise the small sum that would be required to make a start. After a time he made known to his father his wish. The father replied that he was unable to send him even to a cheap college. The boy replied that he did not wish his father to pay his way. All he wanted was permission to go. He then made known the fact that he had made $50 by picking cotton, $7.50 by picking peas, and $1 by the sale of his pet puppy, making an aggregate of $58.50. With this he would take a four years' course in college if his father would only give his consent. The father still hesitated; but just at this juncture the mother came to her son's rescue, and, of course, the father yielded. A few days later the ambitious youth was at Hanover College, not idling away his time, but applying himself with the utmost diligence to his studies.

He boarded at first at $1 per week, but finding this too high for his purse, he procured cheaper board. During his whole four years he paid his way by working at any kind of work that offered itself. At the end of the four years, graduation day found him on the rostrum wearing the first honors of the senior class. He now had his diploma in his pocket, but no money. So he worked his way on a flat-boat down the Mississippi river to a point not more than fifty miles—a short walk—from his father's residence.

Soon after his return he secured a position as tutor in the family of Col. Glass—a wealthy planter of Warren county, Miss. This position he filled so entirely to the satisfaction of his employer that his salary was raised without his asking after two months. While teaching he practiced the most rigid economy in order to lay up money enough to take a law course at Harvard. Col. Glass, having ascertained his purpose, proposed to defray the expenses of his law course. This liberal offer was kindly, but firmly declined.

After a time he went to Harvard, and, finding his funds running short, he again fell back upon his resources of muscle, and worked his way through by sawing wood and doing other muscular work. He graduated with distinction in 1858. Just as he was leaving the rostrum with his diploma, some one handed him a sealed envelope. Opening it, he found in it a check for $600. At first he could not imagine whence the check came. At length, however, he felt sure that his friend, Col. Glass, must be the perpetrator of this act of generosity. Returning to Mississippi, he managed by diligent and persistent effort to ascertain that his surmise was right. He at once went to Col. Glass and insisted on his taking back the money. This Col. Glass firmly refused to do, but finally agreed to take the young man's note for the amount with interest at eight per cent., stating at the same time that he would never present the note for payment.

The young attorney hung out his shingle at Pine Bluff, Ark., using a part of Col. Glass' loan in the purchase of a library. The war coming on soon after this, he enlisted in the Confederate service. He rose from one position to another until he attained the rank of major. He will carry to his grave scars from wounds received in battling for "the lost cause." The war being ended, he decided to abandon the law for a time, at least, and engage in mercantile pursuits. He began business on a small scale at Brookhaven, Miss., and was eminently successful from the start. He was soon able to branch out in different directions. At present he is at the head of one of the largest banking institutions in Mississippi, and has money invested in a great variety of enterprises. He is reputed to be worth a million of dollars or more.

Maj. Millsaps has always manifested an interest in the cause of education. At one time, when the public schools of Brookhaven were about to close for want of funds, he advanced the money and kept the schools going. He has been a trustee of Whitworth College for twenty-five years, and by his liberality and wise counsel has contributed largely to make it what it is—one of the largest female colleges in the South. For several years he has been president of the Monteagle Assembly, and has done much towards placing it in the front rank of the numerous Summer assemblies of the country. One incident in his life we can not forbear to relate. This incident we give in the language of the New Orleans Picayune:

"On returning home after the close of the war his first thought was of the note for $600, which he had given Col. Glass in recognition of the sum placed in his hand on his graduating day. Upon inquiry he found that his old friend was dead. He, therefore, wrote to the lawyer in charge of the succession to look over the papers of the deceased and see if there were not a note of $600 to the account of R. W. Millsaps. The lawyer did so, and answered that he had found the note, but it had long since run out, and Col. Glass had stipulated in writing that the holder was never to be troubled for the amount. Still, the lawyer wrote, that if it were in the power of Major Millsaps it would be a noble act to take up the bill, as Col. Glass' estates were all swept away by the war and his widow and children were destitute. Major Millsaps wrote back immediately to the lawyer to compute the interest and compound it, and his first act was to lay aside money to take up the note, which he did in less than six months to the amount of over $1,200. He could not bear to think of the widow and children of his friend wanting for aught, and has always been a trusted and sincere confidant of the children of his early benefactor."

Concerning his recent princely donation to the cause of Christian education our readers are already informed. He has given to Millsaps College $50,000 as an endowment fund, besides $15,000 towards the purchase of the grounds and the erection of the buildings. In addition to this he has submitted to the Methodists of Mississippi a proposition to duplicate annually any amount less than $25,000 which they will raise for Millsaps College. His purpose to found an institution of learning was not born at the time when his proposition was submitted to the public. From the time when he was making his heroic struggle with poverty and hardship in order to obtain an education he has cherished a purpose that if he was ever able to do so, he would provide better facilities for the education of the poor in Mississippi than were offered in his boyhood days.

If the Methodists of Mississippi will respond to his proposition by raising $25,000 annually as long as he lives, they will have an institution of learning that will be the peer of any in the land—an institution, too, whose portals will be open for the sons of the toiling masses, as well as for those of the rich. Having been a trustee of Millsaps College from the beginning, and having been Maj. Millsaps' pastor for four years, we know something of his animus in this matter; and we wish to say that while education is already cheap at Millsaps College, the time is coming when it will be much cheaper, if the people of Mississippi respond to his appeals, and thus provide the needed facilities. This is one educational institution to which the poor as well as the rich should feel under obligations to contribute. Maj. Millsaps' own career is an illustration of what an education is worth to a poor boy. Is it not a noble work to help to found an institution which shall turn out educated Christian young men year after year for centuries—yea, for millenniums to come? This is the work in which the Methodists of Mississippi are invited to join.

Judge L. Q. C. Lamar.

The life of Judge L. Q. C. Lamar has been written by his son-in-law and former law-partner, Hon. Edward Mayes, ex-chancellor of the University of Mississippi, and will soon be in print. It contains a chapter on the religious life of Judge Lamar from the pen of Bishop Galloway. Few public men have left a larger mass of written material suitable to be utilized in the preparation of a biography. Chancellor Mayes is a man of prodigious industry and a vigorous writer. We have no doubt, therefore, that he has prepared a biography which is a fitting memorial of the distinguished statesman and jurist.

We regard Judge Lamar as one of the greatest men the South has ever produced. His greatness was many-sided. Many men are great in one direction. He was great in many directions. In the army he displayed the very noblest qualities of soldierhood. Although his career as a teacher was short, it was sufficiently long to demonstrate the fact that had he made this his life-work, he would have taken a conspicuous place in the very front rank of this noble profession. As an attorney his career was equally short, and yet during that brief period he showed himself the peer of the master minds of the great profession. As a legislator he evinced statesmanship of the very highest order. As an orator he had few equals and no superior in all the broad domain of this "land of the free." Although he had worn the judicial ermine but a very short time before his death, he had already taken honorable rank in the annals of American jurisprudence. Had Providence spared his life a few years longer, there is no doubt that he would have occupied the same commanding position on the Supreme Bench which he had occupied in the halls of both houses of Congress.

His probity of character was never questioned. No suspicion of political dishonesty was ever uttered against him. For the arts of the demagogne he had a supreme contempt. If he won in a political contest, it was always by methods fair and honorable. In political as well as in private life he displayed that type of moral courage which is synonymous with true heroism. An instance of this is furnished in his disregard of the instructions of the Mississippi Legislature on a great political question. At the time all the probabilities were that this act would amount to political suicide so far as he was concerned. It mattered not: he would be true to his convictions, let the consequences be what they might.

He possessed that magnanimity of character which enabled him to discern the good qualities of a political foe in a time of great political animosity. He was the one man of his day who could vindicate the honor of Jefferson Davis, and at the same time pronounce a lofty eulogy upon the character of Charles Sumner. His religious career was a checkered one. In early life while a pupil at Emory College he professed religion and joined the Methodist Church. A few years afterwards he grew lukewarm and withdrew from the church. A few years before his death he reunited with the church, and from that time on he was a faithful, consistent, devout Christian.

It was our privilege to see several private letters written by his pastor in Washington to his excellent Christian wife just after his death, which, as our readers will remember, occurred in Macon, Ga., during the time of our pastorate there. These letters spoke of him as a man of more than usual devoutness.

When he expressed a wish to unite with the church the second time, the pastor, supposing that he would prefer being received privately, proposed to receive him at home. This proposition he declined, saying that he felt it a duty to take the vows of church membership publicly.

During the years when he was out of the church he never lost faith in the eternal verities of God's Word, or regard for the church of his choice. He would never allow the Christian religion or the Methodist Church to be assailed in his presence. We are glad that his life is to be published, and that the preparation of it has fallen into such competent hands.

The memory of such a man ought to be cherished. We predict for the book an extensive sale.

New Light.

An organized effort is being made to procure a pardon for Col. W. L. Hemingway, ex-treasurer of Mississippi. Petitions are to be circulated for signatures in every county in the State. The petition is accompanied by a document signed by every member of the Hinds county Grand Jury for the July term of 1893, certifying that indubitable evidence was presented to them that the money which Hemingway failed to turn over to his successor was stolen from the treasury by some representatives of a safe company, who in doing some repairing upon the treasury vaults procured the combination and thus were able soon afterwards to get into the vaults. This evidence was not attainable at the time of Hemingway's trial.

Two other documents accompany the petition—one from the jury that convicted him, another from the judge who sentenced him—both showing that there was no evidence at the time of his trial of his having feloniously appropriated a cent of the State's money. The evidence simply showed that the money was missing; that was all. It is also shown that Hemingway turned over all his property to make good the loss as far as possible. With this sort of a showing his pardon would be an act of sheer justice—not executive clemency.

Col. Hemingway has already served more than three years of his five years' sentence.

NOTES.

A large number of revival services have been held recently within the bounds of the Virginia Conference with most gratifying results. Over two hundred conversions are reported from one meeting in Lynchburg.

***

The Northern Methodist Church owns a large and well-equipped hospital in Philadelphia, founded through the munificence of Dr. Scott Stewart, who gave $250,000 for the purpose. Other donations have come in until it now has sufficient funds to keep it in successful operation. It is doing a vast amount of good, and is making its impress for Methodism.

***

The severe weather of the past few days has been exceedingly disastrous in some sections. Even as far south as San Antonio, Texas, cattle have perished by thousands from the combined effects of cold and hunger. It is said that fifteen thousand hides of cattle that had perished in that way were shipped from one station not far from San Antonio.

***

We invite attention to the communication in another column with reference to the Kansas City Training-school. This is an institution which merits a much larger share of public attention than it has hitherto received. We know of no institution of our church which in our judgment gives promise of a richer harvest by and by. We shall have more to say on this subject at another time.

***

Bishop Haygood has gotten out a new edition of "Our Children." This work was first published about fifteen years ago, and has had a sale of fifteen thousand. The new edition omits what was said in the old edition about Sunday-schools. It is a book which ought to be in every family. The publisher's price is 80 cents. It can be had as a premium for one new subscriber. See premium offer in another column.

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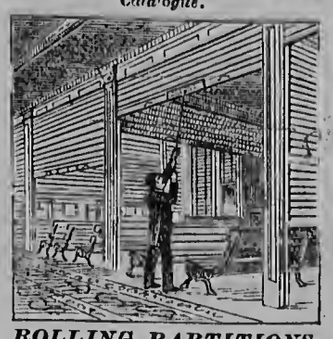

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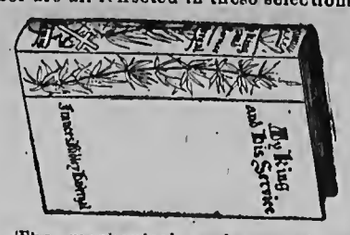

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(Mark vi, 30-44.)

Preceding this miracle, it is said that Christ taught the multitude "many things." He was no specialist, no monomaniac.

1. Compassion with the people led Christ to perform this miracle. His mercy knows no bounds.

(1) Compassion led to his incarnation.

(2) Upheld him during his wearisome mission on earth.

(3) Nailed him to the cross.

To the successful workers for our Master compassion with the people must be the impellant.

2. Now witness the astounding miracle.

(1) The hungry masses were not in a proper mood to listen to a sermon. Christ gave them fish and bread.

(2) Christ made use of the food on hand. He increased it miraculously. It is true, "He that hath, to him shall be given." God blesses our labor; but we must labor.

(3) Previous to distributing the food, "Christ looked up to heaven and blessed and brake the loaves." You are about to enter on an errand of mercy? First look up to heaven. Attending prayer meeting, preaching, look up to heaven. Of course, a Christian does not sit down at meals without looking up to heaven.

(4) Christ employed his disciples in distributing the food among the multitude. Thus we assist him in evangelizing the world. Are co-workers with the apostles and the angels.

(5) More remained in fragments than had been originally on hand. All doubt as to the genuineness of the miracle removed. As Christ said to doubting Thomas, he tells us: "Be not faithless, but believing." The witness of the Spirit dispels all doubt.

In conclusion: Christ is the bread of life. Eat and live. Enough for each, enough for all, enough for evermore.

Good News from Jackson, La.

As secretary of the Epworth League of the Methodist Church at this place, I take pleasure in reporting to your paper that the young people of our church met in a mass meeting on Sunday, Feb. 4, and organized an Epworth League. Thirty-four names were signed as charter members. The organization was heartily endorsed by all present, and we look forward to the time when our League will be the strongest in the Mississippi Conference. The following is a list of the officers:

President, H. R. Singleton, Jr.; first vice-president, Prof. W. H. Carter; second vice-president, Miss E. G. Brown; third vice-president, Miss Lillian Wall; treasurer, Miss Emma Norsworthy; secretary, Geo. D. Parker.

Let the cry be, "Organize, organize," and ere long we trust that we will have State organizations in Louisiana and Mississippi.

Greetings to all leaguers.

Geo. D. Parker.

PERSONAL AND OTHERWISE.

Rev. W. W. Drake, of the Louisiana Conference, is making a brief sojourn in the city.

Last Sabbath night, at Rayne Memorial, we had the pleasure of hearing a clear, strong, spiritual sermon by the pastor, Rev. F. N. Parker.

We are delighted to learn that Bishop Granbery's health is very much improved, so that he is able to preach regularly and do much other work.

Our sanctum was honored recently with a call from Dr. Church, of the N. E. Southern Conference. Dr. Church was for two years pastor in San Jose, Costa Rica.

The motion for a new trial in the case of Prendergast, the murderer of Mayor Harrison, of Chicago, has been overruled, and the assassin has been sentenced to hang on the twenty-third of March.

The First Methodist Church in Dallas, Texas, has completed and paid for its new and handsome house of worship. The dedicatory sermon will be preached by Bishop Galloway on Easter Sunday.

Rev. M. R Sharbrough, of the Pacific Conference, formerly of the Mississippi Conference, was married on the twentieth ultimo to Miss Martin, daughter of Rev. A. Martin, of San Benito County, Cal. We extend our heartiest congratulations.

Bishop Haygood's "Man of Galilee" had a sale of ten thousand during the first year after its publication. The publisher's price is 80 cents. It can be had as a premium for one subscriber to the New Orleans Christian Advocate. See premium offer.

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Scriptural Baptism.

The above work is by Rev. J. J. Lovett, of the Indian Mission Conference, M. E. Church, South. The above-named work presents in a clear and concise way the leading scriptural arguments as to the subjects and the mode of baptism, not omitting the argument from Christian antiquity. The author is evidently well posted on the subject of which he writes. The work is well written and well arranged. The price is ten cents. The author will be recognized by many of our readers as a former member of the Mississippi Conference. Indian Methodist Publishing Co., Muscogee, I. T.

Winona District Conference.

The District Conference for the Winona district, North Mississippi Conference, will be held at Indianola, April 9, 1894. Bishop Hargrove will preside. S. M. Thames, P. E.

Books as Premiums.

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A Word to Our Customers.

On March 31, 1894, our present fiscal year will close. On April 1 we will make up the quadrennial statement of the business of the House.

This report will be submitted to the General Conference which will meet in Memphis, Tenn., May 3, 1894. In this exhibit will be included the indebtedness of the House (if any); also the amount due from its customers. Let all who are owing the House bills past due send in their remittances at the earliest day possible, as we do not wish to report any account overdue.

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Pickens, Miss., Feb. 20, 1894.

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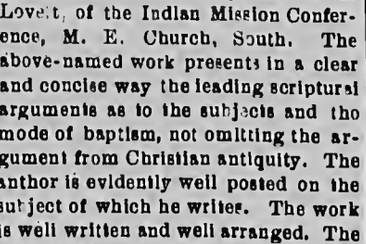

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If you haven't laid in your supply of flower seed, *don't* buy any *annuals;* we propose to supply you with all you will want (200 varieties) FREE. We do it simply to call your attention to something better, which to see is to want. The brightest and best of periodicals for the home is "WOMAN"—a large illustrated monthly, as bright as a new pin and as charming as a Spring bonnet. It is brim full of everything a woman wants to know, and will bring sunshine to the home the year round. It is out to fit and to please woman, the home-maker. Now for our offer: Send us ten cents (stamps or silver), and we will send you WOMAN two months on trial, and, in addition, will send you 200 varieties of

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This offer is for immediate acceptance. Don't put it off. Send to-day, and you will receive the seed and *Woman* promptly. Address
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Still sold at Gloster, Miss., by

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Write for circulars and sub-agencies.

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A position as manager of a store, bookkeeper, general office man, or salesman in either city or country. Have had about eight years' experience, and can furnish good references. Address H. P. J., care this office.

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The only positive cure known for piles of whatever kind, external, internal, blind or bleeding, itching, chronic, recent or hereditary. Price, $1 00 a box; six boxes for $5.00. Sent by mail on receipt of price. Thousands have been cured by their use. No medicine to take internally. but applied to the affected parts. Sold by druggists, or direct from me.
DR. J. W. CHILES, DIXON, ILL.

When answering advertisements please mention the Advocate

HOME CIRCLE.

THE BABY'S THINGS.

BY ADELAIDE PRESTON.

Just as he left it—softly pressed—
We'll put the little crib away;
The pillow needs no smoothing now—
The baby went from home to-day.
We may not watch his sleep to-night;
O loving angels, guard his bed,
And stars, look down with kindly eyes,
Where rests the downy baby head!

Take, tender hands, and fold from sight
The little garments love has wrought
And fashioned with such dainty care
And skill, the baby's coming brought,
Will wear them now, ah, nevermore!
Death clothed him in such pure array,
We cast aside the garb of earth
When he went home to-day.

His carriage! It is useless, too—
He needs it not where he is gone,
For God's own hand will lead him safe,
And angel's pinions bear him on.
And yet, because it held him once,
And soothed him in his earthly stay,
We'll keep it, for the baby's sake,
Whose going broke our hearts to-day.

The scattered playthings gather up;
The little rattle where it fell
From out his hand; the headless horse;
The woolly dog he loved so well—
The baby's things—such trifles once!
Ah! could I see, asleep, at play,
The little one how fair would seem
The dreary home he left to-day!

The Power of Smiles.

A child is lying in a dreary room, sick, alone. Suddenly there enters a tired woman with a thin shawl and faded dress, but with a tender, loving smile. Quickly the moanings cease, and a rested, happy expression is seen on the pale little face.

A hospital ward with its row of cots, each occupied with its special sufferer. "Here comes our sunshine," is passed from bed to bed, and the stranger looking up, sees a fair-faced woman in a striped gingham dress, with white apron and cap. The stoop of the shoulders shows weariness, but oh, that radiant smile and cheery word, as she moves slowly down the ward with her tray and little medicine cups!

A crowded class-room in an old down-town school-house, stifling under a hot June sun. The sixty or seventy children are restless and cross; the young teacher is discouraged and also cross. The door suddenly opens, and a smile comes in as part of the person of the gray-haired principal. Now faces brighten, and the little figures straighten as the words come: "Good afternoon, children! We are all tired, but we must not give up, but try again. Now let us have some fun in seeing who can spell best!" Heat, restlessness, crossness, are soon forgotten under the magic of that smile and those cheery words.

A large store in the Christmas season with its rush. "Cash! cash!" Hurry! hurry! It is three o'clock and behind the counter the saleswomen begin to wonder if the day will ever end, all are so overdone. One, specially weary, is lifting a box to its place, when a voice strikes her ear with these words: "I am sorry to give you trouble, but could you show me some blue ribbon?" Turning, she meets a sympathetic smile which cheers her more than she would have thought she could be cheered half an hour before.

It is the first day of a young girl in Mrs. T——'s dressmaking establishment; she enters the work-room bashful and frightened and hesitates at the door, not knowing where to sit. A bright-eyed woman in a corner behind a machine, catching sight of the stranger, turns to her with a smile and the words: "Come and sit by me, I am an old stager, having been here seventeen years—I will soon introduce you to the others." Many happy things had come to this girl, but never can she remember a happier one than that smile.

A factory floor noisy with the din of machinery. How hard it is to be always at the loom, and how should the one hundred girls exist, if the forewoman had not a smile! It is always there, and the comfort and cheer it brings to the tired workers no words can describe.

What a eulogy that found on an old tomb of a young girl—the words being simply: "She was so pleasant!" We in our busy days hardly have time for the pleasant things of life, nor do we accustom ourselves to look for them. It is easier to say a disagreeable thing about a companion than an agreeable; to think of the disadvantages of a position rather than the advantages; to look forward with dread to the dark things of life, rather than to the brighter prospects. There are, however, agreeable traits in everyone, and with thought they can be found out. No work but has some cheerful possibilities, and the future has its brightness.

The little courtesies of life, the "thank yons," the "pleases" tell in brightening it, as do the small considerations shown in everyday affairs. How true it is that virtues can be cultivated by perseverance, courage and the Higher Strength! Pleasantness, namely, the power of smiling and saying bright, cheery things, is a virtue. It can be further helped in its growth by the following four lines of wisdom, taken from a recent journal, which can be practically carried out:

"For every evil under the sun
There is a remedy, or there is none.
If there is a remedy, try to find it;
If no remedy, try not to mind it."
—Grace H. Dodge, in Far and Near.

Making Trouble and Work for Others.

Little selfishnesses are the dead flies that Solomon says spoil the apothecary's ointment. They are like harsh notes which make discord in the sweet melody. Usually these little selfishnesses come from thoughtlessness.

When Frank comes in from school he flings his books on the sitting-room table, because he is in such a hurry to get his lunch before going out with the boys.

Mary plays tennis all the afternoon, and stays on the grounds so late that she only reaches the porch steps when the tea bell rings. She leaves her racket on the porch chair for some one else to put away while she hurries in to the table.

Dick's muddy overshoes are left at the door, Florence's best gloves are tossed on the mantle and forgotten, and even grave and dignified father sometimes drops his paper on the floor when he leaves the breakfast table.

They all go their separate ways, forgetting, meanwhile, that some one else, some one whose back is just as easily tired as theirs—and what a pity it's almost always the mother's—must trot around after them and put these things in place.

These careless folks do not realize how much trouble and work they give to other people. It would seem that their main maxim in life is to "take care of number one." Certainly many of their actions could not be sustained by the Golden Rule.—Churchman.

A Drop of Ink.

"I don't see why you won't let me play with Robert Scott," pouted Walter Brown. "I know he does not always mind his mother, and smokes cigars, and sometimes swears. But I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him good."

"Walter," said his mother, "take this glass of pure water, and put just one drop of ink into it." He did so.

"O mother, who would have thought one drop would blacken a whole glass so?"

"Yes; it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in it and restore its purity," said his mother.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty won't do that."

"No, my son; and therefore I can not allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which will make no impression on him."—Herald Presbyter.

BE HONEST AND TRUE.

Be honest and true,
O eyes that are blue!
In all that you say
And all that you do,
If evil you'd shun,
And good you'd pursue,
If friends you'd have many,
And foes you'd have few—
Be honest and true
In all that you say
And all that you do,
O eyes that are blue!

Be honest and true,
O eyes that are gray!
In all that you do
And all that you say
At home or abroad,
At work or at play,
As you laugh with your friend,
Or run by the way,
Be honest and true,
By night and by day,
In all that you do
And all that you say,
O eyes that are gray!

Be honest and true,
O eyes that are brown!
On sincerity smile;
On falsity frown;
All goodness exalt,
All meanness put down.
As you muse by the fire,
Or roam through the town,
Remember that honor
Is womanhood's chief crown,
And wear it as yours,
O eyes that are brown!

Be honest and true,
O eyes of each hue!—
Brown, black, gray and blue,
In all that you say
And all that you do,
O eyes in which mothers
Look down with delight,
That sparkle with joy
At things good and bright,
Do never a thing
You would hide from their sight!
Stand up for the right
Like a chivalrous knight;
For the conqueror still,
When the battle is through,
Is he who has ever
Been loyal and true.
Make the victory sure,
O eyes of each hue!

Three Pairs of Shoes.

There they are, in a neat little row under the mantle in the children's bed-room. A pair of twelves, a pair of nines, and a tiny pair of fives, belonging to the baby. They are all more or less wrinkled and worn, and the pair of twelves have holes in the toes, which caused me to say a little while ago to the sturdy wearer of them, that there was "no sense in his kicking out shoes like that," and if he was not more careful he would just have to go barefooted. He heard me with the utmost indifference as I know from the fact that the threat was hardly out of my mouth when he asked me if I knew whose little boy he would have been if I had never been born.

"You might have been the little boy of some papa who couldn't have bought any shoes at all," I said reproachfully.

"Oh, well," he said calmly, in the fullness and beauty of his childish faith, "God has millions and millions of shoes, and I could just ask him for a pair whenever I wanted them. Don't you see, papa?"

Three pairs of shoes! Three pairs of tender little feet upon the untried border of life's mysterious land. I sit and look at the little shoes, wondering where the feet that wear them will be led in the time to come—the little feet that

Through long years
Must wander on 'mid hopes and fears.

How much would I give to know the future that I might stand between them and the temptations so sure to assail them, that I might guide them from pain and sorrow, if I could! There is something strangely appealing and half-pathetic to every father and mother in the sight of a row of little shoes I see before me now. They arouse the tenderest instincts of one's nature. I don't know why.

The wearers of the little shoes may have been very fretful or mischievous or trying all day. You may have been "all out of patience" with them. You may have whipped the little hands, or put the rebellious little ones to bed, declaring that they were "worrying the life out of you;" but they are not worrying you now, and you are going about picking up a little stocking here and a little skirt there, with nothing but tenderness in your heart toward them. You think only of how precious the wearers of the little clothes are, and there is no melody on earth one-half so sweet to you as the music of the baby voices when they knelt around you a little while ago, saying: "God bless mama and papa, and keep us all safely through the night." You will hear no sweeter music than that this side of paradise.

You reproach yourself for lack of tenderness and patience as you look at that little row of shoes, and sometimes you fall to thinking if the wearer of any one pair of the little shoes would wear them no more—if you should awaken some morning, as heartbroken fathers and mothers have sometimes awakened, and find that the wearer of the little shoes had gone from you in the night—to wear the garments that wax not old.

Three pairs of little shoes! There are tears in your eyes as you look at them now, and perhaps you steal softly to the bedsides of the little sleepers to make sure that they are sleeping sweetly and safely, and to touch their little hands or their cool, moist brows with your lips, your heart filled will tender memories, with hopes and fears, with unspoken prayers. Three pairs of little shoes. Three little pilgrims just setting out on a voyage of life, their frail barks as yet untouched and unharmed by adverse winds and waves, God bring them all to port.—Detroit Free Press.

Good Workers.

There are a great many "half-way workers" in the world, and it is a fact that they are always found at the "foot of the ladder" in their mental, social and financial condition. There are boys employed in various occupations who go through their duties heedlessly, and care little for the niceties or perfection of their work. "Anything will do, so that it will pass the eyes of the master for the time being," seems to be their motto. They care nothing for the looks of their work when finished, or the little details which are necessary for the making of a nice job. In every possible way they slight their work, if by so doing they can save themselves a little trouble. Boys who work on this principle never make good and faithful mechanics or workmen. When they grow up with such habits it is easy to predict what their future will be. They become "sloughs," "botches," "blacksmiths," in their trade, and are never able to secure and hold a good and profitable situation. Employers use them only when they are "rushed" for help, and dispense with their services as soon as the emergency is over. They receive the lowest wages of their craft, and remain idle half and more of their time, because employers do not want to be bothered with them. Good workmen are always in demand, receive fair wages, and the more skilled they are the higher wages they receive far their labor, and the greater their chances for promotion and permanent occupation. Boys should remember these facts, and at all times do the very best they know how in any work they may be engaged at and be not afraid of any extra work no matter how common the job upon which they be employed. This pays every time.—The Advance.

The True Test of Strength.

The every-day detail inseparable from the administration of a household, large or small, makes the sum total of its mistress' happiness. To neglect or overlook the smallest detail for one day means double care or increase of friction for the days that follow. It is the omission of the pinch of salt that spoils the dinner. It is care of trifling things, the small essentials, that marks the difference between a well-organized and a disorganized home.

Women frequently rebel at this, and feel that their lives are limited by the petty and insignificant details to which the mind of the housekeeper, though she be a college graduate, must give attention. Yet it is the care and nicety of attention with which details are met that makes the difference between well-applied intelligence and ignorance, or its equivalent, indifference, in any home. It is difficult for a woman whose knowledge of the countless details in a business office is limited, to realize that the same pettiness of detail is part of the daily life of every business man; and his ability to attend to the details perfectly—which means in order and without producing friction—or to train others to attend to them in the same spirit, marks the difference between the successful and the unsuccessful man. There is no petty annoyance in housekeeping which does not have its counterpart in any business, and it has the same nerve-racking power.

Strength is shown in our ability to meet, not the great trials of life, but the petty annoyances which make up each day's experience.—Christian Union.

Awarded Highest Honors—World's Fair.

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

OUR

Grand Combination Offer.

King's Improved Cotton.

Extra Early, Prolific, Long Limbs, 36 to 40 per cent. Lint.

This cotton gave the heaviest yield (1,370 pounds seed cotton) per acre in competition with 36 other varieties at the Mississippi Agricultural Experiment Station in 1890, and its good record has been fully maintained in all subsequent experiments.

This trial was absolutely impartial. Each cotton had exactly the same chances in every way. The result shows that, under similar conditions, with exactly the same treatment in every way, King's Improved Cotton will produce from 20 to 100 per cent. more cotton than the most noted varieties in the South.

Price: 25 CENTS PER PACKAGE.

SEEDS.

World's Fair Medal & Diploma

King's exhibit of Seeds and Garden Vegetables was awarded several premiums and a special diploma by Piedmont Exposition judges in 1891. It was also awarded a medal at the World's Fair, as being the best on exhibition there. The collection is a choice selection of garden vegetable seeds.

The collection contains twenty papers of seed.

25 CENTS PER PACKAGE.

KING'S IMPROVED CORN.

At the Georgia State Experiment Station this corn was tested with 15 kinds. The purpose of the trial was to find out which variety would make the largest quantity per acre, under same conditions.

Result: King's beat 15 other kinds, producing, with same chances identically, 50 per cent. more than some of the improved varieties.

This corn is a large white kind—makes excellent bread. Produces well on poor land.

Price: 25 CENTS PER PACKAGE.

Grand Combination Offer

1 package of King's Improved Cotton, 1 package of King's Improved Corn, and 20 papers of best Garden Seed, described above—all for 25 cents.

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If you are not a subscriber for the NEW ORLEANS CHRISTIAN ADVOCATE, subscribe at once. Send $2 for the paper, with 25 cents additional.

If you are already a subscriber, but are in arrears, pay up your subscription to January, 1895, and send 25 cents additional.

If you have already paid up to January, 1895, then pay up to January, 1896, and send 25 cents additional.

This is a rare offer. You get for 25 cents a collection which would cost you 75 cents if you were to buy from the producer. No farmer ought to delay a day. Here is an opportunity to secure corn, cotton and garden vegetables of the very best varieties at the lowest possible price.

Address

Rev. W. C. Black,
112 CAMP STREET, - NEW ORLEANS, LA.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren Pa.

Easily Taken Up

Cod Liver Oil as it appears in Scott's Emulsion is easily taken up by the system. In no other form can so much fat-food be assimilated without injury to the organs of digestion.

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Prepared by Scott & Bowne, N. Y. All druggists.

MARRIAGES.

NESMITH—FUNCHESS.—At the Methodist Church, Terry, Miss., Jan. 24, 1894, by Rev. W. T. Griffin, Mr. T. B. Nesmith, of Martin, Miss., to Miss Fannie Funchess, of Terry, Miss.

TOULME—SHANSY.—In Bay St. Louis, Miss., Thursday, Feb. 15, 1894, by Rev. Nolan B. Harmon, Hon. John V. Toulme, mayor of Bay St. Louis, to Miss Mittie Shansy, formerly of New Orleans.

SHORT—MITCHELL.—At the residence of the bride's uncle, Mr. James Moore, by Rev. G. A. Guice, Mr. W. L. Short to Miss Mamie Mitchell, all of Copiah county, Miss.

CROSBY—BLACKBURN.—At the residence of the bride's father, Mr. C. Blackburn, Feb. 8, by Rev. Robert W. Burton, Mr. Charlie Crosby to Miss Carrie Blackburn, all of Newton county.

PEARSON—COLLINS.—At the residence of the bride's grandparents, Lawrence, Miss., Feb. 19, by Rev. Robert W. Burton, Mr. T. J. Pearson to Miss Josie Collins, all of Lawrence, Miss.

BLANKS—LEWIS.—In Central Church, Meridian, Miss., on the evening of Feb. 15, 1894, by Rev. R. S. Woodward, Dr. John H. Blanks to Miss Ida P. Lewis, daughter of Mrs. and Mr. John A. Lewis, all of Meridian, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

HILLEY—ELANOR E. KINNAAW was born in Yazoo county, Miss., March 9, 1843. Very early in life she professed religion and joined the M. E. Church, South. In 1870 she married J. E. Ferguson, whose death a few years after left her with a daughter, who has been her comfort in her widowhood. In 1883 she married a second time, choosing as her life companion F. A. Hilley, whom she had known for many years. Her death occurred Jan. 8, 1894, at her home, at Homer, La.

It was the privilege of the writer and family to make their last dining at her hospitable board before leaving Homer for their new field to which they had been assigned. She was at that time confined to her bed with grip, the apparent mildness of which gave her friends no great solicitude. The conversation about soul-saving was entered into by herself, and the greatest desire for the promotion of the Master's cause was expressed by her.

Having known Sister Hilley for near twenty years, I speak not by hearsay when I express the belief that she was one of God's consecrated few. There was never a work of mercy, never a labor of love, but she was ready with her heart, her head, and her hands. She was "fervent in spirit," and though feeble—for many years almost an invalid—she wrought much for God and humanity. Modest, almost to a fault, she never obtruded herself into any place, but when taken in, was never excelled by the most active one. Such a life as hers needs no testimony. She died well because she lived well.

May God make her children such as she, and keep them through this sore trial!

J. A. PARKER.

Lake Charles, La.

ROBINSON—Sister SALLIE D. ROBINSON (*nee* Baskerville) was born of a good old Virginia parentage in that State, May 18, 1858. She removed in early life with her parents to the State of Mississippi, where she finished her happy pilgrimage, having sweetly fallen asleep Jan. 4, 1894.

Sister Robinson had been a consistent member of the M. E. Church, South, for several years, and together with her devoted husband, Bro. H. A. Robinson—to whom she was married at Winona, Miss., April 2, 1879—enjoyed all the sweets of a happy Christian wedlock and consecrated home life. To this union were born five bright and promising children, all of them and their father surviving to mourn the loss of their departed loved one. The children have all been taught by their godly parents to love the Savior, and all who are old enough are happy and consistent members of the church of their mother's choice.

Weep not, lond husband and loving children, as those who have no hope, for your angel wife and mother only occupies a higher department of God's holy church and awaits your coming. Well do you know how that she triumphed in Jesus' name while lingering between glory and glory.

W. L. ANDERSON.

BOWMAN—Mrs. MARY BOWMAN (*nee* Cox) departed this life Dec. 30, 1893, after an illness of six days' duration, and was buried at Fletcher Chapel, Dec. 31, 1893.

Sister Bowman was an earnest Christian woman, especially in her home life. She was born in St. Louis, Mo., June 27, 1841; was educated by her mother, Mrs. H. Cox, finishing her education in Philadelphia, Pa.; was married to John W. Bowman, Nov. 5, 1860. She has been a close Bible reader for thirty-three years. She accepted the Bible literally. To her it was the sword of the Spirit. She joined the M. E. Church, South, in 1870. Since then it has been her custom to read a chapter in her Bible and pray with her family daily. She had charity for all and ill will for no one. She could never bear to hear sacred matters made light of, and was a devout Christian, her Bible being marked throughout.

She was an invalid for over one year, but never complained; was always patient in her suffering, saying it was God's will. She leaves a devoted husband and four children to mourn their irreparable loss. Her funeral was preached at Fletcher Chapel to a large concourse of friends and relatives.

D. C. L.

McCANLESS—It is indeed a melancholy duty to contemplate the death of the young, the gay, the beautiful. When we see the aged, the infirm stricken and die, we feel melancholy, but it is a sadness which can be comforted, as it is meet and proper that the weary pilgrim should cease to dwell in a world that has lost all its charms. But to see a young girl in the midst of life and health cut down is indeed a mournful spectacle, and causes us to question, Why were the angels sent so soon to bear her away? Yes, MAUD MCCANLESS has gone from us; "but we do not call that dying when we mark the virgin blossom of the bursting spring drop from the tree." 'Tis but an upward step in nature. So when the lives of promise fall 'tis the precursor of immortal growth. Gone are the blossoms, but the fruit remains.

"The casket breaks, the jewel still survives." O, think to what a blissful land we have consigned the loved one! The gathered flower is often the exotic, more at home transferred from earth, to bloom in genial climes, where tempest is unknown. It is useless to dwell upon the many excellencies of Maud. Her sweetness of temper, her gentleness of manner, her purity of mind, her nobility of soul made her a favorite with all, and those who knew her best loved her most. Her pathway to the tomb was cheered by the blessed consolation of religion.

To her loved ones we would say: Why weep for the beautiful flower? Dark though the present be, and the lowering clouds o'er-canopy thy head; yet turn and see the guiden cloud-bar in the gleaming west. Cling to his promise, uttered not in vain: "At even-tide it shall be glorious light."

"In the cold, moist earth they laid her,
Where the frost had cast the leaf,
And wept that one so lovely
Should have a life so brief."

Resolved, That we, as a League, feel our great loss, and, while bowing in humble submission to the Lord's will, we earnestly pray him to help us emulate her noble, Christian example.

Resolved, That we hereby extend to the bereaved family our Christian sympathy and prayers. "There is no key to these dark letterings, we can not read them through our blinding tears. Here we have only partial links, He has the whole chain unbroken in His hands, and this we know—it is enough for us: Nothing comes wrong that comes from God."

Resolved, That a page in our minute book be set apart to her memory, and that a copy of these resolutions be sent to the Tupelo Journal and the CHRISTIAN ADVOCATE.

M. L. BROWN,
J. J. ROGERS,
Committee.

BIRDSONG—JASEN J. BIRDSONG was born in Sussex county, Va., Nov. 9, 1810, and died at his home in Edwards, Miss., Jan. 3, 1894. In early manhood he came to Hinds county, Miss., and here he spent the remainder of his life. He became a member of the church about forty years ago, and for near that entire period he was a faithful and efficient steward. His pastor always found in him a friend and willing helper.

All the virtues of a good citizen were conspicuous in his character. His house was the home of hospitality; he was kind to the sick and poor, and ready in the discharge of all those offices which make the world better. He had many friends, and his neighbors trusted in him. His life was given to agricultural pursuits, in which, managing his affairs with discretion, he attained much success.

His old age was greatly blessed, for his children were about him, and their children, all striving with one another in kind ministrations to him. The evening of his life was protracted, yet exempt from many of the infirmities of age, and full of peace and sunshine. His faithful wife had preceded him eleven years to the better land, but her beautiful life, which was a benediction to all about her, was still an inspiration to him, and he lived in hope of a reunion above. His last illness was marked by that patience, resignation, gentleness and faith which the grace of God alone can give.

E. H. MOUNGER.

YOUNG—Died, Dec. 3, 1893, in New Orleans, LUCY E. YOUNG. Many hearts were made sad by the death of this young Christian. She was beloved by all for the beauty of her character. A loving daughter and sister and earnest worker for the Master has been taken away, but for a surer heritage, "an heavenly one."

Some time before she died she realized that death had set his seal on her, and talked with sweet resignation of the end. There were no vain wishes that her fair young life might be lengthened to bless her home and friends; but, with a beautiful trust in God, she cheered her loved mother with the hope of a reunion in heaven. She left messages to those she loved, which will be treasured as coming from one who had, by faith, already entered heaven. God comfort the lonely mother, and may "the treasure in heaven" help her to bear the burden of life! A father and brother, too, mourn her loss. God's ways are inscrutable, but "none of them that put their trust in him shall be desolate." In joy or sorrow, pleasure or pain, always "underneath are the everlasting arms."

A FRIEND.

REAGAN—JOHN HENDERSON, only son of Thomas A. and Eliza E. Reagan, died at Union, Newton county, Miss., Dec. 24, 1893, aged eight years and four months.

Again has the death angel visited this home. Only about one year ago he came and claimed a loving daughter just blooming into womanhood. Weep not for little Johnnie, my dear parents, for his is only one more happy, glorified spirit that you have at the "beautiful gate" "waiting and watching for you." May God bless you and help you to meet him there. "There shall be no more death, neither sorrow nor crying."

W. M. WILLIAMS.

Decatur, Miss.

WOMBLE—CARY ELLIS, son of H. H. and Nina May Womble, was born March 25, 1891, and died Jan. 30, 1894.

Yes, our darling little Cary is gone to join his angel sister and dwell with our Savior who said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

Grieve not, fond parents; your darlings have been borne to their eternal home.

GRANDMAMA.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Observed duties maintain our credit, but secret duties maintain our life.

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma.

CHAS. HEINES,
500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by D. F. Allen Co., 365 Canal St., New York.

ASK YOUR GROCER FOR
The Celebrated
CHOCOLAT MENIER
Annual Sales Exceed **33 MILLION Lbs.**
Write for Samples. Sent Free. Menier, Union Sq., N. Y.

Weber, Mathushek,
IVERS & POND and KIMBALL
PIANOS.
Leading Pianos of the Day.
Philip Werlein,
135 Canal Street,
NEW ORLEANS, - - LA.
SOLE AGENT.
New 7⅓ Octave Pianos, with Muffler Attachment, 3 Pedals, **$250**
New Organs, $30. Send for Catalogues and terms.

Millsaps College,
Jackson, Miss.
The Second Session Begins Sept. 20th, 1893.
College Fees, Only $30 for the Entire Session.
Board in Students' Homes and in Private Families, $12 per month.
Provision has been made for the payment of the College Fees in the case of young preachers and the sons of preachers.
For Catalogue and other information address
W. B. MURRAH, PRESIDENT.

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PAPER HANGING, Glazing and Kalsomining.
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Residence, 79 Enghein St., NEW ORLEANS.
Graining and Marbling a Specialty.

The Queen and Crescent Route

THE ONLY LINE THAT
Is 33 miles shortest New Orleans to New York and Washington. 67 miles shortest to Birmingham. 90 miles shortest to Cincinnati.
That runs Solid Vestibuled trains, New Orleans to Meridian, Birmingham, Chattanooga and Cincinnati.
That carries through Sleepers to Knoxville, Bristol, Washington, Philadelphia and New York, over the shortest route and on Quick Schedules.
Special Attention paid to the Service between Local Points.

THE ONLY LINE THAT
Controls a Route, Shreveport to Cincinnati, all under one name and management.
That carries you Shreveport to Chattanooga, Knoxville, Bristol, Washington and New York with only one change of cars.
That runs through car from Shreveport to Atlanta (via Birmingham) without change. This car is attached at Meridian to Solid Vestibuled Train for Chattanooga and Cincinnati.
Choice of Routes to and from Texas and California, via Shreveport or via New Orleans.

R. H. GARRETT, A. G. P. A., 84 St. CHARLES ST., NEW ORLEANS, LA. I. HARDY, A. G. P. A., VICKSBURG, MISS.
W. C. RINEARSON, GEN'L PASS'R. AGT., CINCINNATI, O.
IT IS THE
SUPERIOR SOUTHERN ROUTE.

Cotton At 16 cts. Per Lb.
SEED FOR TRIAL PURPOSES ONLY.
WE HAVE EVERY SEED IN EXISTENCE.

There is no Money in Cotton at 8c.
There is an active, strong demand for long staples at 16c. Then why not plant it? Your answer is: Because none of the long staples will make enough to the acre to justify planting them even at 16 cts. per lb.; it is difficult to gin it properly; it is hard to pick out, and lands will not produce staples, and so on.
Inland Sea Island is a long staple cotton in which all objections are removed. It is ENORMOUSLY PRODUCTIVE, easily ginned and no trouble to pick out. You can make it with no extra expense or trouble. See what Mr. Jeff Welborn has to say.

NEW BOSTON, TEX., Dec. 5, 1893.
RICHMOND SEED CO.,
Richmond, Va.:
This is to certify that I had "Inland Sea Island" cotton planted in alternate plots with Sea Island, Allison's Silk, Allen's latest improved long staple, Ozier Silk, Southern Hope, and some other varieties of long lint. The Inland Sea Island was a great deal earlier than any of them, and made one-third more lint per plot (of same size) than any, and double as much as any save one variety (Ozier Silk). While the lint was no longer than the Allen, it was much finer, softer and richer-colored than it or any except Sea Island and Allison's Silk, but it made four times as much per plot as either of these two. * * * I think your Inland Sea Island a big jump forward in the long lint business, because of its Earliness and Prolificness. * * *
Very truly, JEFF WELBORN.

No Seed for Sale until next season save a limited number of packets, which we send out for trial purposes. Will positively refuse to sell seed any other way this season. Space forbids our saying more here, but write us for full information.
Packets 25 cts. by mail, 3 for 60 cts., 6 for $1.
RICHMOND SEED CO., Richmond, Va.

W. W. CARRÉ
LUMBER,
NEW ORLEANS LA.

Home Insurance Co., of New Orleans.
No. 78 CAMP STREET.

CASH ASSETS,	December 31st, 1886,	$400,179.08
CASH ASSETS,	December 31st, 1887,	$413,860.76
CASH ASSETS,	December 31st, 1888,	$459,309.56
CASH ASSETS,	December 31st, 1889,	$510,584.54
CASH ASSETS,	December 31st, 1890,	$551,897.82
CASH ASSETS,	December 31st, 1891,	$600,414.81

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y
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FURNITURE!
Largest Stock,
Lowest Prices.
Greatest Variety,
Most Reliable Goods.
GRANT & JUNG FURNITURE COMPANY, Ltd.,
28 & 30 Camp St., New Orleans, La.
Write for Illustrated Catalogue.

Don't ask for "baking powder" simply;

Ask for ROYAL Baking Powder.

Otherwise the grocer may give you some of the alum powders which will spoil your food and make you ill.

There is no other compound or mixture that can take the place of ROYAL BAKING POWDER, or that will make cake, biscuit, griddle-cakes, doughnuts, bread, etc., so light, sweet, palatable and wholesome.

Take no substitutes for Royal Baking Powder.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

The Shoshone falls, on Snake river, Idaho, are to be made to furnish electricity to operate a railroad forty miles long.

Virginia is tired of being robbed by Maryland oyster pirates, and proposes to protect herself with steam cruisers, armed with long-range guns.

General Master Workman Sovereign, of the Knights of Labor, is to make a lecturing tour through the South to advocate a scheme that the Knights have evolved for the colonization of all the negroes of the United States in Africa.

The Senate has made but little progress during the past two weeks in its effort to clean up the calendar in advance of the forthcoming discussion of the tariff bill in the Senate. If the opportunity is afforded it will continue its work on the calendar during the present week.

Governor Jackson, of Iowa, says that if the Legislature does not repeal or modify the prohibitory laws of that State, so as to afford relief for the river counties, he will call an extra session. This horrible threat means more money for the legislators and will probably be disregarded.

The official figures of the Pennsylvania election held last week, for Congressman-at-large, show a plurality for Grow, Republican, over Hancock, Democrat, of over 180,000. In 1892 Libby, Republican, was elected Congressman-at-large over Allen, Democrat, by a plurality of about 63,000.

At a recent meeting of the Franklin Institute of Philadelphia Prof. L. M. Hanpt advocated a ship canal from Philadelphia to New York, across New Jersey. He showed the enormous benefits that would accrue to Philadelphia from such an enterprise, and said that it would cost not half as much as the recently opened Manchester Ship Canal.

A Ballot Reform League was formed in this city on Feb. 26. A resolution was adopted reading: "That we favor such reasonable qualification of the suffrage as will exclude those who are not citizens of the United States, paupers, convicted criminals, including those convicted of buying and selling votes, and those too ignorant or thriftless to intelligently exercise the elective franchise, and so govern their fellow-men."

The city council of Atlanta, on Feb. 23, voted aid to the proposed Cotton States and International Exposition, to be held in Atlanta in 1895 to the extent of $75,000. The clearing-house banks of Atlanta have contributed $10 000, and while the directors of the company have not yet made a call for funds, more than $50 000 have already been voluntarily subscribed. A preliminary fund of $200 000 will be asked for from the citizens of Atlanta next week.

The battle over the Bland seignorage bill in the House will go merrily on through this week. Despite the many reverees Mr. Bland has met in his attempts to procure a quorum, he is as determined as ever to fight it out on this line, if it takes all Winter. If he does not succeed, however, in the course of a few days, it is not probable that the speaker and his associates on the Rules Committee will permit his bill to longer block the path of business.

FOREIGN.

Australia drinks an average of fourteen gallons of beer per annum for every man, woman and child in the country.

M. De Giers, the Russian minister of foreign affairs, is reported critically ill with asthma. He has been suffering for some time.

M. Bihourd, the French minister to Portugal, has returned to Paris and it is given out that he will not return to his post until the Portuguese Cabinet has accorded the French interests the satisfaction which France requires.

J. C. Heywood, one of the American residents of Rome, has presented to the Pope valuable manuscripts giving the complete correspondence of the Popes with the King and Queen of Spain concerning the voyage of Columbus.

Dispatches received from the west cost of Africa announce that there was a rumor in circulation to the effect that a number of British officers and sailors had been killed in an encounter with the slave dealers on the west cost of Africa.

The anarchist scare, which is disturbing England and France, creates only the smallest impression in Berlin. Germany is engrossed with its own difficult political matters, and the activity of the police and the severity of the laws since the anarchist outrages at Frankfort and elsewhere some ten years ago, have made the few known anarchists become moderate and harmless.

Tried and True is the verdict of people who take Hood's Sarsaparilla. The good effects of this medicine are soon felt in nerve strength restored, appetite created and health given.

Hood's Pills do not weaken, but aid digestion and tone the stomach. Try them.

The Central American war seems to be near its end, the capital of Honduras having been captured by the insurgent forces with the aid of Nicaraguan allies. President Vasquez escaped with a handful of followers. Bonilla, the insurgent general, is now the *de-facto* ruler of Honduras. The termination of this war will be an auspicious event for New Orleans, as she has an immense trade with Central America, which has of course been much interfered with by the war.

If afflicted with scalp diseases, hair falling out, and premature baldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.

Corinth District Preachers' Meeting.

Spring session of the Corinth District Preachers' Meeting, to be held at Guntown, April 10-12, 1894. Will meet at 3 P. M., April 10.

1. Preparation and Delivery of a Sermon—J. W. Bell, P. R. Hoyle, W. G. Burks.

2. Pastoral Visiting—L. A. McKeown, J. P. Moore, W. Ira Smith.

3. Revivals, and How to Promote Them—J. H. Shumaker, W. W. Edge, Bro. McElyea.

4. Relation of Children to the Atonement—J. E. Buck, M. H. Honnoll, J. M. Wells.

5. Importance of Punctuality—J. W. Ramsey, W. A. Clark.

6. Itinerant Wheel of Methodism—C. H. Pittman, H. M. Young.

7. Possibility of Apostasy—J. W. Bell, J. T. McKeown, J. G. Babb.

8. Friendly Criticism—J. H. Shumaker, W. F. Rogers.

SERMONS.

Tuesday night—Regeneration, W. J. Burt.

Wednesday, 11 A. M.—Infant Baptism, H. R. Tucker.

Wednesday night—Witness of the Spirit, W. C. Harris.

Thursday, 9 A. M.—Experience Meeting.

Thursday, 10 A. M.—Sermon on Repentance, by J. M. Bradley.

T. W. LEWIS.

Things Are Looking Better.

Yes, every day shows cheering signs of improvement in every branch of business. If you are out of employment, or have spare time occasionally, write without delay to B. F. Johnson & Co., Richmond, Va., who can make suggestions that will be worth your consideration.

Communion Wine.

"PURE BLOOD OF THE GRAPE."

Sweet and wholesome. For sale at actual cost in quart, pint, and half-pint bottles by

LAIRD & DOMINICK,
Capitol Street, Jackson, Miss.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 7-16	— —
Ordinary	5 15-16	— —
Good ordinary	6 7-16	— —
Low middling	6 13-16	— —
Middling	7 1-16	— —
Good middling	7 5-16	— —
Middling fair	7 13-16	— —
Fair	8⅞	— —
Galveston middling	7⅛	— —
Mobile middling	6 15-16	— —
Memphis middling	7 1-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	2 15-16	2⅞
Fully fair	2 15-16	2⅞
Good fair	2 13-16	2⅞
Common	2 9-16	2¾
CENTRIFUGAL:		
Seconds	3⅛	3 1-16
Prime yellow	3½	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
STRUP	— —	— —
RICE.		
No. 2	1½	1¾
Good	4	4⅛
Fair	3⅝	3⅞
Prime	4⅛	4½
Rough, ₩ bbl	3 50	3 65
POLISH, ₩ ton	13 00	— —
FLOUR.		
Extra Fancy	3 00	3 05
Fancy	2 70	— —
Choice	— —	— —
Minnesota Patents	4 25	4 35
Winter wheat patents	3 55	3 65
Minnesota bakers	4 00	— —
CORN PRODUCTS.		
Corn meal	2 10	2 15
Cream meal	2 40	— —
Grits	2 40	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	48	49
Yellow	47	47½
Mixed No. 2	46	46½
OATS:		
Western	36	38½
Texas rust-proof	39	40
BRAN:		
₩ cwt	85	87½
HAY:		
Prime	14 00	19 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	14 00	14 25
Prime Mess	14 00	14 25
Rumps	13 50	— —
BACON:		
Fancy Breakfast	10½	11½
Shoulders	7¾	— —
Sides, short rib	7⅞	8
Sides, long clear	— —	— —
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	6¾	6⅞
Sides, short rib	7⅛	7¼
Sides, long clear	7	7⅛
GROCERIES.		
COFFEE:		
Prime	20	— —
Fair	19¼	— —
Common	16¾	— —
TEAS:		
Choice	— —	— —
Ho-No	— —	— —
BUTTER:		
Western Creamery	29	— —
Western Dairy	21	22
Common	15	18
LARD:		
Refined	6⅛	6¼
OILS:		
Coal, bbls	7¾	— —
Coal, cases	— —	— —
Cotton seed, crude	13½	14
Lard, Extra No. 1	57	— —
	65	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ —	1 60	1 85
POTATOES:		
New Louisiana	— —	— —
Western	2 00	2 60
ONIONS:		
New Louisiana	— —	— —
Western	2 25	2 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	5½	— —
Jute, 1¾ lb. ₩ yard	3	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	7½
TIES:		
₩ bundle	93	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 75	4 25
Young Chickens	2 50	3 50
Chickens, Southern	3 00	6 50
Young	1 75	2 50
Turkeys, Southern	3 00	10 00
EGGS:		
Western	16	16½
Southern	17	17½
WOOL:		
Lake ₩ lb	13	13½
Louisiana	10	11½
Burry	7	8
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	3½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	19 00	— —
Meal	22 50	23 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Picayune*, Feb. 27.

Have BEECHAM'S PILLS ready in the household.

AGRICULTURE.

By Rev. J. W. McNeill.

When application was first made to me to fill the position as agricultural editor of the CHRISTIAN ADVOCATE, I hesitated to accept. After, however, canvassing the matter, especially from two points of view, that it might be the cause of increasing the patronage of the paper by having such a department, and again that I might be an instrument of usefulness to the farming constituency of the same; after seeing these matters in the light of duty, I did not feel that I could conscientiously refuse. I want it understood, however, that I use the word "agriculture" in its broadest sense, to include also "horticulture;" for the two are so closely allied that it is not always plain where one begins and the other ends. They are certainly twin sisters, so much alike that they are scarcely distinguishable. I am a farmer; farmers have my sympathies. It will, therefore, be not only a matter of duty, but also a great pleasure, to aid them in any way I can. I shall always be ready to answer, as far as lieth in me, any query propounded to me by them. The farmer has many obstacles in his way to contend with. The better informed he is, the better qualified is he to combat the difficulties in his way. This information he can obtain if he will. The facilities for the same are much in advance of what they were only a few years ago. Agricultural papers are numerous and cheap.

Again, our State experimental stations are furnishing the reports of elaborate experiments, free, to all who apply for them. Farmers are again offered in this paper a chance unusual—a religious and agricultural paper combined. A new departure, yet certainly admissible. In this Dr. Black has shown himself also a friend to the farmer. They certainly have his sympathies. This could well not be otherwise. He was raised on the farm; is a farmer's son. To farmers let me say: Help me to make our agricultural department one of profit and interest. Write for it. Your communications should be short; not of theory so much, but facts and the result of experiments. They shall receive proper consideration according to their merit.

In assuming the editorship of our paper, the question that has puzzled me has been, Where shall I begin? My case is somewhat like that of Dr. C. K. Marshall, who went to a country church to preach to a people to whom he had never preached, and for whom he had a high regard. He began by saying, "Where shall I begin, and when can I stop?" He further said, "I feel like preaching to you a half-dozen sermons in one;" he felt full of preaching. His heart was so full of important matters that he wanted to give that people that he felt like turning loose all he had at once upon them. He only preached two and one-quarter hours on that occasion. It is a question, "Where shall I begin?" The farming season is on us; there are many things crowding the farmer from every direction. Like the old farmer, who had not been to his field for a number of days—a rainy season—on entering it, he found there was not a crop but needed his immediate attention. He says, "Where shall I begin?" He called up his hands, and told them to begin directly in the middle of his farm, and eventually he thought they would find the right place.

Now, some say "a bad beginning makes a good ending"—a proverb for which I have never had much respect; at least, it has not held true in my own experience. There is another exactly almost to the contrary, "A good beginning, the battle is half won." This is what I want—a good beginning.

One promise I make—that is, there shall be an especial effort to make everything I say plain and easily understood. This must suffice for my salutatory.

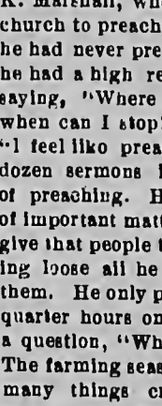
Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals

are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa



which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

HOPKINS' PRINTING OFFICE,

20 Commercial Place,

John P. Hopkins. New Orleans

ALL KINDS OF PRINTING.

MOTHERS! MOTHERS!

To know that a single application of the CUTICURA REMEDIES will afford instant relief, permit rest and sleep and point to a speedy and economical cure of torturing, disfiguring, itching, burning and scaly humors, and not to use them without a moment's delay is to fail in your duty. Cures made in childhood are speedy, economical and permanent.

☞ "ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR," mailed free. CUTICURA REMEDIES are sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEMICAL CORP., Sole Props., Boston.

Disfiguring Facial Blemishes

Are the cause of much unhappiness which may be prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as the purest and sweetest for toilet and nursery.

From Rev. A. D. Miller.

MR. EDITOR: We have been seriously afflicted at our home for the last six weeks. I was sick with grip for some time after my return from Conference; was not able to fill all my appointments, and could visit scarcely any. On Monday after the first Sunday in January, my wife took her bed with grip, which terminated in pneumonia. Then one after another took pneumonia until we had four in bed at one time, and for a long time we had three in bed, and one very severe case of pneumonia. For over six weeks the lights have never gone out, and in the seventh week they are still burning. But, thank God! they are all better now. Though very weak, all are up except our oldest son, who is better and will probably be up soon. He has been hanging between life and death. If it had not been that we have one of the best doctors in the State, who stayed by their beds day and night, and that our kind heavenly Father was so merciful to us, surely some of our loved ones would have died. Dr. J. S. Austin is our family physician and a leading member and steward in our church, and the parsonage is only about forty yards from his home. He can not be excelled in skill and attentiveness. Many preachers and their families will rise up in that day and call him blessed. He has been practicing here at Oak Ridge for about twelve years, and has never lost a case of pneumonia where he was called in time, and has lost only one case I believe at all, and that was one too far gone to take medicine. His good wife also was untiring in her efforts to supply the necessaries for the body. Sister Cameron stayed with us day and night until she was not able longer to wait on us.

Dr. A. K. Barrier, a leading member and steward at Wesley Chapel Church, Phœnix, and a skillful physician, in answer to a call from Dr. Austin, made us a very highly appreciated visit. And then the Grants, Harrises, Hoppers, Alexanders, Rowlands, Stephens, Crouches, Hacklers, Davidsons, Halls, Prof. Foster, James, Harrison, Otho and Felix Austin and Bro. Johnston and others were very kind indeed to us; sending many tokens of their love in the necessaries for the comfort of the body, and also came to wait upon the sick ones.

Rev. F. M. Williams, of Mt. Olivet circuit, made us a short but appreciated visit, and last, but not least, Rev. J. P. Drake, of Edwards, came to us, filling two appointments to the great delight and edification of my people. He made us two visits, helping to wait on the sick ones and encouraging the well. We will not soon forget his sacrifices and his labor of love for us. May God graciously bless all these good people, and may this affliction be a great blessing to us! It is a loving Father's hand that smites, and his smiling will only drive us nearer the cross. A. D. MILLER.

Oak Ridge, Miss.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

☞ Sold by Druggists; price 75c. per bottle.

Many brethren have made inquiry for a book to aid them in the practical work of the League. The book that every pastor or Epworth worker needs is "The Epworth League Workers." It gives you the information you want. It is a small book costing sixty cents. It can be had of Laird & Dominick, Jackson, Miss.

Any newspaper, magazine or book can be had from us. LAIRD & DOMINICK, Jackson, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Corinth station	Mar. 17, 18
Corinth circuit, at Marion	24, 25
Kossuth, at Pleasant Grove	31, Apr. 1
Booneville circuit, at Blackland	7, 8
Luka circuit, at New Salem	14, 15
Luka station	15, 16
Rienzi, at Burnsville	21, 22
Marietta, at Marietta	28, 29
Booneville and Baldwyn, at Baldwyn	May 5, 6
Guntown	12, 13
Blue Springs	13, 20
Brown's Creek	19, 20
Pleasant Ridge	26, 27
Jumesboro	June 2, 3
Ripley circuit	8
Ripley and New Albany	9, 10
New Albany circuit	16, 17

T. W. LEWIS, P. E.

GRENADA DISTRICT—SECOND ROUND.

Minter City, at Strathmore	Mar. 17, 18
Grenada station	24, 25
Grenada circuit	(Thurs.) 29
Tillatoba	31, Apr. 1
Abbeville	7, 8
Charleston	14, 15
Coffeeville	21, 22
Pittsboro	28, 29
Elyzy	(Wed.) May 2
Atlanta	5, 6
Toccopola	19, 20
Oxford station	(Mon.) 21
Chapel Hill	26, 27
Paris	(Thurs.) 31
Water Valley circuit	June 2, 3
Water Valley station	9, 10

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 10, 11
Como, at McGehee's	17, 18
Sardis	24, 25
Batesville, at Wesley Chapel	31, Apr. 1
Courtland, at Shiloh	1, 2
Wall Hill, at Chulahoma	7, 8
Cockrum, at Palestine	14, 15
Morganville	21, 22
Panola, at ——	21, 20
Pleasant Hill	26, 27
Hernando	May 3, 4
Nesbit	12, 13
Tyro, at Fredonia	19, 20
Arkabutla, at Hunter's Chapel	(Fri.) 25
Pleasant Grove, at ——	26, 27

H. C. MOREHEAD, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Pickens, at Pickens	Mar. 3, 4
Poplar Creek, at Bethel	10, 11
Belzona circuit, at Ashton	17, 18
Lexington and Tchula, at Tchula	24, 25
Ebenezer circuit, at Bethany	31, Apr. 1
Ethel circuit, at Shady Grove	7, 8
Sallis circuit, at Bethel	7, 9
Kosciusko, at Smyrna	14, 15
Stewart circuit, at Shady Grove	21, 22
Eupora circuit, at Walthall	28
Chester circuit, at Acuman	28, 29
Weir circuit, at Liberty	May 5, 6
Louisville circuit, at ——	10
Rural Hill circuit, at Flatsburg	12, 13

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Dowusville, at Wilhites Chapel	Mar. 10, 11
Lisbon, at Salem	17, 18
Summerfield, at Summerfield	24, 25
Tulip, at Tulip	31, Apr. 1
Hunter station	7, 8
Haynesville, at Colquit	14, 15
Calhoun, at Calhoun	21, 22
Minden, at Minden	26, 28
Valley, at Blockes Chapel	May 1, 2
Ringgold, at Rocky Mound	3, 4
Sparta, at Ebenezer	12, 13
Arcadia, at Arcadia	19, 20
Vienna	23
Ruston, at Douglas	26, 27
Farmerville, at Farmerville	June 2, 3
Vernon	9, 10

The preachers of the district, traveling and local, will meet at Minden, April 27, at 9 A. M. Introductory sermon by Rev. J. D. Harper, April 26, at 7.30 P. M. It is my earnest desire that all the preachers of the district will come to this meeting fasting and praying for a baptism of power.

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Plaquemine and Donaldsonville, at P.	Mar. 4
Lower Coast Mission	11
Carondelet	18
Baton Rouge	25
District Conference, Baton Rouge	Apr. 5-7

O. W. CARTER, P. E.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. O. L. HALBERT, Waco, Texas, says: "I have used it in dyspepsia, with good effect."

Christian Advocate.

VOL. 41.—NO. 10. NEW ORLEANS, THURSDAY, MARCH 8, 1894. WHOLE NO. 1959.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH SOUTH. { ENTERED AT THE POST-OFFICK AT NEW ORLEANS AS SECOND-CLASS MATTER.

PERFECT THROUGH FAITH.

God never would send you the darkness
If he left you could hear the light;
But you would not cling to his guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by light.

'Tis true he has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So he sends you the blinding darkness,
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to his feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in our Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And, well, if your lips do quiver—
God will love you better so.

—Exchange.

The Faculty of Millsaps College.

For the following sketches and the accompanying cuts we are indebted to the New Orleans Picayune:

REV. DR. W. B. MURRAH,

president of Millsaps College, has demonstrated his eminent fitness for the responsible position to which he has been called. Well educated, and for a number of years a college professor, he is ardently devoted to the cause of higher Christian education. His father, the late Dr. William Murrah, long a minister in Alabama, but later in life a member of the North Mississippi Conference, was a man of great intellectuality, and a preacher of remarkable eloquence. The career of his son has been one of growing usefulness and influence. Popular in the pulpit, attractive in the social circle genial in manner, wise in counsel, and always self-contained, he has won wide and well-deserved popularity. His inaugural address, delivered on the occasion of the formal opening of Millsaps College, was exceptionally able and eloquent. In administering the affairs of the institution, he has evinced executive ability of a high order.

ANTHONY MOULTRIE MUCKENFUSS,

professor of natural sciences, was born on Sullivan Island, in Moultrieville, the seaside suburb of Charleston, S. C. He received his school education mostly in that city, but also in Summerville, S. C., and Laurinburg, N. C. After spending four years at Wofford College, Spartanburg, S. C., he received, 1889, the degree of A. B., and the following year the degree of A. M. He was principal of the Dalcho High School, in Marion county, S. C., for years, and resigned that position to pursue advanced work in Johns Hopkins University. Two years were spent in this the intervening Summer being at the University of Virginia. 1893, he was elected to his present position. Besides his specialty, he has pursued post-graduate studies in mineralogy, geology, and German.

WILLIAM LANDER WEBER,

professor of English language and literature, is a son of the Rev. S. A. Weber, D. D., of the South Carolina Conference of the M. E. Church, South. Prof. Weber was graduated from Wofford College, South Carolina, in 1886, with the degree A. B. He spent two years as principal of the Brownsville (Tenn.) District High School, and in 1888 was chosen instructor in the Bingham School, North Carolina, where he taught two years. In 1888, after examination in English and Latin, he received the degree of A. M. from his *alma mater*. He spent the next year, 1890-91, at Johns Hopkins University, making a special study of English. In 1891 he was called to be acting professor of English in Southwestern University, Texas, whence he was called to his present position in 1892 on the opening of Millsaps College.

GEORGE CRAWFORD SWEARINGEN,

professor of the ancient languages, is a son of the late H. J. Swearingen, of Bainbridge, Ga. Prof. Swearingen received his preparatory training at the Bainbridge Academy, graduated with the A. B. degree at Emory College, Georgia, in 1888, and was engaged the two following years in teaching. In 1890 he was appointed to a fellowship in Vanderbilt University. Here he pursued for two years graduate studies in Latin, Greek and English philology, receiving the A. M. degree in June, 1892. Not long thereafter he was called to a professorship in Millsaps College, and entered upon his duties at the opening of the institution in the following September.

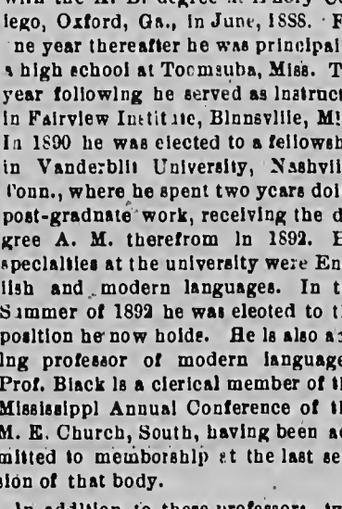
NATHAN ALLEN PATTILLO,

professor of mathematics and astronomy, is a son of the late Rev. N. W. Pattillo, of Alabama. Prof. Pattillo received his primary education in the schools at his home. Before entering college he attended the Lafayette District High School and the Loachapoka High School, both in Alabama. He received his collegiate training at the Southern University, Greensboro, Ala., and was graduated there with the degree of B. S. in 1887. The following session he was principal of the Travis Academy, Havana, Ala. In the Fall of 1888 he returned to the Southern University, where he remained for two years as tutor in mathematics. At the same time he pursued his studies further, and received the degree of A. M. in 1890. During the session of 1890-91 he was principal of Rose Hill Institute, Miss. In October, 1891, he entered the Johns Hopkins University, where for one year he pursued post-graduate courses in mathematics, astronomy and physics. Having been elected professor in Millsaps College, he entered upon his duties there at the opening of the institution in 1892.

REV. MCKENDREE MARVIN BLACK,

principal of the preparatory department, is a son of the Rev. W. C. Black, D. D., editor of the NEW ORLEANS CHRISTIAN ADVOCATE. He graduated with the A. B. degree at Emory College, Oxford, Ga., in June, 1888. For one year thereafter he was principal of a high school at Toomsuba, Miss. The year following he served as instructor in Fairview Institute, Binnsville, Miss. In 1890 he was elected to a fellowship in Vanderbilt University, Nashville, Tenn., where he spent two years doing post-graduate work, receiving the degree A. M. therefrom in 1892. His specialties at the university were English and modern languages. In the Summer of 1892 he was elected to the position he now holds. He is also acting professor of modern languages. Prof. Black is a clerical member of the Mississippi Annual Conference of the M. E. Church, South, having been admitted to membership at the last session of that body.

In addition to these professors, two assistants have been recently added to the faculty—Messrs. F. M. Austin and J. P. Calhoun. Both gentlemen are close students and eminently qualified for the duties of their positions.



MRS ANNIE DAVIS SMITH,

of Canton, Miss., who gave $2,500 to endow the scholarship to be known as the Jefferson Davis scholarship, was born in West Feliciana, La., and lived in New Orleans until sent to Nazareth, Ky., where she was educated. She married the late Hon. R. C. Smith, of Canton. Mrs. Smith is a grand-niece of the late Jefferson Davis. While this lovely woman has endeavored to avoid all public mention of her personal connection with this benefaction, it is one of those noble acts that excite too much gratification to escape general comment, and it is hoped her delicacy may not be offended by this reference. Those who do good by stealth may blush to find it fame, but can not escape the crowning laurel when discovered, and must take the consequence of their generosity.

COL. W. H. TRIBETTE,

who endowed the W. H. Tribette scholarship in Millsaps College, is a self-made man. He began business in Hinds county as a school teacher prior to the war, served throughout the war, and since the war has been engaged in mercantile business in Terry, and has accumulated quite a handsome fortune. Col. Tribette has lately retired from business. He is a man of noble impulses, has many friends, and enjoys the respect and confidence of the people generally. He is an exceedingly benevolent man, having made contributions to other worthy objects, one of which was the endowment of a scholarship in Mississippi College at Clinton.

Oil the Machinery.

How chary some people are of their words of approval to those who labor or suffer with or for them! We have known children to have their young lives embittered, and the great fountain of their love almost frozen, by the cold, unsympathetic nature of their parents. We have known faithful workers, both in the secular and religious worlds, to almost faint by the way because the meed of praise, which was their due, was withheld.

Most persons are so constituted that sympathy, approval and encouragement are not only pleasant, but absolutely necessary to the fullest development of their powers. There may be a few to whom all this is unnecessary. There may be those who can labor as cheerfully and effectively in the dark as in the light. There may be those who are strong enough to work as diligently when surrounded by icebergs as when basking in the warm sunshine. But such persons are rare. It is perfectly natural that we should crave the sympathy and approval of our fellowmen in all of our righteous undertakings. And very wisely is this so, else, independent of each other, our hearts would very soon be paralyzed by the demon of selfishness.

But how seldom does the hungry soul meet with just that sympathy and approval which is so necessary to its well-being? Two or three striking illustrations of this fact have recently come under our notice. A young person said to us not long ago in a sad, though uncomplaining, tone, 'Mother notices my every failure, but she seldom sees my infrequent successes." Here was a young heart, anxious to do right, striving to excel, but almost crushed because no word of sympathy or approval came to lighten its labors. And yet we can not doubt that mother's love for her child. No doubt she would go to the stake for her offspring. Why, then, does she withhold the word of encouragement that would stimulate the heart of her child more than all else in the world? Does she fail to see its necessity? Or is she afraid her child may become vain?

A young man, who had unfortunately become dissipated, said to us not long ago: "I have made several ineffectual attempts to break this fearful habit of strong drink. I believe I would have succeeded had I received any encouragement. But even my own loved ones, when informed of my purpose of reform, seemed to shrug their shoulders, and say, 'We'll see.' When I had abstained for months, they never spoke one word of approval, and still acted as though they thought each day would be my last sober one." Comment is unnecessary.

One of our most popular and useful preachers once wrote us a very sad letter, of which the following is an extract: "I am very much discouraged about my work. I see very few signs of good accomplished. I fear I am not acceptable to my people, though God knows I have tried hard to do my duty. But I received no words of commendation or approval from them. Perhaps I do not deserve any; but I think I could do better work if I knew that my poor *attempts* at usefulness were appreciated." Now, in this case we happened to know that his people were delighted with their pastor. They were lavish in their praise of him to another. But, for fear of "spoiling the young preacher," they denied him a great comfort, and one of the strongest incentives to zeal and fidelity.

Dr. Wheeler said in one of his sermons: "I profoundly believe that it is praise deserved and denied that spoils. No doubt there are feeble intellects whom commendation renders feebler. But I should not count it any great loss. But I reckon the chances a million to one that a mind capable of good work will be healthfully stimulated by approval." These are sound words and true.

Let us get over this morbid and senseless fear that we will "spoil somebody" by our words of commendation. If your servant is faithful, speak a word of praise to him. He will be all the better for it. Let not your child be forced to look elsewhere for sympathy and approval when your heart is so full of it for him. If your preacher does you good; if his songs, or prayers, or lectures, or sermons feed your soul, tell him of it. It won't hurt him. He'll sing, and pray, and talk, and preach all the better for it. Let your words of approval be discriminating, honest and hearty, and they will not only bless the recipient, but will leave a benediction on your own heart. In this, as in other cases, "it is more blessed to give than to receive."

The machinery of life would run much longer, and would do better work, if the world was not so sparing in the use of oil.—Southern Advocate.

Warming Up.

BY REV. THEODORE L. CUYLER, D. D

There are several symptoms of a cold church. One of the most unmistakable symptoms is a frigid prayer meeting. The church thermometer hangs in that room, and when it gets down to zero it makes a Greenland atmosphere. But few attend the service, for a chilly place is never attractive to outsiders. The prayers offered are apt to be languid, formal, without pith or point, and the exhortations are of a stereotyped style that have grown wearisome by long reiteration. The chill of that refrigerator is felt all through the church, even to the Sabbath services; the sermons are turned to icicles, and left lying on the floor. It is no wonder if the pastor's heart grows heavy and his spirit faints. Such prayer meetings are both a cause and an effect of a spiritual declension in any church.

Now, a church is simply a collection of individuals. A declension in spiritual life is an individual's sin, and the only place for repentance and recovery is in the heart of the individual backslider. A church member will often say, "My church is cold," when he would hit the nail on the head by confessing honestly: "My own heart is cold, and my own spiritual life is becoming barren. It is I that need a revival." What is the cause of that brother's low spiritual temperature? Precisely the same reason that the weather is cold on this January morning. Yonder sun is as hot a furnace to-day as it is in the middle of July; but our globe lies at a different angle towards the sun from what it does in midsummer. The change is not in the sun, but in our position towards the sun.

God never changes. The Holy Spirit is promised to-day to those who seek aright as abundantly as he was promised to the apostolic church. The reason why a Christian is cold, or why a church gets frozen up, is that they have swung away from Jesus Christ, and have put themselves into the same position towards him that our globe has towards yonder solar furnace. When a church member becomes worldly and indifferent to his spiritual duties, he throws himself out of the life-giving warmth and out of the sunlight of Christ's countenance. His Winter is of his own making; his sins have sent him down below zero. While in that condition he has no "joy in the Holy Spirit," no power in his prayers, and no influence in drawing sinners to Christ. In fact, he needs to be re-converted himself before he can do anything to convert others.

The first duty of a cold Christian or a cold church is to confess backsliding sincerely and penitently, and to get back to Christ. Let him reopen his closet door and go down before his Savior with Peter's penitential spirit. Let him lay hold of neglected duties. The Master is saying to him: "I have somewhat against thee, because thou hast left thy first love; repent, therefore, and do thy first works." As soon as any cold church member puts himself into a sincerely humble and penitent attitude towards Christ, and says, "Now, Lord, what will thou have me to do?" the blessing will descend upon him. A fresh inflow of Christ's promised Spirit will rekindle his love, awaken sympathy for perishing souls, inspire his zeal, and bring him up to that steady enthusiasm which is the normal condition of every healthy working Christian. He has been all along quenching the Holy Spirit; and now he is ready to co-operate with the Holy Spirit.

It is a well-attested fact that revivals commonly begin in a few hearts—sometimes in a single heart. Dr. Spencer, in his admirable "Pastor's Sketches," tells us that an excellent old lady in his church once stopped him and said to him, "A revival is coming!" On being questioned as to the reason for her prediction, she replied that every day she overheard the fervent prayers of a lame old deacon who lived just behind her garden. "If he can't leave his house and work," said she, "he can pray, and his prayers will be answered." Dr. Spencer records that a revival did come, and more than a hundred persons in his congregation were "born of the Spirit." The first revival I ever had in my first charge began with the faithful conversation of a young girl with a young man. The godly mother of the youth came to me with her heart full, and I proposed a special prayer service that very evening in her house. She and I went out and invited our people, and it was the most wonderful meeting I had ever attended. The Holy Spirit descended upon us, not in drops, but in a deluge. A few hearts on fire with the love of Christ will kindle a whole church.

Sometimes a pastor's heart gets into such a holy flame that he changes—by God's blessing—the atmosphere of his church. When Dr. Thomas H. Skinner was pastor of the Arch Street Church, Philadelphia, he got his elders together, and they sought a baptism of fire from heaven. It came, and it spread through the whole congregation. Charles G. Finney used to get into a glow himself, and then "the fire burned." I am now reading the lately published "Diary and Letters" of my beloved friend, the late Dr. Andrew A. Bonar, of Glasgow, the biographer of McCheyne. The book shows that he kept up an anthracite heat in his ministry by perpetual prayer. He had an immense power of the knees. On a certain Saturday he writes in his diary, "Desire appeared to me all day to be prayer smoking as incense in my heart." It was the same with McCheyne. The walls of his study were witnesses of his prayers, and he lived before his flock just as he prayed before his God.

Much depends on the kind of fire that is used, if a church is to be warmed up. A lucifer match of mere human effort may start a bonfire of pine shavings; but as in the case of Elijah at Mount Horeb, "the Lord is not in the fire." Don't send first for any man; send for the Holy Spirit. Reliance on the best man or measure is fatal. Religious machinery ends in empty clatter unless the "living Spirit is in the wheels." Jesus Christ promises to his faithful followers the baptism of the Holy Ghost and of fire. The humblest private Christian may have that as truly as the most eloquent pastor or evangelist. God answers honest prayer and hard work. Whenever the Spirit kindles a spark, co-operate with him, and fan it into a flame. Genuine revivals often have small beginnings. Have you a seed of heavenly fire in your soul? Then go out and warm others!—Exchange.

THE PANICKY MAN.

Whenever there's trouble in this thing or that,
No matter how distant the place,
When somebody says that finances are flat,
Or that war signs are easy to trace,
The average person would stick to his task,
Still doing the best that he can
To keep things as well as it's reason to ask—
But along comes the panicky man.

With significant looks and a voice that is low,
He hints at disheartening things;
His "You mightn't have thought it, but now,
don't you know"—
In mournfullest minor he sings.
Though full of good cheer and contentment at morn,
Your task for the day you began,
You'll presently almost regret you were born—
For along comes the panicky man.

Shall people be led by the raven whose note
Is the moaning of idle despair?
Shall mere puny Terror take Thrift by the throat,
And Courage her mission forbear?
Not so; for the public is wiser to-day;
It has hit on a different plan;
For 'tis well understood that the sensible way
Is to avoid the panicky man.

—Washington Star.

"Criticism."

In a recent issue of the Tennessee Methodist, Rev. W. T. Poyntner, of the Kentucky Conference, has a two-column article under the above caption, in which he scores some heavy blows at our Sunday-school periodicals. Referring to the lessons of the present quarter, he says: "Not a word about the controversy as to the authorship of the book—Genesis; no discussion of the modern theory of evolution and its effects on the interpretation of the chapter in hand; . . . no anything. . . . These editors are doing exactly what we charge upon the Romish clergy—keeping the people in ignorance of what is going on in the great world of thought."

Pretty heavy charge, I dare say! The General Conference should put that set of editors out, by all means, if the charge be true. Let it be said that Methodism is following in the tracks of Rome—never! But that it is true is most emphatically denied. Methodism was born in a college. She has always believed in educating the masses, and has done more in that line than any ecclesiastical force the world has ever seen. But all things human must have a limit, the Sunday-school not excepted; and it strikes me that to branch off in the direction the brother suggests is going a little too far. Besides, there is nothing like "sticking to your business," and we have never understood that it was the business of Methodism to teach modern theories, but, to the contrary, "primitive holiness."

Because our Quarterlies do not contain a discussion of evolution, and such like, our critic says they contain nothing. Then evolution is superior to Christianity!

It is to be feared that some of our preachers are thinking so much about the authorship of Genesis and the effect of evolution that they sometimes forget that they were not called to discuss Darwin and his theories, but to preach "Christ and him crucified." It is sad—it is sickening—to see a man, called of God to preach, get up in the pulpit on the Lord's holy day and, instead of pointing men to Christ, harp on modern theories. Such preaching (?) does not satisfy the soul that is hungering and thirsting after righteousness. It is not conducive to edification; it does not strengthen the faith of the believer. If such topics are out of place before adults, how much more before children!

Let us learn a lesson from our blessed Lord. Who ever heard of him, for once, trying to prove the genuineness and authenticity of the Scriptures? Imagine him down before an ordinary Sunday-school of children and half-grown young people discussing "modern evolution." True, he "taught as one having authority," but may we not learn from this to accept the Word of God as truth without so much arguing and proving? Not that I would cut off all studies along these lines—I believe they should be studied—but I maintain that we, as Christian ministers and teachers, can not afford to spend the precious Sabbath hours in this way when men are dying for a want of a saving knowledge of Christ.

Then, there are books and magazines, cheap, and ably edited by Christian men. He that would may study them, but let the pages of our Sunday-school periodicals gleam with divine truth as it came, newly coined, from the mind of the Infinite One.

Let our children be taught that the Bible is the Word of God, pure and undefiled; that its teachings are to be believed, its promises accepted, and that upon it they may base their hopes of heaven and immortal glory.

That our Sunday-school editors should be put down in the same category with the Romish priesthood simply because they do not discuss evolution in the periodicals, is a scandal. They could not give the subject proper treatment in their limited space; and how many Sunday-school teachers are there who are able to give proper teachings along such lines?

Away with such ideas as our severe critic advances. Do not contaminate the minds of the youths by parading before them a lot of trash that Mr. Darwin and some others are disposed to call great ideas. Let the mind be developed, indeed; let it study the mighty problems of life; let it expand and reach out till the borders of immensity are within its grasp; but, with all this getting of knowledge, let it be taught to the generations of the coming ages that the Bible is the embodiment of truth. If it gives evidences that Moses wrote Genesis, then teach that Moses wrote Genesis, and teach it as though there never was a man who would dare dispute it. Teach what the Bible says, offers and promises; not what man says, thinks and supposes.

KAY.

Church Papers Again.

MR. EDITOR: I am thankful to you for your editorial on "The Church Paper" in the last issue of the ADVOCATE. I am satisfied that it will do good. It is no uncommon thing to hear people—even members of the church and leading ones, too—say our church papers are too high. They are honest in their belief, and, therefore, all the reasons given in favor of the present prices of church papers do not satisfy them. They know that a change is necessary. The age demands that church papers should be cheaper. They must be cheaper in order to compete with secular papers. It is hard for a worldly-minded member of the church to give two dollars for one church paper when he can get two of the best secular weeklies for the same amount. Few of the worldings, indeed, who will take our church papers at their present prices, and consequently the very people who need them worst are the very people that will not give the present prices for them. These people we must reach with our religious papers if it be possible, and one of the likely possible ways that I can see, is to lessen their prices, and this, as you have stated, can not be done very well without a daily. This being true, let us have the daily. The reading people generally, both religious and irreligious, want the news before it is more than a day old, much less a week, and those that can afford it, are going to have it if they have to get it from a secular daily. Now, let us have a religious daily. It is necessary that we should. I want a daily in my family, but I do not want one that I do not wish my family to read every column. I do not want one that is filled up with slander, murder, pugilists, theaters, horse-races, lies, advertisements of quacks, nostrums, etc. I do not want one that dares to insult my Lord by a Sunday issue. Of all the dailies of which I have any knowledge there is not one that I want my children to read. Is this not a sad state of things in this Christian country of ours? It is; and will our church with all her resources remain still? Surely not. Surely the patrons of the ADVOCATE will rise up with a united voice and say, We must, we will, by God's help, have a clean, religious daily put lished every day except Sunday. May the Lord move our church to take immediate steps for a clean, religious daily that will furnish our people, old, young and all, with clean, religious and secular news! Let us have a daily Advocate, and then we can have a cheap weekly Advocate Now, Doctor, please do us the kindness of letting it be known what is necessary for each subscriber to pay yearly and the number of subscribers necessary in order to start a daily Advocate. Put me down as one subscriber to the daily Advocate with the promise of doing my best to secure others.

ISAAC L. PEEBLES.

Enterprise, Miss.

Children of Mississippi.

The responses to Bro. Cooper's call are coming in, and we are going to build that Hall, and we are not going to be long at it either. So hurry up and send on the money and let us get the work done. That Hall ought to be ready by the first day of next September. Here, read this letter; it is a good one:

Lee P. O., Jefferson Co., Miss., Feb. 19, 1894.
Dr. I. W. Cooper:

I read your call on the children of Mississippi to help build a Hall at Millsaps College for young men. I send one dollar, and hope every Methodist girl and boy in Mississippi will help. I would like it to be called Watkins Hall for our first agent.

Your little friend,
HANSON ROWAN.

Now, that is what I call a good letter. It has the right ring about it. The name suggested is a good one. Bro. Watkins is a fine young man, and his father was a great and good man. He was known, loved and honored by all the Methodist people of this State. Send on the money and suggest names for the Hall. This is a noble work, and God will bless you in it.

Maj. Millsaps will double every dime and dollar you send. Strike now while the iron is hot. Build the Hall, and it will be full by next Christmas. God bless the boys and girls of Mississippi. Your uncle,

GILDEROY.

In Memoriam.

Rev. George Elexis Greene was born in East Feliciana parish, La., Nov. 17, 1862, and died July 27, 1893, at the parsonage in Big Cane, La. He was the youngest son of George E. and Henrietta M. Greene. His father was a Northern man and moved to this State about the year 1853, settling in the town of Jackson, La., where soon after he married Mrs. Henrietta M. Fishburn. Up to the time of the Civil War they were in easy circumstances. The father died during the War, leaving the mother with five little children, the eldest a boy of nine years, the youngest, George, the subject of this sketch, something over a year old. Those were dark days for the widowed mother and orphan children. Within five months after the death of the father two of the little children (girls) also died. Never losing heart, her faith firmly fixed in God, the mother toiled on, trying to make a living, and, at the same time, store the minds of her children with useful knowledge. Little George was kept regularly at his books, the mother insisting on thoroughness in all his studies. The lessons learned from this were apparent in after life. In everything he was thorough, painstaking and exact. His education, begun thus early at home, was continued at Centenary College. He was an A. B. alumnus of the class of 1884. Hard pressed by poverty, but not cast down, thirsting for an education, he worked at the college as janitor, in order to pay his tuition. This, with the assistance of a loan from a kind gentlemen from Texas (himself a graduate of Centenary), enabled him to complete his studies at the college. This loan he afterward repaid with money earned by teaching.

He professed religion at the early age of seven years, but did not formally unite with the church until some time during his attendance at college. He was licensed to preach by the Quarterly Conference of the Bayou Boeuff circuit, Alexandria district, in May, 1888, and was employed by the presiding elder as a supply on the Sugartown circuit for the remainder of that year. He was admitted on trial into the traveling connection in the Louisiana Conference at its session in New Orleans, Dec. 12, 1888, and was appointed to Red River circuit. He served the Vernon circuit in 1890, the Lind Grove circuit, 1891 92.

He was married to Miss Josephine Pickels, of Lamourie, La., July 3, 1889. At the Conference held in Lake Charles, Dec. 14, 1892, he was appointed to the Big Cane and Melville circuit, where he ended his short, but faithful ministerial career, sweetly falling on sleep, July 27, 1893. As a man, he was gentle and unassuming; as a Christian, irreproachable. Above the ordinary in preaching ability, a close student of the Bible, sound in the faith, a model pastor, welcome everywhere. He was universally respected and loved for his uniform Christian bearing and true gentlemanly deportment. Truly a good man has gone to rest.

J. I. HOFFPAUIR.

Notice

To the Friends and Brethren of Bro. George Bancroft in Alabama and Mississippi:

He is now superannuated, after having served the church for forty-five years, and needs a home for himself and faithful wife. Will you not send him a small amount to help him to get one. Send by registered letter to Why Not, Miss., or postoffice order on Meridian, Miss.

D. A. LITTLE, P. E.

Alabama Advocate please copy.

A Wrongly Named Book.

We observe that a certain book has been recently published under the title, "The Bible of the Coming Century," and is being widely advertised. This book is a history of the Parliament of Religions held at the Columbian Exposition. There is little question that a spirit of comprehension and sympathy between religious sects is a good thing, and, as promoting such wider knowledge and kindlier feeling, the Parliament of Religions was a praiseworthy assemblage. But, to speak of this heterogeneous assembly's theories as constituting "The Bible of the Coming Century" is carrying toleration too far. Toleration must not mean license, and in the eyes of the reverent millions of the Christian world this title must seem a sacrilege. There is but one Bible. Bible, according to philology, may mean "a book" or "the book," but in the acceptance of the absolute custom Bible means nothing except the writings in the two Testaments accepted by Christianity. This is "The Bible" which has been overturned a thousand times, and for which a million substitutes have been offered; and the Bible which still stands as firm and as alone as ever. This Bible and no other will be "The Bible of the Coming Century," and even the most liberal and tolerant must perceive the truth. The Commercial by no means wishes to occupy a narrow position or to express any fanatical or sectarian prejudice, but the one Bible which has been sanctified by the faith of so many millions in the past and in the present, is the one Book to which the name of Bible can be applied without a shock to Christian reverence and an insult to historic fact.—Memphis Commercial.

A Model Quarterly Conference.

The Quarterly Conference of Oxford station was held Feb. 10 and 11, and such a Conference I have seldom had the pleasure to attend. The opening prayer led by Prof. R. W. Jones was a direct appeal to the great Head of the church for aid in all church work and specially for the work that was there before the Conference. We all felt that the Lord was present with us. Then when the pastor made his report on Sunday-schools there was a manifest interest in that great work, such as you rarely ever see. Also when the pastor read the report on the general state of the church, it was evident that the officials had been carefully looking after the whole church thus assisting the pastor in his work. When the sixth question was asked the chairman promptly answered which was evident to an observer that that matter had been carefully studied and that the stewards had made a liberal allowance for the pastor. And in answer to the eighth question more than one-fourth of the allowance was paid, and while the members talked about paying the preachers and the assessments ordered by Conference, the power of the presence of the Spirit was felt, and we felt that it was good to be there. We were not surprised to hear the pastor, in answer to the twelfth question, say that the full assessment for missions had been paid and sent to the treasurer. What a delight to have such men in the church! I believe the church at Oxford is soon to be the model church in the North Mississippi Conference. A fine Sunday-school, good prayer meeting, large congregations, and a very liberal people compose the church at Oxford.

AN OBSERVER.

FROM THE WORK.

Rev. W. T. Griffin, P. C., Terry, Miss., Feb. 18: "We are now snugly domiciled in a parsonage built since Conference—the first one ever owned by this circuit—and they have a right to feel proud of it, and are daily showing their appreciation. We have had three deaths in our church within the last month, among them Dr. D. L. Rawls, for many years a prominent physician at Crystal Springs and here. He served a long term as steward, and died in the harness in great peace. Prospects are bright for a great year for the Master. Pray for us."

Rev. B. P. Fullilove, P. C., Mashulaville charge, North Mississippi Conference, Feb. 22: "Our first Quarterly Conference was held on this charge yesterday. Dr. Wier, our presiding elder, was on hand and preached us a fine sermon from Psalms cill, 18. We all enjoyed his sermon very much. Mashulaville charge is moving up. She made the finest financial report of any year in the past. Our parsonage is now undergoing some repairs. We are getting our work very well in hand. The outlook is very fine for a gracious revival throughout the entire circuit, for which we ask the prayers of all the brethren."

Rev. H. Armstrong: "Perhaps it is high time to send you a field note. It seems to us that we never had as many bad Sundays altogether before. Considering the weather, however, the Sunday-school had been well attended, and our congregations at preaching have been very satisfactory. Our church here is a place of resort. The Wednesday night prayer meeting, the ladies' prayer meeting, the parsonage and home mission society, and other things, call our people together often. The men, as a general thing, are not active in church work. The working bees in this hive are the ladies. We have some young men in the church here who promise well. Not many ADVOCATES taken, but we persistently urge the matter upon our people, and expect to succeed."

Rev. J. W. Raper, Nettleton, Miss., Feb. 15: "We are moving on finely on the Nettleton circuit. This is our first year here. We think the outlook is good. We were kindly received, and feel sure that we have a good people to serve, but we know that there is a great deal of work to be done. It seems likely that there will be a wedding soon. The world and the church will marry. The wedding will be a surprise to the world, for the world had never thought that the church would marry him. The devil has good workers in his service. If we, the church, were as energetic as the devil's forces, the world would have had the gospel long ago. If we had more prayer and less complaining of hard times, times would be better and the church more prosperous. We are looking, working and praying for a great revival in the churches on this charge this year. To this end we ask an interest in the prayers of the brethren."

Rev. T. Y. Ramsey, Greenville, Miss., Feb. 28, 1894: "We have had a great revival in Greenville. Between ninety and a hundred conversions and reclamations. There will be thirty-five additions to our church on profession of faith. Twenty had been received before the meeting began, making fifty-five since Conference. The church was divided into factions, but now it is unified. Strife has been overcome by love. We all love God and love each other. We are well organized for work and an aggressive spirit prevails. Bro. W. M. McIntosh was with us ten days. He is a good man and full of the Holy Ghost. He preaches repentance according to the Scriptures; regeneration by the Spirit for the sinner and complete consecration for the Christian. Such a work of grace has never been done in the Greenville Church. We thank God and press forward for still better things. Come to see us."

Rev. Eugene Johnson, Batesville, Miss., Feb. 27: "I commenced a meeting at this place on the eleventh instant that continued to increase in interest and power until the entire town was brought more or less under its influence. Bro. J. A. Whitehurst reached us Monday night and did all the preaching the remainder of the meeting. He declared the whole counsel of God, and his gospel message was in demonstration of the Spirit and of power. Sinners were pricked to the heart and cried for mercy, and worldly church members had their consciences quickened to such an extent that they promised to consecrate themselves unreservedly to the service of God. Nine joined the Methodist Church and some connected themselves with other churches. The devil made a vigorous and persistent fight, mustering all his forces to counteract the good that was being done, but God gave us the victory through our Lord Jesus Christ, to whom we give all the glory and praise now and forever. Amen."

Rev. J. H. Foreman, P. C., Coffadelah, Miss., Feb. 24: "We are beginning our second year's labor on Neshoba circuit. We have plenty of work before us, but prospects are encouraging. Our first Quarterly Conference was held at Hester's Chapel, Feb. 10 and 11. Our much beloved presiding elder was present in the spirit of Christ, with that usual smile on his face, and preached two very fine sermons appreciated by all that heard them. We had a very pleasant quarterly meeting occasion. The assessment was made, and raised $25. This is encouraging to the preacher in charge. Bro. Vanhook from the Linwood circuit was present and seemed to enjoy the occasion very much. We commenced last year determined to pay for a parsonage; one had been bought, but not paid for. We were often discouraged, and yet not discouraged; but we took the matter to the Lord in prayer, and we succeeded. We now have a nice little parsonage on Neshoba circuit, located as near the center as it could be put. It has four rooms and two brick chimneys; now the next thing in order is to ceil it and paint it and we will have a good home for the preacher at Neshoba. We contemplate ceiling it this year. We have already added some valuable improvements this year, and expect to continue to improve as long as we stay here. We would like to see everything on the parsonage lot complete before we leave it. We are at work and expecting a great revival on this charge this year. Pray for us."

Rev. H. C. Morehead, Sardis, Miss., Feb. 22: "As we close the first round on this district, and prepare for the second, perhaps a few lines for the ADVOCATE will not be without value. The preachers—a noble, heroic, and self-sacrificing band of men—they come promptly to their fields of labor, and have begun work with such zeal and determination as is prophetic of large and gracious results. There is delightful and inspiring harmony existing all around. While the people of the different charges think they have the 'biggest preacher,' the brethren, in the main, are pleased with their pastors. The quarterly meetings have developed two existing evils: 1. Scarcity of family altars; 2. The failure of our people to take and read our Advocates. We are in imminent danger at these points. One pastor reported eighty-six families visited, and only five taking any of the Advocates and holding family prayers. Doctor, sharpen your quill; 'cry aloud and spare not.' There is an observable and painful difference in the reports of the Official Boards at the Conferences for the support of the ministry. While some have reported in full, others have done less, and still others next to nothing; and all of this with the people very much in the same condition in each and all of the charges. We very much need stewards who feel they are authoritatively called to this important work by the church of God—men who will prepare themselves for their work, just as the preacher must prepare for his work if he succeeds. Wherever our people are faithful to their vows, and loyal alike to God and the church, we are doing well. We think the outlook is good, but we greatly need an increase in the number of thoroughly consecrated, working men and women. To this end we are working and praying."

Rev. J. H. Mitchell: "I have made the first round on the Kosciusko district, and have gotten a considerable taste of presiding elder life. Have traveled eight hundred and fifty-four miles over hills and valleys, mud and swamp, the most of it in my buggy. The preachers are all at their places. I doubt if any district was ever manned with more faithful, painstaking and courageous preachers. They are full of hope and energy, pushing the work the best they can. This is a better district than I thought in many respects. It is capable of being one of the best, and we hope to see it developed to that point. The great need is a genuine revival of religion—a revival that will result in family religion, church building, Sunday-schools, reading of church literature, and a proper support of the institutions of the church. A failure at these points is not for the lack of means (for there is plenty in this country, and they are able to do anything they want to); it comes from a want of disposition. There are many delightful features about the presiding eldership; the association with the brethren and their families every week to me is very pleasant. My happiness is only marred by the meager support that many of them receive from year to year. But they are brave and true, ready for every good word and work, and in some way manage to keep up with their finances. I don't know how Methodist preachers ever happened to be put down as poor financiers—they are the best in the world. We are going to do the best we can to bring up this district on all the lines. We are keeping the ADVOCATE before the people. It is in favor with its readers."

Rev. F. B. Ormond, P. C., North Kemper circuit, Mississippi Conference, Feb. 15: "At the last session of the Mississippi Conference, held in the town of Hazlehurst, Bishop Key saw fit to appoint me to North Kemper charge. I left Hazlehurst for Sumterville, Ala., to visit my parents, where I spent a quiet, but pleasant Christmas. On Monday, Jan. 1, I left Why Not (where I preached the day before) after having said 'good-by' to friends and brethren. I shall always remember the good people of Why Not and their kindnesses to me during the eighteen months of my pastorate on that charge. May God's blessings rest upon them all! Reaching Meridian about ten o'clock Monday morning, I spent the day and night very pleasantly with friends and relatives. Tuesday, Jan. 2, I boarded the M. and O. train at Meridian for Scooba. From the latter place I went to DeKalb via Scooba and DeKalb mail route, reaching DeKalb about 11:30 o'clock on the second day of January. From Tuesday, Jan. 2, to Friday, Jan. 5, I had a fight with the chicken-pox at the home of Rev. R. A. Breland, pastor in charge of DeKalb circuit. During my illness Bro. Breland and wife treated me very kindly, as they always do whenever I visit them, which is very much appreciated by this scribe. But I am digressing somewhat. Although the weather has been inclement (only one pretty Sunday this year), I have failed to meet only one Sunday's appointment. Our first Quarterly Conference was held at Mt. Pleasant Church on Feb. 10 and 11. Bro. Little, our presiding elder, being unavoidably delayed, did not reach us in time to hold the Conference. Arrived just as the twenty-sixth question was called. It fell to my lot to hold it. Bro. Little's sermon on Sunday, Feb. 11, was full of gospel truth, and was enjoyed and appreciated by all the congregation, unless we except a class of young men and ladies who spent the time during the sermon in giggling and laughing at what I know not, and very much doubt their knowing. Over two months of the new Conference year gone, and what have we done? How rapidly time flies! Only a few more years and the places that now know will soon know us no more forever. [illegible] the hand that holds this pen sooner or later, be cold in [illegible] Lord, 'teach us to number our [illegible] that we may apply our heart [illegible] wisdom.' Pray for me, brethren, I may be a blessing to the people of North Kemper circuit and [illegible] blessing to me. My heart's desire for these people is that they may [illegible] wiser and better by my presence, that this part of the world may be made better, spiritually, by [illegible] been sent here by the appointers. O God, may every [illegible] this year be sanctified by the [illegible] I will leave behind me, as [illegible] church on this charge [illegible] afresh 'with the Holy Ghost and fire!' My postoffice is D[illegible]."

Texas, dyspepsia,

HYGIENE.

Nervousness.

Nervousnoss is a condition not oasy lo define; but tho common use of the lerm in overy-day speeob indioales the commonness of the thing itself. There are few persons, indeed, who have not al some time suffered from irritability ol the nerves and its aocompanying depression.

Il is to bo romembered that this siale always indioales a falling away from the normal standard of health. It should he taken as a dangor-signal, a notice lrom the nervos that something is wrong. The oanse of the trouble is somelimes easily found, as for examplo, lemporary or bahitual loss of sleep; or the difloulty may be more deeply seated and more serious.

Whalever Itl cause, nervousness indioales a lack of nervous force, a lowering of vital energy. Somewhere a tap is loose, and waste is proceeding more rapidly than repair. In such a siate of things, the performanoe of every voluntary action and of every unoonsolous organic function is affeoted unfavorably.

Women suffer from nervonsness mora commonly than men. It is a mistake, however, to think that there is any material difference between lhe nerva struoture of the two sexes. Unfavorable surroundings and occupations acoount for the greater frequency ol nervous diseases among women. Farmers are rarely affected with nervonsness. Farmors' wives aro almost proverbially so affeoted.

Loss of sleep, indigestibn, grief or worry, and many other functional causes may produce nervousness. Doubtless the most frequent oause is lack ol sufficient out-of-door air and di modersle exercise.

It is loo common for nervons people lo think their oomplaint too trivial for a physiolan's notice. Strict inquiry as to the manner of life often reveals errors the oorrection of whioh relieves the condition and averts serious disease.

"Overwork does not kill, hut overworry does," some ono has said, with a measure of exaggeration. Excessive work may no donht shorten life, but constant worry over every-day cares is sure to do so.

Ceaseless cares exhanst the nervous energy. Change of oconpation and of scene allows the nervous forces—the cerebral gray matter—to become reslocked. Nervous matter is actually consumed in performing the details of every-day existence, just as muscular tissne is expended in exercise.

A spring kept at a constant tension surely loses its elasticity, while one which is frequently nnbent does not. The figure is a good one to apply to mental and nervous experience.—Yonth's Companion.

Our Boys and Tobacco.

The boy who starts out in life as a user of tobacco embarks on an nnknown ocean, from which he can never return with the same vigor and strength of body and mind, the same sweet breath and olear eye. He may keep in sight of land for a life-time, and live to be old, bnt il will be only through a oombination of the most favorable circumstances over which he has no control, or oan not foresee. The smoker is likely any time to be wafted ont in the deep waters of serions nervous disease, or injurey his eyes or sense ol taste, or form a love for exciting food, or even drink, or he may go down on tho rocks of some acute disease because he bad wasted his nervous force and bas not vitality enongh lo resisl it. No other known drug except opinm prodnoes suoh pronounoed impression on the nervous system, so concealed as to he nnknown nntil it is too late to repair the injuries. The tobacco user is not so bad as tho inebriate to alcohol, but he comes next lo him, and in many ways he is entilled to more sympathy. The day will oome when there will be as vigorous a crnsade against tobacco as gainsl alcohol—a crusade not for its moderate use, but for its total disuse. It is for women to begin this crusade; few of lhem use the poison, bnl they see their husbands and their children suffer from it, and thoy also suffer from it indirectly. Let ns then nse our influence in every way against it and do all we oan to prevent its use.—Herald of Health.

A Good Bed.

Dr. R. G. Wood, in the Healthy Home, says: The good honsewife will see to it that bedding and olothes have well airing sufficient to abolish entirely the stale, unpleasant odor whioh hangs around a bed, and indicates the presence of an indefinite amount of anlmal effluvia. Clean sheets and sunshine work wonders with beds. If you are compelled to use a modern folding-bed or sofa-bedstead, in order to secure it has ample space for proper airing until sun and air have thoroughly purified it.

Eightieth Mississippi Minutes.

REVIEW OF A DECADE.

	'83	'93	Increase.	Per cent.
Members	25,000	40,000	15,000	60
Sunday-school pupils	10,700	16,900	6,200	57
Sunday-school expenses	$3,240	$5,771	$2,531	78
Number of churches	347	418	71	20
Value of churches	$278,575	$442,981	$164,406	59
Value of parsonages	$55,465	$98,982	$43,517	78
Foreign missions	$3,722	$8,121	$4,399	115
Domestic missions	$1,022	$3,060	$2,038	200
Conference claimants	$2,024	$4,168	$2,144	105
Church extension	$1,766	$3,955	$2,189	124
Education	$730	$1,088	$358	141
Presiding elders salaried	$1,080	$1,586	$506	46
Presiding elders paid	$872	$1,314	$442	40
Pastors assessed	$576	$914	$338	07
Pastors paid	$471	$712	$241	10

Many facts in the above furnish abnndant oause for rejoicing among the preachers and people of our Zion; yet there is one thing that ought to produce humiliation, prayer and amendment. Every enterprise of the church shows a healthy growth during the decade save the average assessment and payment of the faithful pastors, to whose toils and sacrifices this gratifying progress is most largely due. Every interest committed to their hands has been well cared for and developed, and God alone knows how much ont of their slender salaries they have contributed to swell the totals. Ought they not to share proportionately in this general prosperity? Is "not the laborer worthy of his hire"? Have the presiding elders and stewards of the charges done their duty towards these loyal laborers of the Lord? Oh, ye stewards, as ye make the "allowances" for your pastors this year, may God help yon to put yourselves in their places, and do unto them as ye would he done by! There is scarcely a charge in the entire Conference but could pay its pastor from forty to one hundred per cent. more than it assessed for that purpose last year, if the willingness were not lacking. I once asked an assessment of an Official Board of six men. Any one of three of the six could have paid the entire amount without embarrassment—the other three combined could have done so; yet the request caused much grave doubt and discussion. Finally, after weighing carefully the "heavy (?) responsibility," it was agreed that if the pastor would raise the Conference collections, they would "scuffle aronnd" amongst a strong congregation nnmbering one hundred and fifty, and "do the best they could."

As an ardent member of the Mission Board, it is gratifying to note that the largest increase is for our work; yet, when it is remembered that this represents but twenty cents per member for foreign missions, and seven and one-half oents for home missions, there is little room for boasting of increased liberality in this direction.

Our Minutes very much need an Auditing Committee, such as the North Texas has, though it would seem that we elected secretaries enough last session to secure a fairly accurate set of statistics. Under the heading, "Total from All Sources," I notice that many of our preachers failed to render accurate reports. Eucutia charge, for instance, reports $209, when it should be $994. Yazoo City reports $1,745, instead of $3,871. East End, Meridian, shows a total of $1,021, when $2,237 was the amount raised, as I gather from the pastor's stubs before me.

Again, under the heading, "Other Church Property," First Church, Jackson, fails to report Millsaps College, worth about $170,000. Woodville station omits Edward McGehee College, worth $10,000. Biloxi station does not mention the value of the famous camp ground within its bounds, and if Centenary College has a $90,000 endowment, then it ought to be reported at $170,000. There may be other church property unreported that I am not cognizant of, but enough has been given to show that a little more care will make our Minutes much more accurate and satisfactory. J. V. PENN.

Pearlington, Miss.

If you love your neighbor as yourself, God will give you plenty of chances to let him know it.—Ram's Horn.

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of

Jos. Ruby.

Hood's Sarsaparilla

he was entirely free from sores." HARRY K. RUBY, Box 356, Columbia, Penn.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache. 25c.

City Directory.

PREACHERS OF THE M. E. CHURCH, SOUTH.

Rev. W. H. LaPrade, D. D., 297 Jackson avenue.

Rev. T. K. Faunt LeRoy, 507 St. Charles avenue.

Rev. F. N. Parker, corner Calhoun and Jeannette streets.

Rev. J. T. Sawyer, D. D., 913 Magazine street.

Rev. F. S. Parker, 473 Dryades street.

Rev. J. B. Walker, D. D., 181 St. Charles street.

Rev. R. H. Wynn, 939 Conslance street.

Rev. H. H. Ahrens, 581 Burgnndy street.

Rev. L. F. Jackson, 16 Lavorgne street, Algiers.

Rev. J. M. Henry, corner Shorl and Hampson streets.

Rev. J. B. A. Ahrens, D. D., 597 North Rampart street.

Rev. W. C. Black, D. D., 323 Second street.

Rev. J. W. McLaurin, 163 Camp street.

Rev. A. E. Clay, Waifs' Home, Cllo street.

Rev. R. Harry, 135 Canal street.

Rev. F. D. Van Valkenburgh, 9 Charlres street.

Bishop J. C. Keener, D. D., LL.D., 75 Dublin street.

Rev. C. W. Carter, D. D., 163 Delachaise street.

Rev. C. Keener, Joseph, near St. Charles.

THE CUISINE.

CONDUCTED BY L. A. B.

LEMON JELLY.—Grate the outsides of two lemons and squeeze the juice, add one cnp of sugar, one-half cnp of butter, yolks of three eggs. Beat the eggs, butter, and sugar together thoroughly, then add the juice and grated rind, and put it over the fire, stirring until thick. Mould in any shape you wish. It is very nice.

DELICATE CAKE.—Two cupfuls of white sugar, whites of four eggs, one-half cnpful of butter. Beat these well together. Add one cupful of milk, two and one-half cupfuls of flour, into which one heaping teaspoonful of baking powder has been sifted. Flavor. You may use one cupful of cornstarch in place of the flour, and add half the healen whites of eggs last.

IRISH POTATO PUFF.—Stir two cupfuls of mashed potatoes, two tablespoonfuls of melted butter and some salt, to a fine, light, creamy condition; then add two eggs well beaten, separately, and six tablespoonfuls of cream; beat the whole lightly together, then pile it in rocky form on a dish, and bake it in a quick oven until nicely browned. It will become quite light.

NEAPOLITAN CAKE.—*Black Part*—One cupful of brown sugar; two eggs, half a cupful of butter, molasses and strong coffee respectively, two and a half cnpfuls of flour, one of raisins, one of currants, a teaspoonful each of soda, cinnamon and cloves, and half a teaspoonful of mace. *White Part*—Two cnpfnls of fine white sugar, half a cupful of butter, one of milk, two and a quarter of flonr, one of cornstarch, the whites of four eggs and a scant teaspoonful of cream of tartar. Put a layer of dark, then light. Bake in a moderate oven.

APPLE CHARLOTTE.—Cover one-half a box of gelatine with one-half a cup of cold water, and soak for half an hour. Put one cup of sugar with one pound of apples, that have been cored and not pared, over the fire to slowly steam. When the apples are tender, press them through a colander, and, if you find it necessary, yon might add one or two tablespoonfnls of water. Add while hot the gelatine, and a teaspoonful of vanilla; turn this into a basin and stand aside to cool. When cold and partly thick, pnt into it one pint of cream, whipped to a stiff froth. This dessert may be changed by using different kinds of fruit and flavors, always keeping the proportion of gelatine and cream the same.

LEY HOMINY.—To a gallon of shelled corn, add a quart of strong ley. Boil together until the husks begin to come off the corn; rub the grains of corn between the hands, to entirely remove the husk; wash it well, and boil in plenty of water until the grains are soft—it requires long boiling. As water may be needed, replenish with *hot* water. Boil it in sufficient salt to season. When nearly done, stir it from the bottom to prevent its burning. Before using it, mash it slightly with a wooden mallet, and fry in a small quantity of lard or butter. It will keep for several days in cold weather. Put it in a covered earthen bowl or jar. This is a nutritious dish for breakfast.

Communion Wine.

"PURE BLOOD OF THE GRAPE."

Sweet and wholesome. For sale at actual cost in qnart, pint, and half-pint bottles by

LAIRD & DOMINICK,
Capitol Street, Jackson, Miss.

AYER'S

THE ONLY

Sarsaparilla

ADMITTED

READ RULE XV.

"Articles that are in any way dangeroue or offensive, also patent medicines, nostrums, and empirical preparations, whose ingredients are concealed, will not be admitted to the Exposition."

Ayer's Sarsaparilla was admitted because it is a standard pharmaceutical preparation, and all that a family medicine should be.

At the

WORLD'S FAIR.

Whether quaffed from a vessel of tin, glass or gold; There's nothing so good for the young or the old—as

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The Evidence.

The evidence of our Lord's life and death and resurrection may be, and often has been shown to be satisfactory; it is good according to the common rules for distinguishing good evidence from bad. Thousands and tens of thousands of persons have gone through it piece by piece as carefully as ever judge summed up on a most important cause. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been used many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God hath given us, that Christ died and rose again from the dead.—Dr. Arnold, of Rugby.

Zion's Herald wisely says, in a recent editorial: Young friends, do not waste your energy by waiting for occasions! Do not imagine that by-and-by something may arise in your life to call forth any power or faculty which is now willingly dormant, to warm any purpose which is now willingly cold. There will never be nobler occasions, occasions richer in possibility, than those which are waiting your recognition to-day. There will never be grander days in which to live, or noble deeds waiting to be done. Give yourselves to the work which lies at hand. Leave the magnitude of the result with God. Opportunity and duty are always here and now.

The philosophy of this advice lies in the fundamental principle that the duty and opportunity of to day, wisely used, have a vital connection with the work of to-morrow. The young preacher who has brains and devotion, and whose sphere of usefulness to-day is in obscurity in some frontier region, or in a backwoods circuit, if he has good material in him and the Spirit of Christ, will not lament over his seeming "lack of opportunity." His thorough use and wise employment of his current opportunities are vitally related to the so-called larger opportunities of to-morrow. His best policy is to become absorbed in the work of the hour; to prepare for it with all his might; to do it with all possible diligence, as though it was the only work he would ever have to do. Indeed, it may be his one, and only "chance." If he has any others in the future, they will depend, in large measure, on the skill and fidelity with which the humble task of to-day has been administered.—Central Advocate.

The Salt of the Earth.

"Ye are the salt of the earth," said our Savior to his disciples. A strong figure is here used. The world is compared to a piece of animal flesh which has an inherent tendency to putridity. Strong though this language is, it is nevertheless true. As a piece of flesh exposed to the atmosphere will inevitably become putrid unless the aid of an antiseptic is invoked, just so with fallen humanity. There is in human nature an innate tendency to moral rottenness. Sodom and Babylon are names that mark an advanced stage in the putrescent process. What these cities became humanity tends to become. It is not given to us to know the final limits of the process. Our heavenly Father does not allow the process to go on unchecked. As in nature so in grace, he has provided an antiseptic. What salt is to animal flesh, that the gospel is to humanity. Christianity is the great moral antiseptic—the only one. Here we find the end for which the church exists. The church is "the body of Christ." It is the physical organism within which his Spirit dwells. The one great end, then, for which the church exists is that it may save men. To some this may seem trite enough; and yet it needs to be iterated and reiterated again and again in the ears of the men of this generation. Members of the church oftentimes apparently lose sight of the great end of the church's existence. There are those who object to revivals. What is this but objecting to the church's exerting its soul-saving power. To assemble once every Sabbath to be regaled with artistic music and with spoken rhetoric that is "faultily faultless and icily cold"—this seems to be the ideal church life in many circles. To do anything out of the usual routine in order to reach and save men is with some an almost unpardonable sin. We need, therefore, to keep ever before our minds our Savior's declaration that it is the great business of the church to save men. "Ye are the salt of the earth." The church that is saving men from sin—that is the true church. The church that is exerting no saving power upon fallen humanity may be a very delightful and elegant and refined social club; but it is not a church of Christ in the full sense of the term, albeit it may have much that is admirable in its doctrines, polity and services. What terrific force there is in our Savior's declaration concerning a church that exerts no saving power upon the world. "If the salt have lost its savor, it is thenceforth good for nothing but to be cast out and trodden under foot of men." It is a simple fact that salt which has lost its saltness is utterly worthless. Other refuse of the cuisine—whether vegetable or animal remains—may be serviceable in the fields and gardens for fertilizing purposes. Not so with salt. It is literally good for nothing but to be thrown into the street to be trampled upon. This utterly worthless thing is chosen by our Savior to represent a church which does nothing for the salvation of men.

Attention to Strangers.

Much can be done towards building up a church by showing a little courtesy to strangers. Years ago a young man, well raised and pious—a member of a sister church—emigrated from one of the Northern States to a Southern city. He went for several successive Sabbaths to the church of his own denomination in the city, but received no attention whatever. No one ever spoke to him, or seemed to care whether he was in the world or out of it. Finally one Sabbath he attended the Methodist Church. There he received very different treatment. A number of brethren made themselves acquainted with him, inquired who he was, where he came from, etc., and, in short, made him feel at home. Result: he soon became a member of the Methodist Church, and for more than forty years has been at his post ever ready to do his part. We have known many Methodist Churches to freeze out strangers just as this sister church did. The loss in this way has been much greater than is generally supposed. Every church ought to have a committee whose business it is to look after strangers. Where no committee is formally appointed, let some member appoint himself a committee of one to see that every stranger who comes to the church is comfortably seated, and that he does not go away without a friendly greeting from the pastor or other members. We attended a sister church not long since at which every stranger who enters the church door is handed a card having on it a printed request to write his name and address on the reverse side of the card, and hand it to the pastor or one of the ushers. In this way the pastor very soon makes the acquaintance of every stranger who attends. Result: a large attendance and a growing church. Various methods may be adopted. The method is a small matter. The thing itself of looking after strangers is not small. Strangers ought not anywhere to be allowed to leave a house of worship feeling as if they just emerged from an ice-box. There is sometimes a great deal of religion in a hearty handshake. Etiquette ought not to be allowed to stand in the way of ecclesiastical hospitality. While in the pastorate the following colloquy occurred between ourself and a good woman who was one of our parishioners: In answer to an inquiry concerning another good sister, she said: "I do not know her." "Why, I see you and her sitting very near each other every Sunday." "Yes, our seats are close together. Of course, I know who she is, and she knows who I am, but we have never been introduced, and so we never speak." "How long have you both attended this church?" "Nearly twenty years." "So you have both worshiped at the same altar for twenty years and have known each other all the while, but have never spoken to each other for want of an introduction." "Yes, that is true." "Well, you put me in mind of the Frenchman who saw a man fall into a river and ran up and down the bank calling for some one to introduce him to the man in the river so that he might help him out."

The Frenchman in this fact or fable, whichever it may be, seems ludicrous enough; but is he one whit more unreasonable than are those people of whom the good sister above spoken of is a type. Etiquette is a good thing in its place; but it ought never to be allowed to stand in the way of the salvation of souls, or the prosperity of Zion.

A Hint to the Wise.

A highly esteemed brother writes asking us to say something strong on the importance of circulating our church papers. Well, we have had something on that subject in almost every issue for about three months, and we expect to have much more. Anything we may publish on this subject, however, can have no effect upon persons who do not see the paper. The only way in which we can extend the circulation of the ADVOCATE is through our subscribers. If they will speak of the paper to others and make an effort to procure subscriptions, they can accomplish a great deal. Those pastors who have not the time to attend to this matter personally, might do much through others. Some brethren have adopted the plan of employing an agent—a young lady, or other person, who has the time to spare—giving the usual commission. We ought to have fifteen thousand subscribers, and we will have, if those who are friends of the ADVOCATE will do what they can to help us. Many persons who dearly love the ADVOCATE and wonder why everybody does not take it never think to speak a word for it to their friends. Many Methodist people in the patronizing Conferences never see the paper and really know nothing about it.

At Beach Grove.

We spent last Sabbath at Beach Grove by invitation of the pastor, Rev. N. B. Harmon. This was our first visit to this new town on the Mississippi coast. In company with Bro. Harmon, we were hospitably entertained part of the time in the home of Bro. Nathan Brown, and part of the time in that of Rev. W. C. Biberon. We preached Sunday morning to a full house, and at night had the pleasure of hearing an earnest, practical discourse from Bro. Biberon.

Long Beach is unlike the other Mississippi towns on the Gulf coast, in that it is dominated by Protestantism. We think this place has a brilliant future before it. It seems likely to become quite a summer resort for people from New Orleans.

Methodism has been well established here. Through the munificence of Bro. Henry Ware a house of worship was built a few years since under the pastorate of Rev. J. W. McLaurin. Then there were scarcely any members except Bro. Ware and his family. Now there is a membership of more than eighty, with a fine congregation and a flourishing Sunday-school. We were pleased to meet Bro. Ware, who has just returned from a six months' trip to Massachusetts for medical treatment. His health is apparently entirely restored.

A Trend in the Wrong Direction.

The trend of modern fiction in the direction of themes which were forbidden to ordinary speech in good society a few years ago is one of the manifest evils of our time. There was a day when the "French novel" was under the ban of a wholesome public sentiment, the very word being a synonym of uncleanness. That day is past, and one of the chief authors of the era-making fiction of the fleshly school—whose works were once forbidden to be sold in London—was welcomed, feted, and publicly honored in that city last year; indeed Zola has been outdone by some of his English rivals in realistic fiction. Some of the worst offenders in this direction are women; is this a sign of our age? Is this era, marked by a new movement for the elevation and recognition of womanhood, to be characterized also, on the part of any considerable number of literary women, by the manifestation of a lack of all delicacy, scruple, and moral sensibility, and of what once were known as womanly qualities? While many of the women writers of the day are exhibiting the highest ideals of purity and nobility in their writings, there are others, and they are not a few, in England and America, who have set out to achieve notoriety in literary spheres by deliberately choosing sensual topics, immoral plots, and a coarse and impure atmosphere as the staple for their novels. The London Athenæum, in a late review of the literature of 1893, lays special stress on one or two facts in this connection, saying:

Not so very many years ago Mr. George Moore was the only novelist in England who insisted on the novelist's right to be true to life, even when life is unpleasant and immoral; and he was attacked on all sides. Now nearly every literary lady is "realistic," and everybody says, "How clever! how charming!" One of the popular novels of the year treats of a question which even men in club smoking-rooms are chary of discussing; another successful book of short stories is remarkable chiefly on account of the hysterical frankness of its amatory abandonment. Both books are by women.

This phase of the literary products of the time well deserves the attention of all students of men and books.—Central Advocate.

Why No More Revivals.

BY R. TAYLOR, D. D.

A good number of our churches have been revived during the past year. Why no more of them? Is it less important for them to be revived than it was in years past? Are the convictions and conversions that usually accompany or follow a revival on the part of the people of God less essential to the salvation of the impenitent than in days of old? Has God forgotten to be gracious? Is he not rather waiting to revive his work where it has been begun and to begin it where it has not been? And for what is he waiting? Simply for the way in which he usually comes to a church to be prepared.

And who are to prepare that way? Those can not be expected to who constantly say unto the Lord, "Depart from us, we desire not the knowledge of thy ways." Whatever they ought to do, we can not expect them to open up a way for one whom they hate to have come amongst them. It is for the members of the church to prepare the way for the Lord to come among them would they be revived, and every member of it should have a part in that work. The church of Christ should be a hive which has not a drone in it. Not one. For his own sake, as well as for the sake of others, every member of a church should have a hand in preparing the way of the Lord to that church, and he should be as diligent and faithful in doing his part as he would be if he knew the result depended entirely upon his personal fidelity.

One Achan caused the defeat of the men of Israel, and one member of the church may obstruct the way of the Lord.—Exchange.

The Brighter Side.

Religion is meant to be "the brighter side" of human life. What a pity that it should ever become, through human mistakes, or worse, that side of life most deeply shrouded in gloom. It is the brighter side, also, of human experience in a very large sense. Just now, the record of current life, in its general aspect, is more or less a sorrowful one. If the pessimist desires an opportunity, he might surely find it now. But religion is sanctified optimism. It is the bright side in all human things.

A testimony of the truth of what we are saying is found in the fact that times of depression in worldly matters so often become times of prosperity in matters spiritual.

It is the privilege of religious journalism to set in view this brighter side of the very trying year now passing. The secular journalist deals with the secular side. He has to tell of that which so much illustrates the uncertainty of all worldly possessions, the transitory value of every kind of worldly good; of fortunes lost, of reputation hopelessly tarnished, of collision, and conflict, and the misery wrought by uncurbed human passions, of the sufferings of the poor, of bankruptcy knocking at the door of the rich, of disaster, and loss, and almost of general dismay "at the things that are coming upon the earth." The religious journal reveals the fact of gracious visitation in the midst of all this; angel feet treading these same paths of trying human experience, angel hands leading toward brighter scenes; the Merciful One, himself, ministering to human life a fairer side in assurance of brighter hopes than any earthly ones.

They who are instruments of such unspeakable good to men may well rejoice in their mission, and count it unspeakable privilege to be of the very least of them.—Standard.

Even if the preacher had the breadth and accuracy of knowledge, and the mental discipline, to handle political, economical, and social questions thoroughly, he ought not to undertake the task in the pulpit. The people who go to church on the Lord's Day go to get away from these secular matters, with which they are surfeited during the week. What they need is to have their attention called to the invisible and eternal realities, of which they hear all too little in their daily life. The contemplation of these realities produces a certain mental steadiness and severity that is the best of equipments for future work. Viewed even from the temporal standpoint, then, we do the best service to our fellow-men when we put them in vital touch with the spiritual truths of the gospel. Shame on the worldly-minded occupant of a secular pulpit! The hungry souls look up to him and cry for bread, and he gives them a stone.—Central Christian Advocate.

NOTES.

The papers announce the death of Mrs. Hargrove, wife of Bishop R. K. Hargrove. The good Bishop will have the sympathy of the whole church in his bereavement.

***

You can help to extend the circulation of the ADVOCATE by calling the attention of your neighbors and friends to our premium offers. We mean you—not somebody else.

***

One of the contributors to the Juvenile Fund for the new hall at Millsaps College suggests that the hall be named Watkins Hall in honor of the first agent of the college.

***

The New Orleans Preachers' Meeting has memorialized the General Conference with reference to the Epworth League. The memorial will be found in our Epworth League Department.

***

Our offer of seeds under the heading "Grand Combination Offer" is withdrawn. If any parties who have ordered seeds have not received them exactly as ordered, let them write us without delay.

***

Many thanks to the brethren who are working so diligently for the ADVOCATE. One good brother sends in eleven new subscribers at one order, with many more to follow. Others are rendering good service by securing renewals and collecting old accounts.

***

The Raleigh Christian Advocate and the Western North Carolina Advocate have consolidated. Two good papers combined ought to make a better. In union there is strength. We congratulate North Carolina Methodism upon this achievement, and invoke Heaven's blessings upon this advance movement of the church.

***

Lowndes county, Miss., has gone dry by a majority of nearly three to one. We extend hearty congratulations to the good people of Columbus and the county generally. If we mistake not, this leaves only about seven counties in the State that are still cursed with the liquor traffic. If the temperance forces in these counties will best themselves in Lowndes fashion, the liquor area will soon be restricted within very narrow limits.

***

Rev. H. G. Hawkins, of the Jackson Conference, has decided to return to Mississippi, and again cast in his lot with the Mississippi Conference. He will leave Japan early in April, will travel through China, India, Palestine and England. He has a project, which he proposes to use if practicable. The ADVOCATE will have an occasional letter from him during his tour. Bro. Hawkins has laid us under obligations by sending us specimens of Japanese art and literary productions.

PERSONAL AND OTHERWISE.

Rev. J. V. Penn was a welcome ...iler recently.

R:v. George Jackson, of the Louisi... Conference, is sojourning in the ...ity.

We had a much appreciated call, a ...w days since, from Prof. W. H. N. ...sgrader, of Baton Rouge.

Hon. W. H. Sims, of Washington, ... C., will deliver the annual address ... Millsaps College, June 12.

The dispatches announce that Glad... has announced his intention to ...tire immediately from the premier... ...hip.

Gen. Jubal A. Early, of the Confed... ...rate Army, is dead. The military ...heitains on both sides are rapidly ...assing away.

Rev. J. J. Smylie, formerly of the ...ississippi Conference, having joined ...e evangelistic corps, is having great ...uccess in his work in Missouri. He is ...present in the midst of a great re... ...val at Forest City, in that State.

We are indebted to Rev. J. V. Penn ...r a copy of the Minutes of the last ...ession of the Mississippi Conference. ...is a pamphlet of fifty-four closely ...rinted pages. It contains a journal ...each day's proceedings and also con...ensed minutes giving in the smallest ...ossible space the answers to the dis...ciplinary questions. It also gives the ...eports of all the regular committees ...in full. The work of the secretary is ...done with that accuracy and neatness ...which always characterize the clerical ...work of Dr. C. G. Andrews.

By a private letter from Rev. J. M. ...oon, of Lexington, Mo., formerly of ...the North Mississippi Conference, we ...learn that he has entirely recovered ...from the severe attack of grip from ...which he suffered for several weeks ...last after Conference. He is now ...preaching from eight to sixteen times ...a week. There have been considerably ...more than three hundred conversions ...in his district since Conference, and ...there are several meetings in progress ...at this time which give promise of ...large results.

In the Methodist Church at Roxie, ...Miss., Feb. 14, 1894, by Rev. I. W. ...Cooper, Rev. Robert Emmet Rutledge, ...of the Mississippi Conference, to Miss ...Alice Wright, daughter of Dr. R. J. ...Wright.

After an elegant dinner at the resi...dence of Dr. Wright, the happy couple ...left for their home at Learned, Miss., ...where the good people gave them a ...reception. Blessings on the pastor of ...the Learned charge and his accom...plished wife! Ministers in attendance ...who came to give the bride and groom ...their congratulations: Rev. J. N. ...Ricker, Rev. A. C. Flowers, Rev. P. ...Howse, and Rev. W. P. Jones.

A Contrast.

Dr. Lyman Abbott, in a sermon at ...Cornell University, gives a parody of ...the Lord's Prayer in his closing sen...tences as "The Prayer of Modern Pos...itivists":

"Our brethren which are on the earth, ...hallowed be our name: our kingdom ...come; our will be done on earth, for ...there is no heaven. We will get us ...this day our daily bread. We will for...give no trespasses, for there is no for...giveness. We will fear no temptation, ...for we can deliver ourselves from evil, ...and ours is the kingdom, and ours is ...the power, and there is no glory, and ...ever forever. Amen."

The Doctor then invited the audience ...to unite with him in the Lord's Prayer, ...thus impressing the fine contrast upon ...the heart of each hearer.

Children's Fund, Millsaps College.

Since our last report we have re...ceived help from the following young ...friends: Willie Baker, Joseph Baker, ...L. Atkins, William Fitzhugh Mur...phy, Harvey Thompson Mounger, ...Jackson, Miss.; Willie Jayne Walker, ...Brandon, Miss.; Faunie Lou Newsom, ...Vicksburg City, Miss.; Colbut Price, Utica; ...Mason Rowan, Lee, Miss.; Rupert ...Welch, Welch, Miss. The following ...agents have been appointed: Charlie ...Upton, Calhoun Station; A. M. Mason, ...Clair, Miss.; David Terry, Kirkwood, ...Miss.

Let us hear at once from others.

I. W. Cooper,
Financial Agent Millsaps College.
Jackson, Miss.

District Conference.

The New Orleans District Confer... will convene in Baton Rouge, ...Thursday, April 5, at 3 P. M. The re...cording stewards will see that the ...quarterly Conference records are on ...hand.

C. W. Carter, P. E.

Tennyson on Spring.

We have the word of Alfred Tenny... for it that in the Spring the young ...man's fancies lightly turn to thoughts ...of love. It is singular that the great ...poet omitted to mention the fact ...that it is in the spring that a consider... ...able portion of the human race turn to ...taking Hood's Sarsaparilla. Hood's ...Sarsaparilla has attained the greatest ...popularity all over the country as the ...favorite Spring Medicine. It purifies ...the blood and gives nerve, mental, ...activity and digestive strength.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the New Orleans Christian Advocate. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. Cooper.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

Seventh-Day Adventists.

I would suggest that you give some good selections and editorials against the "Seventh-day Adventists." Their missionaries have reached South Louisiana, and now are entering North Louisiana. They are distributing their pernicious literature, especially books and tracts, against the present immortality of the human soul and our Christian Sabbath. One of these books they call "Bible Reading for the Home Circle." The title is deceptive and enough truth in the book to make the error all the more dangerous. I have just now "wiped up the earth" with one of their agents. Debated eight and a half hours.

R. M. Blocker.

Lisbon, La., Feb. 22, 1894.

"Turn on the Light."

In reply to the inquiry of our esteemed Bro. Ellis, I will say that, as statistical secretary of the Mission Board, I prepared a careful report of our work and sent it by Bro. Lewis to the anniversary. It was handed Dr. Andrews for publication in the Minutes, but it did not appear. Bro. Drake writes me that he will send it to Dr. John to insert in the annual report.

J. V. Penn.

Feb. 24.

Correction to Minutes, Louisiana Conference.

To avoid making any mistakes, I had my Conference report made out by the secretary of the Board of Stewards. Nevertheless, Algiers' report is so badly mixed that it does not show the zeal of our good people there. Several things were lumped together and other figures "edited." Too many secretaries.

H. S. Johns.

Plaquemine, La., Feb. 27, 1894.

An Evangelist's Notice.

Please state in your valuable paper that I was compelled to give up my college pursuits on the account of failing health. Confinement disagrees with me materially, and if any of the brethren want me to assist them in revival work, my address is Jackson, Miss.

Chas. R. Montgomery.

Jackson, Miss., March 2, 1894.

Winona District Conference.

The District Conference for the Winona district, North Mississippi Conference, will be held at Indianola, April 9, 1894. Bishop Hargrove will preside.

S. M. Thames, P. E.

Gladstone's daughter, writing of her father's habits, says:

"He usually has three books on hand at once, of various degrees of solidity, the evening one probably being a novel. Aristotle, St. Augustine, Dante and Bishop Butler are the authors who have most deeply influenced him; so he has himself written. Once in bed, he never lets his mind be charged with business of any kind, in consequence of which he sleeps the sound and healthy sleep of a child, from the moment his head is on the pillow until he is called next morning. This absolute power over his thoughts, won by long and strict habits of self-control, must be one of the principal causes of his freshness and youth. As an instance, he went home in the early morning after the defeat of the Home Rule bill of 1886, and slept, as usual, his eight hours."

Publisher's Notices.

Read ad. of H. L. Bowden.

Read the ad. of Rose Drug Co.; it may interest you.

Read the ad. of W. J. Hollis. Also that of T. M. Ferguson.

Don't fail to read our premium offers, especially the encyclopædia offer.

If you want a position as teacher, read the ad. of Mrs. M. J. Thomason.

If you want sample copies of the Advocate to use in canvassing, or to show your friends our magnificent premium offers, just drop us a card specifying the number wanted.

Macon, Miss.

Bro. W. M. McIntosh, of the North Alabama Conference, will begin a series of meetings in Macon on the eighteenth instant, and our church will be glad to entertain any of our preachers who will attend. If those who contemplate visiting us will send their names to Bro. J. A. Bowen or to me, homes will be provided for them.

Mr. Editor, permit me to express to you my enjoyment of your last week's editorials on Major Millsaps and Col. Lamar. Yours truly,

C. B. Ames,
Chair'n Arrangement Com.

Don't Borrow Trouble.

Borrowing is poor business at the best; but of all the unsatisfactory, no-return-for-your-pains occupations, the very worst in the world is borrowing trouble.

To begin with, it is based on fancy, crankiness, vaporings, undue nervousness, or the mental or moral idiosyncrasies that should have been trained out of the individual long before the years of childhood were passed. There are few people in the world more depressing and disheartening than those who are always seeing some shadow of coming evil. The world is somber enough even at the best, and it is scarcely worth while to go out seeking for shadows, or to conjure up purely imaginary ones. As a matter of course, everybody must die some day, but that is no reason why they should be a constant apprehension and never-ending worry lest ill befall them even while they are yet in good health. However hard and wearisome the path of life may be, no one yet made it easier or smoother by worry. It means nothing more or less than paralysis of all the brighter side of many natures. Of course, those who worry do so because they are very unhappy and concerned about somebody; but it may be easily questioned whether those they are worried about are not made quite as unhappy as the worriers themselves.

Take it all in all, it may be put down as a fundamental rule of life that the old saying about never crossing bridges before one gets to them has as much profound philosophy in it as it is possible to put into the same number of words.—Exchange.

Dependence.

It was an apt remark, as we thought, which we saw the other day in a comment on the religious interest following the great depression in worldly business: "Some folks never will lean on God while they have a bank account." Independence even of the Maker and Ruler of all, is relished. It is sought after. It is vainly supposed to consist in the possession of wealth, and when wealth comes, indifference to God and his service comes with it. The feeling of dependence starts up with the running low of the bank account. It is a poor thing to say of humanity, but it is true. Our Savior conceded its truth when he said, "How hardly shall they that have riches enter into the kingdom of God!"—Presbyterian.

A Serious Mistake.

A faithful minister, who has lately changed fields, writes from the scene of his new endeavors: "As opportunity offers, I intend to press the claims of our church literature on these good people. I believe one of my greatest mistakes in the past was the failure to press this subject with an unyielding persistency. Were every family to take and read our church literature, I believe our church work in every department would move on harmoniously."—Cumberland Presbyterian.

Talk more hopefully of business prospects. There are evidences of reviving trade, and they would multiply if pessimists would cease their gloomy prognostications, and "put a cheerful courage on." Hopefulness is the kind of tonic which the country needs just now. The worst is over if people will only think so, and do their best to help brighten things up. It will require time to bring back the prosperity of recent years, but steps can now be taken to this end. It is not coming by a leap, or by mere wishing, but with intelligent, diligent, and honest working for it. It is poor policy to decry present prospects and advantages. We should rather use what we have to the fullest account, and work up to the higher results as trade revives and Providence favors. American pluck and cheer, properly aroused, will, under God, lift out of the existing depression, and introduce an era of material progress and development. —Presbyterian.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists; price 75c. per bottle.

Epworth League.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

BLIND BARTIMEUS.

(Mark x, 46-52.)

Christ's sojourn on earth was characterized by continuous benefactions.

1. See luckless Bartimeus.

(1) He was blind. Vastly indebted to our eyes for our knowledge and pleasure.

(2) He was a beggar. A familiar figure. The world full of suffering, misfortune, distress. Weeping, wailing, lamentation abound.

(3) Heard of Jesus being near. Some one told him. Tell poor sinners that the Master has come and calleth for them.

(4) He cried for mercy. Helpless, he appeals to the Helper.

(5) Met with hindrance. The fastidious insisted that he should not make so much ado. 'Twas then as it is now. Holy enthusiasm is decried as fanaticism.

(6) Opposition added to his ardor. "He cried the more a great deal: Thou son of David, have mercy on me."

2. See Jesus coming to his relief.

(1) Jesus stood still. The pomp and parade of this world would not have checked his progress. But the plaintive cry of a distressed soul causes him to interrupt his journey. He turns not away from prayer.

(2) Commanded his disciples to call the petitioner. It is our business here below to lead sinners to Christ.

(3) The disciples encourage the blind man. "Be of good cheer." Most of us are too censorious, denunciatory.

(4) Now he comes to Jesus in haste, casting away his garment. When convicted of sin, we are not slow in coming to the Lord.

(5) The question of the Master, "What wilt thou, that I should do unto thee?" was not the outcome of ignorance on his part. It helped the blind man vividly to realize his distress and formulate a definite petition.

(6) Jesus relieved him at once. Able and willing to save. "Knock, and it shall be open unto you."

(7) The Master declared that the blind man's faith had made him whole. Faith allays Sinai's thunder and bars the gates of hell. Faith plants the flowers of paradise in man's bosom. Makes us children of God. Faith!

"In my hands no price I bring,
Simply to thy cross I cling."

(8) Bartimeus now followed Jesus. To be near him and to serve him was his delight.

A Memorial to General Conference.

The New Orleans Preachers' Meeting adopted the following:

The New Orleans Preachers' Meeting of the M. E. Church, South, recommends to the General Conference, to meet in Memphis, Tenn., May, 1894, the following suggestions as a basis of legislation designed to make the Epworth League more useful:

1. That a connectional Epworth League organ be provided for, the editor of which shall be also editor of Epworth League literature.

2. That a general secretary of Epworth League work be constituted a connectional officer, who may be also editor of the Epworth League organ and literature.

3. That a Board of Control, of which one of the Bishops shall be a member, be constituted with power to modify the present Epworth League scheme as may be needed, and that said board provide for holding general conferences of Epworth Leagues.

4. That there be provision made for a Conference Board of Epworth League in every Annual Conference, and that these boards shall provide for the holding of annual conferences of Epworth Leagues in their several Annual Conferences.

5. That a section on Epworth Leagues be added to the Discipline, embodying all legislation upon the subject.

6. That the order of business for Quarterly Conferences be so enlarged as to require a written report on Epworth Leagues from pastors, and statistics of same to be reported to the Annual Conferences.

7. That it be made the duty of preachers in charge to form and oversee Epworth Leagues in every charge, where ten persons can be so organized.

8. That a two years' course of study, ending in graduation, to be certified, after proper examination, by diplomas awarded by the Board of Control, be provided for.

Also the following amendment:

That the president of the Epworth League be elected by the Quarterly Conference, on nomination by the preacher in charge, and that he be so constituted a member of the Quarterly Conference.

The memorial is signed by Revs. F. S. Parker, J. T. Sawyer and R. H. Wynn.

In the devotional meeting the singing should be one of the chief features. Sing often. Have everyone sing. Do not select difficult songs, but those that are familiar and easy. Put vim and spirit into every selection. Do not always sing loudly. Sometimes sing softly. Wind and noise are not necessary for effectiveness. Lastly see that every member possesses a Standard Hymn Book.

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To Agents.

To any preacher or other agent, who will send us five new subscribers with $10 in cash we will send the work free, postpaid.

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BE QUICK, OR YOU MAY MISS IT.

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Rev. W. C. Black,
112 Camp Street, New Orleans, La.

HAVE YOU CATARRH?

There is one remedy you can try without danger of humbug. Send to H. G. Coleman, Chemist, Kalamazoo, Mich., for a trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage 4 cents. Judge for yourself. Mention this paper.

Here Is Your Chance.

During the next sixty days we make the following offer:

For $2 50 we will send the Advocate one year and a copy of Christian Womanhood. The price of the Advocate is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—New Orleans Advocate.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skilful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

From the North to the South Dr. Bull's Cough Syrup is the preventive of colds.

Books as Premiums.

To any preacher or other person who wishes to procure good books cheap we make the following offer:

We will send a copy of Bishop Haygood's "Man of Galilee" to any person who sends us one new subscriber with the cash, $2. That is, the book costs you nothing except the labor of getting the subscription. If the subscription is your own, it will make no difference.

We make the same offer with Bishop Haygood's "Our Children," a new edition of which is just from the press.

Address

Rev. W. C. Black,
112 Camp Street, New Orleans, La.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—Edward Everett Hale.

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easily made water-tight and fire-proof at small expense, with dark red slate paint. *On decayed shingles* it fills the pores, and gives a *substantial* roof, that lasts years. *Curled* or *warped* shingles it brings to their places *and keeps them there*. Genuine slate-paint requires no heating, and contains no tar.

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LOOK OUT—for breakers ahead when pimples, boils, carbuncles and like manifestations of impure blood appear. They wouldn't appear if your blood were pure and your system in the right condition. They show you what you need—a good blood-purifier; that's what you get when you take Dr. Pierce's Golden Medical Discovery.

It carries health with it. All Blood, Skin, and Scalp Diseases, from a common blotch or eruption to the worst Scrofula, are cured by it. It invigorates the liver, purifies and enriches the blood, and rouses every organ into healthful action. In the most stubborn forms of Skin Diseases, such as Salt-rheum, Eczema, Tetter, Erysipelas, Carbuncles, and kindred ailments, and with Scrofula in every shape, and all blood-taints, if it fails to benefit or cure, you have your money back. And that makes it the *cheapest* blood-purifier sold.

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HOME CIRCLE.

THE DRUNKARD'S CHILD.

BY CHARLES W. HARRIS.

You ask me why so oft, father,
The tear rolls down my cheek,
And think it strange that I should own
A grief I dare not speak;
But O, my soul is very sad,
My brain is almost wild;
It breaks my heart, to think that I
Am call'd a drunkard's child.

My playmates shun me now, father,
Or pass me by with scorn,
Because my dress is ragged, and
My shoes are old and torn;
And if I heed them not, "there goes
The drunkard's girl," they cry;
On them, how much I wish that God
Would only let me die.

You used to love me once, father,
And we had bread to eat;
Mama and I were warmly clad,
And life seemed very sweet;
You never spoke unkindly then,
Or dealt the angry blow;
Oh, father dear, 'tis sad to think
That rum has chang'd you so.

Do not be angry, now, father,
Because I tell you this,
But let me feel upon my brow,
Once more thy loving kiss,
And promise me, those lips no more,
With drink shall be defiled,
That, from a life of want and woe,
Thou'lt save thy weeping child.

How to Keep Young.

In a certain pastor's class in Franklin county, Mass., is an old lady of eighty-eight years who, when asked to explain the secret of her happy and useful life, said that, first of all, she had lived simply, never indulging herself in what are called luxuries. Next, she had always kept busy both with hands and mind. She thought of other things than the care of her home. She was a thorough student of the Bible and a constant reader of religious and missionary literature, thus keeping in touch with the progress of the Lord's kingdom throughout the world. This kept her out of mental ruts while living a life of toil. She had broad visions of truth, and so grew with advancing years. Her recreation she found in change of work, and expressed the opinion that people die from worry much oftener than from overwork. When asked how she managed the trials of life, especially the sacrifice of three sons to save the nation, she replied: "I learned long years ago to put my trust in God. I do the best I can and leave the rest with him." Simple living, noble thinking, busy hands, and a steadfast confidence in the Eternal Goodness—can modern times furnish a better philosophy of life?—Exchange.

Force of Example.

We have read of a young infidel who was one night in bed contemplating the character of his mother. "I see," said he within himself, "two unquestionable facts."

"First. My mother is greatly afflicted in circumstances, body and mind, and I see that she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her Bible.

"Secondly. That she has a secret spring of comfort of which I know nothing; while I, who give an unbounded rein to my appetites and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may not I attain to it as well as mother? I will immediately seek it of God."

Thus the influence of Christianity, exhibited in its beauty by a living example before him, led Richard Cecil to know Christ himself, and to glorify him by a life of most successful devotion to his service.

O ye Christian mothers, be holy! The pure light of a life of true devotion may dissipate the scepticism of your boy and open to him a course of eminent usefulness.—The Christian Standard.

The back may bend, the feet may falter and the hair turn hoary, but the heart of the heavenly-minded never grows old.—Rest Islander.

To Make Life Happy.

Take time; it is no use to fume or fret or do as the angry housekeeper who has got hold of the wrong key and pushes, shakes, and rattles it about the lock until both are broken and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations, as you will regard them a month hence.

Since we can not get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking glass. Laugh at it and it laughs back, frown and it frowns back.

Angry thoughts canker the mind and dispose it the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals,—Selected.

Some Don'ts for the Fathers.

Don't lean down too hard when the boy is turning the grindstone; this is one of the causes of boys leaving the farm.

Don't expect the boy to keep up with you and the hired man, and run errands or carry water at the same time.

Don't expect the boy to maintain an angelic disposition if, after working hard all day, he is obliged to eat at the second table.

Don't give the boy a lamb or calf to raise—which would have died if he had not attended to it—and let it grow up to be dad's sheep or cow.

Don't continue to treat the boy as if he had no sense, but consult with him occasionally; he may possibly know more than you do.

Don't rave and storm because the boy wants some time to tinker; he may astonish you with some of his work.

Don't tell the boy he can go hunting or fishing Saturday and then hitch on a day's work before he goes. It is not fair.—Exchange.

Don't Stop Your Church Paper.

Put the church paper at the head of your periodical list. It is surely unwise to cut off that paper and leave the family little chance to get in touch with the great enterprises and movements of the church to which they belong. How can they be intelligent church members under such circumstances? It is especially important that Methodists be informed about their own work. It marches in the van. It does not belong to the reserve corps. It is on the line of battle where that line has been pushed farthest toward the enemy. Its movements must be prompt and steady. Its companies must move together. If it were a body of kirmishers, there might be room for much independent action on the part of each soldier. But this is the van of the army itself, and its success depends upon its unity of action. Each soldier must know something of what his fellows are doing. You must keep posted if you would be a good Methodist in these days.—Central Christian Advocate.

A writer says: "To hear a young lady describe a bonnet or a walking suit makes one wonder where she would find adjectives with which to describe a sunset or a storm. The bonnet, the suit, is described as "perfectly splendid," "just gorgeous," "too magnificent," "the loveliest thing my eyes ever rested on," etc., or she will say: It is "perfectly horrid," "monstrous," "awful," "too intolerable," "abominable," "uglist," and all other bad adjectives that end in the "est." This is a cruel habit women especially have of criticising each others manners, dress, etc., as if the one you criticise had not as good rights to her tastes as you, and might not as properly criticise you from her standpoint. Exercise great charity.—Inland Advocate.

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The only Pure Cream of Tartar Powder.—No Ammonia; No Alum

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SINCE BABY HELEN CAME.

Our home was sweet and beautiful,
The love-light shone so bright—
How could we know a baby's face
Would bring such added light?
How know so soon the little thing
So much of love would claim?
But home has been a higher thing
Since Baby Helen came.

O, yes, a childless home may be
A happy home, 'tis true;
But let a little baby come
And give its heart to you;
The rooms will so transfigured be,
They will not be the same;
Our home has been a different thing
Since Baby Helen came.

—The Housekeeper.

Stonewall Jackson.

After Stonewall Jackson's death a New York merchant said of him: "I never met Mr. Jackson but once, yet an incident in which he had part exerted a strong influence over my early life. I was a boy in college, eager to be considered a man, but often hesitating to maintain the principles taught me by my mother, lest I should be called weak and womanish.

"I happened to be seated at supper one night next to Jackson, who was a somewhat younger lad than I. While waiting to be served, one of the boys drew from his pocket an indecent picture on a card, and passed it to his neighbor. It was slyly circulated among the students near by with shouts of laughter. When it came to Jackson, he glanced at it and threw it down contemptuously, saying quietly, 'That is silly and beastly!'

"The boys were silent. One of them threw the card on the fire.

"I felt a sudden stiffening of my whole moral nature. It was so easy for him to be decent and manly! Why not for me?

"I can say candidly that that momentary touch of a strong, bold nature put new life and vigor into my own."—Exchange.

Never Run In Debt.

It was in no uncertain manner that Horace Greeley once said:

"I would rather be a convict, a slave, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties; and is substantially free from debt. Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable; but debt is infinitely worse than them all. And, if it had pleased God to spare either or all of my sons to be the support and solace of my declining years, the lesson which I should have most earnestly sought to impress upon them is: Never run in debt! Avoid pecuniary obligations as you would pestilence or famine. If you have but six-pence, and can go no more for a week, buy some corn, parch it and live on it, rather than owe any man money."

Forgiving One Another.

"Mama," said Charley, "now when I have a new sled, what shall I do with the old one? Mama, there is a chance to do something real good, too."

"How, Charley?"

"Well, mama, if there is any boy I hate, that boy is Sim Tyson. He is always plaguing and teasing me and all the other little boys. It never does any good to get cross, for that is just what he likes. But better even than this, Sim does like a sled, and—well, maybe it is foolish, but I've half a notion to give that old sled to him. It might make him think, and so do him good; mightn't it, mama?"

"Yes, it might," said the mother.

So Sim received Charley's sled, and they say he is kinder not only to the little boy, but to everybody, than he was before.—Observer.

The Central Presbyterian says: There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow and even hard. It may be deficient in material comforts, and utterly lack the graceful amenities that lend a charm to human life; but it has in it the forces on which great characters are nurtured. One of our best friends—a man as sturdy as a forest oak—once said to me: "I was the son of poor parents, and from my youth up was inured to self-denial and hardship; but I do not remember ever to have heard a word from the lips of either my father or mother that was not as chaste as the driven snow." Better such a recollection as that than an inheritance of millions of money.

Reading.

If young people only knew the value of their youth! A half hour each day steadily given to the vanquishing of some real books in history, science and literature, is three hours a week, is more than twelve hours a month, is more than twelve solid days of twenty-four hours each year. What can not the busiest man accomplish by such seizures of the fragments of time? Oh, if the young people only knew the culture possible for them by such simple means! And for evermore it is the man who knows who gets to be the man who does, and to whom the chance for doing comes. Merely frittering newspaper and novel reading—a youthhood only devoted to that—how pitiably sad! No ship drifts into harbor. No young person drifts into an achieving manhood or womanhood.—Wayland Hoyt, D. D.

Put Out the Fire.

When our houses take fire, says Dr. Cuyler, the first impulse is to go after a bucket of water. But if temper takes fire, the first impulse is to throw on more fuel. Now, the best bucket of water for a ronsed temper is resolute silence. If whenever an irritating act were done, or an injury struck us, we should firmly seal our lips for even ten minutes, we would save ourselves many a quarrel, many a heartburn, many a mortification, many a disgrace to our religious profession. Speech is often explosive and shattering. Silence is cooling. It cools us off and cools other people. One of the calmest men I ever knew told me that he used to be violently passionate, but he broke his temper by resolutely bridling his tongue until he cooled down.—Central Advocate.

"Speak Like You Do When You Laugh."

A baby of three years once preached me a sermon, and I pass it on for the benefit of other downcast and despondent ones who need to learn to "rejoice evermore."

"How is the baby?" I asked, drearily, standing at the foot of the stair-case leading up to a chamber where the little one lay ill. I was tired, unhopeful; my mood came out in my tone.

"'Peak like you do when you laugh," called the weak, little voice upstairs; and if I ever felt rebuked by an angel, that was the moment. The words have come to me a hundred times since. I hope I am the brighter and the cheerier for them.

"Speak like you do when you laugh." That means sparkle with gladness and good-will.—Churchman.

Don't Mean It.

Once upon a time there were two little sisters. As they were playing one evening, the little one, whom we will call "Brown Eyes," threw a pebble which hit the elder sister, whom we will call "Blue Eyes."

Several gentlemen standing near, seeing the accident, expected to hear a loud scream, and an angry voice saying, "You naughty thing! I'll just tell mother! You did it on purpose! I know you did, you mean thing!" and so on, as angry children will talk.

But these gentlemen heard nothing of the kind. For a moment little Blue Eyes stood ready to cry, then she ran, threw her arms around her sister, and said: "Don't cry, little sister; I know you didn't mean to hurt me. Kiss me, dear." And the children kissed and embraced each other.—Little Ones.

Good Rules for Children and Everybody.

Say nothing you would not like God to hear.

Do nothing you would not like God to see.

Write nothing you would not like God to read.

Go to no place where you would not like God to find you.

Read no book of which you would not like God to say, "Show it me."

Never spend your time in such a way that you would not like God to say, "What art thou doing?"—Southern Churchman.

Tact is sincere; policy is deceitful. Tact is frank; policy is sly. Tact looks you in the eye; policy gazes over your head. It is a commendable thing in a man to have tact; it is not always commendable to have policy. Christ had tact; the Emperor Augustus had policy.—Zion's Herald.

Get Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident. They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

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MARRIAGES.

CURTIS–JACKSON.—At the residence of the bride's father, Marlbaville, La., Feb. 21, by Rev. S. S. Holladay, Mr. Julian Curtis, of Sabine parish, to Miss Norma Jackson.

WARD–ROARK.—At Levin Station, Feb. 22, 1894, by Rev. J. F. Wynn, Mr. S. T. Ward to Miss Lizzie Roark.

ALFORD–RHEAMS.—At the residence of the bride's father, by Rev. John Boyes, Mr. William Alford to Miss M. C. Rheams, all of Pontchatoula, La.

BARNETT–CUMMINS.—At the residence of L. H. Bell, Esq., Grand Cane, La., Feb. 22, 1894, by Rev. Lewis A. Reed, Prof. W. F. Barnett and Miss Elizabeth W. Cummins.

HENDRICKS–GAMBLIN.—At the residence of the bride's father, Mr. John Gamblin, Caddo parish, La., Feb. 21, 1894, by Rev. Robt. J. Harp, Miss Daisy Gamblin to J. G. Hendricks, M. D., of Elysian Fields, Texas.

STOCKTON–SIMMONS.—At the residence of Mr. W. F. Ormao, Feb. 20, by Rev. R. S. Woodward, Mr. John T. Stockton to Miss Fannie B. Simmons, all of Meridian, Miss.

JACKSON–BEEBE.—At the residence of the bride's father, Boyd School-House, Texas, Jan. 31, 1894, by Rev. R. H. Kimball, Mr. A. J. Jankoo and Miss Elizabeth Beebe.

GILMORE–DAVIS.—At the residence of the bride's brother, near Baton Rouge, La., Feb. 11, 1894, by Rev. W. L. Linfield, Mr. Manrice Gilmore, of East Feliciana parish, to Miss Minnie Davis, of East Baton Rouge parish.

WATSON–WILFONG.—At the residence of Major Lee, Calhoun, La., Feb. 20, by Rev. M. G. Jenkins, Mr. E. J. Watson and Miss Florence Wilfong, all of Calhoun, La.

OBITUARIES.

We publish obituaries of 300 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 300. Poetry excluded from this column.

BUCKLEY—Bro. GEORGE P. BUCKLEY was born in Copiah county, Miss., Sept. 16, 1860, and departed this life in Canton, Miss., Jan. 2, 1894. He wooed and won the affections of Miss Jamie Hoover, of Summit, Miss., to whom he was happily married Oct. 28, 1891.

Bro. Buckley was for years a faithful and efficient pharmacist in the drug store of J. W. Mosby, of Canton, Miss., in which relation and capacity he won many strong and substantial friends. After his marriage he embarked in the drug business for himself. By industry and application he soon built up a nice, profitable business. By due deference to others and constant attention to his own business he soon made himself universally popular with commercial men and the citizens of Canton. In the year of our Lord 1883 he was born into the kingdom of Christ, and forthwith connected himself with the M. E. Church, South, in Canton, Miss.

Bro. Buckley was a thoughtful, devoted son. For years his father was a paralytic, during which time he faithfully and affectionately provided for his wants, and in his last will made ample provision for his step-mother, who lives in Hazlehurst, Miss. Bro. Buckley was a faithful, tender, affectionate husband. In his wife's love he was perfectly happy. She was to him the best and fairest of all women. Into the two years of his married life he crowded much of joy and real happiness for his devoted wife, making those two years the happiest and brightest of her earthly pilgrimage. Bro. George was growing and developing into an efficient, useful member of the church. He did fair to become a leading man and a strong pillar in our church. Only a few days before his death he had agreed to double his contributions to the church, which would have placed him among our most liberal contributors. At the fourth Quarterly Conference, for the year 1893, he was elected a member of the Board of Stewards, with whom he never met, but on the very night on which the new Board met to organize he was called before the bar of God to render an account of his stewardship, which we believe he so rendered as to receive the "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things."

Bro. Buckley was sick only a few days. None of us thought him seriously sick until the day before his death, when it became manifest that he was sick unto death. One hour before his spirit ascended he asked, "Is there any chance for me to recover?" I took him by the hand, and said, "Bro. George, suppose you should not get well, what are your prospects for a better life beyond?" To which he replied: "Bro. Jones, I think it is all right. I have tried to do right and have been kind to everybody." The lamp of life was now burning low, and soon, amid a group of warm friends and the sobs of a loving wife, went out on earth to be relighted on the bright shores of eternal life.

A devoted wife and a host of friends mourn his departure. May the Lord comfort dear Sister Buckley!

L. S. JONES.

McCORMICK—Dr. FERDINAND MULLER McCORMICK, the brother whose name heads this sketch, and who is now no more, was one of Maine's noblemen, big in all the attributes of true manhood, high-toned, dignified, gifted and generous. It was a pleasure for anyone to have formed his acquaintance.

He was born in Jasper county, Miss., Nov. 27, 1837. His parents, who were natives of South Carolina, bore the names of Francis and Catherine (Heidelburg) McCormick. His father lived many years in Mississippi, and came from that State to Union parish, La., in 1849. He was a planter of note and died in 1874, his first wife having died in 1858. The Doctor spent most of his school days in Mississippi and Louisiana, and was a student of the Frankfort Military Institute of Kentucky. High-metlled and big-hearted, he who fought bravely for the South, marched up to the cannon's mouth and many times looked death in the face, died on June 18, 1893. He had previous to his enlistment in the late rebellion devoted considerable time to the study of medicine, and during the latter portion of his term of service was detailed to hospital duty. When the war closed he was on hospital duty in Macon, Ga. After returning home he resumed the study of medicine, and soon entered the State Medical University at New Orleans, La., from which he graduated in 1869. He built up a successful practice wherever he resided. The value to any community of a professional man is not marked merely by his learning and skill, his proficiency in medical and surgical practice, but also by his character, both private and professional, his honorable adherence to his personal integrity and benevolence of purpose. When a physician combines these characteristics, it is with great pleasure that we record his life-work, and such a man was found in Dr. McCormick, of Ruston, La. He has entered the homes of many of her citizens, and has banished care and sorrow from many firesides by his skill and talent in his profession. He was for many years a member of the Methodist Church, and very much devoted to all its interests, and was also a Royal Arch Mason.

His home was an urn into which his big heart poured itself, and he never was so happy as when the minister of the gospel and his masonic friends made his house their home. He was married in 1870 to Miss Nora C. Scholars, a daughter of John and Catharine (Miller) Scholars, whose family is prominent in Northern Louisiana. He leaves a wife and two daughters. They are all members of the Methodist Episcopal Church. He was devoted to his family, and made the fulfillment of their desires and wishes the chief object and aim of his existence.

Oblivious of his own comfort, he was mindful at all times of every want, comfort and pleasure of his wife and daughters, who in return invad him with a deathless devotion and honored him above all men. Fond husband, kind father, he lived for his family. He had his faults, but, being no hypocrite, he concealed them not, and his numerous, amiable qualities far overbalanced his unamiable ones. At his death a light went out in the land. How far it threw its beams can never be told. A worthy citizen and noble man has fallen.

His remains were laid to rest by a large concourse of the masonic fraternity in the Monroe Cemetery by the side of those of his two little sons who had preceded him in the great hereafter several years previously.

MOON—Action of the Epworth League of Tupelo, Miss., in reference to the death of the Rev. E. H. Moon:

Whereas, Our all wise, all-merciful and loving heavenly Father hath seen fit, in his mysterious providence, to call home to himself the spirit of our honored and beloved co-worker, Bro. E. H. Moon, whose services were invaluable to our Epworth League, not only because of his wise counsel and warm sympathy, but because of the helpful influence of his noble character, his pure example and his faithful life.

Resolved, That in his death we have sustained an irreparable loss which we will ever deeply feel. His memory will be forever enshrined within our hearts.

Resolved, That we humbly bow to this sad dispensation of our dear Father in heaven, though we will sorely miss our lamented pastor, who was always ready with his counsel, encouragement, sympathy and aid.

Resolved, That while we mourn because of his death, we rejoice that after so many years of faithful labor in his Master's vineyard he has entered into rest, with the plaudit, "Well done, thou good and faithful servant." He is gone. His familiar voice will no more greet our ears. But may not his saintly spirit watch over us and plead for us at the throne of mercy?

Resolved, That we tender our heart-felt sympathy to the bereaved family in this dark hour of affliction, and we pray that the God of all grace may comfort and console them and at last reunite them in our Father's house "not made with hands, eternal in the heavens."

MISS VICTORIA THOMPSON,
JAMISON ROGERS,
Committee.

With faith in "Him who doeth all things well," but with grieved and sorrowing hearts, the Sunday-school of the Tupelo Methodist Church offer the following resolutions in memory of our late lamented pastor, Bro. E. H. Moon, whom God, in his wisdom, hath transferred from this to a higher charge:

Resolved, That we recognize the hand of an all-wise, loving Father in this dispensation of his mysterious providence. We bow in submission. We will not question the wisdom, though we can not fathom the mystery.

Resolved, That the North Mississippi Conference has lost a burning, shining light, a devout and blameless man of God; the Tupelo Methodist Church a faithful, zealous, untiring pastor—a pastor who was, indeed, gladly willing "to spend and be spent" in his Master's cause.

Resolved, That our Sunday-school has lost an efficient helper. The pupils, the teachers, the officers, the superintendent, all had his co-operation, his interest, his sympathy, and his prayers. To the discouraged teacher he was ever ready with words of wise counsel and encouragement. But we will have his help no more. He has answered the summons, "It is enough; come up higher." His tender, earnest, pleading voice will no more be heard from our pulpit. His voice is hushed, but he preaches to us still. His zeal and devotion to his Master's cause, his pure and spotless life will be to us a never-ending sermon.

Resolved, That his removal proves an incentive to greater faithfulness in our Christian life. In the language of his last appeal to us from the sacred desk, let us "Go forward."

Resolved, That to the bereaved family our hearts go out in warmest sympathy, and we pray that the great Comforter may pour the balm of consolation into their wounded hearts, and may, ever be "their abiding guest and guide."

J. A. BLAIR,
H. E. HYDE,
MRS. J. J. ROGERS,
Committee.

GEDDIE—*Whereas*, It has pleased Divine Providence to call from earth to her home beyond the dearly beloved wife of our brother, D. M. Geddie; therefore, be it

Resolved, That this lodge does most sincerely sympathize with our desolate brother in this hour of his affliction and bereavement.

Resolved, That a copy of these resolutions be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE with a request for publication, and be spread upon the minutes of this Lodge.

A. F. OLIVER,
J. K. GLUM,
S. T. HERROD,
Committee.

Castle Hall Courtland Lodge No. 84.

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The beginnings of error are small, but the endings are disastrous.—United Presbyterian.

We, the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

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BOARD, WASHING, LIGHTS, FURNISHED ROOM, $12. TUITION, $4
Latin or French required in classical course, and taught without extra charges.
Second half opens February 1, 1894. Write to
REV. W. H. HUNTLEY, Port Gibson, Miss.

WM. HILLSMAN,
Painter, Gilder and Varnisher.
HOUSE AND SIGN PAINTER,
PAPER HANGING, Glazing and Kalsomining.
(Estimates Given Free.)
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Residence, 79 Enghein St., NEW ORLEANS.
Graining and Marbling a Specialty.

The Great Church LIGHT.
FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

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LUMBER,
NEW ORLEANS LA.

The Queen and Crescent Route

THE ONLY LINE THAT
Is 33 miles shortest New Orleans to New York and Washington, 67 miles shortest to Birmingham, 90 miles shortest to Cincinnati.
That runs Solid Vestibuled trains, New Orleans to Meridian, Birmingham, Chattanooga and Cincinnati.
That carries through Sleepers to Knoxville, Bristol, Washington, Philadelphia and New York, over the shortest route and on Quick Schedules.
Special Attention paid to the Service between Local Points.

THE ONLY LINE THAT
Controls a Route, Shreveport to Cincinnati, all under one name and management.
That carries you Shreveport to Chattanooga, Knoxville, Bristol, Washington and New York with only one change of cars.
That runs through car from Shreveport to Atlanta (via Birmingham) without change. This car is attached at Meridian to Solid Vestibuled Train for Chattanooga and Cincinnati.
Choice of Routes to and from Texas and California, via Shreveport or via New Orleans.

R. H. CARRETT, A. G. P. A., 34 St. CHARLES St., NEW ORLEANS, LA. I. HARDY, A. G. P. A., VICKSBURG, MISS.
W. C. RINEARSON, GEN'L PASS'R. AGT., CINCINNATI, O.
IT IS THE
SUPERIOR SOUTHERN ROUTE.

Cotton At 16 cts. Per Lb.

SEED FOR TRIAL PURPOSES ONLY.
WE HAVE EVERY SEED IN EXISTENCE.

There is no Money in Cotton at 8c.

There is an active, strong demand for long staples at 16c. Then why not plant it? Your answer is: Because none of the long staples will make enough to the acre to justify planting them even at 16 cts. per lb.; it is difficult to gin it properly; it is hard to pick out, and lands will not produce staples, and so on.

Inland Sea Island is a long staple cotton in which all objections are removed. It is ENORMOUSLY PRODUCTIVE, easily ginned and no trouble to pick out. You can make it with an extra expense or trouble. See what Mr. Jeff Welborn has to say.

NEW BOSTON, TEX., Dec. 5, 1893.
RICHMOND SEED CO.,
Richmond, Va.:
This is to certify that I had "Inland Sea Island" cotton planted in alternate plots with Sea Island, Allison's Silk, Allen's latest improved long staple, Ozier Silk, Southern Hope, and some other varieties of long lint. The Inland Sea Island was a great deal earlier than any of them, and made one-third more lint per plot (of same size) than any, and double as much as any save one variety (Ozier Silk). While the lint was no longer than the Allen, it was much finer, softer and richer-colored than it or any except Sea Island and Allison's Silk, but it made four times as much per plot as either of these two. * * * I think your Inland Sea Island a big jump forward in the long lint business, because of its Earliness and Prolificness. * * *
Very truly, JEFF WELBORN.

No Seed for Sale until next season save a limited number of packets, which we send out for trial purposes. Will positively refuse to sell seed any other way this season. Space forbids our saying more here, but write us for full information.
Packets 25 cts. by mail, 3 for 60 cts., 6 for $1.
RICHMOND SEED CO., Richmond, Va.

Home Insurance Co., of New Orleans.
No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,309.58
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891,	$600,414.81

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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Better than Ever for 1894.

Established 1866.

Is Different from Others.

It is intended to aid the planter in selecting the Seeds best adapted for his needs and conditions and in getting from them the best possible results. It is not, therefore, highly colored in either sense; and we have taken great care that nothing worthless be put in, or nothing worthy be left out. We invite a trial of our Seeds. We know them because we grow them. Every planter of Vegetables or Flowers ought to know about our three warrants; our cash discounts; and our gift of agricultural papers to purchasers of our Seeds. All of these are explained in the Catalogue, a copy of which can be yours for the asking.

J. J. H. GREGORY & SON, Marblehead, Mass.

FURNITURE!

Largest Stock,
Lowest Prices.
Greatest Variety,
Most Reliable Goods.

GRANT & JUNG FURNITURE COMPANY, Ltd.,
28 & 30 Camp St., New Orleans, La.

Write for Illustrated Catalogue.

Royal Baking Powder
Absolutely Pure

Take no substitute for Royal Baking Powder. It is Absolutely Pure.

NEWS OF THE WEEK.

DOMESTIC.

Gen. Juhal A. Early died in Lynchburg, Va., on March 2, aged seventy-eight years.

The Board of Managers of the Young Men's Christian Association, of this city, held their annual meeting on March 5. Mr. E. P. Mackie was elected president.

The president of the Mexican Central railroad has visited this city with a view to developing trade relations between this port and Tampico. A new ship line is to be established.

The House Naval Committee has reported a bill appropriating $40,000 for the raising of the Kearsarge. It provides that in case of failure the wreckers shall get not more than $10,000.

The diplomatic and consular service of the United States costs the country $500,000 a year. While the appropriation bill for that service carries $1,500,000, $1,000,000 is received in fees at the various consulates abroad.

The House, on March 2, entered upon the consideration of appropriation bills. The fortification bill carrying something over $1,000,000 was passed in twenty-five minutes, and then the pension appropriation bill was taken up.

The Grant Monument Association, of New York, says that work is progressing on the monument as well as could be expected, and that it will probably be completed within two years. Up to date $480,308 has been received for the monument.

Word comes from the opal mines near Caldwell, Idaho, of the finding of the largest opal in the world. It is said to be as large as a hen's egg and without a flaw. It is estimated that the gem will dress 325 karats, and prove of the highest quality and of immense value.

The annual distribution of seeds by the Department of Agriculture, in response to the personal applications, has been discontinued for the present season, and hereafter distribution will be made at the direction of the congressmen who still have certain quantities to their account.

Senators Hill, Gorman and Brice are laboring with the Finance Committee, not so much for the purpose of securing amendments to the Wilson bill for the benefit of special interests, as to persuade the committee that the Democratic party can not afford to pass a bill which would bring disaster upon so many important industries.

The Western Union of Fire Underwriters, which met in St. Louis, last week, before adjourning, adopted resolutions strongly charging legislative committees with the work of propagandizing in favor of the creation of the office of fire coroner all over the country to investigate the origin of unknown fires and to prosecute incendiaries.

FOREIGN.

Advices from Rio de Janeiro say yellow fever is decimating the prisons in that city. The jails are now filled with political prisoners and they are rapidly succumbing to the disease.

Louis Kossuth, the distinguished Hungarian patriot, is suffering from weakness arising from old age. Kossuth's condition is now admitted to have assumed a grave aspect, and it is complicated by the fact that he persists in refusing to take medical assistance.

It is announced that the Queen has accepted the resignation of Mr. Gladstone, and that she had summoned Lord Rosebery and offered him the post of prime minister in Mr. Gladstone's stead. It is also announced that Lord Rosebery has accepted the position.

The Persian government has announced that the mint will no longer coin silver for the public. It also declares that the importation of silver is prohibited for the future, and that a month hence the customs authorities will treat as contraband all silver not ordered by the government.

Thirteen anarchists were arrested in Paris on March 4. Recent searches made by the police have disclosed the fact that numbers of well-to-do persons have given money to anarchists with a view to insure themselves against outrages. Among those who have thus paid what is practically blackmail are many priests.

Although no diplomatic questions have arisen between England and Germany during the last administration of the Rt. Hon. W. E. Gladstone, the news of the veteran liberal's retirement causes a feeling of unfeigned satisfaction in Germany. The German people have never gotten over the resentment occasioned during the Franco-Prussian war of 1870-71 by the unfounded allegation that Mr. Gladstone encouraged the sale of arms and ammunition to France.

Prevention is better than cure, and you may prevent that tired feeling by taking Hood's Sarsaparilla, which will keep your blood pure and free from acid taint and germs of disease.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently. 25 cents.

Murmuring.

Murmuring is a species of blasphemy. You are in the Lord's guest chamber. You sit at his table. If you complain of the fare, you insult him on whose bounty you live. If you doubt whether you will be taken care of, you impugn the truthfulness of him who declares that he is more willing to give good things to them that ask him, than parents are to give bread to their children.

Mark Guy Pearse says: "God does not pitch men into the world haphazard. Don't cry out so much against your circumstances; it is blasphemy. What you have to do is to find Christ. He will be a match to your circumstances."—Cumberland Presbyterian.

The Latest Method of Incubation.

Artificial incubation has fully developed from the theory to the fact, and half the occupation of old mother hen is gone. After much costly experimenting an increasing number of poultry raisers realize that the hatching of chickens is a matter of science, and an incubator that is not based upon the right principles is little better, if not worse, than none. The chief requirements of a perfect incubator are an unfailing automatic device for keeping the temperature in the incubator the same at all times, and a perfect arrangement for supplying the proper amount of moisture to the eggs during every stage of incubation. With these two features must be added a perfect system of ventilation, without which no incubator is really worth the standing-room.

Of all the incubators made to-day these features are most prominently developed and most ingeniously combined in the Improved Victor, manufactured by the George Ertell Company, of Quincy, Ill.

When in operation it requires so little attention that the busiest person can spare the little time to attend to it.

With such an aid as this, there is a profit in poultry raising that few can afford to overlook, and it will prove well worth the time of anyone to send 4 cents to The George Ertel Company for their catalogue of incubators and brooders. To our readers who mention the name of this paper they will send it free.

Chickens Hatched by Steam.

A few years ago the suggestion that chickens would ever be hatched by steam would have brought down no end of ridicule on the head of the prophet, and yet to-day steam is recognized by experts to be the most efficient means of incubation. A clear illustration of this is found in the well-known Excelsior Incubator, manufactured by George H. Stahl, of Quincy, Ill., which can always be relied upon to hatch a much larger percentage of fertile eggs than the ordinary hatcher, at about two-thirds the cost and trouble. Those who are now engaged in poultry raising, and those who are studying its possibilities as a source of profit, will do well to send 6 cents to Mr. Stahl for his catalogue. It contains much valuable information about incubators, brooders, and poultry raising in general.

Palloarpo Bonilla, the new President of Honduras, has no money to meet the expenses of the government, and has decreed a forced loan of $300,000. The deposed president, Vasquez, left the country of Honduras so depleted of money that the exertions of Bonilla to raise cash will doubtless raise riots. It is expected that he will endeavor to make the American Lottery Company pay anew and dearly for its charter.

Brain-Workers
Use Horsford's Acid Phosphate.

When night comes; the literary and active business man's brain is hungry from the exhausting labor of the day. Horsford's Acid Phosphate quickly supplies the waste of tissue, and refreshing sleep results.

Be sure that in a dying hour the questions will narrow into a very few—God, eternity, the soul, judgment, and the cross.—F. W. Robertson.

A sanguinary engagement occurred near Saranda, Brazil, last week. The rebels were put to flight, leaving 400 dead on the field. The government troops captured many prisoners, horses and arms.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Corinth station	Mar. 17, 18
Corinth circuit, at Marion	24, 25
Kossuth, at Pleasant Grove	31, Apr. 1
Booneville circuit, at Blackland	7, 8
Iuka circuit, at New Salem	14, 15
Iuka station	15, 16
Rienzi, at Burnsville	21, 22
Marietta, at Marietta	29, 29
Booneville and Baldwyn, at Baldwyn	May 5, 6
Guntown	12, 13
Blue Springs	13, 20
Brown's Creek	24
Pleasant Ridge	26, 27
Jonesboro	June 2, 3
Ripley circuit	8
Ripley and New Albany	9, 10
New Albany circuit	16, 17

T. W. LEWIS, P. E.

GRENADA DISTRICT—SECOND ROUND.

Minter City, at Strathmore	Mar. 17, 18
Grenada station	24, 25
Grenada circuit (Thurs.)	29
Tillatoba	31, Apr. 1
Abbeville	7, 8
Charleston	14, 15
Coffeeville	21, 22
Pittsboro	28, 29
Elysy (Wed.)	May 2
Atlanta	3, 6
Toccopola	19, 20
Oxford station (Mon.)	21
Chapel Hill	26, 27
Paris (Thurs.)	31
Water Valley circuit	June 2, 3
Water Valley station	9, 10

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 10, 11
Como, at McGehee's	17, 18
Sardis	24, 25
Batesville, at Wesley Chapel	31, Apr. 1
Courtland, at Shiloh	1, 2
Wall Hill, at Chulahoma	7, 8
Cockrum, at Palestine	14, 15
Morgansville	21, 22
Panola, at ——	21, 26
Pleasant Hill	28, 29
Hernando	May 5, 3
Nesbit	12, 13
Tyro, at Fredonia	19, 20
Arkabutla, at Hunter's Cha'l. (Fri.)	25
Pleasant Grove, at ——	26, 27

H. C. MOREHEAD, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Pickens, at Pickens	Mar. 3, 4
Poplar Creek, at Bethel	10, 11
Belzona circuit, at Ashton	17, 18
Lexington and Tchula, at Tchula	24, 25
Ebenezer circuit, at Bethany	31, Apr. 1
Ethel circuit, at Shady Grove	6
Sallis circuit, at Bethel	7, 8
Kosciusko, at Smyrna	14, 15
Stewart circuit, at Shady Grove	21, 22
Eupora circuit, at Walthall	28
Chester circuit, at Acuman	28, 29
Weir circuit, at Liberty	May 5, 3
Louisville circuit, at ——	10
Rural Hill circuit, at Plattsburg	12, 13

J. H. MITCHELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville station	Mar. 17, 18
Tibbee	24, 25
West Point	31, Apr. 1
Crawford (Tues.)	6
Starkville circuit	7, 8
Columbus station	12, 13
Columbus circuit	14, 15
Sparta	21, 22
Brooksville	26, 28
Macon	29, 30
Cedar Bluff	May 5, 6
Hebron	12, 13
Ahnqualak	15, 13
Mashulaville	19, 20
Sturges	26, 27

T. C. WIER, P. E

GREENVILLE DIST.—FIRST ROUND.

Cleveland	Feb. 18
Shaw	23
Hill House	Mar. 4
Friar's Point	11
Rosedale	18
Bolivar	23

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—FIRST ROUND.

Pontotoc, at Pontotoc	Mar. 3, 4
Tremont, at New Salem	7
Athens, at New Hope	10, 11

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

East Holly S. circuit, at Harmony	Feb. 17, 18
Cornersville, at ——	24, 25
Red Banks, at Wesley Chapel	Mar. 3, 4
Ashland, at Salem	10, 11
Mt. Pleasant, at Mt. Pleasant	17, 18

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

West End—Meridian	Mar 17, 18
Central—Meridian (night)	18
Enterprise and S., at Stonewall (Wed.)	21
Vossburg, at Pachuta	24, 25
Leskerville, at Pine Grove	31, Apr. 1
Waynesboro and S. Line, at S. Line	7, 8
Eucutta, at New Hope	14, 15
East End—Meridian (Wed. night.)	18
Waynesboro cir., at Pleasant Grove	21, 22
Binnsville, at Binnsville	28, 28
Shubuta, at DeSoto	May 5, 6
Linwood, at Pleasant Grove (Sat.)	12
DeKalb, at Marvin (Sun.)	13
N. Kemper, at Spring Hill	19, 20
Dalesville, at Union	26, 27
Marvin, at Cokers	June 2, 3
Why Not, at —— (Wed.)	6
Chunky, at ——	9, 10
Lauderdale, at —— (Wed.)	13
Mathersville, at ——	16, 17

D. A. LITTLE, P. E.

BRANDON DIST.—SECOND ROUND.

Decatur, at Good Hope	31, Apr. 1
Newton and Hickory, at Newton	2
Lake, at High Hill	7, 8
Walnut Grove, at Pine Grove	14, 15
Carthage, at Sardis	17
Rose Hill, at Paulding	21, 22
Clarksburg, at Clarksburg	29, 28
Shiloh, at Shiloh	May 5, 6
Morton and Forest, at Pelahatchie	7
Steen's Creek, at Bethel	12, 13
Neshoba, at Cooks Chapel	19, 20
Indian Mission	21
Raleigh	28, 27
Westville	29
Trenton	June 2, 3
Montrose	5
Fannin	9
Brandon	10, 11
Hillsboro	16, 17
Homewood	23, 24

C. MCDONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rocky Springs, at Hickory Ridge	Mar. 3, 4
Hermanville, at Hermanville	10, 11
Port Gibson station	17, 18
Warren, at Bradley's	24, 25
Mayersville, at Mayersville	31, Apr. 1
Rolling Fork and Anguilla, at A.	7, 8
Cary, at Cary	14, 15

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

SEASHORE DIST.—FIRST ROUND.

Eastabuchie, at Hebron	Mar. 3, 4
Covington, at Covlogtnn (Conf., 7 P. M.)	10, 11
Tallsheek C. G. and Nicholson (Wed.)	14
Pearlington (Conf., 7 P. M.)	17, 18

Let Church Conference be held at each appointment practicable, fast day be observed and Quarterly Conference Records brought to quarterly meeting. A "consecration service" will be held the Saturday night of each meeting.

HENRY E. PARTRIDGE, P. E.

JACKSON DIST.—FIRST ROUND.

Lake City and Lodi, at Lake City	Mar. 3,
Camden, at Shrock's	10, 11
Franquil, at Locust Grove	17, 18
Madison, at Madison	24, 25
Mount Olivet, at Bentonia	31, Apr. 1

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Caseyville, at Sweetwater (Fri.)	Mar. 2
Beauregard, at Mathews	3, 4
Pleasant Grove, at P. Grove (Fri.)	9
Providence, at Bahala	10, 11
Summit, at Bogue Chitto	17, 18
Martinsville	24, 25
Hazlehurst (night)	25
China Grove, at Waterholes	31, Apr. 1

H. D. NORSWORTHY, P. E.

WOODVILLE DIST.—FIRST ROUND.

Live Oak, at Friendship	Mar. 3, 4
Port Vincent, at Bayou Barbary	10, 11
Ponchatoula, at Ponchatoula	17, 18
Franklinton, at Magees	21
Amite City, at Amite City	24, 25
St. Helena, at Greensburg	25, 26
E. Feliciana, at Oak Grove	27

The pastors are cordially invited to be present at district stewards' meeting. All will be entertained.

P. A. JOHNSTON, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Downsville, at Wilhites Chapel	Mar. 10, 11
Lisbon, at Salem	17, 18
Summerfield, at Summerfield	24, 25
Tulip, at Tulip	31, Apr. 1
Homer station	7, 8
Haynesville, at Colquit	14, 15
Calhoun, at Calhoun	21, 22
Minden, at Minden	28, 29
Valley, at Bierkes Chapel	May 1, 2
Ringgold, at Rocky Mound	5, 6
Sparta, at Ebeneser	12, 13
Arcadia, at Arcadia	19, 20
Vienna	25
Ruston, at Douglas	26, 27
Farmerville, at Farmerville	June 2, 3
Vernon	9, 10

The preachers of the district, traveling and local, will meet at Minden, April 27, at 9 A. M introductory sermon by Rev. J. D. Harper, April 28, at 7.30 P. M. It is my earnest desire that all the preachers of the district will come to this meeting fasting and praying for a baptism of power.

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Plaquemine and Donaldsonville, at P.	Mar. 4
Lower Coast Mission	11
Carondelet	18
Baton Rouge	25
District Conference, Baton Rouge	Apr. 3-7

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

Harrisonburg, at Island	Mar. 3, 4
Rayville, at Rayville	10, 11
Providence, at Providence	17, 18
Waterproof, at Waterproof	24, 25

H. O. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Abbeville	Mar. 3, 4
Lake Charles	10, 11
Jackson Street and West Lake	13, 14
Sulphur Mine, at Vinton	17, 18
Lake Arthur	24, 25
Grand Chenier, at Cameron	31, Apr. 1

J. M. BEARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia	Mar. 3, 4
Spring Creek, at C. G.	10, 11
Dry Creek	17, 18
Nugent mission	24, 25
Boyce	31, Apr. 1

S. J. DAVIES, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Many, at Prospect	Mar. 1
Fort Jessup, at New Hope	3, 4
Natchitoches station	10, 11
Annaeoco, at Hully Grove	17, 18
DeSoto, at Bethel	23
Coushatta, at C.	24, 25
Victoria and West Natchitoches, at V.	31
Sabine, at Bayou Scie	Apr. 1, 2

ROBT. J. HARP, P. E.

828 Hope street, Shreveport, La.

We heard a mechanic say that he would not be without Salvation Oil. It kills pain.

A Secret for Pastors.

Get somebody interested in somebody else. Don't try to do all the work yourself. It is better to be director-general for the church than to be worker-general! Get somebody to advise, or tenderly warn, somebody else, or visit them in sorrow, or get them out to prayer meeting, or Bible class, or preaching; even if they should need help themselves in these matters! Get them all into partnership with you, in your work. The most of people like to have just a little—not too much—business and responsibility; and the feeling of helping the pastor, and being partner with him in his good work, is inspiring. They will wonder what made him call on them, and perhaps never find out that he concluded it was the only way he knew to benefit themselves!—Canadian Independent.

AGRICULTURE.

BY REV. J. W. MCNEILL.

How to Plant and Cultivate Corn.

The less the labor in the management of any crop, if the results be equal, the more profitable will be that crop to the producer.

In cultivating a corn crop one object should be to obviate the use of the hoe; that lessens the cost of cultivation. To do this the method of planting is important. The hoeing can be avoided if the planting is properly done; it is altogether in the manner of planting. The question is how this is done. We begin by throwing out the land with four furrows, whether the land is a flat surface or in ridges. This being done, we use a long shovel plow, running it deep in the water furrow. In this the corn is dropped and covered by the use of the Planet Junior Cultivator by removing the center tooth behind and narrowing down the side teeth to about six inches apart. This is run over the corn which list up a small ridge. When the corn is up drop about an ounce of cotton seed meal near each hill and run the harrow over it. This must be done when the land is not wet. If the soil should continue wet until the corn gets too high to run the harrow over it, the cultivator must be run on the sides of the rows instead of the harrow over them.

The balance of the cultivation consists in thinning the corn and the frequent use of the cultivator until the corn is near waist high, when the second application of fertilizer is applied, using about two hundred pounds to the acre on medium land and more on poorer. When this application of fertilizer is used, the land should be plowed deep and thorough, and if the ridges are high they should be harrowed down. If peas are to be planted, they should be sowed before the last harrowing.

The fertilizer to be used in the second application is made by using acid phosphate, two parts, and one of cotton seed meal.

Low or bottom land should never be planted early in the season on this method. An evidence of its merit is that in dry seasons the land cultivated on this plan seldom fails to make the best corn.

Big Cobs.

It is a usual thing to hear the objection made to large ears of corn that the cob is large. How are you going to have a large ear without a large cob? Is it any objection to an ear of corn that weighs a pound that the cob is large? What is the rule to be adopted? Is it not how much will the corn yield to the acre, and not how much will it shell to a given amount in the ear? When we grow corn the real object is to attain the greatest amount from a given quantity of land. Can we get as much per acre from small ears as from large ones? It takes more corn to go round a large cob than it does for a small cob. If there is more corn on a large cob than there is on a small cob, then the objection to a large cob is not well nor wisely taken. Farmers do not generally well consider the difference in the yield of crop between large and small ears, while the tenth is the size of the ear determines the yield of crop.

Suppose an ear of corn weighs one pound and the cob alone weighs three ounces, there is left 13 ounces of corn. Now, is not that better than to have an ear that only weighs 12 ounces, cob and all? Seventy ears, each weighing one pound makes a bushel, and the general estimate is that it takes 100 ears for a bushel, and they must be much larger than the average grown in Central Iowa, or it will take a good deal more than 100 ears for a bushel. One of the most successful means to be employed to increase the yield of crop is the use of large ears for seed. This followed up for a term of years in every county where corn is grown, would give an increased yield of from 10 to 25 bushels per acre over that now obtained. No one item is of so much importance as that of the size of the ear, and, on account of failure to recognize this fact, millions of bushels are lost every season. An increase of one ounce in the weight of ears, would give an increased yield per acre of about six bushels, allowing the average yield to be about 50 bushels per acre. And an increase of two ounces per ear will give 12 bushels per acre increased yield. Four ounces increase to the ear will give 24 bushels per acre increase. But if you calculate 75 bushels per acre, the increased yield is still greater, amounting to from 9 to 35 bushels increased yield per acre.

Big corn, big cob and big yield all go together. Let us have the largest yield of crop, regardless of the size of the cob.—E. S. Teagarden, in Journal of Agriculture.

The tomato crop of Crystal Springs, Miss., was destroyed by the freeze of the twenty-fourth and twenty-fifth ultimo to the extent of forty per cent.

If the hair is falling out and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.

For Baby's Skin Scalp and Hair use CUTICURA SOAP the purest sweetest and most effective skin purifying and beautifying soap in the world
Sold everywhere. POTTER DRUG AND CHEMICAL CORP., Props., Boston.

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A Teacher for three months, to teach English, Mathematics and Music.
MRS. M. J. THOMASON,
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Bunch - Yam - Potato
I have the pure Bunch or Vineless Yam Potato at prices to suit the times.
Correspondence solicited.
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DO YOU
Need money for church or benevolent purposes? If so, write and state particulars to
THOS. M. FERGUSON,
Meridian, Miss.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary		5⅝ @ —
Ordinary		6⅛ —
Good ordinary		6⅝ —
Low middling		7 —
Middling		7⅛ —
Good middling		7⅛ —
Middling fair		8 —
Fair		8 1-16 —
Galveston middling		7⅛ —
Mobile middling		7⅛ —
Memphis middling		7 5-16 —
SUGAR.		
OPEN KETTLE:		
Prime		2⅞ 3
Fully fair		— —
Good fair		2⅞ 2 15-16
Common		2 5-16 2
CENTRIFUGAL:		
Seconds		2⅛ 2
Prime yellow		3½ 3
Gray white		— —
Choice white		— —
Standard granulated		— —
MOLASSES		
OPEN KETTLE:		
Fancy		— —
Fair		— —
Good common		— —
Syrup		— —
RICE.		
No. 2		1½
Good		4
Fair		3¾
Prime		4⅛
Rough, ℔ bbl		3 50
Polish, ℔ ton		13 00
FLOUR.		
Extra Fancy		3 00
Fancy		2 70
Choice		— —
Minnesota Patents		4 25
Winter wheat patents		3 35
Minnesota bakers		4 00
CORN PRODUCTS.		
Corn meal		2 10
Cream meal		2 30
Grits		2 40
Hominy		3 00
GRAIN, ETC.		
CORN:		
White, ℔ bushel		42
Yellow		47
Mixed No [illegible]		— —
OATS:		
Western		33
Texas rust-proof		33
BRAN:		
℔ cwt		85
HAY:		
Prime		14 00
Choice		17 00
PROVISIONS.		
PORK:		
Mess (Standard)		13 25
Prime Mess		14 00
Rumps		13 50
BACON:		
Fancy Breakfast		10½
Shoulders		7⅜
Sides, short rib		7⅜
Sides, long clear		7⅜
HAMS:		
Sugar-cured		10
DRY SALT MEAT:		
Shoulders		6⅜
Sides, short rib		6⅜
Sides, long clear		6⅜
GROCERIES.		
COFFEE:		
Prime		20½
Fair		19½
Common		18½
TEAS:		
Choice		— —
Ile-No		— —
BUTTER:		
Western Creamery		27
Western Dairy		21
Common		14
LARD:		
Refined		8
OILS:		
Coal, bbls		7¾
Coal, cases		13½
Cotton seed, crude		27
Lard, Extra No. 1		35
VEGETABLES.		
CABBAGES:		
Western, ℔ head		— —
Chicago, ℔ 100		— —
Louisiana, ℔ [illegible]		1 50
POTATOES:		
New Louisiana		— —
Western		2 00
ONIONS:		
New Louisiana		— —
Western		2 40
BAILING STUFFS.		
BAGGING:		
Jute, 2 lb, ℔ yard		5½
Jute, 1¾ lb, ℔ yard		5
Lane Mills Cotton Bagging		— —
BALING TWINE:		
℔ lb		7½
TIES:		
℔ bundle		95
SUNDRIES.		
POULTRY:		
Old Hens, Western		5 75
Young Chickens		3 00
Chickens, Southern		3 00
Young		2 50
Turkeys, Southern		8 00
EGGS:		
Western		10
Southern		10
WOOL:		
Lake ℔ lb		18
Louisiana		13
Burry		7
COUNTRY HIDES:		
Green Salted, ℔ lb		2½
Dry salted		3½
FERTILIZERS:		
Cotton seed, ℔ ton		11 00
Meal		22 50
Pure ground bone		— —
Muriatic acid, ℔ lb		— —
Sulphuric acid		— —

—*Picayune*, March 4.

Weak stomach strengthened by BRIGHAM'S PILLS.

Christian Advocate.

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SLIPPING AWAY.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as the weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes bid
That lift the willow's golden lid
And ripple the glassy stream.

As light as the breath of the thistle-down;
As fond as a lover's dream;
As pure as the plush in the sea-shell's throat;
As sweet as the wood-bird's wooing note—
So tender and sweet they seem.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample them under our ruthless feet—
Those beautiful blossoms, rare and sweet,
By the dusty ways of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's rare pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—Onward.

The Joy of Giving.

BY LYMAN ABBOTT, D. D.

We want to raise some money in our church for a benevolent purpose. How do we go to work?

We assume, to begin with, that the Christians who constitute this church do not wish to give any of their money. They want to spend it on themselves, or to keep it in savings banks or bonds for some future "rainy day," or for some unimagined purpose, they can not themselves tell what. And, acting on this assumption, we study how we can get a good collection out of them, so to speak, in spite of themselves. Various methods are resorted to for this purpose. Perhaps the minister preaches a sermon, addresses their conscience, lays upon them the duty of giving. Perhaps he even invokes the authority of the old Mosaic law, and demands that they bestow one-tenth of their income on the Lord, as the proportion which rightfully belongs to him, as a sort of senior partner in their enterprises. Or, if he is not a preacher of law, but a prophet of emotionalism, he endeavors to create a public and popular ebullition of emotionalism. He calculates that if the entire congregation are stirred to a white heat by a successful appeal, each individual will act upon his neighbor, and the five hundred will give much more than they would give if left to act severally and separately. If he can draw tears from their eyes, he hopes to draw dollars from their pockets. Or he resolves to call to his aid their approbativeness. He orders the church doors closed, and calls for subscriptions—by name; one hundred dollars from Mr. A, fifty dollars from Mr. B, and so on to the end of the alphabet.

Sometimes the form is varied by circulating a subscription paper, with the understanding that it shall afterward be printed, when all the church will see what each individual has given, and some will give to earn a good reputation, and some to avoid a bad one. This method reaches its climax in some negro congregations in the South, where each individual marches up the aisle to put in his gift, and sometimes the same man marches up five times to put in a quarter, one nickel at a time, and so gets five credits with the congregation for one contribution. Or the minister calls to his aid commercial considerations reinforced by good fellowship. He gets up a fair, and the congregation gives turkeys and cakes and oysters and dry goods and fancy articles, which do not cost any money—for the bills do not come in for three months—and then go and buy their own gifts at extravagant prices; or the people get up a charity ball and spend five thousand dollars in ball and music and dresses in order to make one thousand dollars for a charity.

Now, all these and other like methods agree in this: that it is assumed that Christians do not wish to give their money, and that, therefore, the money must be coerced or cajoled out of them by schemes, some of which are saved from being immoral only by being consecrated, and not always even so saved from being immoral.

What I wish the student of the eighth chapter of Second Corinthians to notice is, that in this chapter the Apostle Paul proceeds upon an entirely different assumption. Not only is his method different, his spirit is different. He treats giving as a privilege, not as a duty; as a grace, not as a burden. Let me try to put his principles in my own words. Let the reader then compare Paul's statement, my statement, and the not unusual methods of raising money for benevolent enterprises, and see how they agree.

1. The Christian has, first of all, given himself to his Lord; he has given the whole of himself. Not his reverence and faith only, but his business powers and capabilities; not one-tenth of his income and one-seventh of his time, but all his income and all his time. Living or dying, he is the Lord's. The question with respect to every expenditure is, How can I do the most good with the money? Shall I invest this one hundred dollars in a picture to add to the cultivating influences of my home, or in a bond to provide for the future needs of my wife and children, or in a hospital for the sick in this city, or in the American Board for the heathen abroad, or in my business to add to the widening circuit of my own personal usefulness? There are five opportunities, and all are equally opportunities, and for all the Christian is equally grateful. He, therefore, as little thinks of complaining because a missionary agent shows him how he can invest in a foreign missionary enterprise, as because a friend shows him where he can buy a picture at a bargain, or invest in a bond sure to pay him six per cent. interest.

2. His first inclination is to put his money where the beneficent results are the most immediate and the most direct. He would like to give to every beggar food and clothing, and to every domestic charity the means to enlarge its usefulness. The benefit of what he calls investments is more remote and indirect. He is, therefore, in danger of giving more than he ought, and investing less than he ought. He does not wait to be asked, but seeks as a favor permission to be allowed to join in promising benevolences. His wife, his children, his pastor, have not to spur him up to greater generosity, but to restrain him from a generosity ill-balanced and unwise. His conscience has to be summoned, not to coerce him into giving, but to restrain, to admonish, to direct, and to guide.

3. He is, therefore, a cheerful giver. He gives because he likes to give. It is a pleasure to go to him with a subscription paper. It is a greater pleasure to get a "No" from him than a "Yes" from his neighbor. For the one receives you as a friend who has offered him a desired opportunity of which, unfortunately, he is unable to take advantage, and the other receives you as a courteous robber, whom he has not the skill to evade nor the strength to resist.

4. The inspiration of his benevolence is his love for Christ. It is not the force of conscience; nor the measured obligation of an ancient law; nor the contagion of a public feeling to which he yields because he has not independence enough to resist it; nor a desire to escape odium or win applause, or do what is creditable; nor a desire to get credit with his own conscience for benevolence when he is really purchasing an hour of amusement for his family or himself. He loves Christ; he wants to do something to show his love for Christ; and he is devoutly and sincerely grateful to anyone who shows him how he can do something unselfish and effective. His giving is, therefore, a joyful act, for it is intermingled with faith and utterance and knowledge and earnestness and love.

5. The liberality of such a one is measured not by what he hath not, but what he hath; and it is so measured not only by God, not only by his fellow-men, but by his own conscience. For the largeness of a gift depends not on the value of the thing given, but on the greatness of the spirit which bestows it.

Does the reader think that I am describing an impossible ideal? Not at all! Macedonian Christians are not all dead. Every minister has in his congregation some men who are always on the lookout for good investments in the kingdom of love, who welcome opportunities, and who have to be checked rather than incited to liberality. The privilege of giving is one of the most blessed privileges; and, for my part, I wonder that so many people who might have this great joy deny themselves, and turn their privilege into a cross, never knowing the meaning of the words of the Lord Jesus, "It is more blessed to give than to receive."—Outlook.

Temperance Teaching for the Children.

BY JULIA COLMAN.

A general acceptance of the physiological reasons against the use of intoxicants is now one of the most indispensable conditions for the progress of temperance. Even in sections where prohibitory laws prevail, such instruction should be given to the children. The making and execution of the laws will soon be in their hands, and they should have the very best instructions to fit them for such responsibilities. They need it also for their own protection, whether they are in prohibitory States or not. We have known that the clerks of agents appointed by the State to handle alcohol for mechanical and medicinal purposes succumb to the temptation. We have known the children of Christian total abstainers to become drunkards, having formed the appetite by taking it unaware of its presence. The reasons for keeping the pledge should gleam from every offered glass of the poison when the comrades or teachers in whose presence the pledge was signed have long since been left behind and perhaps forgotten. These reasons should stand the test of chemistry, physiology, and correct medical science, as well as of logic, religion, and common sense.

One cogent reason for the thoroughness of this teaching is that the effects of alcohol are delusive. We can not judge of them as we do of other things we take by our feelings, because they tamper with the nerves, which are the organs of feeling. Hence the fallacy of saying that everyone must judge for himself of the amount he can take, as if that were not the very thing poor, deluded man had been trying to do for centuries with the most pitiable results. We desire no more of that sort of experiments. We will accept the dictum of science, which declares alcohol to be always a poison. We will show how it is generated and how to discover its presence, what it is like and what it does to those who take it, and especially how it deceives them. In fact, we must keep our nerves entirely free from its presence, in order to be able to judge of it correctly. Therefore, special teaching is necessary to meet the special characteristics of this great deceiver and destroyer.

Some will remind us that this teaching is already given in the public schools. Yes, it is commenced there, and we gladly promote it! So the a b c's are taught in school, but that should not prevent my teaching them to the child at my knee. The temperance specialist will add enthusiasm to this study of the truth; the Sunday-school teacher will incorporate the biblical precepts, and both will bring conscientiousness to bear in leading the children to act up to their knowledge. All this will in no wise hinder the work in the schools. How eager we should all be to aid in this work for the Master, and save as many as possible of the coming generation from the fate of their predecessors! Surely we will not seek to be excused, nor try to lay off this duty upon others.

In England, where almost every one of the local churches and societies of the various denominations has its Band of Hope under its own control, they number over two and one-half millions of pledged total abstainers, the most of them taught as above indicated. Such a host so wisely taught will be able to conduct the temperance work of the next generation wisely and efficiently. They will be quite as good chemists and far better hygienists than the million of drinkers and drink-makers and sellers arrayed on the other side. We need such a host here, and we can have it if we will. The work is already begun, and we can make it general. Outside the regular temperance organizations, every church, chapel, and society of young people can have it adapted to its own needs and surroundings.

You would like to see cases? Very well, we could quote many. Let us visit a village in eastern New York, with, perhaps, two thousand inhabitants. Here in a Methodist Church for a year or two they held a temperance school during the hour preceding the Sunday evening service. It filled the audience-room, floor and galleries. It was conducted like a Sunday-school, with well-arranged classes, teachers and officers. Fifteen minutes were devoted to the recitation of the lesson, and twenty or thirty to the review comments and illustrations of the superintendent, who had more leisure for study and preparation than most of the teachers, and who solved the knotty problems. The interest was well sustained.

Further west, in the same State, we find a village where the leading evangelical churches have the excellent practice of uniting in a monthly temperance meeting. Instead of a sermon, they have temperance exercises, in which all share. The meeting is popular, and attracts many who never attend the regular church services. The house is always filled. The pastors, in turn, conduct the opening exercises; then follows a regular lesson, though the classes are irregular, being taken just as the audience happens to sit. The teachers are assigned on the spot by the superintendent, the best being invariably sent to the rough boys in the gallery. A lesson is faithfully taught, and subsequently reviewed and illustrated from the desk by the superintendent. Singing follows, and it is also a large element in the attractive and instructive program which occupies the remainder of the evening. This is carefully arranged, and no pains is spared to make it of a high order—bright, helpful, varied. It is carried out mostly by the members of Sunday-schools.

On all this the hoodlums look down with interest. They can not choose but listen, and they can not well help but learn. They see also, sharing in these exercises, some of their former comrades, invited at first, perhaps, to take part in the singing, and later won by kindness to enter the Bible class and to attend church services until they become "new men in Christ Jesus." The entire moral tone of the community is elevated in various ways by these monthly temperance exercises, and the best people in the place lend their aid. They have been kept up several years.

Cases are not rare, and they occur with endless variations. Some are held Saturday evening or afternoon, and those for younger children only some week-day after school. In large cities the Band of Hope is becoming a common element in mission work. We count a rapidly increasing number in New York City. Sometimes the work commences as a children's class or a sewing-school, or in the meetings of a Junior Epworth League, conducted, perhaps, by a deaconess. We note one of many years' standing in Clifton Springs, under the gracious shadow of the Sanitarium. We find that those most successful have thorough total abstinence teaching, made simple and attractive by the helps now so abundantly provided to meet the varied needs. They are often quite independent of the adult temperance organizations, and they definitely recognize the fact that temperance work is properly a part of Christian work in the churches. Truly, what is more Christ-like than to keep the young pure and to reclaim the fallen?—New York Advocate.

Reasons for Taking a Denominational Paper.

In the interest of a broad, generous, sympathetic, growing Christianity, every home needs the religious paper. Without reflecting on any other, it may still be said that the paper which best reports the work and reflects the spirit of one's own denomination ought to have the first place. The reasons which follow are some of those which support this statement.

A denominational paper is essential to any just appreciation of one's own place in the kingdom of God. As individuals, we touch the great work of the kingdom in State, nation and world chiefly through our denomination. Each denomination has its own work and its special methods. The individual who will do the best work himself must be familiar with the larger work. If he is a Presbyterian, he ought to give careful, special attention to the work of that body. He must know its place in the world, its mission among men, before he can properly know his own. It is not a narrow, selfish, exclusive interest in one division of the kingdom that he needs; but any groping after larger knowledge before he has some grasp on the facts which relate to his own work will be vain; therefore, that I may know something definite, and love something specific, and so do something practical, I begin with the work done chiefly by my own denomination. I have a special interest in China, not because I am indifferent to Persia, but because I have not the intellectual ability to maintain a specific interest in the universe. One should not start from the vast circumference in the hope of traveling round about the whole; but he should begin at the centre, at his own place, in his own fellowship, and then reach out to the whole field. The best help for this is a denominational paper. Read with a generous spirit, it cultivates a love for one's own work, and at the same time it increases his interest in the whole field.

The reading of a denominational paper is essential, also, to the best Christian growth. Growth is not the product of vain strivings after fullness; it is subject to law. That Christianity which is cosmopolitan in its interest and world-wide in its sympathies is the product of a loving study of the progress of the kingdom of God. The soul thrives on facts. Facts which tell of the world's need, facts which report the triumphs of the cross, facts which disclose the unity of humanity, facts which bring the burden of the world's salvation home to the individual—these are the facts which widen one's horizon and quicken his soul. No man can grow into the best life without the knowledge of such facts, and there is no means whereby he can acquire them so easily as by the regular reading of the papers whose business it is to set them forth.

A denominational paper in the home is essential to the best type of church life. That church is behind the times which is not alive to what other churches are doing. It is so easy to sink into the rut of the old routine that most of us are there before we know it. No minister, however full of energy, can, by main force, drag a church into new activities and modern methods while the church doubts whether there is anything new under the sun. The denominational papers are full of Christian work which has been tried with profit. They report the successful methods and the results of happy experiments. If there is a church in the land in which every member reads the religious paper, that is the church which is not oiling worn-out wheels, but is keeping its machinery fresh and modern. More of our people need the religious paper, if we are to keep the type of our church life and the methods of our church work in harmony with the age in which we live.

A denominational paper in every Christian home would add materially to the power of preaching. Ministers do not like to bore their congregations any better than congregations like to be bored. They pass by many things of importance to the kingdom because the congregation has no interest in them. In the Agricultural Building at the World's Fair, I looked somewhat blankly at a big cotton machine. I had no interest in it. If anyone had begun just then to read me an essay about it, I might have said: "Never mind. Come over to the Fisheries Building, and let me show you that machine twist a fish-line. I know about that." What minister has not preached on missions when he knew that, if the congregation should speak out, they would say: "Never mind missions. Teach us some of the lessons from the recent elections. We know about that." It is hard work to describe a cotton machine to a man whose mind is absorbed with a fish-line, and it is just as hard to preach missions to a congregation which is full of politics.

Furthermore, the average Christian has very little idea how much he ought to give, and still less of an idea how much he can give. We are inclined to suspect ourselves of generosity before our purses are half-way open. We see our own needs, and think they require all we have. But we need, most of all, to know the necessities of the Lord's great and glorious work among ruined humanity; we need day by day to have borne in upon us the burning facts from mission fields so full of hope, yet at the same time so suggestive of the burdens which are upon the workmen; we need to know about the distress which must be relieved, the afflictions which must be lightened, the darkness which must be scattered, the souls which must have life; we need to have the burden which is upon Christ rolled upon us. When we see what his work demands, our own needs seem less pressing, and we give far more than we thought possible. The progress of the kingdom as set forth in the denominational paper, the doors opened for the gospel, the bitter need of the outcast world, as there presented, are the very things essential to keep our souls alive to their privilege in Christian beneficence.

If our churches are to be intelligent and large-hearted, are to work by the best methods and to have the best preaching, are to give as the Lord prospers them, every family should have a denominational paper.—N. W. Congregationalist.

Pulpit Attractions.

In this age of abounding worldliness and religious indifference, when so many neglect the sanctuary altogether, and of those who attend on public worship, too many betray, by a careless, irreverent manner, their want of interest in the service, much solicitude is expressed that the church be made attractive. That is well, provided it be well understood that attendance at church is not an end, but a means, and that in devising attractions they are to be means suited to the end in view. In case men are attracted, the question is, What do you mean or wish to do with them? Do you desire to win them to Christ? It is better honestly to make that desire and purpose so evident that drawing them to the sanctuary may be, in truth, drawing them to Christ. But as the minister is the chief attraction of the church, and is held by the church responsible for the success or failure to draw a congregation, he is under some temptation to aim at popularity—by preaching on matters of immediate, popular interest, or, by a judicious pertinence of illustration, looking at religious matters from a secular point of view. In this way he may get the reputation of being "wide awake," and "up to the times," so that in any excited condition of the public mind there will be a curiosity to learn "what he will have to say about it." But this would be to cater to their worldly feelings, while the aim supposed to be in view is to win them away from worldliness to Christ. A secularized pulpit can have no spiritual power.

There is a sense in which a minister needs to be "wide awake," and "up to the times." He should know what his hearers are likely to be thinking about, not in order to keep their minds upon it, but to draw them to think on better things. It is well to be cognizant of the spirit of the time, not to imbibe it, much less to add to its force, but to fix, if possible, all desire and all hope, for this time and for all the future, upon Christ. The knowledge which will enable one to enter into the feelings of his hearers is important to the preacher, provided he does not himself yield to those feelings, but seeks the mastery of them to bring the hearers to know the perfect sympathy of Christ. There is no species of knowledge, no wave of human sympathy, which has not relations, near or remote, with the knowledge of God and the great ideas of his redeeming love and grace. The most "secular" topic or allusion may be sanctified by its appropriation for the purpose of winning men to the cross of Christ.

The assertion is often made that the old ways of looking at religion have ceased to have attraction for the public mind, and that the diminished influence of the pulpit is due to weariness of its "pious platitudes." Something fresh, something drawn from the life and movement of the times, it is said, must be laid hold of by the preacher's mind, if he would gain and even retain hearers. But again the question recurs, Gain them for what end? To please their fancy, or to save their souls? It is not true that the pulpit has lost power. Some pulpits have lost, but other pulpits have retained and have extended their power and influence, and they are pulpits in which the gospel of the grace of God is preached in simplicity and godly sincerity. Let it be admitted that to an increasing extent men do not desire the preaching of gospel truth. It is none the less true that they need just what Christ's gospel offers, and they have only to become conscious of their true and their deepest need to make them profoundly interested. And if the pastor and the church, in view of their unsatisfied needs, feel profoundly interested in their behalf, any who come into a congregation, where such is the spirit of the preaching and the burden of the prayers, will be likely to feel a new consciousness of spiritual need. There is nothing that draws together congregations like the report that the Spirit is present there in the fullness of his gracious gifts. The Spirit glorifies Christ. He is "lifted up," and as he said, "will draw all men" unto him.

Would you, then, make men feel the attraction of the cross? Feel it yourselves. Let the utterance of the truth be no humdrum, routine repetition of familiar thoughts, but let it come from hearts kindling with the fire of divine love, and made tender by its melting power. The truth spoken in love will find hearers.—Watchman.

HIS YOKE.

BY MARY E. A. STONE.

The yoke of Christ means saving strength
To all whose hearts are worn and spent;
No hard or weary weight imposed
On necks already bowed and bent.

The world's rude yoke must fret and gall—
Life hath so many pains and cares!
Only beneath Christ's easy yoke
Our load is lightened unawares.

His yoke! O pattern close and true,
Fitted to each—the strong, the weak,
Yielding our wills to its control,
His joy will not be far to seek!

His yoke means burdens lightly drawn
In lowly patience, lest we fail—
Yea, "quietness and confidence,"
With love divine to sweeten all.

O meek and lowly Christ! we crave
This blessed servitude to know;
In us thy joy be now fulfilled—
Will thou not make it yet to grow?

—Sunday-School Times.

The Evangelist.

STILL UNDER DISCUSSION—SOME HISTORY.

During the General Conference at Richmond a motion was offered favoring the enactment of a law to provide for special evangelistic work. The motion called forth earnest discussion, and a number of the members made deliverances *pro* and *con*. Some things said there will make interesting reading now. A few quotations from the printed proceedings will show how some of the brethren stood. The discussion arose pending Report No. 1 of the Committee on Itineranoy. This committee, reporting on a memorial or paper favoring a law for special evangelism, recommended "non-concurrence." The writer moved to amend the report by striking out the word "non concurrence," and inserting the word "concurrence" instead. C. G. Andrews moved, as a substitute, that a certain place in the Discipline be amended by incorporating the words, "He shall have power to appoint an evangelist to labor in the bounds of the Annual Conference." Dr. Andrews, in the course of his remarks afterwards, said: "I believe that we ought to have a plan of evangelism sanctioned by the church." . . . "Under the sanction of the law we want the privilege of appointing an evangelist, if such an evangelist wants to be appointed, and if his own Conference recommend him for the appointment. Is there any objection to that?" . . . "I have always believed that Methodism is a child of Providence, and all improvements upon the system have been in the line of innovations. If brethren insist upon keeping hands on it, they may interfere with the promptings of Providence. The signs of these times indicate plainly an increasing demand for the labors of an evangelist."

J. D. Vincil, of the Missouri Conference: . . . "I want to put myself on record before this General Conference, and before the church, as favoring the memorial proposing to establish a legal and healthy system of evangelical agency."

T. C. Wier: . . . "There are many reasons why we might urge that this General Conference shall recognize the importance of providing for the work of special evangelists."

E. E. Hoss, of the Holston Conference: "One of the best arguments in favor of the creation of special evangelists is found in the fact that there are men with exceptional gifts that are particularly qualified for that sort of work." . . "There has not been a single instance in which such an exceptional man could not find some way, under the law, of exercising his gifts." While not favoring a law creating them, he yet held that real evangelists could be given work under existing law.

A. R. Winfield, of the Little Rock Conference, opposed the appointment of special evangelists, but said of Sam Jones: "He is the man of the century." . . . "He stands alone, and is doing the greatest work of any man in this great age and grand country of ours. No other man can stir the masses as he is doing." . . . "We must not handicap this giant of the pulpit and platform."

Dr. McFerrin, of the Tennessee Conference, did not favor the proposed measure, but said: "This is a very serious question, and one that ought not to be disposed of hastily." Of Sam P. Jones he said: "He goes out by appointment of the Bishop as the agent of the Orphans' Home. He goes to Nashville and preaches and takes up his collection, and he believes that he can raise ten thousand dollars more in a year by preaching to the people than merely making a speech and taking up a public collection. He is in regular orders, though he is not an appointed evangelist."

H. C. Morrison, of the Kentucky Conference: "We have had in the discussion of this subject some pyrotechnics; we have had wit and a little fun; but, sir, this is a question too grave and too broad to be disposed of in haste. The eyes of a million souls are turned to us to-day upon this question. This is a question that is vital to religion. The entire Methodist Church, South, are looking to our action here." He thought the subject of such importance that the Conference should take twenty-four hours to prepare for its consideration, and move to make it the order of business for ten o'clock the next day.

A. G. Haygood, of the North Georgia Conference: "I want to say that it is not the plan or purpose or desire of the North Georgia Conference to get anybody out of the Conference to take care of our orphans." . . . "Bro. Jones was agent for the Orphans' Home six or seven years before he began to go abroad. What he had done for six years was what we wanted done for the Orphans' Home."

The remarks of the last-named speaker, read in the light of recent events, remind us of the proverb: "Coming events cast their shadows before."

Nearly two quadrennia have passed, and the evangelist is still under discussion—a subject of growing interest. There is much demand for his services. The number of evangelists increases with the demand, and the work of modern evangelism grows apace. It is here with us, whether we recognize or ignore it. It is in great favor with the masses, and is indorsed by many loyal and faithful pastors, and, to all appearances, it is here to stay.

May it not be that, under Providence, in this remarkable modern religious movement, we have an evangel of good come to the church at such a time? May it not be designed to add a fresh inducement of power in soul-saving, to warm our zeal, quicken our lagging energies, and so start Methodism anew on a career of increasing efficiency and success? May we not find in it a solution of the problem, "How shall we reach the masses?" The stilted pulpit is not known in modern evangelism. Its preaching and its methods are in touch with the common people. Multitudes come out to the tabernacle carpeted with saw-dust; they crowd the largest churches; they listen to a plain and earnest gospel, and many are moved to give up their sins and turn to the Lord. Old feuds are done away, hard feelings are laid aside, and enemies shake hands in token of mutual forgiveness and brotherly love; Christians are revived, many family altars are erected, and timid believers are made bold to take up the cross.

By all these tokens, can we fail to recognize the providential in modern evangelism? Do we not see the hand of the Lord in the work? Shall the Methodist Church, claiming to be an evolution of Providence, with her evangelical ministry and her revival methods, fail to provide for it and to utilize it? Have we, as a church, forgotten our historic wisdom, the capacity to adjust our plans to providential indications? Do we assume the perfection of methods and measures, suffering ourselves to be held in the grasp of a cast-iron polity, beyond which there can be no further expansion or growth? Then, indeed, it may be feared we have come again "to the parting of the ways," "not discerning the signs of the times." May the fiery, cloudy pillar still go before us, our leader and our guide.

T. C. WIER.

Woman's Greatest Opportunity.

The ever-widening influence of Christianity and civilization has given wonderful opportunity for the development of woman's heart and brain. Even since the man and woman were driven from the garden, woman has been hampered on every side by both law and custom, until she had come to accept as true the idea that the fall of man dealt more severely with woman than with man, because of her being the first in the transgression.

But in the last twenty-five years a most miraculous change has come about, and we begin to understand the divine will concerning a whole humanity, and see the dawning of the fulfilled prophecy of Joel and the Pentecost.

I believe men have lost more than women, because the world has been so slow to understand that God never gave talents with sex qualification. The one talent that was hidden away in a napkin would have been called for from a woman just as certainly as from her brother.

During the enforced quiet of the past eight months, sitting, as I have, under the chrism of pain, not only a spirit of thanksgiving that light is at last breaking has taken possession of me, but a spirit of fear as well, that in the multiplied avenues of work opening to women, and consequent feverish demand upon her time, she will lose sight of the higher possibilities awaiting her in the search after the fancied or less important weapon of power now dazzling her eyes.

Amid so many calls to service in behalf of humanity, is there not danger that we may lose sight of the fact that no audience is so receptive as that of the little people gathered about the mother's knee? No philanthropist has so divine a right as the father and mother. In their hands are the foundation of national life. Home determines what society is to be, and furnishes statute books in advance. Men and women make society, and laws for governing the nation; but first home makes the men and women. A blood purifier for the home is the nation's greatest need to-day; so to make the world better for everybody, is the question of the hour.

Woman has not much to complain of in these days in the way of opportunity. In business, educational advantages, in literature, art, or culture of any kind, she may be successful at anything she may elect.

Women are in the professions of law, medicine, and theology. Journalism swarms with bright girl reporters on daily papers, and women in literature are as the locusts in Egypt. A woman was senior wrangler at conservative Cambridge; another took first honors from the same great college; Helen Reid won the Sargeant prize at Harvard; another woman passed the best examination three years ago in the Paris Law School; Florence Holland won a "double first" in Latin and English at the Calcutta University. There are now in the United States nearly three hundred women practicing law. More than eighty-five per cent. of all teachers in our public schools are women. Industrial schools for girls are being established in nearly every State. In this the South, led by Mississippi, took the initiative. In almost all first-class colleges women are entered on equal terms with men. They are also admitted to the theological schools of the Northern Methodist, the Congregational and Universalist Churches. The Free Will Baptist and other denominations accept women as delegates to their highest councils. The order of deaconess is recognized in both the Protestant Episcopal and Northern Methodist Churches. There are over seventy societies of women engaged in the different educational and philanthropic enterprises. The Woman's Foreign Missionary Societies, which have, with the Woman's Christian Temperance Union, belted the globe, raise and distribute over two million dollars of money each year, while the Woman's Christian Temperance Union, at home and abroad, spends as much in their over forty lines of work. The King's Daughters, going about "in his name," are touching the world's heart everywhere by their two hundred thousand quiet workers. The Society of Christian Endeavor and the Epworth Leagues, with their large contingency of women, make the influence of their work felt in every possible avenue of life. It is said that in the United States alone over 2,700,000 women earn their own living. In Chicago women are on the city School Boards, and are also sanitary inspectors. In almost all large cities women are acting as police matrons. In two States, Wyoming and Colorado, women vote at all elections, State and Federal, while in Kansas they have municipal suffrages. The States in which they have school suffrage are becoming so numerous that I can not keep count. Men of clear political insight say it will not be two decades before we will not think it strange to see women going to the ballot-box in every State in the Union, universal suffrage being the law.

In all this I see the danger spoken of at the outset of this article, and it seems to me it is time for thoughtful people to take their bearings. In my judgment these things should be left to the natural development of the forces at work. My fear is that woman, in the feverish excitement of the marvelous age in which we live, will forget the "weightier matters of the law;" so, in these papers we will not speak of woman's wrongs or political disabilities, but of her rights, keeping in the foreground a little child and the home as the great central figure, about which clusters all that makes life heavenly. A nation is held together best by the dependence of its people upon each other, and the knowledge borne in upon them of a common interest.

Happy is the child who has learned to speak the name "father," "mother," with a full and abiding faith, love, and confidence. The mother that shall have this star in her crown will have swayed the policy of her country a thousand-fold more than she ever will with a ballot, although I have nothing to say against the ballot as a secondary weapon of defense. To such children the fatherhood of God is not hard to understand. The present, the past and the future gather in such a home light which no darkness can dim, no misfortune destroy, and thus the victory over the world is established.

As torch-bearers between the old and the new time, there is great need that the torches be held steadily, so that the flames may cast a clear light. We must not separate the sun's rays from the sun, nor the dawn of day from the eternal life which it offers to the faithful. The great inquiry should be: What can each one do to make the home better, lift the world nearer to Christ, and make all the people a little happier and more worthy to enter into eternal habitations?

I shall be content if all the opportunities of the age in which we live shall bring to both men and women the clear-seeing power of love until it illuminates the world, as it must when the great romance of the nineteenth century, of which everyone of us is a part, shall have settled into the calm reality of an awakened parental conscience. This, and only this, will settle the vexed questions which threaten us to-day.

Victories more important than all the Waterloos are now being won in the quiet home between parent and child—victories which will strike the light for future generations. The woman who can weigh stars in the search for scientific truth has not accomplished for the world one-thousandth part as much as has the wise mother who, having studied the human heart and computed the value of the immortal soul, leads her little child by this knowledge into safe ways.

The world may hail the scientist and pass the mother by, but just over the way there is a time when eternal ages will forget the first and hail the other.

(MRS.) M. L. WELLS.

Chattanooga, Tenn.

The Children Are at Work.

The children of Mississippi have gone to work in good earnest to build the boarding-hall for Millsaps College. They are in earnest, and they mean business, and they are going to accomplish what they have taken in hand. They need, ought to have, and, no doubt, they will receive the sympathy, encouragement and hearty support of their parents and the older people generally. Little folks can do great things when they are encouraged and properly directed in their work. Indeed, the world can not get along at all without the children. But for the children the world would soon come to an end. They keep the thing going. Here are two good letters:

McNair, Miss.

Rev. I. W. Cooper, D. D.—

My Dear Sir: I am a little boy twelve years old living near McNair, Miss., and I want to act as agent for raising money for the boarding-hall at Millsaps College. I expect to go to Millsaps College in about two years, and I want to do all I can to help build the boarding-hall, as my papa is not burdened with money. Please send me a subscription list.

Yours respectfully,

ARTHUR M. MASON.

You see that. This Mason wants to help build a hall for himself. Every boy who puts a dime in that hall will try to go to Millsaps College, and will want a room in that hall.

Read this letter:

Calhoun Station, Feb. 23, 1894.

Mr. Cooper—

My Dear Sir: Having seen the request of Mr. "Gilderoy" in the ADVOCATE that Millsaps College wanted agents among us little boys in every community to solicit money to build a hall for the accommodation of we poor boys to assist us in getting an education, and feeling a great interest in its success, I write to say that I will act as agent in this, Pearl River, neighborhood. I am thirteen years of age, and hope to be able to attend Millsaps College in a few years.

Very truly your friend,

CHARLIE P. MELTON.

P. S.—I am a son of J. W. Melton.

That is a good letter, and this boy has the right kind of grit in him. Give him one-fourth of a chance, and he will make a man. He comes from among the poor boys—the very class this hall is intended to help. Major Millsaps came from among that class, and he is doing all he can to help poor boys now.

Now, boys, give and collect all you can, and Major Millsaps will double it. God bless Major Millsaps! He knows how it is. He has been there, and he wants to help all the Masons and Meltons, and the other boys in Mississippi.

Your uncle, GILDEROY.

Prohibition in Columbus.

The struggle for temperance reform in Columbus, Miss., has resulted in the triumph of prohibition. The contest began a little over a year ago, when the dram shop keepers tried to get signatures to their petitions for retail licenses. The members of the W. C. T. U. began at once to get signatures to a counter-petition, which is a remarkable feature in our liquor laws.

Rev. George H. Inge, deceased, threw himself into the work with his whole soul, and employed all the power of his wonderful eloquence before large audiences to win his hearers to the prohibition cause.

Rev. J. M. Standifer, pastor of the Methodist Church here, had just been transferred from Greenville to this place, and was Mr. Inge's guide and mentor during the public meetings, and, while shrinking from unusual prominence, exerted a fine influence throughout the contest. The saloon power had been entbroned here for twenty-seven years, with the exception of one year, and seemed securely entrenched and invincible. The W. C. T. U. only obtained a majority of two after two months' hard work.

The liquor party boasted in January last that they would soon reopen the retail dram shops. A local option election was ordered to take place on the first of March, and the contest was renewed. Mr. Standifer was at once recognized as the leader of the temperance forces. By his gentle influence and his example he rallied other ministers to the cause, invited the temperance club to meet at his private study, encouraged the timid, brought to bear on all the power of prayer, and exhorted all Christians to vote as they prayed.

While a member of another church, I must bear testimony to his devotion to the principles inculcated by his own church, and his unswerving advocacy of prohibition.

The county voted against reopening the dram shops by an overwhelming majority, and Columbus by a majority of sixty-seven.

The people of Columbus and Lowndes county owe Mr. Standifer a debt of gratitude which it will be hard to repay, and the friends of temperance everywhere should rejoice that one more brave and true man has fought well the battle for deliverance from the tyranny of the saloon power and the evils of intemperance.

JOHN BROWNRIGG, M. D.

Columbus, Miss., March 3, 1894.

Guesses at Truth.

The stomach is the laboratory where the food is transformed into living force of both mind and body. Much, therefore, depends upon good digestion. A good speech, a fine essay, the solution of a difficult problem, or a correct course of reasoning, is often directly traceable to a well-digested meal. A well-nourished body, nerves and brain are the real causes of work often attributed to genius. The stomach is, on the other hand, a brake which plays upon the fly-wheel of the mental machinery. If too heavily loaded, it checks—may, indeed, almost stop—the higher mental operations. Who has not more than once defrauded himself out of an hour or two's valuable mind-work by too hearty a meal? He who would make the most of his talents, then, must be temperate and prudent in his eating as well as in other things. Besides, many of the lesser ills of life, such as dullness of feeling, abnormal stupidity, despondency and headaches, are the direct results of imprudence in eating. Nearly every case of the "blues" is due to a case of indigestion—the mental manifestation of indigestion.

J. L. BEESON.

Borrowing Trouble.

This is an evil propensity that grows with the progress of culture and civilization. Savages don't borrow trouble. They live from hand to mouth, and are less provident in regard to the future than some animals are. Children don't borrow trouble, because they trust in their parents to take care of them. It is the men and women of Christendom who are continually worrying about what will happen or may happen on the morrow. This kind of borrowing is condemned by our Savior in the most emphatic terms. He says, "Take no thought for the morrow." Here the rendering of the Revised Version is better: "Be not anxious for the morrow." Fretting about what it may bring of disappointment or disaster unfits us for the duties of to-day. The best preparation for the future possibilities is present fidelity. We ask in the Lord's Prayer, "Give us this day our daily bread." We do not ask for next day's or next week's supply in advance.

This is the spirit in which we ought to live—not improvident, and yet not anxious. He who has cared for us in the past, and cares for us now, can we not trust him for the future? He authorized Paul to tell us that all things work together for good to them who love him. Then the only thing we have to do is to love the Lord with all the heart. This love he not only helps us to exercise, but he reciprocates it. He adopts us as his children. And if we are the children of him who controls all things, what have we to fear? Borrowing trouble, then, is sheer atheism. It practically denies the universality of God's presence and providence. Let me repeat an old story.

In the days of the British Commonwealth, Cromwell sent one of his ablest statesmen on an important mission to Holland. But when the ambassador reached Dover there was such a storm raging that no vessel would attempt to cross the channel. The man chafed and fretted at the delay. He was so anxious that he could not sleep. Though a pious Puritan, he seemed to have lost his faith in the wisdom and love of God. His Scotch servant came to him as he walked the floor of his chamber, and said, "Let me ask you, good master, did not God send this storm?"

"Of course he did."

"And does not God know all about your mission and the importance of your speedy arrival at your destination?"

"Certainly."

"Then why can't you leave the whole matter in his hands, and be at peace? He governed the world for thousands of years before you were born. He no doubt will continue to govern it, and govern it well, long after you are dead. Then why not trust him to govern it during the brief years of your mortal life? You are detained in Dover, but he is in Holland, and just as soon as he sees that it is best for you to be there, too, he will arrest the storm and let you cross the channel."

The ambassador saw his folly—his impiety. He committed the whole matter in prayer to God and went to sleep. Alas! how many of us are like him. The antidote for anxiety is faith. Let us believe in God, and we will have a peace which nothing can disturb. "Let not your heart be troubled," said Christ to his disciples, and he said it for us as well as for them. The heart, if stayed upon God, can be free from agitation—from doubt and from fear under all circumstances. The tempests of this world only sweep over the surface of the soul of a true Christian. Beneath all their turmoil and tossings he enjoys a calm that is as waveless as the sea of glass that John saw before the throne of God.—Senex Smith, in Journal and Messenger

God's Plan.

It is sometimes a privilege to die, and it is sometimes a duty to live. If there is no more to be done, we should be ready to go. An aged person, or a person suffering from an incurable disease, however, may have a very important ministry. Such a one can not go until the opportunity to do the prescribed work is either used or fatally neglected. I knew a mother who was bed-ridden for a score of years, and no one could tell why she didn't die, neither the physician nor she herself. But it was impossible. She longed for the release which did not come. But while on her bed she drew her two boys to Christ, and within a week from the time when they knelt at her side and prayed, she closed her eyes and went to heaven. We must serve God in the way he sees fit, and not in the way we deem most desirable. One may seem to be long over due in heaven, if we count by years; but yet the hour does not strike because the plan of Providence has not been carried out.—Rev. George H. Hepworth.

Practical Praying.

True praying leads to true practicing. Let us be rid of the notion that praying revolves around itself. If our prayers do not go out of our rooms, it is doubtful that any special power comes from God into our rooms. John Tauler, of the fourteenth century, said: "Works of love are more acceptable to God than lofty contemplation. Art thou engaged in devoutest prayer, and God wills that thou go out and preach, or carry broth to a sick brother? Thou shouldest do it with joy." This mighty preacher believed, and believed rightly, that there is a practical side to praying. He believed that prayers for the poor, which did not issue in alleviating the poor, were poor prayers indeed. There are some good people who count it as a sign of great saintliness in one who spends the most of his time in praying and reading his Bible; but if such devotedness go no further, it is the mere husk of Christianity. We are to pray to get power to do some effective good to others. Let there be more practical praying.—Exchange.

An Imperative Need.

Here are words which demand most careful heed: "What we need to-day, more than anything, is faith in the doctrine of the Holy Spirit. We need to believe in God's presence around us in nature, God's presence within us in our souls—in one as in the other. He lives in nature; he also lives and moves in our hearts. If we would keep our souls open to him, he would send tides of vital heat into them. If we did not close our hearts, the heavenly Comforter would enter and dwell with us."

No power can be really substituted for the power of the Holy Spirit. We may talk daily and hourly on spiritual things, and yet we shall not be truly spiritually-minded unless we have the enduement of the Holy Spirit. We may wax warm over the question of personal holiness, and yet, unless we have the "vital heat," our contention for holiness of heart amounts to nothing good.—Exchange.

Agnosticism as a Steady Diet.

Skeptical thought may be attractive to some as a diversion, but very few would be willing to subsist upon it as a regular spiritual diet. This is the way the Interior brings out this point: "Why does not 'Col. Bob Ingersoll' take a regular pastorate? He thinks he has something better than Christianity, though we have never been able to find out what it is. Let him try two sermons and one prayer meeting each week to the same people, and let us see how long his little barrel will hold out. Let us see how long his congregation will stay with him. Ah! Colonel, you are a shrewd scamp. You know better. You know that at the end of the fourth week the echoes from the backs of the pews would be your only applause."

"Little by little, the tempter said,
As a dark and cunning snare he spread
For the young and unwary feet;
Little by little, and day by day,
I will tempt the careless soul away,
Until the ruin is complete."

—*Anonymous.*

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HYGIENE.

How to Escape Contagion.

The sad case of Dr. Stebbins, of the Boston City Hospital, who died recently from diptheria, contracted while pursuing his professional duties as admitting physician to the hospital, may have brought to the minds of many the often-repeated inquiry as to the manner in which immunity from contagion is secured by doctors, nurses and others, whose business brings them so often in direct contact with infectious diseases.

The answer must be somewhat general, as well as a repetition of what has many times been given, but it is not the less worth heeding on that account.

The two greatest safeguards against infection are a strong vitality and carefully selected hygienic surroundings. The perfected human organism, constantly and properly nourished, and with plenty of fresh air, is almost invincible against the invasion of disease. It is simply a question of the survival of the superior. Disease, which is the weaker, is put to route by good health, just as darkness vanishes at the approach of light.

The strength of disease lies in taking its victim off his guard. In fact, its attacks are mostly made in ambush, as it were, insidiously and against the weakest spot in the armor of its victim.

Let a person, in no matter how good health, contract a slight cold or get over-fatigued, and immediately his very strength becomes a source of weakness. The stronger and more virulent types of disease find a vantage ground, and a fight begins which lasts the longer, and is the harder, as the opposing forces are the more equally matched in strength.

It is easy to see that even a physician, over-taxed with work and suffering somewhat from a consequent neglect of hygienic laws, may finally succumb to the disease amid which he lingers.—Youth's Companion.

The Air We Breathe.

It is said that "twelve thousand silkworms when newly hatched scarcely weigh one quarter of an ounce, yet in the course of their life, which only lasts about thirty-five days, they will consume between three and four hundred pounds of leaves."

This seems wonderful, but not more so than the quantity of air a man will consume. In one year he uses in his breathing one hundred thousand cubic feet of air, and purifies over three thousand five hundred tons of blood.

Suppose he does not breathe pure air? Then the impurities that he takes in go into his blood, and must be gotten rid of some way. Sometimes the blood carries them to the skin, and they come out in pimples or boils; sometimes they cause fevers or other diseases. So you can see how important it is to breathe good air. The air of the house is never quite so good as that out-of-doors, because stoves and furnaces make a gas that poisons the air more or less; then the breath sent out from the lungs is poison, so it is very important to have as good air as we can in the house, and to be out-of-doors, walking, riding, or working, as much as possible every pleasant day. At night there should always be fresh air in the sleeping-room. If there is not, the sleeper will wake up in the morning feeling very tired and unrested, and the reason is, he has been breathing air over again until there was no life in it. Remember, if you took back into your lungs one breath just sent out from them that had no fresh air mixed with it, you would die of suffocation in sixty seconds. Don't economize on air. Have plenty of it, and as good as you can get always.—New York Advocate.

To Break Up a Cold.

A mother writes to an exchange that she finds no better home remedy than to drink as much flaxseed tea as possible just before going to bed. To make this, boil two tablespoonfuls of whole flaxseed in a pint of water for fifteen minutes. Squeeze the juice of a lemon into a bowl over two tablespoonfuls of sugar, strain the tea boiling hot over this, and drink as hot as can be borne. The hot drink will cause a profuse perspiration, and the flaxseed, lemons and sugar will relieve a cough by soothing the irritation in the throat. If the cold begins to tighten the lung power, apply a mustard plaster to the chest. Make this plaster of one teaspoonful of mustard to three tablespoonfuls of flour mixed to a paste with the white of an egg, which will prevent blistering. Spread the paste on a piece of thin muslin or cheese cloth, cover with another cloth, apply to the chest, and over all put one or two thicknesses of flannel. Do not delay when you feel a cold coming on. The ounce of prevention is worth much more than the pound of cure.—Health.

For Wakefulness

Use Horsford's Acid Phosphate.

Dr. A. D. MCDONALD, Wilmington, N. C., says: "I find eight drops taken in water, on going to bed, will rest the brain and cause a quiet sleep."

AGRICULTURE.

BY REV. J. W. MCNEILL.

The Independent Farmer.

It is a fact undeniable, however much the stringency of money of late has effected many, it has not been so with some farmers. It is true some have been largely independent and free from debt, while others have been almost in want—liens on their stock, crops and land. The question arises, Why this great difference; what has been the difference of management that has caused such great difference of results? The answer might be made by simply pointing out the difference of management of the two cases mentioned. This, however, does not suffice; we have to enter into detail that the true cause may be clearly seen.

Franklin once said: "The way to wealth is as easy as the way to market if you desire it. It depends only upon two things: industry and frugality." The way to success of the Southern farmer is as easy if rigidly followed. It is given in one short sentence—*Live at home.* Yet this does not seem to be explicit enough. There are some things the farmer must learn if he would free himself from embarrassment. One of the first is to attend to what are considered the small things of the farm. It is an old saying, yet none the less true, "that the constant dropping of water will wear a stone;" "that a small leak will sink a ship." It is equally as true that the constant neglect of small things will bring failure and want. There is nothing that is of greater importance to the farmer than the proper use of time, and yet there is nothing in which he is more extravagant; like water, being so free, that many seem to act as though they thought that there can be no waste. The proper use of time has been the key to success of some of the greatest achievements. Some say a man is lucky, when his luck has been in none other than the rigid and proper use of time. "Unto him that hath shall be given" is as true in temporal as in spiritual matters. His luck lies in diligence in business. He succeeds because God has promised to help the man that will help himself. Failure lies at the door of many a farmer because he does not keep constantly moving. He is vacillating, his efforts are in fits and spurts. Many farmers are not engaged more than half their time, and yet complain of hard times. They expect prosperity under circumstances contrary to every law that governs nature. The clock that runs twenty-four hours performs each of the eighty-six thousand and four hundred seconds separately. The man who would succeed values every hour and minute of the day; each has its attention. The farmer who learns to value time becomes a careful man.

Carefulness is little less in its results than diligence. They should run together. Care of tools, care of stock, care of everything around and about the farm, gives no time to be idle, and is equal in its results to the old proverb, "A stitch in time saves nine." Some leave their tools where they had them last from one year to another. Some have no cover or protection for their stock against the rain and cold. Such a course will as certainly bring failure and want as paying fifty per cent. on borrowed money.

Again, the farmer should avoid the most accursed thing that ever controlled the action of any man; that of trying to keep up appearances. He should never wear fine clothes simply because his neighbor does. He should never build a fine house before he is able. The instances of both are numerous in failures. The test of a man's honesty by the mercantile world is in his punctuality in paying his debts. The farmer's policy should be, Keep out of debt. 'Owe no man anything." Try to make a living rather than try to grow rich. In the former there is moderation and success, in the latter there is risk, uselessness and failure. Follow the foregoing; raise his bread, meat, molasses, hay—stay at home. As certainly as effect follows cause, the farmer will be independent.

Harrowing Oats.

We have practiced harrowing oats for about ten years. The result has been so satisfactory that we will never raise another crop without doing it, provided we can get the soil dry enough at the time they should be harrowed to do so. In preparing the land for planting, it should be thoroughly done by deep plowing. Sow the oats on top the soil, and harrow the land until it is well smoothed; this harrowing covers the oats sufficiently. It matters not whether the planting is done in the Fall or Spring. Whenever the oats begin to throw out laterals, they should then be harrowed. Now use a forty-eight tooth Thomas harrow. This is the best for the purpose we have ever seen used. Before beginning the work, sow about two hundred and fifty or three hundred pounds of cotton seed meal broad-cast on the acre, and then harrow. Many have been of the opinion, when they have seen this work first done, that the crop was destroyed. Let anyone try the experiment with alternate plots, and they will cheerfully lay aside all objections after the crop is matured.

This is given at the present time, as the early part of March has proven to be a good time most years to have work done. We repeat, harrow the land smooth when the sowing is done, and never harrow the oats when the ground is wet.

City Directory.

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A baked lemon is said to be an excellent remedy for hoarseness and one that is often resorted to by singers and public speakers. The lemon is baked like an apple and a little of the heated and thickened juice squeezed over a lump of sugar.

The following is a good receipt for molasses gingerbread. One cup of cold water, one cup of molasses, one-half cup of shortening (beef fat preferred). Add one heaping teaspoonful of soda, ginger to taste, thicken with flour to the right consistency, and bake in a rather quick oven. —Mrs. L.

CREAM SLAW.—Cut cabbage very fine, season with salt, and pour over it a dressing made of two tablespoonfuls of sweet cream, whipped, two tablespoonfuls of sugar, and four tablespoonfuls of vinegar, well beaten; or, the vinegar may first be stirred in the cabbage.

CHOCOLATE PUDDING.—One pint of milk, one pint of bread crumbs, one-half cupful of sugar, the yolks of three eggs, five tablespoonfuls of grated chocolate. Scald the milk, add the bread crumbs and chocolate. Take from the fire, add the sugar and beaten eggs. Put in a pudding dish and bake fifteen minutes. Beat the whites with a tablespoonful of sugar, spread over the pudding and brown. Serve cold.—G. M.

SALAD DRESSING.—One heaping tablespoonful of butter, one dessertspoonful of mustard, one dessertspoonful of salt, half a saltspoonful of cayenne pepper, four eggs, two-thirds cupful of vinegar. Cook until it creams and begins to thicken, stirring constantly to prevent burning or sticking. When thoroughly cold stir through the veal and celery, reserving enough to smooth over the top. Garnish with curled parsley, carrot leaves, or the tops of celery.

THE BEST CRULLERS.—A quart of flour, one-half cupful of lard, one-half cupful of butter, one cupful of soft white sugar, one and one-half teaspoonfuls of baking powder, three gills of milk, two eggs, grated nutmeg, and lemon peel. Rub the butter, lard and sugar together, add the eggs, beaten light, then the milk, the flour and baking powder, add the grated nutmeg and a little grated lemon peel. Have the dough just soft enough to handle, roll out on a well-floured board, and either cut in strips one-half inch wide, to twist, or cut in rings; fry in boiling lard until a light brown, and sprinkle with powdered sugar before serving.—Good Housekeeping.

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which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAISLEY, 176 Lander St., Newburgh, N. Y.

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An Ecclesiastical Home.

We hold it to be a rule to which there are few exceptions that every member of the church ought to hold his membership in the community in which he lives. Our Zion is suffering from a breach of this rule. Persons who change their locality often fail to take their church certificates with them, and also fail to make themselves known as church members in their new home. In the country or in a small town, where everybody knows everybody, the danger of loss to the church is reduced to a minimum, as the pastor is almost sure to ascertain the ecclesiastical whereabouts of every newcomer. In the city, however, it is far otherwise. A Methodist may move into a city as a stranger and remain for years without any preacher ascertaining that he is in the world, unless he makes himself known. Thrown thus among strangers without pastoral oversight and without an ecclesiastical home, it is inevitable that he will suffer spiritual loss; and in a vast majority of such cases a process of alienation begins which oftener than otherwise ends in apostasy. The man having no ecclesiastical ties begins to wander around to any place where novelty or sensationalism invites. Sometimes he winds up in another church very much to his spiritual detriment. Frequently the finale is far worse than this. He drifts and drifts until he loses interest in the church and finally becomes a downright apostate. Such cases are of far more frequent occurrence than is generally supposed. The pastors in this city could tell a story just here that would cause many to open their eyes in absolute amazement.

We have a suggestion to make to pastors on this subject. It is this: When one of your members removes from your charge ascertain, if possible, whither he goes and write to the pastor there, calling his attention to the member. Pastors can in this way stop in a large measure the leakage at this point. It takes but a little time and labor, and the results may be immeasurably beneficial. To furnish the member with an ecclesiastical home immediately on his entrance into a new community may be the means of saving him. Pastors are not always faultless at this point. We have known pastors who in such cases have refused to give certificates, telling the parties that they ought to retain their membership in the church of their fathers. Such counsel may be well meant, but is exceedingly unwise.

One Phase of the Temperance Question.

We deem this an opportune time for saying something anent a certain phase of the great and many-sided temperance question. As all the world knows, the Methodist Episcopal Church, South, has put itself on record through its General Conference as the irreconcilable antagonist of the liquor traffic.

In its utterances on this subject, however, the church has not committed itself to any particular method of warfare. There are three methods of suppressing the traffic—viz., local option, State prohibition, either by statutory enactment or by constitutional amendment, and national prohibition. Now, the General Conference in its deliverances on the subject has not prescribed any one of these methods as the only allowable method; it has not even expressed a preference as between them. And yet the deliverances of the General Conference are in certain circles quoted as if they were authoritative utterances in favor of a particular method—viz., that of national prohibition.

This is a most manifest misrepresentation. We claim to have had special facilities for ascertaining the temperance sentiment of the last two General Conferences—the very ones whose utterances we refer to; and we assert without fear of successful contradiction from any quarter that a deliverance in favor of national prohibition would hardly have had a handful of supporters in either.

A man may be a thoroughly good Methodist and favor any one of the three methods. To denounce every man who does not favor national prohibition as untrue to his church and in league with the whisky forces is, therefore, a gross injustice. And yet this is what is done continually by many of the writers and speakers of the National Prohibition Party. It is for the purpose of uttering a vigorous protest against this method of procedure that these lines are written.

From the days of Washington, Jefferson and Hamilton on until now there have been two political parties in the United States (sometimes called by one name and sometimes by another) which have stood in diametrical opposition to each other in regard to the powers of the general government, one favoring a strong centralized government at Washington, the other putting great emphasis upon States' rights. Neither of these parties has ever been able to claim a monopoly of talent, virtue or patriotism. Talent has been arrayed against talent. Citizenship of the loftiest type has been found in both these parties. And what is true of the past is true of the present. The question of the true relations between the general government and the State governments is one which still divides men of all classes. No man, therefore, has a right to discount the intelligence, virtue or patriotism of another simply on account of a difference of opinion on this question.

Now, the National Prohibition Party goes further in the direction of centralization than any other party that has ever existed in this country. This being the case, there are thousands and tens of thousands of as good people as ever lived who oppose this party on principle. They are in favor of the suppression of the liquor traffic; but they regard this as the proper work of the State, with which the general government should have nothing to do.

Whether such men are right in their view or not is a question which will not here be discussed. The point we make is that a man has a right to hold this view without having his intelligence, patriotism or integrity called in question. The policy of denouncing every man who refuses to unite in a campaign for national prohibition as a traitor to the church and to the temperance cause is not only unjust; it is also silly. Such twaddle has done more in the last few years to retard the temperance cause than almost any other one thing.

Let no one say that we are writing in the interest of a political party. We are not. We are writing in the interest of the temperance cause. Temperance, like every other Christian virtue, is promoted by an adherence to truth and to good hard common sense.

The Kosciusko Tragedy.

A most horrible tragedy occurred at Kosciusco, Miss., few days since. Hon. S. A. Jackson, a member of the Legislature from Attalla county, having published a card which gave offense to Hon. W. P. Ratliff, of the same county, a personal difficulty ensued. The result was that Jackson and another man, a bystander who had nothing to do with the difficulty, were killed, and another spectator was seriously, possibly fatally wounded. Ratliff had been for about fifteen years a local preacher in our church, and for most of the time a very useful one. He was a man of far more than ordinary ability. He had been a delegate to the Annual Conference, and a member of the Legislature and of the Constitutional Convention. A few days before the tragedy, anticipating the affair, he surrended his credentials, saying that he did not wish to bring reproach upon the church.

This horrid affair has its lessons. One of these is a warning to preachers to keep out of politics. Before he entered the political arena, no local preacher in all the region round about was more influential for good. When he became a politician, all this was changed. Samson was shorn of his locks. So it is in almost every case. In most cases of this sort the preacher suffers loss in his spiritual life. That this was the case with Ratliff is shown by the fact that not long since he became a gambler in cotton futures, for which he was suspended for six months. But even should the preacher maintain his Christian integrity, his ministerial influence is inevitably impaired. We have never known an instance to the contrary. The preacher, then, should abstain from any active participation in partisan politics.

Another lesson to be drawn from this sad tragedy pertains to journalism. We think it a bad policy for the papers to publish communications containing offensive personalities. Stife and bloodshed are the usual result.

Where Not to Retrench.

The stringency of the times necessitates a stricter economy than many have been obliged to practice. During the recent period of unexampled prosperity in this country, when all industries were active, money was flush, and labor liberally remunerated, men did not feel constrained to keep so careful a hand upon their pocketbooks and so close an eye to their expenditures as they do now, when business is languishing, money is tight, and thousands on thousands of laborers are out of employment. To the sober and industrious, whose earnings when times were good barely supported themselves and their households, despite the observance of extreme frugality, it is indeed hard to have their wages suddenly stopped. Nor is it scarcely less trying to the men of wealth, whose investments are yielding small, if any, returns. Luxuries, which, a year ago, they could indulge in with impunity, they must now deny themselves of; and even expenses for the necessaries of life must be reduced to a minimum, or debts be contracted.

Retrenchment is the crying necessity and imperious demand of the hour. But where to begin to retrench and where to leave off, is the perplexing problem. And it is one which each person must determine for himself; for it is to be supposed that each one knows his own business, his own habits, his own indulgences, his own manner of life better than anybody else. However, it might be laid down as a good rule to be guided by, and common prudence would suggest, that that be first dispensed with which is least important to one's well being, and so prune off as the scale of relative values is ascended, till the absolutely essential is reached, which leave sacredly untouched, save, in the sheer stress of circumstances, it becomes unavoidable.

We would place religious privileges at the top. These every Christian should regard as pre-eminent in importance. That surely is most sacred and essential which ministers to the soul's welfare. The individual believer can not afford to deprive himself of the stated means of grace by surrendering his pew to save the rental, and make that his excuse for absenting himself from the Lord's house. Nor can he afford to impoverish his soul and smother its benevolent instincts by withholding his contributions from Christ's cause. If he be a conscientious disciple of Jesus, he needs for his own peace and comfort to exercise the grace of liberality. If, therefore, he must "cut down" expenses, not until driven to the utmost extremity should his gifts to his Savior's cause and the means of his own spiritual welfare, feel the cut of the knife.

The church and her institutions, her Christ-commissioned work at home and abroad, her great, world-wide mission operations, must not be allowed to suffer the deprivation that will result from the process of retrenchment. There are enterprises that can be suspended for a season, and then resumed again without serious loss. It is not so with charitable work in asylums and hospitals and city evangelization and missions. This work must go on without let or hindrance. The work can not be stopped without irreparable damage. Years would be required to recover the lost ground, if it ever were recovered. Retrenchment in any of these fields of Christian activity would be suicidal.

Would that the church of Christ might feel more and more the inspiration of such examples as that of the poor widow of Zarephath, who gave to the Lord's cause the first place, that, too, in the hardest of times. She did not begin to economize at the church and in the Lord's work. Though she had "but a handful of meal in the barrel and a little oil in the cruse," she made "a little cake" for the prophet of the Lord first, and then for herself and her child. Is not her example a rebuke to those who, so soon as they begin to feel the inconvenience of financial depression, at once lessen or altogether stop their gifts to the Boards of the church and to charitable institutions? Is not the temptation strong to be too generous to ourselves and not generous enough in our responses to the claims of Christ and suffering humanity? This question should be seriously considered, lest we be betrayed into the habit of providing, with too lavish a hand, first for ourselves, for our own needs and pleasures, and afterward offer unto God the scanty leavings, if there be any.

We can find no warrant for such a course in the Scriptures. There we are taught that the first fruits are God's. The tithe was to be set aside first. The first of the dough was a heave offering unto the Lord. The Lord claimed, as was his sovereign right, the first of all products. He will not accept the refuse, the lame and the halt, for sacrifice. And when we turn to the New Testament we find such exhortations as these: "Seek ye first the kingdom of God, and his righteousness." "Upon the first day of the week, let every one of you"—all rich and poor alike—"lay by him in store as God hath prospered him"—in proportion as we have received—"that there be no gatherings when I come."

No one need be afraid of becoming any poorer by giving to the Lord; poorer, forsooth, by not giving. The sources of our own life begin to run dry the moment we refuse to allow ourselves to be used as the sources or fountains of life and blessing to others.

"Long as they live should Christians *give*,
For only while they give they *live*."

It is essential that we consider these truths, lay them to heart, and be guided by them, if we would take any effective part in helping on God's kingdom in this world.—Intelligencer.

A Hint about Reading.

Many of our readers are familiar with the action of a threshing machine. In a short space of time one of these machines will receive into its mouth a great stack of wheat. It will grasp the long dry straw, grind it up in its teeth, crush the grains of wheat out of the chaff, winnow it, and pass the grain out at one side to be caught in the sack, and will pass the straw and chaff on out in a big heap to be carried away. The machine devours the stack, but keeps nothing, digests nothing, retains nothing. A horse standing near will not attempt to eat up the whole stack, but will take just a small quantity and slowly chew it, and will then digest the nutritious part, making it into blood. This blood will build up new tissues and impart new strength. Many readers are ambitious to devour a whole library. They have heard of men who could read five or six volumes a week, and they aspire to imitate them. They manage to get through a large volume in a few days, and, looking ahead, they calculate how long it will take them to read a thousand books. Meanwhile, like the thresher receiving the great bulk of grain, they retain but little of what they read, and in the end have labored for naught. Here and there, however, we occasionly find a reader who, like the horse, will take a small quantity and digest it. From three to ten pages a day they will read slowly, looking carefully into each sentence, and studying it thoughtfully until they undertand it.

They read these few pages over and over, think about them, write about them, talk about them, review them often, until by this slow process of mental digestion they become assimilated, and in the curious laboratory of the brain they are made into a serviceable vitalizing fluid that will enter into the composition of a new product; and an original thought is the result. In this way plagiarism is avoided, and time spent in reading is productive. It is said that Daniel Webster would not allow himself to read more than thirty minutes without closing the book and compelling himself to think through what he had read. Dr. Durbin had the habit of writing out an analysis of each book, and he adhered to the rule of mastering the book in hand before proceeding to another. Henry Clay, after reading about twenty pages of a book, scientific or historical, would stop and speak extemporaneously upon the contents of the pages read. He pursued this method for eight years, and attributed his success as a public speaker to this habit. Most of the time spent in reading is wasted for want of a good method. A few pages mastered will enter into the fibres of our mental constitution and impart strength.—R. W. Bland.

"Gilderoy's" Tonic.

"Gilderoy" having been somewhat worsted recently in a tussle with *la grippe*, has been taking a tonic with such fine effect that he is enthusiastically recommending it to all his friends. He says the iron in his specific does not hurt the teeth, as he takes it through the handle of a spade. We have been taking the same specific for years, but we take it through the soles of our shoes. Perhaps, if "Gilderoy" had commenced his spading earlier, and kept it up regularly, he would have escaped *la grippe*, as we have done.

NOTES.

It will be several months before we can publish all the communications now on hand. Correspondents will, therefore, have to cultivate the grace of patience.

***

The Brazilian revolution seems to be approaching its end, Da Gama having taken refuge on board a Portuguese man-of-war, and proposed to surrender to the government on certain conditions.

***

The Carondelet pulpit was occupied last Sabbath by Rev. A. E. Clay, who presented in his usual forcible way the claims of his society, the Louisiana Society for the Prevention of Cruelty to Children.

***

A meeting is in progress at Rayne Memorial. The pastor has the assistance of Rev. H. C. Morrison, of Kentucky. The preaching is earnest and spiritual. The attendance is good, and the outlook encouraging.

***

We have on hand obituaries enough to fill our obituary department for two or three months, with others coming in by almost every mail. Those who send obituaries need not expect to see them appear at once. They will be published in chronological order.

***

We had the pleasure recently of perusing a private letter from Miss Sallie M. Phillips, missionary to Brazil, to a friend in this city. She speaks very hopefully of our prospects in Brazil, notwithstanding the war and the hard times. The field is white unto the harvest, but the laborers are few.

***

We are in receipt of an invitation to attend the marriage of Mr. Alexander B. McKay to Miss Annie Laurie Mayo, daughter of Dr. and Mrs. Thomas H. Mayo, of Columbus, Miss., which is to take place in the First Baptist Church of that city, March 21. We extend our heartiest congratulations and wish the young couple a long, happy and prosperous wedded life.

***

Prof. L. T. Fitzhugh, president of Whitworth Female College, has announced his intention of severing his connection with that institution at the close of the present session and opening a college or high school in Jackson, Miss. He has purchased Belleha-ven, the elegant mansion of Col. J. S. Hamilton—a most admirable building and site for the purpose.

***

Zion's Herald pays a graceful tribute to Bishop Galloway: "Boston Methodism gave a sincere and hearty welcome to Bishop C. B. Galloway, of the Methodist Episcopal Church, South, on the occasion of his visit to deliver a lecture before the School of Theology of Boston University. A report of the able and eloquent lecture will appear in our next issue. We were delighted with his visit, which, it is hoped, may be repeated at an early day."

***

We wish to call the attention of our subscribers to the fact that our terms are like those of other papers—cash in advance. If your subscription is paid only up to January, 1894, then you have been due us two dollars ever since that date. We have many subscribers who are in arrears for a much longer period than that. We will repeat what we have already said several times—that those who are in arrears must pay up, if they wish the paper continued. A word to the wise is sufficient.

***

By a letter received from Rev. J. B. Stone we learn that Sister Koon, widow of Bro. Koon, of the North Mississippi Conference, whose death was recorded very recently, is dead. She was taken sick the day her husband died, and after lingering for ten or twelve days quietly passed over the river to join her beloved on the other shore. Six children are thus left in orphanage and in want. Truly the ways of Providence are mysterious to our finite minds.

IN paint the best is the cheapest.—Don't be misled by trying what is said to be "just as good," but when you paint insist upon having a genuine brand of

Strictly Pure White Lead.

It costs no more per gallon than cheap paints, and lasts many times as long. Look out for the brands of White Lead offered you; any of the following are sure:

"Southern," "Red Seal," "Collier."

FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors.

These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.

A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

St. Louis Branch, Clark Avenue and Tenth Street, St. Louis.

NATIONAL LEAD CO.

ORGANS AS PREMIUMS.

We have made arrangements to offer a rare bargain in the way of organs as premiums to our subscribers. The organs which we handle are the Epworth Organs. These have not heretofore had much sale in Mississippi and Louisiana, though they have had an immense sale throughout the North and West and also in some of the Southern States. Do you want a small organ for your church? If so, read the description given below of Style No 102, and see how it would suit you.

STYLE 102. THE EPWORTH CHAPEL ORGAN.

HEIGHT, 51 IN.; WIDTH, 23 IN.; LENGTH, 48 IN.

Best Low-Priced Chapel Organ.

Walnut case; Hard Wood Panels; Finished Back; Lamp Stands; Handsome Fret Work; Full Length Music Desk; Engraved Ornaments; Hand Rubbed; Oil Finish; Pedals covered with Brussels Carpet; Metal Guards on Pedals.

This is the Organ for Churches and Sunday-schools, where a First-Class Action is Desired.

In a good, plain case, the quality of action and tone being the same as in the higher priced styles.

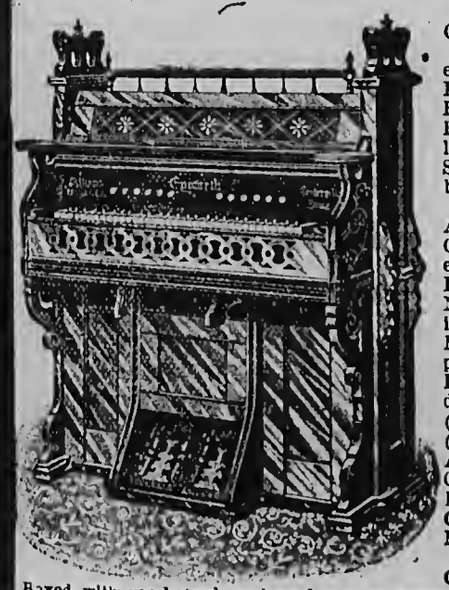
Style 102, 12 Stops.

EPWORTH CHAPEL—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory.

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

IMPROVED STYLE 302 "SPECIAL." EPWORTH CHAPEL ORGAN.

HEIGHT, 55 IN.; LENGTH, 49 IN.; WIDTH, 21 IN.



The Choir's Choice! The Organist's Favorite!

Case: Heavy Sunken Panels in front, ends, and back; Extra Strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work in upper panel of back.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced. Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

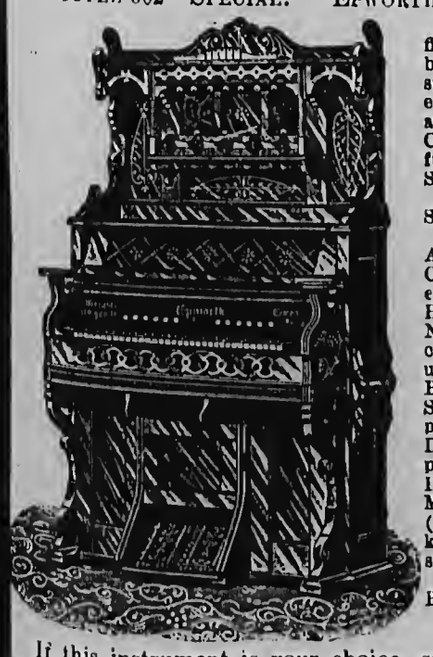
14 Stops, including swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

If you want a handsomer instrument, how would Style 602 suit you? Although this is listed as a parlor organ, it will make just as sweet music in a church as in a parlor.

STYLE 602 "SPECIAL." EPWORTH PARLOR ORGAN.



Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.

Fourteen Stops, including Swell and Grand Organ.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced. Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell.)

Boxed, with good Stool and Book, on board cars at factory.

If this instrument is your choice, send us one hundred and fifteen new names, with the cash $230, and you will get it free. If you can't get the requisite number of names, get as many as you can, and then write us for terms. No doubt you can make satisfactory arrangements. Of course, this offer applies to individuals as well as to churches. What we want is the subscriptions, let who will get the organ.

These instruments have had a great run among Methodist people in the cities. More than a thousand preachers have purchased Epworth Organs. We offer special bargains to the clergy.

If you have any inclination to accept any one of these offers, don't delay. Now is the time. Address

REV. W. C. BLACK, 112 Camp Street, New Orleans, La.

PERSONAL AND OTHERWISE.

Rev. Geo. Jackson filled the pulpit at Parker Chapel last Sabbath. He preached a full-orbed gospel from the text, "Come, let us reason together," etc.

Dr. T. R. Markham, pastor of the Lafayette Presbyterian Church, in this city, died at his home on Monday night. Truly a great man in Israel has fallen.

Rev. George Bancroft is now serving the Why Not circuit, Meridian district Mississippi Conference, the supply appointed by Bishop Key having failed to take charge.

The will of the late Sir William Mackinnon assigns $50,000 to missions in India, and $100,000 for annuities for aged or invalid missionaries of the Free Church of Scotland.

Rev. E. G. Kilgore, formerly of the North Mississippi Conference, now of the evangelistic corps, has just returned to his home in Memphis from Missouri. He has held very successful meetings at St. Louis and at Commerce. There were two hundred and thirteen accessions to the church and over three hundred conversions during the two meetings. Good work that!

The Review of Reviews, for March, made its appearance in good time. As usual, it is full of original matter both interesting and important. This able periodical occupies a place in the world's literature which no other periodical attempts to fill. Every man who wishes to keep thoroughly posted as to the great events of the civilized world should take this, the Review of Reviews.

A Word to Correspondents.

We find it necessary to request correspondents to give their names, and also their postoffice and State. We are constantly receiving business letters in which the writer fails to give one or other of these items. We have received, perhaps, a dozen or more letters recently with no signature; and this, too, even when money was enclosed. In such cases we have had to write to the postmaster, asking who procured a money order at a certain date. In other cases no postoffice is given. In such cases we can sometimes ascertain the postoffice from the postmark on the envelope; but often this is illegible, and then it is impossible for us to attend to the business, whatever it may be, until we get a second letter inquiring why we have not done so and so. Oftentimes the publisher is censured when the fault is with the correspondent himself. In order to have business attended to promptly, it is necessary to give *name, postoffice* and *State*.

New Orleans District Sunday-School Union.

The New Orleans District Sunday-school Union, M. E. Church, South, held its annual meeting, Feb. 27, 1894, in the basement of Carondelet Street Church; but owing to the few members present, the meeting was adjourned to meet at the residence of Bro. W. B. Thomson, on March 6, 1894, when the following named members were elected as officers for the ensuing year: President, Bro. E. P. Mackie; first vice-president, Bro. W. B. Thomson; second vice-president, Bro. H. W. Spear; treasurer, Bro. J. H. Campman; secretary, Bro. David Zahle.

The president was authorized to appoint a supervisor. The anniversary meeting will be held Sunday, April 15, at 3:30 P. M. in Carondelet Street Church. On this occasion one scholar from each of the following named Sunday-schools will be selected to recite: Algiers, Carrollton, Claiborne Mission, Felicity, Louisiana Avenue, Moreau, Parker Chapel, and Tchoupitoulas Mission.

Dandruff forms when the glands of the skin are weakened, and if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

If you go out early in the morning, you may catch rheumatism. Salvation Oil cures it.

A Great Enterprise.

THOUSANDS AFFLICTED WITH CHRONIC CATARRH FIND CURE FREE.

In order to bring his great remedy for chronic catarrh in reach of everybody, Dr. Hartman invented the following method: Anyone wishing to become one of his regular patients should send name and address, when complete directions for treatment will be sent free of charge. Each patient is expected to report once a month. At no time is any charge made. The medicines can be obtained at any drug-store. The result has been a great beneficence to thousands of catarrh sufferers. The following is a sample case:

Patient, No. 1,627. Name, Lucius B. Cooper, of Biddie University, N. C. Commenced treatment December 16th, 1893. Writes February 21st, 1894: "I am thoroughly cured of my catarrh which had been troubling me for eight years. I waited two weeks after I stopped the medicine to be sure I was thoroughly cured. I think that I would be doing wrong to keep such a wonderful cure secret. I shall do whatever I can to make it known wherever I go. I do not know how to express my praise for Pe-ru-na or thanks to you."

Anyone wishing to become a patient should send in his name and address at once, giving a list of the principal symptoms and the length of time the disease has run.

A BOOK SENT FREE.

A medical book, treating of chronic catarrh, la grippe, cough, colds, and consumption will be sent, prepaid, for a short time to any address by The Pe-ru-na Drug Manufacturing Co. of Columbus, Ohio.

Sunday-School Convention.

Dear Sir and Brother:

Our State Sunday-school Convention will be held at Columbus, Miss., April 18-20. We will have Prof. Hamil and a prominent primary worker with us. We want to make this the best convention ever held in the State. Please do all you can at once to get your district aroused to the importance of attending this convention. Write the pastors and Sunday-school superintendents, and urge them to come and send delegates from all schools.

Yours in the work,

J. C. CAVETT,
Chairman Ex. Com.

Meridian, Miss.

Carrollton, Miss.

Last night we closed a two weeks' meeting. The meeting was conducted the first week by our pastor. The second week he was assisted by Rev. W. M. McIntosh and Dr. J. W. Price. Fifty were added to the Methodist Church; eleven to the Baptist, fifteen to the Presbyterian, two to the Christian, one to the Episcopal. At least ten more will join.

J. R. BINGHAM.

Notice.

District meeting of the Woman's Missionary Society, Meridian district, Mississippi Conference, at Enterprise, March 23, 1894. We desire to meet promptly at 9 o'clock A. M. Delegates will please send their names at once to Mrs. Isaac Peebles, Enterprise, Miss. Mrs. J. W. Lambuth, of Japan, will be with us. The presence of this good woman will be an inspiration to the occasion, and should inspire all to come.

SALLIE SMYLIE, Dist. Sec.

Meridian, Miss., March 10, 1894.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists; price 75c. per bottle.

Publisher's Notices.

The ladies will read the ad. of Miss Maggie E. Mileite without any help from us; we do not care whether the men read it or not.

Old Dr. Drummond,

After years of patient study and experiment, has given to the world a preparation which is an absolute and permanent cure for every form of Rheumatism. The price is $5, but it is two large bottles—enough for a month's treatment—and will relieve the worst case from the first dose. Sent by express to any address upon receipt of price, by the Drummond Medicine Co., 48 Malden Lane, New York, with full particulars and testimonials of wonderful cures. Agents wanted.

Queen and Crescent Route.

"GLIMPSES OF THE WORLD'S FAIR."

This is a selection of 192 gems of the White City, seen through the camera.

This handsome volume, containing 192 photographic half-tone views of the entire Exposition, showing all main buildings, all State and Territorial buildings, all foreign buildings, grounds, statuary, lagoons, and about 40 views of the great Midway Plaisance, will be sent to any address on receipt of 25 cents and 5 cents for postage.

This book has been issued by the greatest of Southern railroads—the Queen and Crescent Route—and its excellence is without a flaw.

A most delightful collection of exquisite views, in a small and convenient sized book. Many such collections are large and cumbersome.

Send your address and 30 cents to W. C. RINEARSON, General Passenger Agent, Cincinnati, O.

Will Wonders Never Cease?

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Or you can secure it free! See our offer below!

Chambers' Encyclopædia,

Complete in 30 Handy Volumes. Over 12,000 Pages.

Being a beautiful, clear reprint of the Edinburgh and London edition of Chambers' Encyclopædia, a library of universal knowledge for the people, with very large additions upon topics of special interest to American readers, and giving American statistics of population down to and including the census of 1890.

Remember, this great Encyclopædia contains thousands upon thousands of articles, embracing all subjects within the limits of human knowledge; yet, in its more than 27,000 specially prepared articles, while giving pointed, practical, explicit and most interesting and instructive information both for the student and the general reader, it is free from ambiguous technicalities and comparatively void of the mass of scientific signs, symbols and foreign nomenclature which crowd the pages of most other cyclopedias prepared for scientific and professional use alone. The Philadelphia Press well says:

"The particular and unique value of this Encyclopædia is its happy solution of the problem of fullness and convenience. It is neither bulky nor superficial. It is the book of reference for the million."

Chambers' Encyclopædia has always occupied a front place among the cyclopedic works to be coveted.

Do you ever want to post yourself easily and speedily, on some facts or matters belonging to the domain of Biography, Chemistry, Religion, Geography, Medicines, Health and Disease, Physical or Mental Recreation in Popular Games, etc.; Literature, Natural Philosophy, Astronomy, Agriculture, Mathematics, or any of the Arts and Sciences? If you do, avail yourself of this opportunity to secure a set of this great Encyclopædia.

Do you enjoy an occasional leisure hour of delightfully interesting, entertaining and instructive reading, and do you desire to supply yourself with a vast library of such matter, full of variety in all its departments? If you do, avail yourself of this opportunity to provide yourself with this invaluable and popular Encyclopædia.

Do you seek a suitable gift, one having intrinsic value, to present to your relative, or friend, or to your own library, or for the edification of the folks of your own household? If you do, here is your exceptional opportunity.

Our Unprecedented Offer.

The regular retail price of the imported edition of this immense reference library is $30.00. The cost to you for a full set, complete, printed on good paper, in beautiful, clear type, and durably bound in flexible covers, delivered, free of cost to you, together with one year's subscription for this paper, will be only $4.50.

HOW TO AVAIL YOURSELF OF THIS OFFER.

If you are not a subscriber to the ADVOCATE, subscribe at once. Send us $2.00 for a year's subscription with $2.50 additional for the Encyclopædia. We will send it to you postpaid. If you are already a subscriber, pay your subscription to June, '95, at the rate of $2.00 a year or $1.00 for six months, and we will send the work, postpaid, at the same price.

TO AGENTS.

To any preacher or other agent, who will send us five new subscribers with $10 in cash we will send the work free, postpaid.

Now Is the Time.

BE QUICK, OR YOU MAY MISS IT.

Address

REV. W. C. BLACK,
112 Camp street, New Orleans, La.

HAVE YOU CATARRH?

There is one remedy you can try without danger of humbug. Send to H. G. Coleman, Chemist, Kalamazoo, Mich., for a trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage 4 cents. Judge for yourself. Mention this paper.

Brookhaven District Preachers' Institute.

Programme for the Spring term of the Brookhaven District Preachers' Institute, to be held at Brookhaven, Miss., Thursday and Friday, April 12 and 13, 1894:

1. The Importance of Doctrinal Preaching—By Revs. J. W. Chambers, W. W. Morse and V. V. Boone.

2. The Necessity of the Enforcement of Discipline—Revs. R. D. Norsworthy, H. P. Lewis and J. W. Tinnin.

3. What Is It to Keep the Sabbath? And Shall We Thus Observe It?—Revs. M. L. Burton, W. T. Griffin and R. W. Bailey.

4. Pastoral Visiting—Revs. T. L. Mellen, L. J. Jones and W. G. Backus.

5. Preaching, Thursday, 11 A. M., by Rev. H. P. Lewis—The Christian the Light of the World.

6. Preaching, Thursday, 7 P. M., by Rev. T. L. Mellen—Personal Consecration the Guarantee of Ministerial Success.

7. Preaching, Friday, 11 A. M.—Witness of the Spirit—Rev. R. W. Bailey.

8. Friday, 7 P. M.—How to Secure a Revival—Rev. J. W. Chambers.

I had a dull pain in my forehead and was all tired out. Hood's Sarsaparilla has done me great good.

E. T. BURKE,
121½ Mandeville St. New Orleans, La.

District Conferences.

The District Conference for the Winona district, North Mississippi Conference, will be held at Indianola, April 9, 1894. Bishop Hargrove will preside. S. M. THAMES, P. E.

The New Orleans District Conference will convene in Baton Rouge, Thursday, April 5, at 3 P. M. The recording stewards will see that the Quarterly Conference records are on hand. C. W. CARTER, P. E.

The Brandon District Conference is to be held at Montrose, July 5-8.

Rev. Irvin Miller, of Walnut Grove, Miss., who has been seriously ill for some weeks, was improving at last accounts. His many friends have been anxious about him.

C. MCDONALD.

The Kosciusko District Conference will be held April 1-3, at Ackerman, Bishop Hargrove presiding. We hope all the preachers and other members of the Conference will make it a point to be present the first day. Bishop Hargrove will preach Sunday at eleven o'clock. The editor is cordially invited to be with us. J. H. MITCHELL.

The District Conference for the Greenville district, North Mississippi Annual Conference, will be held at Cleveland, Miss., April 12-14.

Bishop Hargrove will preside. Brethren will be sure to have their reports ready to hand to the secretary at first session. If any brother has not received blanks, let him write me at once and I will send them to him.

J. A. RANDOLPH P. E.

HEISKELL'S OINTMENT

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DR. J. W. CHILES, DIXON, ILL.

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HOME CIRCLE.

THE OPEN CASKET.

BY AMELIA H. BREWSTER.

"Stand you by an open casket,"
Gazing at the cherished dead?
For the black-robed mourners 'round it,
Let your earnest prayers be said.
They who've gained the "quiet harbor,"
Do not need a single tear—
Keep them for the stricken mourners,
Left in lonely sorrow here.

"Stand you by an open casket?"
When the last farewell is said—
Think of all God's wondrous glory,
Now enrolled before the dead.
Mourn the "vacant place" beside you,
Keep your tears for earthly woe,
The redeemed can need no pity;
Pity thou who can not go.

"Stand you by the open casket?"
Think you not of the waiting grave?
Look above to Christ the Savior,
Who this precious soul has saved,
Nothing of the living spirit
Rests beneath the grassy sod,
He with all that made him lovely,
Is forever with his God.

"Stand you by any open casket?"
May you hear the Savior speak;
To my "dear ones," oh beloved,
I have sent this "blessed sleep."
I would take them from the sorrow,
Of this life so stained by sin,
Wait the time by love appointed;
Ye shall "all be gathered in."

And the day is swiftly coming,
When some loving hearts and true,
Will again—beside a casket
Sadly grieve and mourn—for you.
But their anguish all unheeded—
You have gained the heavenly away,
And within the Golden City,
Walk with him you mourn to-day.
—Central Methodist.

Where Are They?

BY KATE UPSON CLARK.

A lady who has recently visited in one of the best families in a certain large city was surprised at the way in which the children were treated. They were bright and interesting children, a boy of thirteen and a girl of eleven, and, naturally, very dear to their father and mother. The former was a professional man with large interests; the latter was an intelligent woman, not wholly given to society, though fond of it, and a good judge of literature and art. A day or two after the lady's arrival she observed that though the children were usually present at meals, they were conspicuously absent between them.

"Where are the children?" she asked of the mother.

"I'm sure I don't know," answered that individual, brightly. "Aren't they around somewhere?"

"I haven't seen them since I have been here, excepting at meals," returned her friend. "They were at breakfast this morning, but it is now after eleven, and, if they are in the house, they are keeping very still."

"O, I've no idea they are in the house," returned the mother, laughing. "You would know it fast enough if they were, I assure you. They are probably off visiting among their mates. Mollie spends a great deal of time with Lettice Ault, on the next block. Perhaps she has gone to the park with her doll, it is so pleasant. She is safe and will be back to luncheon, never fear!"

"But aren't you afraid they will get into mischief, wandering off in this irresponsible way?"

"My dear!" with some spirit, "do you imagine children brought up among such associations as mine have could stray away from what is right? I *trust* my children."

"Excuse me, but they are so very young," murmured the friend, and the subject was dropped.

Another mother, this one with five children to look after, and living miles away from the one who has been described, remarked when she was asked a series of questions similar to those which have been quoted, "I'm so thankful to have them out of the way that I don't trouble myself to find out where they are so long as they are on hand three times a day and in time to go to bed at night." And this was not a "tenement house woman," either. She kept two servants and was a member, as was also her husband, of a prominent church, living on one of the best streets of a small city and in every way highly connected.

Considerable inquiry has developed the fact that a dangerously large proportion of well-to-do and respectable mothers share the feelings of the two who have been described. So long as a child of eight or ten or over will keep out of the way and not "make any bother" it is all right. This is certainly laying a confidence in chance circumstances which would hardly be entertained by an idiot regarding any other kind of property than children, if, for the purpose of comparison, they may be termed "property." So valuable, so easily soiled, so impossible to replace when ruined and so difficult to repair! One shudders to think of the risks which these women, thoughtless and lazy to the verge of insanity, are daily taking.

A certain gentleman attracted the notice of a visitor in his family by the care which he took when going out to tell his wife just where he was going and how long he was expecting to stay.

"I never saw any one so particular," she said, laughingly, to the wife. "Do you exact such accounts as these every day?"

"Not at all," answered the wife, "but I confess that I like it. It is the result of a habit which my husband formed in his boyhood of always telling his mother just where he was going, for what purpose, and when he should return."

Every boy and girl, without in the least hampering their self-respect, can be brought up so as to acquire this habit. If their resorts are innocent, they will not object to telling of them. If these resorts are not innocent, parents should know it. Make it a point to interest yourself in their friends and to study them. A boy who made an excellent appearance was in the habit of visiting in a certain family almost daily. They knew that his parents were wealthy and went to a fashionable church, and thought that a sufficient recommendation. Their son and he went freely back and forth between their respective homes. At nineteen he was discovered to be a most revolting criminal. Their boy so far is out of prison, but he is not a good young man. Whether he will grow better as he grows older remains to be seen.

Know just where your children are, what they are doing there, and what kind of companions are with them every hour of every day, so far as you possibly can. It is the only way in which you can possibly discharge aright the sacred obligations of motherhood.—Congregationalist.

Young Man, This is for You.

Save a part of your weekly earnings, even if it be no more than a quarter of a dollar, and put your savings monthly into a savings bank.

Buy nothing until you can pay for it, and buy nothing you do not need.

A young man who has grit enough to follow these rules will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable; he may have to live in a smaller house than some of his acquaintances; his wife may not sparkle with diamonds, nor be resplendent in silk or satin just yet; his children may not be dressed as dolls or popinjays; his table may be plain and wholesome, and the wiz of the beer or champagne cork may never be heard in his dwelling; he may have to get along without the earliest fruits and vegetables; he may have to abjure the club room, the theatre and the gambling-hell, and to reverence the Sabbath-day and read and follow the precepts of the Bible instead; but he will be better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood or health or character.—Churchman.

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WHAT CHILDREN CAN DO.

ADAPTED BY C. H. CABRIEL.

First Girl.

O, what can little children do
To make this great world glad?
For pain and sin are everywhere,
And many a life is sad.

Second Girl.

Our hearts must bloom with charity
Whenever sorrow lowers,
For how could human days be sweet
Without the little flowers?

Third Girl.

O, what can little children do
To make this great world bright?
For many a soul in shadow sits,
And longs to see the light.

Fourth Girl.

O, we must lift our lamps of love,
And let them gleam afar,
For how could night be beautiful,
Without each little star?

Fifth Girl.

O, what can little children do
To bring some comfort sweet
For weary roads, where men must climb
With toiling, wayworn feet?

Sixth Girl.

Our lives must ripple clear and fresh,
That thirsty souls may sing;
Could robin pipe so merrily
Without the sunny spring?

All Voices.

All this may little children do
This heavenly world to bless,
For God sends forth all loving souls
To deeds of tenderness,
That this great earth may bloom and sing,
Like his dear home above;
But all the work would fail and cease
Without the children's love.

Literature.

BY REV. J. M. SCHLAGENHAUF.

Our century is flooded with good and bad literature. But not all minds think alike regarding good and bad literature. A man filled with the Holy Ghost has a better conception of good and bad literature than a man whose mind is under the influence of Satan and sin.

A good man uses the Bible to test good and bad literature, and considers all literature bad that is designed to establish bad morals and destroy faith in the teachings of Jesus Christ, and he is justified in doing so. The Bible is the infallible standard of divine truth and Christian morals. Reason without the Bible and the Holy Ghost is blind.

Bad literature fosters bad morals, degenerates the mind, poisons the soul, and leads to vice and shame. Who can measure the power of bad literature for evil? Who can put on record all the broken hearts, the shattered lives and remorseful tears that bad literature has caused? Many a promising and intelligent youth is hopelessly ruined by such reading. Parents might as well allow their children to eat deadly poison as to allow them to read bad literature. One would be as prudent as the other.

It has never added to the welfare of humanity and to the prosperity and elevation of the young. Nor has it ever created statesmen like Geo. Washington, Abram Lincoln, James G. Blaine, Bismarck and Gladstone, or preachers like St. Paul, Luther, Wesley, Whitefield, Spurgeon, Moody and Brooks, or missionaries like Dr. Livingstone, Moffat, Taylor, Fliedner, etc. But it has developed bloody anarchists, daring thieves, and other criminals. Forcibly and well says Mr. William A. Pinkerton, in the North American Review, for November: "One of the reasons for the recent epidemic of train robberies . . . is, however, largely due, in my opinion, to the reading of yellow-covered novels. Country lads (*city lads, also*) get their minds inflamed with this class of literature."

Every Christian should be on the alert and vigorously fight bad literature. This should be the attitude of parents, who love their children, and earnestly pray for their elevation in life and for their crowning in heaven. Bad literature is as dangerous as bad company. It is the worst kind of bad company. Both are obedient servants of the devil.

But do not forget that the young have a strong desire to read and obtain knowledge and truth. If the young can not obtain good literature, they will get the bad, which they can have at little cost. Why not give the young good and wholesome reading? It can be had.

How Jessie Made Her Teacher Thankful.

Jessie had been away from Sabbath-school for some weeks. She had had the measles, and had to wait till she was quite well before she came back.

But one bright morning she was in her place again, and the teacher said, "I am glad to see you, Jessie." This made the little girl's heart glad.

After the school was over, Jessie waited till the others were gone and then touching her teacher's dress shyly with her hand, and looking up into the kind face, she said, "I am so glad to get back to Sunday-school again. I missed it so when I had to stay away."

And this made the teacher's heart very glad.

Indeed, she went home that day with a happy little song of thanksgiving in her heart, because one scholar had told her so earnestly that she loved to come to the class.

Jessie might feel ever so thankful herself to be in her place again; but how was Miss Lee really to know that, without Jessie's telling?

It was because the little girl had felt it enough to take pains to say so, that the teacher's heart was thankful.—J. H. J.

A Pretty Incident.

The most beautiful thing I saw at the fair was an old woman in one of the wheel chairs, her son pushing it. Her white hair and care-furrowed face showed she had waited more than three-score and ten years for one of the happiest days of her life. The plain dress proved neither was rich in purse; but she was rich in joy, he richer than Gould in making his mother happy. I shall forget many wonderful things I saw at the fair, but never forget the little old woman in black resting so cozily in that rolling chair, her joy-lit face under the aureole of white hair, as her stalwart son bent over and told her some new wonder they were coming to. "Are we almost there, son?" "Yes, mother," he said, smiling at her child-like enjoyment, "and it will take your breath away this time, sure." And she laughed like a girl and he chuckled like a delighted boy, and they passed on, not knowing that anybody noticed them. Perhaps no one else saw their happiness, but he was the one man on the grounds I envied. Oh, the pround step, as he pushed the chariot of the queen of all the world to him! Ah! her proud look as she rode through the throng, attended by the kingliest of men—the man who honors his mother. How much better that money was spent than to wait till mother died in a round of monotony, then spend it chiseling the epitaph death wins from human selfishness.—Binghamton Republican.

Boy Character.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and so live the truth that there shall be no discount on his word. And there are such noble Christian boys; and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth.

Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sunday-school. Be true to every friendship. Help others to be and do good.—Child's Paper.

Who can picture or describe the everlasting joy? No one absent. Nor father, nor mother, nor son, nor daughter away.—In the world they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. There hereafter is to be no separation in that family. No one is to lie down off a bed of pain; no one to sink into the arms of death. Never, in heaven, is that family to move along in the slow procession clad in the habiliments of woe, to consign one of its members to the tomb. God grant in his infinite mercy that every family may thus be united.—Albert Barnes.

A FAREWELL.

BY CHARLES KINGSLEY.

My fairest child, I have no song to give you;
No lark could pipe to skies so dull and gray;
Yet, ere we part, one lesson I can leave you
For every day.

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make life, death, and that vast forever
One grand, sweet song.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

"Pearl top" and "pearl glass" are trade-marks. Look out for them and you needn't be an expert.

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Scott's Emulsion

will check Consumption and is indispensable in *all* wasting diseases.

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MARRIAGES.

PRICHARD—MUSE.—At the home of the bride's parents, near Sharon, Miss., Feb. 25, 1894, by Rev. J. M. Cowan, Mr. Jas. S. Prichard to Miss Margaret Muse.

SINCLAIR—WILLIAMS.—At the residence of the bride's father, Dec. 27, 1893, by Rev. Robert Randle, Mr. Gus Sinclair to Miss Eva Williams, both of DeSoto parish.

WARREN—FARMER.—At the residence of the bride's uncle, near Mansfield, Feb. 28, 1894, by Rev. Robert Randle, Dr. R. W. Warren, of Smithville, to Miss Mamie Farmer, of DeSoto parish.

BERRYHILL—WILSON.—At the residence of the bride's brother, J. L. Wilson, M. D., Boyce, La., Feb. 22, 1894, by Rev. J. Engle Denson, Mr. W. Berryhill to Miss Sepha Wilson, both of Boyce, Miss.

BRYANT—AGEE.—At the residence of the bride's mother, Mrs. Agee, Long Town, Miss., by Rev. W. M. Young, Mr. William Bryant to Miss Katie Agee, both of Long Town, Panola county, Miss.

PUTNAM—ROSE.—At the M. E. Church, South, Abbeville, La., Feb. 21, 1894, by Rev. W. Simms Drake, Mr. J. H. Putnam, Jr., to Miss Lillie L. Rose.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

GRIFFIN—On Jan. 4, 1894, at 2:40 P. M., Mr. WILLIAM GRIFFIN peacefully passed from the walks of men into the presence of God. This was the end of a very long and intensely active, though usefnl and a markedly successful life. He was born in Burke county, Ga., on Oct. 8, 1810; hence at the time of his death he was eighty-three years three months and one day old. Unto him was fulfilled the divine promise—"With long life will I satisfy him and will show him my salvation."

His parents moved to Mississippi when he was quite young. He was reared in Perry county, where he married Miss Mary Carter, with whom he lived in great happiness until five years ago, when God took her to Himself. Of this union nine children were born; three of them are still living, four preceded their parents into the joyous realms of eternal life.

In 1854, Mr. Griffin moved to Moss Point, and entirely engaged in the saw mill business. Here he continuously lived during the remaining forty years of his busy life, contributing constantly and largely, by untiring labors, and by liberal outlay of means, to the development of the business, educational, social and religious interests of the community. His influence was potential in shaping the history and enlarging the life of the town. The magic touch of his life is still felt, and will long remain as an active force in all the circles in which he occupied, for so many years, a conspicuous and honored position. There were many points in Mr. Griffin's character worthy of special mention.

He was well informed. His intellectual endowment was exceptionally good. If he had been favored with careful training in the schools in his boyhood years, he would, without doubt, have attained great prominence among men. His parents were poor, and schools were exceedingly scarce; consequently he was deprived of the early school advantages so necessary to uniform and high development of the intellectual faculties. But he had a strong desire for knowledge, and read much. He read was character'zed not so much by extensive as by thoroughness and thoughtful. He digested well what he read. He read so much for the pleasure of reading as to acquire helpful information. He was particularly well informed concerning the men and political measures that have been prominently before the public during the past sixty years. Whig by profound conviction, he was actively identified with that party until the late war. The people of Perry county recognized his superior ability and elected him as their representative in the State Legislature. Later, he was a member of the famous Sharkey Convention. These positions he filled with credit to himself and his constituency.

Mr. Griffin possessed rare social qualities. He was pre-eminently social by natural inclination, and had cultivated and developed this in close constant contact with men. He loved men, and men loved him. His circle of friends was extensive. His home was always open to them. Here they were the recipients of unstinted and generous hospitality. He was particularly fond of the society and dearly cherished the friendship of ministers of the gospel. Many of them, of all denominations, have been honored guests in his hospitable home.

He was a very successful business man. His father died when he was quite a boy, when he was thrown upon his own resources. This early and hard contact with the world made him observant, and developed superior practical business sense. He had a quick eye to discover opportunities for making money, and rapidly formulated and executed business plans that was phenomenally successful in his enterprises. He succeeded in almost everything in which he engaged. He rapidly acquired property, and at the opening of the war was quite a wealthy man.

Mr. Griffin joined the Methodist Church under the ministry of Rev. Benjamin Jones about seventeen years ago. He was then at the advanced age of seventy-six. At the beginning realized the fact that almost insurmountable obstacles confronted him. The delay of so many years, the frequent grievings of the Holy Spirit and sinful habits so strongly fastened upon him stood between him and heaven. But he threw himself upon the grace of God, and made an heroic struggle. His moral and religious strength grew with his growth of years. He came to hate with a perfect hatred those vices which dominated and shattered his life before conversion. He greatly sorrowed over his not having sooner given his heart and life to God. He loved the church and gave cheerfully and liberally to support all its institutions. He loved the Bible, and was eager to the last day of his life to have its precious truths and promises of life read to him. A week before his death he said to his pastor: "It is all right with me. I am not afraid to die." The day before the end came, in answer to a question concerning his religious experience, he said: "I have a blessed hope of a better life when this shall close."

The funeral services were conducted by the pastor, in the Methodist Church, in the presence of a very large congregation. The large church was filled to overflowing with people who had loved and honored the deceased in life, and gathered to show their sorrow at his death.

T. W. ADAMS.

Moss Point, Miss.

LINDSAY—Mrs. S. J. LINDSAY (*nee* Hays) was born May 1, 1847, and died Oct. 21, 1893, at her home in Wilkinson county, Miss. She was united in marriage with Bro. W. M. Lindsay, Feb. 8, 1860. She united with the Baptist Church in early life, and was a consistent member as long as it survived in her community. Last August she united with the Methodists at Hays Chapel. A truer Christian I never met. To be in her presence made one feel near heaven. She was one of the kindest and best of mothers, a tender and loving wife, kind and gentle to all. She leaves a husband and daughter to mourn her loss, besides a numerous host of friends.

Her gentle footfall and sweet voice are heard no more in the home. Her pew in Hays Chapel is vacant, but—blessed thought!—she has gone to join the church triumphant. May God comfort that torn-up, saddened home and take care of that orphan daughter and bereaved husband! Farewell, but not forever. We will meet and greet her in the skies. Many will rise up and call her blessed.

J. S. HONORS.

Anguilla, Miss.

MASSEY—AMANDA M. MASSEY (*nee* Dowling) was born in Dale county, Ala., June 8, 1844, and moved to Attala county, Miss., with his parents, Levi and Ann Dowling, in the Winter of 1860. She professed religion and joined the Methodist Church in 1850, and was happily married to B. F. Massey, March 18, 1863, and died in Kosciusko, Miss., Jan. 16, 1894.

She was the mother of seven children. Of these, all that are old enough have assumed the church vows and are trying to follow the example of their mother. Sister Massey was a strong believer in prayer. Ten years ago, when her only living brother was on his death-bed, it was noticed that she spent the most of her time in prayer. Her last illness was long and severe, but she was willing "both to do and suffer if need be the whole will of God, so that she might at last enter the everlasting rest."

The church has lost one of its purest members; the husband and children, a precious wife and mother; but death to her was eternal life. Thus God's dear ones are gathering home.

W. W. WILLIAMS.

FAIL—JACOB E. FAIL, infant son of W. H. and M. C. Fail, was born April 22, and died Sept. 17, 1893.

The stay of this little child on earth was very short; only about four months and twenty-six days in this world among mortals. He was too pure for this sinful world, and He who said, "Suffer the little ones to come unto me," took him to himself.

The writer, in the presence of a host of friends, attended the funeral services and laid the little one away in the new cemetery at Fisher's Church, to await the resurrection, when he shall rise in glory with a body to live with the Father.

Weep not, dear parents; your precious child is not dead. God has only taken him to himself to care for him. God bless the bereaved ones, and finally bring them altogether an unbroken family in heaven!

W. M. SULLIVAN.

EADY—CAROLINE MATILDA EADY (*nee* Bnikin) was born near Conehatta, Newton county, Miss., Oct. 8, 1862. She joined the Methodist Church about Aug. 27, 1879. She was happily married to Bro. A. A. Eady, June 29, 1882; died near Conehatta, Jan. 30, 1894.

Sister Eady lived a consecrated Christian life, and died in the triumph of the Christian faith. She was a true, loving wife, a fond and patient mother, and kind and self-sacrificing neighbor. She was admired and loved by all who knew her. She leaves a husband, two precious little girls, a bright little baby boy of four and a half months old, and several brothers and sisters to mourn her loss. She seemed to be anxious only about her loved ones, and when her husband told her that he would take care of the children, calling each one by name, a sweet smile passed over her face as she said, "Farewell," and passed into rest.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors."

W. M. WILLIAMS, P. C.

Decatur, Miss.

MANLEY—Mrs. MARTY ISABELLIA MANLEY (*nee* Pardne) was born on March 18, 1875, and joined the M. E. Church in her childhood days. She was a constant attendant on her church. She matured into sweet and lovely womanhood, went to the bridal altar in her nineteenth year and married Mr. Chas. H. Manley at her father's residence (Mr. N. B. Pardue) on Dec. 8, 1892; then faded like a sweet and fragrant flower into the silent keeping of the tomb. She passed away Dec. 11, 1893. She was most tenderly cared for by her parents, for she was their youngest child.

She leaves a husband and a father and mother, six sisters and three brothers and friends unnumbered to mourn her departure.

C. H. MANLEY.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Oraddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

"Think gently of the erring;
Oh, do not thou forget,
However deeply stained by sin,
He is thy brother yet.
Heir of the self-same heritage,
Child of the self-same God,
He has but stumbled in that path
Thou hast but feebly trod."

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

JOHN H. COLLINS & CO.,
208 Market St., Phila., Pa.

For sale by all druggists at 25c. per box.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by
D. F. Allen Co., 365 Canal St., New York. 27

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Claiborne is the foremost educational county of Mississippi.

Graduates of **PORT GIBSON FEMALE COLLEGE**

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New 7⅓ Octave Pianos, with Muffler Attachment, 3 Pedals, **$250**
New Organs, $30. Send for Catalogues and terms.

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LUMBER.
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A Teacher for three months, to teach English, Mathematics and Music.
MRS. M. J. THOMASON,
Charlieville, La.

FREE BEAUTIFUL PRESENTS
YOUR NAME on 25 latest style imp'd Cards lovely Fich & German Designs in 12 Colors with two handsome presents 10c.—1 Album World's Fair Bldgs, etc., 1 Forget-Me-Not Auto Album, 475 Auto Verses &c., all 10c.—1 Stone Ring, 1 Bead Ring, 1 Lace Pin and 1 Fountain Pen Complete, all 10c.—Each offer as above will be given with our popular paper, Waverly Gleanings, 3 months for 10c. BIRD & CO., CLINTONVILLE, CONN.

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THE ONLY LINE THAT

Is 33 miles shortest New Orleans to New York and Washington.
67 miles shortest to Birmingham.
90 miles shortest to Cincinnati.

That runs Solid Vestibuled trains, New Orleans to Meridian, Birmingham, Chattanooga and Cincinnati.

That carries through Sleepers to Knoxville, Bristol, Washington, Philadelphia and New York, over the shortest route and on Quick Schedules.

Special Attention paid to the Service between Local Points.

THE ONLY LINE THAT

Controls a Route, Shreveport to Cincinnati, all under one name and management.

That carries you Shreveport to Chattanooga, Knoxville, Bristol, Washington and New York with only one change of cars.

That runs through car from Shreveport to Atlanta (via Birmingham) without change. This car is attached at Meridian to Solid Vestibuled Train for Chattanooga and Cincinnati.

Choice of Routes to and from Texas and California, via Shreveport or via New Orleans.

R. H. GARRETT, A. G. P. A., 34 St. Charles St., New Orleans, La. I. HARDY, A. G. P. A., Vicksburg, Miss.
W. C. RINEARSON, Gen'l Pass'r. Agt., Cincinnati, O.

IT IS THE
SUPERIOR SOUTHERN ROUTE.

Cotton At 16 cts. Per Lb.

SEED FOR TRIAL PURPOSES ONLY.
WE HAVE EVERY SEED IN EXISTENCE.

There is no Money in Cotton at 8c.

There is an active, strong demand for long staples at 16c. Then why not plant it? Your answer is: Because none of the long staples will make enough to the acre to justify planting them even at 16 cts. per lb.; it is difficult to gin it properly; it is hard to pick out, and lands will not produce staples, and so on.

Inland Sea Island is a long staple cotton in which all objections are removed. It is ENORMOUSLY PRODUCTIVE, easily ginned and no trouble to pick out. You can make it with no extra expense or trouble. See what Mr. Jeff Welborn has to say.

NEW BOSTON, TEX., Dec. 5, 1893.
RICHMOND SEED CO.,
Richmond, Va.:

This is to certify that I had "Inland Sea Island" cotton planted in alternate plots with Sea Island, Allison's Silk, Allen's latest improved long staple, Ozier Silk, Southern Hopo, and some other varieties of long lint. The Inland Sea Island was a great deal earlier than any of them, and made one-third more lint per plot (of same size) than any, and double as much as any save one variety (Ozier Silk). While the lint was no longer than the Allen, it was much finer, softer and richer-colored than it or any except Sea Island and Allison's Silk, but it made four times as much per plot as either of these two. * * * I think your Inland Sea Island a big jump forward in the long lint business, because of its Earliness and Prolificness. * * *

Very truly, JEFF WELBORN.

No Seed for Sale until next season save a limited number of packets, which we send out for trial purposes. Will positively refuse to sell seed any other way this season. Space forbids our saying more here, but write us for full information.

Packets 25 cts. by mail, 3 for 60 cts., 6 for $1.

RICHMOND SEED CO., Richmond, Va.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.68
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.58
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891,	$600,414.81

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business

Liberal Settlements and Prompt Payments.

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THE IMPROVED **VICTOR INCUBATOR**

Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class Hatcher in the market. Circulars free. Catalogue 4 cents.
GEO. ERTEL & CO., Quincy, Ill.

HATCH CHICKENS BY STEAM
With the Improved **Excelsior Incubator.**

Simple, Perfect, Self-Regulating. Thousands in successful operation. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other Hatcher. Lowest priced first-class Hatcher made. Circulars free. Send 6c. for Illus. Catalogue.
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Lowest Prices.
Greatest Variety,
Most Reliable Goods.

GRANT & JUNG FURNITURE COMPANY, Ltd.,
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Write for Illustrated Catalogue.

Don't ask for "baking powder" simply;

Ask for ROYAL Baking Powder.

Otherwise the grocer may give you some of the alum powders which will spoil your food and make you ill.

There is no other compound or mixture that can take the place of ROYAL BAKING POWDER, or that will make cake, biscuit, griddle-cakes, doughnuts, bread, etc., so light, sweet, palatable and wholesome.

Take no substitutes for Royal Baking Powder.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

Virginia has adopted the Australian ballot law. This was done by the General Assembly of that State on March 6.

The contemplated line of French steamers from this city to the Brazilian coffee ports is still attracting much attention.

The number of immigrants who arrived at the ports of New York, Philadelphia, Boston and Baltimore from foreign ports during 1893 is 431,712.

Governor Foster has appointed Congressman Blanchard to take the seat of Mr. White in the United States Senate, made vacant by Mr. White's appointment to the Supreme Court.

Under the leadership of Mrs. J. Ellen Foster, a delegation of New England working girls will appear before the United States Senate to protest against the passage of the Wilson bill.

At a meeting of the State Board of Liquidation, held at Baton Rouge, on March 10, it was decided to advertise for bids from bondholders for the sale to the State of more bonds.

It is said that Philip D. Armour, the Chicago philanthropist, will give $500,000 to the San Francisco public schools for the establishment of a manual training-school in which to teach boys trades.

The Mormon Church is sending 1,000 missionaries to Europe in search of converts. Five parties of missionaries, of about sixty persons in all, has passed through New York on their way to Europe.

After a wrangle of about ten days over the location of the International and Cotton States' Exposition, to be held in Atlanta in the Fall of 1895, the matter was definitely settled by a compromise committee appointed by the different elements, and under the terms of the compromise the city appropriates outright $75,000 in cash to the exposition.

The Democratic members of the Senate Finance Committee laid before the full committee, on March 8, the Wilson Tariff bill as they have amended it. The portion of bill repealing the sugar bounty is left intact. A duty of 1 cent is to be placed on sugar testing 80 degrees; between 80 and 90, 1-100 of a cent additional per degree; above 96, a tax of 1 4-10 is provided.

It is evident, from the estimates that are being made of the revenue, likely to be derived from customs duties and internal revenue tax under the Tariff bill as it now stands, that strong pressure will be brought to bear to cut off some of the revenue-producing provisions. This argument will be used against the income tax by its opponents and will also be urged by those who do not want a duty put on sugar, and who will contend that the government can do without the forty-five millions to be realized from the sugar schedule.

FOREIGN.

A bomb explosion occurred near the Chamber of Deputies in Rome on March 9. Two persons were killed.

The twenty-fifth anniversary of the marriage of the Japanese Emperor was celebrated throughout Japan on March 10.

The Spanish Cabinet has resigned and the Queen Regent has charged Premier Sagasta with the work of constructing a new ministry.

The Reichstag committee, which has been considering the Russo-German commercial treaty, passed that measure, on March 8, by a vote of 16 to 12.

President Diaz, of Mexico, is busy preparing his message, which will be presented to the National Congress upon the convening of the Spring session, on April 1.

Undesirable immigrants are flocking to the Hawaiian Islands by the hundreds. The provisional government, fearing a plot of the royalists, has passed a bill regulating the entry of aliens.

All of President Peixoto's fleet, the Nictheroy, the America, the Tiradentes, the Piratiny, the Bahia and five torpedo boats, have arrived outside the harbor of Rio de Janeiro. There is great excitement in the city. It is believed the long-expected naval battle will soon be fought. Rumors are in circulation, however, that the insurgents have made propositions for compromise, and that President Peixoto has considered them favorably.

Great Britain is fortifying the entrance into the waters of Puget Sound, in Canada. The central point of these military works is at Esquimault, a town in the east end of Vancouver's Island, near the city of Victoria.

An impassioned address has been made to the people in Ireland by Redmond, Harrington and Kelley, of the Parnellite party in the Parliament. In it Gladstone's retirement is said to be a scheme to defeat their hopes, and no confidence is to be placed in Rosebery or his Cabinet.

Lord Rosebery, the new premier, will, on March 17, make an address at Edinburgh to delegates from the Liberal association of all parts of Scotland. Upon this occasion Lord Rosebery is expected to make an important pronouncement of the policy which the new ministry intends to adopt.

The Best mutual insurance policy against attacks of sickness is to be found in taking Hood's Sarsaparilla. If you are weak, it will make you strong.

Hood's Pills are the best after-dinner Pills; assist digestion, cure headache. Try a box. 25 cents.

Caprivi has asked the ministers of justice to draft a bill providing for the punishment of Germans abroad who engage in the slave trade. It appears that the recent investigation into the doings of the German colonial authorities in West Africa has revealed some startling abuses upon the part of German colonists.

A Reward of $500

Will be paid for any case of Rheumatism which can not be cured by Dr. Drummond's Lightning Remedy. This offer is made in good faith by the proprietors, and there is no reasonable excuse for anyone to suffer longer. Any ordinary case will be cured by one treatment, and it is poor economy to suffer when relief can be secured so certainly. The price of a month's treatment—two bottles—is $5, and that is the cost of a cure. Full particulars and testimonials of wonderful cures sent to any address. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

A Matter-of-Fact Seed Book.

There is such a great similarity in seed catalogues as a usual thing that it is refreshing as well as beneficial to read one in which plain, unvarnished facts rule. The catalogue issued by J. J. H. Gregory & Son of Marblehead, Mass., is a matter-of-fact book in every sense of the word and is certain to meet with the highest appreciation from farmers and gardeners who are working for actual results and can not afford to experiment. There are no highly colored illustrations to mislead, neither is there exaggerated language to deceive. It simply helps the farmer to get the seeds best adapted for his needs and from them derive the best possible results. In a nutshell, there is nothing good left out and nothing poor let in. To this method of doing business is no doubt due the increasing popularity of Gregory's Seeds and the continual prosperity of that famous old house. Since 1856 they have been studying the wants of farmers and supplying them with just what they want. To-day it would be difficult to point to a section of the country where Gregory's seeds are not known and grown. They send their Catalogue to anyone who plants seeds, free of charge.

Communion Wine.

"PURE BLOOD OF THE GRAPE."

Sweet and wholesome. For sale at actual cost in quart, pint, and half-pint bottles by

LAIRD & DOMINICK,
Capitol Street, Jackson, Miss.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Impaired digestion repaired by BEECHAM'S PILLS.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5½	— —
Ordinary	6	— —
Good ordinary	6⅛	— —
Low middling	6⅜	— —
Middling	7⅛	— —
Good middling	7⅜	— —
Middling fair	7⅝	— —
Fair	8 15-16	— —
Galveston middling	7 6-16	— —
Mobile middling	7 1-16	— —
Memphis middling	7 6-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	2 15-16	3
Fully fair	2 15-16	3
Good fair	2 15-16	3
Common	2¾	2⅞
CENTRIFUGAL:		
Seconds	2⅝	3 3-16
Prime yellow	3 9-16	3⅝
Gray white	— —	— —
Choice white	3⅞	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	15	22
RICE.		
No. 2	1½	1¾
Good	4	4¼
Fair	3¾	3⅞
Prime	4⅛	4⅝
Rough, ₩ bbl	4.00	— —
Polish, ₩ ton	18 00	— —
FLOUR.		
Extra Fancy	3 00	3 05
Fancy	2 70	— —
Choice	— —	— —
Minnesota Patents	4 87½	— —
Winter wheat patents	3 87½	3 55
Minnesota bakers	4 12½	— —
CORN PRODUCTS.		
Corn meal	2 15	— —
Cream meal	2 35	2 40
Grits	2 40	2 50
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	46
Yellow	— —	46
Mixed No 2	— —	47
OATS:		
Western	— —	41
Texas rust-proof	38	40
BRAN:		
₩ cwt	— —	87½
HAY:		
Prime	14 00	16 00
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	12 00	12 25
Rumps	12 00	— —
BACON:		
Fancy Breakfast	10	11
Shoulders	7⅛	— —
Sides, short rib	7½	— —
Sides, long clear	7½	— —
HAMS:		
Sugar-cured	10	10¾
DRY SALT MEAT:		
Shoulders	6½	— —
Sides, short rib	6⅝	— —
Sides, long clear	6⅝	— —
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	19¾	— —
Common	17	— —
TEAS:		
Choice	— —	— —
Hi-So	— —	— —
BUTTER:		
Western Creamery	25	— —
Western Dairy	18	— —
Common	14	15
LARD:		
Refined	8	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	27	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	1 75	1 80
POTATOES:		
New Louisiana	— —	— —
Western	2 40	2 50
ONIONS:		
New Louisiana	— —	— —
Western	2 25	2 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	5	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	7½
TIES:		
₩ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 00	3 50
Young Chickens	2 75	3 50
Chickens, Southern	3 00	3 50
Young	2 50	3 25
Turkeys, Southern	10 00	12 00
EGGS:		
Western	10	— —
Southern	10	10½
WOOL:		
Lake, ₩ lb	16	16½
Louisiana	10	11½
Burry	7	8
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	6½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	22 50	23 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Times-Democrat*, March 13.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

PETER'S CONFESSION.
(Matt. xvi, 13-19.)

Some people thought that Jesus was John the Baptist, because of his bold denunciation of sin; others, that he was Elias, because of his mighty miracles; still others, that he was Jeremiah, because he, like that prophet, wept much.

1. Christ's interrogatory leaves us to infer that it is very important fully and correctly to know him

(1) The Jews say: Christ was an imposter. But do imposters teach so pure a morality as he taught, or lead such holy lives as he lived?

(2) Rationalists say: Christ was a good and great man, though not divine. But if not divine, then he was not good, even bare of the truth: he declared himself to be God.

(3) Peter, speaking in behalf of all the disciples, assures: "Thou art the Christ, the Son of the living God." Christ—the divinely anointed. The Son of God, who gave himself a ransom for sinful man.

2. The reply of Jesus is significant.

(1) Declares that Peter was blessed because of his confession. His knowledge had came from above. Divine illumination.

(2) Intimates that the apostle's name, Peter, meaning a rock, and his confession now given, were analogous. On this rock—the confession of Peter—he would build his church. A solid, sure foundation.

(3) Assures that the church, thus founded, would overcome all opposition. Though the heathen rage, the enemies clamor fiercely, "he that sitteth in the heavens shall laugh: the Lord shall have them in derision." The gates of hell shall not prevail against the church.

(4) States that the church, through its ministry, has charge of the keys of the kingdom of heaven. Responsible trust! May open, may keep shut. Oh! for conversions—for diligent use of these keys!

(5) Gives disciplinary authority to the church. Binding and loosing to be done with greatest care. But if done in the fear of God, after much prayer, deliberation and consultation, it is likely identical with that in the courts of heaven.

a. What think ye of Christ?

b. Do you love the church? Is it the language of your soul when we sing:

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and tolls be given,
Till tolls and cares shall end?"

Sparks from Bishop Key.

(Reported by Rev. Robt. H. Wynn at the Conference at Homer.)

The Epworth League is the phenomenon of the church at present.

The Epworth League is the thermometer of the church.

The livest church in Southern Methodism is a church run by an Epworth League.

I know of scores of Christian Endeavor Societies that have been turned into Epworth Leagues, and have done better ever since.

I see no advantage in belonging to any organization that is undenominational.

Nothing succeeds in removing coughs and colds like Dr. Bull's Cough Syrup.

Rev. Chas. R. Monigomery.

MR. EDITOR: With your permission, I will say through the ADVOCATE to the many pastors in this State and in Mississippi that the above-named young minister, whose announcement appeared in your last issue, is good help in a meeting. I had him twice last year, and expect to have him again. Why? He manages a meeting well. He draws, and he is full of the Holy Ghost. H. ARMSTRONG.

Franklin, La.

Rev. T. W. Lewis writes: "Corinth district: First round completed. Traveled 1,100 miles on the railroad and 200 miles on horseback. One new church started, a parsonage bought, and two others improved. Our need is more intelligence and more religion."

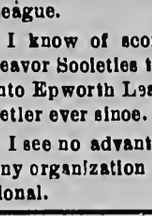
Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals

are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa



which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

BEAUTY AND PURITY

Beauty and Purity
Go hand in hand.
They are the foundation of health and happiness.
Health, because of pure blood;
Happiness, because of clear skin.
Thousands of useful lives have been embittered by distressing humors.
CUTICURA RESOLVENT
Is the greatest of skin purifiers
As well as blood purifiers.
Because of its peculiar action on the pores
It is successful in preventing
And curing all forms of
Skin, Scalp, and Blood humors,
When the usual remedies and even
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Sidon	31, Apr. 1
Winona	6
Indianola	7, 8
Valden	14, 15
Black Hawk	21, 22
West	28, 29
McNutt	May 5, 6
Winona circuit	12, 13
Carrollton circuit	19, 20
Brooklyn and Dublin	26, 27
Lehertou	June 2, 3

The District Conference for the Winona district will convene at Indianola, April 3. Bishop R. K. Hargrove will preside.

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Holly Springs Station	Apr. 1, 2
Byhalia	7, 8
Waterford	14, 15
Holly Springs circuit	21, 22
Olive Branch	May 5, 6
East Holly Springs circuit	12, 13
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Coruersville	26, 27
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Iuka circuit, at New Salem	14, 15
Iuka station	18, 19
Rienzi, at Burnsville	21, 22
Marietta, at Marietta	28, 29
Booneville and Baldwyn, at Baldwyn	May 5, 6
Guntown	12, 13
Blue Springs	19, 20
Brown's Creek	24
Pleasant Ridge	26, 27
Jonesboro	June 2, 3
Ripley circuit	7
Ripley and New Albany	9, 10
New Albany circuit	16, 17

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Minter City, at Strathmore	Mar. 17, 18
Grenada station	24, 25
Grenada circuit (Thurs.)	29
Tillatoba	31, Apr. 1
Abbeville	7, 8
Charleston	14, 15
Coffeeville	21, 22
Pittsboro	28, 29
Elyzy (Wed.)	May 2
Atlanta	5, 6
Toccopola	12, 20
Oxford station (Mon.)	21
Chapel Hill	26, 27
Paris (Thurs.)	61
Water Valley circuit	June 2, 3
Water Valley station	9, 10

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Tibbee	24, 25
West Point	31, Apr. 1
Crawford (Tues.)	6
Starkville circuit	7, 8
Columbus station	12, 16
Columbus circuit	14, 15
Sparta	21, 22
Brooksville	28, 29
Macon	28, 30
Cedar Bluff	May 5, 6
Hebron	12, 13
Shuqualak	15, 16
Mashulaville	19, 20
Sturges	26, 27

T. C. WIER, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 10, 11
Como, at McGehee's	17, 18
Sardis	24, 25
Batesville, at Wesley Chapel	31, Apr. 1
Courtland, at Shiloh	1, 2
Wall Hill, at Chulahoma	7, 8
Cockrum, at Palestine	14, 15
Morganville	21, 22
Panola, at ——	21, 22
Pleasant Hill	28, 29
Hernando	May 5, 6
Nesbit	12, 13
Tyro, at Fredonia	19, 20
Arkabutla, at Hunter's Cha'l (Fri.)	26
Pleasant Grove, at ——	26, 27

H. O. MORRHEAD, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Pickens, at Pickens	Mar. 3, 4
Poplar Creek, at Bethel	10, 11
Belzona circuit, at Ashton	17, 18
Lexington and Tchula, at Tchula	24, 25
Ebenezer circuit, at Bethany	31, Apr. 1
Ethel circuit, at Shady Grove	1
Sallis circuit, at Bethel	7, 8
Kosciusko, at Smyrna	14, 15
Stewart circuit, at Shady Grove	21, 22
Emora circuit, at Walthall	28
Chester circuit, at Acnman	28, 29
Weir circuit, at Liberty	May 5, 6
Louisville circuit, at ——	12
Rural Hill circuit, at Plattsburg	12, 13

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Central Meridian (night)	18
Enterprise and S., at Stonewall (Wed.)	23
Vossburg, at Pachuta	24, 25
Leakesville, at Pine Grove	31, Apr. 1
Waynesboro and S. Line, at S. Line	7, 8
Eucutta, at New Hope	14, 15
East End—Meridian (Wed. night)	11
Waynesboro cir., at Pleasant Grove	21, 22
Binnsville, at Binnsville	28, 29
Shubuta, at DeSoto	Mar 5, 6
Liuwood, at Pleasant Grove (Sat.)	10
DeKalb, at Marvin (Sun.)	11
N. Kemper, at Spring Hill	19, 20
Daleville, at Union	26, 27
Marvin, at Ackers	June 2, 3
Why Not, at —— (Wed.)	6
Chunky, at ——	9, 10
Lauderdale, at —— (Wed.)	13
Marbersville, at ——	16, 17

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Newton and Hickory, at Newton	6
Lake, at High Hill	7, 8
Walnut Grove, at Pine Grove	14, 15
Carthage, at Sardis	17
Rose Hill, at Paulding	21, 22
Clarksburg, at Clarksburg	22, 23
Shiloh, at Shiloh	Mar 1, 2
Morton and Forest, at Pelahatchie	3
Steen's Creek, at Bethel	12, 13
Neshoba, at Cooks Chapel	13, 20
Indian Mission	21
Raleigh	26, 27
Westville	28
Trenton	June 2, 3
Montrose	9
Fannin	10
Brandon	10, 11
Hillsboro	16, 17
Homewood	23, 24

O. MCDONALD, P. E.

Dr. J. M. Buckley, editor of the New York Christian Advocate, gives this advice to public speakers: "The whole art of making a public speech is to have something pertinent and moving to say; to say something all the time, to say it vivaciously; and if it is a religious speech, to say it with religious feeling, and to stop when everyone wishes you to go on."

Christian Advocate.

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OUR COMFORT.

BY EMILY C. RICE.

Somewhere, we know not where,
In the vast realms of space,
Is found our Father's house,
The soul's abiding-place.
And, in its mansions fair,
Those who have gone before
Wait for our coming feet,
Still loving, as of yore.

Somehow, we know not how,
On joyful errands bent,
God sends his messengers,
Fulfilling his intent.
And, 'mongst those blessed ones,
Come those who know us best
To help us on our way,
To guide us to our rest.

Sometime, we know not when,
Our toilsome journey o'er,
We, too, shall reach our home
And rest forevermore.
And 'mongst its joys divine,
These not the least shall be,
To clasp again loved hands,
And longed-for faces see.

About Unordained Pastors.

Bro. Mounger tells me that the Mississippi Conference did not adopt a memorial to the General Conference asking for the ordination of all men put in charge of works. This is made the text of articles favoring this change in many of our church papers. Why not say, The Mississippi Conference did not do this thing?

[If such a statement has been made in any of our church papers, we have not seen it. Our usually clear-headed Bro. "Gilderoy" has, doubtless, allowed himself to become a little confused. In an editorial on the subject, some time since, we referred to a memorial of this sort adopted by one of the Eastern Conferences—the Western North Carolina Conference, perhaps. It is probably this that our brother has in mind.—EDITOR.]

All this discussion is a waste of wind, for this thing will not be done. There is less need for it now than ever before in the history of the church. Our charges are so small that ordained and unordained preachers are in a stone's throw of each other. [This is true of some sections. It is not true of the whole Southern Methodist Church. —EDITOR.] Nothing is lost, and much is gained, by giving preachers a good trial before ordaining them.

The next General Conference will not create an order of evangelists in our church. This thing is too unmethodical to become a part and parcel of the method of our Methodism. It will be left to take its own course. It is an irregular verb, and does not come under any of the General Rules. Let it stand just as it is.

The General Conference will not depose any one of the present college of Bishops, nor will it pass any regulations limiting or hedging in the general superintendents of our church. The great body of our preachers and our people approve the administration and management of our Bishops. They have wrought wisely and well.

If the General Conference elects any new Bishops, it will not want more than one; two at most. The church does not need more than it has now. The matter of electing another, or others, will turn on the probable continued effectiveness of those we have now.

The great ground-swell looked for by some, perhaps—longed for by others—at the next General Conference will not materialize. Our people and our preachers are loyal to connectional Methodism as it is. After more than a century of unparalleled prosperity, such as no religious organization ever knew before, we are not ready to go back to Congregationalism, nor to sell out to Presbyterianism. We shall go on just as we are evangelizing the world to Christ.

The approaching General Conference will not be a long one, nor will it be a hot one, as anticipated by many. Those who come to the meeting hot will soon cool off and tone down. Courage and bluster at long range and by word of pen generally flickers in a hand-to-hand fight and by word of mouth. The fighters—the giants—have uttered no word yet, but they will be mighty in deed when the time comes to act.

The fact is, there is precious little that really needs to be done by the next General Conference; and this fact, in large measure, accounts for the radical, if not revolutionary, changes suggested and urged in some quarters. Anyway, the discussions will all have been had in the papers before the body meets, and nothing will be left to be done but to act. Long, big speeches will not be necessary only to keep some overcharged member from exploding.

If there are any candidates for office, they will not be popular with the majority of the Conference. Such things as candidates for place and electioneering for men are not popular among ministers and men of God. Such things are too little and too contemptible to command the attention and respect of ministers and laymen convened to advance the cause of Christ. They smell and taste of the things that be of men more than of the things that be of God. They are worldly, largely sensual, often devilish.

More prayer for, and less advice to, the General Conference would be far better for all concerned. That body will have more need for the guidance of the Holy Ghost than for the advice of any man or set of men.

GILDEROY.

The Need of These Times.

BY BISHOP THOMAS BOWMAN.

"The times" seem everywhere to be out of joint. At all times the world is full of unrest. Man on the tossing billows of this world has ever been without rest for his soul. If this is true of other lands, it is most vividly true of our own. The common routine of life is not satisfactory to young America, and, for that matter, to the older, either. They are not satisfied with the slower means of gain and the less brilliant fields of enterprise with which their fathers were content. Hence has arisen an unprecedented spirit of unrest and adventure. The heart of the community beats with quick and feverish pulsations.

But in these times we find a peculiar unrest added to the general unrest found among men. The daily press teems with charges of corruption against legislators and officials. These are charged with perverting justice and proving false to the most sacred trusts, and social virtue seems to be undermined by the approaches of vice. Labor is at war with capital, and each of these elements have been closely and fully organized for self-defense as well as aggressive warfare—the first in so-called "labor organizations" of various kinds, the second in huge trusts to protect its interests. Socialism and anarchy stand in the background watching an opportunity to deluge society in blood in order to divide the wealth of the few among the many.

Unbelief is stalking abroad in the land and thrusts its venomous fangs into the foundations of our faith. Invective and sarcasm and derision are hurled against those who cling to the faith as it was once delivered to the saints. The demand is vehemently reiterated that our doctrines and our faith must be recast in order to meet the so-called advancement of science. Moreover, the individual who cuts loose from the accepted doctrines of the orthodox churches, and professes to doubt the truth as revealed in our old Bibles, is at once proclaimed in the daily press as a hero. Nothing is so unpopular, apparently, as authority in matters of faith and practice. Lately a statement was publicly made by a minister of the M. E. Church that that church tried no man for heresy. Is this actually true? In a religious paper an editorial correspondence recently appeared from a man well known throughout this entire country, in which the following fearful indictment is brought against the ministers of the church above named: "Ministers more and more preach almost everything but the gospel of salvation."

How are these threatening evils to be averted? There is but one answer to this question, and that is, by enthroning Christ in the hearts of the people. Only if men are cemented together by the power of his love, their consciences purified by a living faith in a personal Christ, thus causing truth to triumph over falsehood, and right to prevail over wrong, can the world be made better. Right to prevail, not over might; there is no danger in that direction in our day: the danger is all in the other direction; but right to prevail over fraud and cunning.

That government will be the most just and liberal and beneficent which is most pervaded by the Spirit of Christ. That society the purest in which dwells the power of Christ's love. That church the most effectual which is constrained by the love of Christ. That worship the most acceptable which is the outcome of the working of the Spirit of Christ. That life the best in which Christ is all in all.

If these results are to be accomplished, then Christ must be set forth. In the language of our excellent Discipline, Christ must be pointed out as the fountain of grace, and sinners must be invited to accept of him through faith. And then build up the edifice of holiness on this well-laid foundation, and to do this in every sermon. God forbid that the ministry of our beloved church should preach about almost everything but the gospel "of our salvation."

It is the duty and the privilege of the ministry to hold forth Christ as the world's only hope and Savior. When Peter stood before Annas, the high priest, and the elders of Israel, there was no thought in his heart of comparing the claims of Christ as equal, or better than any other religion, but in language which condemned every other system of religion, he cried out: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." The Christian religion is liberal in this sense, that it offers salvation to all men upon the same terms, excluding no class, and no man, but exclusive in this respect, that it compromises with none, but condemns them all, as utterly worthless in the sight of God. This is the grand distinguishing character of Christianity, in which it stands alone and without a parallel in the world.

Christianity presents to the world a beautiful system—a system which angels delight to study, and in which the greatest intellectual giants may find the amplest occasion for thought and study. However, its reliance is not upon its system, not upon its grand and harmonious arrangements, but it offers to men a Person—a Person to be adored, to be loved, and to be trusted, in whom all perfections are united, and who died for us while we were yet sinners, but who liveth again at the right hand of the Father, waiting that men shall come unto him. And when they come unto him, he gives himself to them, he dwells in them, and having Christ, they have everlasting life, for he is the life. When men have won Christ, they have won all. This is the power of Christianity. And Christianity will be a power in the world just in proportion as the church will thus set forth a living personal Christ whom men may have and who will be with them to the end.

Only the apprehension of this glorious Person, our Lord and Savior Jesus Christ, in whom dwelt the fullness of the Godhead bodily, and who will impart to believers his own blessed fullness, will satisfy the unrest of men, and will overcome the world, the flesh and the devil, and raise a bulwark against the encroachments of unbelief, and the madness of anarchy, and the flood of corruption.

May it truthfully be said of us, "They preach Christ and him crucified;" "who ever liveth and saveth to the uttermost those who come unto him!"—Exchange.

The Crisis in the Temperance Reform.

BY THEODORE L. CUYLER, D. D.

Fifty-one years ago I delivered my first temperance address, in the City Hall of Glasgow, alongside of that noble apostle of cold water, Father Theobald Mathew, of Ireland. During the past half-century I have done some honest and gratuitous work for our reform, and kept my eye pretty steadily on the field of action. It requires only half an eye to discover that we have reached a crisis, and one that demands all the "good counsels and just works" that are within reach. Wilful blindness to facts means treason to the good cause.

In the early stages of our reform we relied chiefly upon arguments and persuasive appeals to make total abstainers. We fought against all use of intoxicating beverages. Pulpit, platform and press all thundered against the drinking usages of society. One of our veteran leaders said to me this week, "My pastor made a teetotaler of me when I was a boy by his tremendous sermons against strong drink." Societies were formed in every locality, and temperance meetings were held constantly; and the bond of this associated effort was the total abstinence pledge. The public mind was as thoroughly leavened with the elementary gospel of temperance as it was by the gospel of "Liberty and Union" at the opening of the Civil War. Neal Dow—with whom I went into the campaign for prohibition in 1852—told me that he found it easy to get his original "Maine law" passed, and to have it enforced from the start, because the whole State of Maine had been educated by public meetings up to the right point. Prohibition of the liquor traffic was solidly based on enlightened public sentiment; and whenever the attempt is made to rear it on any other basis, it has proved to be a glittering phantom. All the sound legislation that has ever been enacted for the suppression of dramshops was the result of aroused and enlightened public sentiment against the use of intoxicating liquors. No community that believes in buying and drinking intoxicants will ever suppress their sale. That is an axiom. Effective prohibition of the drink curse was based on effective moral suasion. This fact is beyond dispute.

What was true in America is true elsewhere, for human nature is the same in all lands. The Australian Christian World—an able paper, strongly devoted to the cause of suppressing saloons—recently made the following earnest and unanswerable statement:

"Have we as much faith as our temperance fathers had in the virtue of moral suasion? In the first days political suasion was not possible, neither did men really much desire to have it. They kept pegging away altogether after another fashion, and they had stronger faith in argument, in persuasion, in example, and in the influence of family life. The leading temperance reformers knew all about alcohol, its place and power. They believed in abstinence, and they also believed in seeking to make converts. Their public meetings, lectures, addresses, and the like, were a great feature in their advocacy. They believed in impassioned speech by fully convinced men and women, in its power to create interest and awaken faith in others. They believed in forming societies, in the law of association, and in the power of consistent example. They also believed in the press, in journals and books, and they largely used these methods. If we go back upon the things they wrote and read, we shall feel convinced that for intellectual and ethical force very often 'the old is better.' And some of the best work of temperance was done under these old conditions. The men who are to-day the strongest and most consistent supporters of temperance work of every kind were brought up under these influences. Let no one think that we oppose the newer methods. We believe in political action, in voting against the traffic, just as we feel against it and pray against it. By all means let us stir up politicians and get temperance legislation passed; but let us never forget that the real victory must be won earlier. We must educate, convince, persuade and win the people."

My only apology for this extended quotation is that every line of it contains so much solid "horse sense," and so accurately describes the actual state of things in our own country. We have reached precisely the same crisis that our brethren have reached in Australia. The peril to our cause is increased here from the fact that those who were educated long ago to total abstinence are passing away, and the rising generation are not thus educated to the same degree. Another fact is, that we are flooded by an immense immigration of people who know no more about total abstinence than a dog knows about astronomy. Foreign immigrants are almost a unit against suppression of the saloons.

The perilous crisis in our reform arises from the lamentable diminution of distinctive moral effort against the drinking usages. Total abstinence organizations diminish instead of increasing. Total abstinence is not preached as often and strenuously as it once was; nor is it so much practiced. Last year that useful body, the Sons of Temperance, celebrated their semi-centennial; but their roster of membership showed a falling off during the last decade. Forty years ago I often attended great and enthusiastic temperance meetings in New York City. Are such meetings often held now? Are they frequent in other cities, and in the rural districts? No; and even when they are held they are mainly occupied with endless discussions about "high license," "low license," "prohibition," and other legal methods of dealing with the traffic. Recently a temperance meeting was held on Sunday evening, in one of our Brooklyn churches, and the main drift of the eloquent speaker was to denounce the deadly evils of the saloons, and to prove that they ought to be shut up. The whole speech was a bootless reiteration of a truism; yet the real danger of her auditors was not from the saloons, but from the social glass. That meeting ought to have been devoted to a persuasive argument against the drinking usages, and then clinched with the circulation of a pledge of total abstinence. The only way to stop dram selling is to stop dram drinking. While the demand is unchecked the supply will continue, and all prohibitory laws will be a dam of rushes before Niagara.

As moral effort has largely been supplanted by discussion about suppressing the saloons, what headway are we making? Lamentably little in the way of enacting new laws of prohibition anywhere. We are on the defensive to retain what we have—in Iowa, Kansas, Maine, and a few other localities.

Let us face facts without flinching. At present the liquor traffic laughs us to scorn as long as our efforts are not directed to keep people from buying and drinking intoxicants. The old drink customs are stealing back again. A generation is growing up without much instruction in the a b c of total abstinence. Temperance organizations decrease in numbers and too many pulpits are silent—or only speak out in cheap and easy denunciations of the accursed dram dens. A reform that will not learn by sore experience, and which throws aside the weapons with which it once gained victories, is doomed to failure. We never shall conquer at the ballot-box until we have conquered the voters by argument and persuasion. We never can stop the sale of intoxicants until more check is put to drinking them. God never means that a great moral warfare against a colossal sin shall be shirked by his people, and turned over to the tender mercies of political strategists. Our great reform has reached a crisis, and, without mutual recrimination, let us grasp afresh the weapons that once did splendid execution, and in God's name and God's strength close up our ranks in united onset against the foe.—Independent.

Not Infidelity, but Indifference, the Foe.

BY REV. GERARD B. F. HALLOCK.

The religion of Christ has to-day, as ever, its bold and avowed enemies. Yet it is doubtless true that in most of our communities there are comparatively few who are actually hostile to Christianity. This assumption receives renewed confirmation from an article in a late number of The Evangelist, in which the Rev. Dr. J. Balcom Shaw gives the results of a religious census recently taken in New York, in the region of the city where his church is located. Quite a number of families claimed no church relationship at all. Doubtless many who did claim such relationship were only occasional attendants, or almost total neglecters. But we think the remark with which Dr. Shaw closes his report is very significant of the fact that the church's real foe to be feared is not infidelity, but indifference. He says: "In these days, when so much is being said of the prevalence and growth of infidelity, it is especially encouraging to find but one family, out of a total of 4,516, professing to be infidels. The infidels are few, the neglecters are many."

Christianity certainly has little to fear in these days from any open hostility. It is generally conceded that the religion of Christ does the world no harm. Except a very few among the most depraved, no one would crush out Christianity even if he could. Even infidels are not unwilling to have their children be Christians. The dying Ethan Allen told his daughter to accept her mother's religious beliefs, not his. Most unbelievers are glad to have their children out of the room when they talk their blasphemies.

Neither is hostility to the church the attitude of any great proportion of those who neglect personal religion and refuse to identify themselves with God's people. As we have already shown, it would be an equally great mistake to imagine any large proportion to be either skeptics or unbelievers. Most of them really accept the essential doctrines of Christianity. We sometimes hear them say: "We are waiting to be convinced." But it is usually only an excuse. They are convinced already. Not an enmity with the church, not infidels, not skeptics, not actually opposing religion, how shall we express the exact attitude of this very large class of people outside our churches to-day? What better word can we use than this, and say that they are indifferent? Like Gallio, in the time of Paul, they simply "care for none of these things." They take almost no interest at all in religion, either one way or the other. They are simply and entirely indifferent to the whole matter. Let us know that the most prevalent "ism" in Christendom to-day which threatens the church of Christ, is not skepticism, not spiritualism, not universalism, not agnosticism, but indifferentism.

Not only so, but of all the conditions of irreligion, indifference is the most difficult to contend against. That is true whether it be for getting people to the church or for influencing them after they are there.

We read in history that Napoleon, in war, with his heavy artillery, found little difficulty in demolishing forts of brick, or stones, or logs. His heavy cannon-balls would crash through and beat down the strongest walls. But somewhere in Egypt he encountered a mud fort. It had been just lately constructed, and the mud was not dry. Against the soft, yielding clay his cannon-balls were quite ineffective. The resistance offered was comparatively so slight, that missiles would simply strike the soft mud with a dull thud, and remain in the embankment, only making it the stronger, instead of weaker.

So, when any one is an avowed enemy of Christ, is in open hostility to the church, or is an honest infidel standing up honestly for his beliefs, there is some chance for gospel appeals to be effective; but, alas, for these people who are vastly too indifferent to offer any real resistance to the truth! Simply noncommittal; just pliably, yieldingly indifferent! Soft *mud forts* they are, and every appeal of the gospel seems only to leave them the more strongly fortified against it. Really it would seem that to be opposed to these things, to misunderstand these things, that even to doubt these things, does not render a soul's salvation so hopeless as to "care for none of these things." The former condition may be bad enough, but the latter is almost fatal.—Evangelist.

He who would have each hour open out a page of deepening interest in the Book of Life, who would have the days fraught with utmost meaning, the months replete with majesty, the years sublime, must set himself a life-task commensurate with his destiny. What shall it be? Union with God. This alone fills out in the largest way the high purpose of human existence. This is the noblest aim conceivable to man. No man should be, no real man can be, fully satisfied with anything short of this. It is the key of his being, the supreme end of his creation. He who walks with God in all the smallest, as well as largest, transactions of daily life, seeking guidance and finding communion from moment to moment, is a man in the fullest sense of the term, because he has most of the divine in him. His high attainment is not to be reached at a bound, or by some sudden spurt of emotional experience, but is the ripe fruit of much tarrying in the secret place of the Most High and the slow development of holy habits.—Zion's Herald.

Charles Reed Bishop is probably the wealthiest man in Honolulu. He is a banker, and his charities of late years aggregate over $1,000,000. His recent gift to the Kamehameha Training-school of Honolulu comprises a well-stocked ranch of 80,000 acres on the Island of Maui, valued at about $200,000. Mr. Bishop is a native American, and was born in New York State. He went to Hawaii in the early days, and became a banker after a residence there of some years. He married a famous princess, who proved to be fully as charitable as her husband. They had no children, and when she died she devoted her large estates to the founding of two training-schools in Honolulu—one for boys and one for girls.

Nearly one hundred missionaries were sent to China last year by the Lutheran Church in Sweden.

INEXPRESSIBLE

"I can not tell you in this foolish Japanese ongue," said one of the first converts in Japan o the missionary, "and I don't believe I could ell it if I had your tongue, nor if I had an angel's tongue; but one poor heart"—putting his hand over his own heart—"can *feel* it all."

I can not tell the woudrous love
That brought my Savior down
From kingly throne and realm above
To wear a thorny crown;
I only know he doth impart
New being to my sinful heart.

I can not tell, nor e'en can you,
Just how he enters in;
But, oh, I know full well 'tis true
He takes away my sin;
The load is lifted, burden gone,
Rejoicing now, I journey on!

An angel's tongue would fail to tell
Such depths of love divine,
But in this heart he comes to dwell,
I feel this Savior mine;
Oh, that I could to all reveal
What one poor heart can know and feel!

—Selected.

A Plea for Woman's Missionary Societies.

BY MRS. ROBERT R. REED.

The following paper was read before the Woman's Missionary Society of Jefferson Street, Natchez, and published by request of the society:

When, just before his ascension into heaven, the Savior said, "Go, ye, into all the world, and preach the gospel to every creature," think you he meant such idolatrous nations as China, Japan, and India? If so, did he also mean Mexico and Brazil, where they have the Bible? Yes, verily, for the Word must be preached and taught in its purity and its simplicity to every creature, as can be proven by the teachings of Christ and the apostles, and not in accordance with the construction placed upon it by Pope and priest of superstitious Rome.

Say you, "The heathen will be saved because of their ignorance?" Dare we say so when the Scriptures say, "All nations that forget God shall be turned into hell?" Suppose, for the sake of argument, we say they *may* be saved because of their ignorance, shall we not obey the command and thus lift them to a higher plane of existence in this life?

Mothers, if your religion taught you to sacrifice your babe to the crocodile of the Ganges to appease the wrath of your god of wood and stone; or, if it be a girl, to drown it, or choke it to death on its entrance into this world; or, if through your motherly affection for it, you contrived to spare its life, and it should die while yet a little one, you were required, in token of your having swept it from your memory and your affections, to thoroughly sweep the threshold across which its remains had been carried when taken out to be cast upon the commons to be devoured by the dogs, would you not hail with delight the religion which teaches you to love your children?

Wives, if your religion taught that woman has no soul, is not capable of mental improvement is not her husband's equal, even though he be all that is vile and vicious, that she is to be his servant, and, in case of being left a widow, she must become a drudge for his family, an outcast from society, and allowed only one scanty meal a day, would you not long for a religion which teaches that woman is man's equal?

Because the women of most of the heathen nations live in seclusion, and, therefore, can not receive the gospel from the lips of male missionaries, it becomes necessary for woman to carry the story of the cross to woman. Therefore, when the wives of missionaries called for help, the different church denominations organized Woman's Boards of Missions to send unmarried women who could devote their entire time to the work.

Missionary societies, adult, young people's, and juvenile, have multiplied all over Christian lands. In these societies are found some of the brightest intellects and most gifted women of the church. So great has been their zeal, and so anxious have they been to raise money to carry on the work, that many have denied themselves of luxuries and put the cost of them into the missionary treasury. College girls have been known to wear their hats a second season in order to save money for this purpose. Others have consecrated fruit trees, flowering plants, and portions of their gardens to the work of missions, while children have raised money by having missionary hens, lambs, etc. So earnestly and prayerfully has the work been carried forward that some one has said, "Not in all the poetic legends of classic heroes, not in all the gallant exploits of armored knights, nor yet in all the gorgeous scenes of Egyptian tales, has aught been told so strange, so wonderful, as the simple, ungarnished statement of the efforts that Christian women are making to carry the light of the gospel into the homes of heathendom."

During the session of the Annual Conference at Atlanta, Ga., in May, 1878, the Woman's Missionary Society of the M. E. Church, South, was organized with Mrs. Juliana Hayes, of Baltimore, as president. Although nearly eighty-one years of age, she still holds the office. Previous to this organization, Miss Lochie Rankin, of Tennessee, had been assigned work in Shanghai, China, by the Bishops in charge of that mission. She was at once adopted by the Woman's Board as their first representative, and is still a faithful worker for the Board in China.

At their first anniversary, in May, 1879, 15 Conference societies were reported, including 219 auxiliaries, with a membership of 5,890. Total receipts being $4,014 27; 1 missionary in the field.

At the fifteenth anniversary, held in St. Louis, June, 1893, it was shown that there were 37 Conference societies, including 3,595 auxiliaries with a membership of 76,396; 1,893 life members, 100 honorary members, and 11 honorary life patrons. Total receipts for the year, $99,289.65; of which $28,090.55 were for Scarritt Bible and Training-school, leaving $71,199.12 for foreign work. The Board this year asks for $100,000, for foreign work alone. There are now 37 missionaries in the field, five of whom are from Mississippi. (Sixty-two have been sent; 5 of these are from Mississippi.)

The auxiliary of Jefferson Street, Natchez, was organized May, 1884, by Mrs. Juliana Hayes, with 24 members and 8 honorary members. Mrs. W. H. Watkins was elected president.

Some members have dropped out through indifference; others have been lost by removal from the city, while others have been called from labor to reward. We have secured ten new members during the last six months till we now number forty-five—five of whom are life members.

To our homes comes every month the Woman's Missionary Advocate, the official organ of the Woman's Board. Through it we receive such intelligence of the work and the workers as can be received through no other medium. As we read reports from sister societies, we feel ambitious to keep abreast with them in bringing heathen women and children to Christ. As we read letters and reports from our missionaries, and thereby become acquainted with them and their pupils, our sympathies are aroused for those who left home and loved ones in obedience to the command, "Go," and, as we pray for them not only, as some one has said, "in the prayer meeting prayers, but by the bedside, and in the wakeful hours of the night," we feel to rejoice that while we can not "*go*," we can "*send*," and thus be co-workers with them.

While each member pays only ten cents a month as dues, in the aggregate it amounts to dollars, and if we of Jefferson Street can double our membership this year, we will be doing something toward raising the $100,000 called for by the Woman's Board. An increased circulation of our magazine, which is only fifty cents, and of the Little Worker, only twenty-five cents a year, would help us in this direction. The money dropped into the box tonight at this missionary birthday reception, held in honor of our pastor's wife, who is also one of our vice-presidents, will help swell our contributions for this purpose. Then, when our delegate reports at our annual meeting, next June, we shall feel that we have great cause for gratitude at the success and growth of our society.

Sister, you who have been standing aloof from this work, and saying, "I do not believe in foreign missions," is not your foretaste of heaven so glorious as to arouse in you a desire to join us in this great work?

We believe "the Master is come, and calleth for thee," saying, "Go, work in my vineyard, and whatsoever is right, I will give thee."

New Orleans Church Extension Society.

The need of an organization designed to answer the ends proposed by this society has been apparent for a long time to city Methodism. Some method by which unity and continuity in plan, and concentration in action, could be had for the application of wealth and willing forces, which do unquestionably exist in the various Methodist communities, must have been found outside the church machinery. Bishops and presiding elders are movable quantities, and the well-formed plans for enlargement that have been laid by one administration are often neglected or even set aside by another. Individual pastors of churches can command only the resources of their own congregations; and that these are not equal, in their separate activities, to the demand for extension needs no other demonstration than the records of city Methodism.

Methodism has grown in cities, it is true, but its growth has been the result of the division of overcrowded congregations, or of the single-handed efforts of a few consecrated men. Such has been the history of New Orleans Methodism for at least three decades. The central purpose of the New Orleans Church Extension Society is to concentrate in some organized form the aggressive forces of the city churches for the purpose of providing houses of worship, where needed, within the bounds of the city, and to secure, in advance of the growth of the city, sites for future building.

The lack of suitable houses seriously retards the growth of city mission work; and even when houses can be had, rents are a drain upon the means of the few by whom this work is sustained. Experience has proved that one year's work in our own house is productive of greater results than ten years' work carried on in rented houses. Oftentimes the work of years is entirely lost because we have not permanently planted ourselves on the ground. Wherever a house is built there will be a church and a preacher. Methodism has great power of holding on when once it gets a hold. Our economy—the appointing power, Domestic Mission Board, local and probation ministry—gives Methodism greater adaptation to evangelistic extension than is possessed by any other Protestant system. Our General Board of Church Extension can put its strong arm under a struggling society and make it strong to establish itself; and it thus completes the aggressive system for the work at large. But the General Board and the Conference Boards alike rightly expect to draw from the cities rather than to help them. The Board needs the city strength to apply to the more needy work, and should be allowed to fulfill its purpose. The organization of local church extension societies will relieve, without weakening, the General Board, and will obtain the enthusiastic support of Methodism for city enlargement.

Cities grow. One of the problems of the economist is the tremendous growth of cities at the expense of the village and rural populations. The burden laid upon the church by this movement is not so much one of evangelization as of church extension. Sites should be located and purchased against the inevitable movements of population, while, as yet, land may be had cheap and in abundance. It is true the last place for economy is in the location of a church. We can afford to pay high prices for building sites already demonstrated to be excellent; but sagacious foresight and planning will anticipate the direction of growth and save large amounts by buying lots in advance of their enhancing value.

A plan that has resulted in the organization of a city church extension society was presented to a meeting composed of the pastor and two laymen from each of the New Orleans churches, on Jan. 30. The organization was perfected Feb. 13 by the election of the following officers and Board of Directors: C. W. Carter, president; W. H. LaPrade, vice-president; John B. Parker, corresponding secretary; J. M. Henry, recording secretary; E. P. Mackie, treasurer. Directors: J. B. A. Ahrens, J. T. Sawyer, F. N. Parker, T. K. Faunt LeRoy, J. R. Westerfield, — Heroy, Ralph Hoffman, P. A. C. Voss, W. B. Thomson, J. W. Blackman, J. W. Adams, H. R. Hafkesburg. The annual dues are: For men, $2; for women, $1. Meetings of the society for the election of officers and directors will be held annually, the first Tuesday of May. The Board of Directors is divided into Committees on Membership, Finance, Building Sites, Legal Advice, and others needed for the complete systemizing of their work. Sites for building and projects for purchasing homes for the use of already established missions are already being considered. The City Mission work is itself receiving an impetus from the prospect of help at the hands of this society, which will, we trust, soon be able to put a strong arm under these struggling plants.

Our ministers and members throughout the Conference should aid in the support of this society, as the strategic point of attack is here in New Orleans, from which, as a radiating centre, influence and help goes to every part of the State.

F. S. P.

Whether Weather or What.

The ides of March are almost here, The Winter has been hard, especially on brethren serving on the "picket line." Some of our preachers on missions have suffered privation. Shall this continue through our neglect? The first quarter of our Conference is about past. Most of the presiding elders are closing up their first round. Yet we learn, through the treasurer of our Board of Missions, that only two preachers have sent in anything on the collection for domestic missions. Some of the most faithful brethren are sending in their "quarterly reports" according to resolution. But, brethren, thirty dollars will not do much in meeting the necessities of thirty-five men, most of whom have families to support. The meager average of $100 each, represented by the appropriations for the whole year, and this to be divided by four, and again promised only 60 per cent. of this quarterly, till the year is gone! This showing ought to appeal to the most careless, and spur to immediate action.

Resolution 1 of Mission Board, adopted in open Conference, and embodied in anniversary report, pledges us to move diligently in this matter of collection during the first quarter. Number two is somewhat new in requiring all sums to be forwarded immediately to our treasurer. (His address is Rev. D. T. S. West, Jackson, Miss.) He is now anxious to receive and distribute all that is due to brethren, looking to our faithful stewardship for the supply of a felt need.

Men of Israel, help! We know the weather has been unfavorable (especially on many Sundays), and times are hard. But the days are going by, and money is getting more scarce each day. Let us gather all the first fruits in their season, and provide liberally for a full harvest in the Fall. If a dollar less than the entire assessment for this claim be reported, some comrade will suffer thereby. Prompt and diligent work will avert this. Let next Sunday witness a great ingathering. Exchange sent Monday to Jackson will gladden some preacher's home before Saturday night.

Respectfully urged by

J. P. DRAKE,
Sec. Board of Missions, Miss. Conf.

A Member of the Church Should Not Sign Liquor Petitions.

It is a source of regret and grief that the names of members of the church are sometimes found on liquor petitions. It may be the result of thoughtlessness on the part of those members. It is fair to presume that if they would stop and consider the moral aspects of the question, they would either desist or withdraw from the church. Let me briefly state some of the reasons why it is inconsistent for the same name to appear on the two rolls: the church register and the liquor petition.

In the first place, the saloon has been outlawed by our civil government. Unlike legitimate business, it is placed under legal restrictions, and is allowed to exist only where the people express their desire to have it. The Supreme Court of the United States has decided that there is no inherent right in a citizen of a State, or of the United States, to conduct one; that it is a matter of legislative will only; and that there is no greater source of crime and suffering to society than the dram shop.

In the second place, the masonic fraternity of the State of Mississippi has outlawed the liquor traffic. No man can engage in the business of selling liquor as a beverage, either by wholesale or retail, either as principal or clerk, and become a Mason, or retain his membership as a Mason within the jurisdiction of the Grand Lodge of the State of Mississippi.

In the third place, the church has outlawed the business. On pages 128 and 129 of the Methodist Discipline we read: "Let all our preachers and members abstain from the manufacture and sale of intoxicating liquors to be used as a beverage; and if any shall engage in such manufacture or sale, let the Discipline be administered as in cases of immorality." In keeping with this law our last General Conference expressed the moral sentiment of the church on the subject in the following language: "We are opposed to all forms of license of this iniquity, whether the same be high or low." And: "We offer no compromise to, and seek no terms from, a sin of this heinous quality."

In the fourth place, the church of God has no greater enemy to contend with in any community than the open saloon. Indeed, the open saloon is the most formidable difficulty that confronts the progress of society on any line we may name—financial, educational, moral, or religious. But especially does it antagonize all the interests of the church. How, then, can a member of the church be a friend to this hot-bed of iniquity?

In the fifth place, all the worst men in any community unhesitatingly sign liquor petitions, while all the best men unhesitatingly refuse to sign them. Look at the list and see for yourselves. You will find on it the names of some good citizens, but, on the other hand, you will notice the absence of the names of many good citizens who do not belong to the church. Making no pretentions to religion, they hold themselves above signing a liquor petition. A church member ought to go with the better crowd.

The conclusion of the whole matter is that no man can be a member of the church and sign a liquor petition without the most glaring inconsistency. This is not a political question, as some have suggested, but a moral question; and it is a very grave moral question. In proof of this I submit the following terrible indictment on the dram shop by a New York pastor—a graphic statement of awful facts which those who have considered the subject from an unprejudiced and a disinterested standpoint will not call in question.

The saloon cuts down youth in its vigor, manhood in its strength, and age in its weakness.

It breaks the father's heart, bereaves the mother, extinguishes natural affection, erases conjugal love, blots out filial attachments, and blasts parental hopes, and brings down mourning age in sorrow to the grave.

It produces weakness, not strength; sickness, not health; death, not life.

It makes wives, widows; children, orphans; fathers, fiends—and all of them paupers and beggars.

It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imparts pestilence, and embraces consumption.

It covers the land with idleness, misery and crime.

It fills your jails, supplies your almshouses, and demands your asylums.

It engenders controversies, fosters quarrels, and cherishes riots.

It crowds your penitentiaries and furnishes victims to your scaffolds.

It is the life-blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary.

It countenances the liar, respects the thief, esteems the blasphemer.

It violates obligations, reverences fraud, and honors infamy.

It defames benevolence, hates love, scorns virtue, and slanders innocence.

It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the child to grind the parricidal ax.

It burns up men, consumes women, detests life, curses God, and despises heaven.

It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine.

It degrades the citizen, debases the the Legislature, dishonors the statesman, and disarms the patriot.

It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend it calmly surveys its frightful desolation, and unsatisfied with its havoc, it kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor; then curses the world, and laughs at its ruin.

It does all that and more—it murders the soul.

It is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend, and God's worst enemy.—Exchange.

Church Extension in Mississippi.

By request of Rev. D. Morton, secretary of the General Board of Church Extension, I have compiled the statistics of the church extension work in the Mississippi Conference. Thinking the figures might stimulate us to better work, I have requested their publication in the NEW ORLEANS CHRISTIAN ADVOCATE. The Board of Church Extension of the Mississippi Conference was appointed at the session of the Conference held at Crystal Springs, Dec. 13-18, 1882. The personnel of the Board was as follows: President, Hon. W. L. Nugent; vice-president, Rev. W. C. Black, D. D.; secretary, Rev. E. H. Monnger; treasurer, Rev. J. W. Adkisson. Members: George Wood, S. T. Taylor, T. A. Heilman, J. A. Ellis, and L. Carley. Before the annual meeting in December, 1883, George Wood had passed to his eternal reward, and J. W. Adkisson had transferred to one of the Texas Conferences. The vacancies were filled by the appointment of Robt. Babington and Rev. W. B. Lewis. Of the original nine, only three are now members of the Board—Rev. E. H. Mounger, T. A. Heilman, and W. L. Nugent.

The first application for aid was made by Rev. J. P. Drake for a church on the Fayette circuit. He asked for the small sum of $200—a staggering demand, as the Board had but $446 to distribute.

With the first distribution of funds in 1883, and since, the Board has helped to build 116 churches. The churches thus aided are situated in 31 counties in Mississippi and 5 parishes in Louisiana—6 unknown. The counties receiving the largest number of appropriations are as follows: Jefferson, 6; Newton, 6; Marion, 5; Rankin, 5. The moneys have been distributed to churches in the seven districts as follows: Brookhaven, 7; Jackson, 10; Woodville, 13; Seashore, 15; Vicksburg, 19; Meridian, 23; Brandon, 23; unknown, 6. Total, 116. Below are the total amounts distributed among the churches by the Conference Board during the years 1883 to 1893:

Years.	*Amounts.*
1883	$ 446 00
1884	450 10
1885	390 00
1886	650 00
1887	648 00
1888	900 00
1889	1,300 00
1890	1,045 00
1891	1,035 00
1892	840 00
1893	930 00
Total	$8,634 10

Bear in mind that while $8,634.10 was disbursed by the Conference Board to aid weak churches, an equal amount was forwarded to the General Board for general distribution. So the Mississippi Conference, during the years 1883-1893, has raised and expended in aiding to build churches in Southern Methodism $17,268.20.

Now, in the face of these facts, let me reiterate a few paragraphs from the last annual report: "The work already done by this arm of our church service is a sufficient justification of its existence and claims upon the liberality of the church. No preacher nor Board of Stewards need be ashamed to present the cause of church extension to the people. It has stimulated church building, as well as aided in building. Many communities would never have undertaken to build had they not hoped for aid from church extension funds. We have no apology in presenting this cause to the people save this: the love we have for Methodism and our desire to extend the church."

NOLAN B. HARMON.

P. S.—Dr. Morton's figures are $17,194, instead of $17,268.20.

Gradual Backsliding.

Great temptations are not the most dangerous to Christian people. We are not likely at once to deny the Lord, or to commit flagrant violations of the law. There is more danger of yielding here a little and there a little from the right. One does not become a Sabbath-breaker or profane because any one great temptation is too strong for him, but by a gradual process. He does not become cold in his service through any sudden chill, but by first neglecting one duty and then another. The disciples slept during Christ's agony, before they forsook him and fled. Peter followed him afar off before he denied him. These who would serve faithfully must avoid the beginnings of evil.

The same thing is true of churches. They do not become cold and negligent, or formal, or loose in doctrine or practice, by any sudden transition. On the contrary, the change is usually unnoticed save by those who recollect the past and put it side by side with the present. They remember how the prayer meeting was first neglected, and then the night service; how family worship became less and less common, and the Sunday-school less interesting; how the young people drifted away; how infidel ideas crept in. Christian people, and especially those who as officers in the church have accepted a special responsibility, need to watch the beginnings of evil. —Journal and Messenger.

The Habit of Mistrust.

A habit of mistrust is the torment of some people. It taints their love and their friendship. They take up small causes of offense. They expect their friends to show the same aspect to them at all times, which is more than human nature can do. They make experiments to ascertain whether they are sufficiently loved. Some persons acquire these suspicious ways from natural diffidence in themselves. With others, the habits arise from a selfishness which can not be satisfied. And their endeavors should be to uproot such a disposition, and not to soothe it.—Arthur Helps.

There is no sunshine for those who persist in keeping their shutters barred. Joy is not gained by the asking for it, but only by the *acting* for it; we have got to walk with Christ if we want to walk in the sunshine. There is a lamentable lot of moping and grumbling and sour-spirited Christians who disgrace the name they bear. If one of this sorry regiment should ask a shrewd man of the world to embrace Christianity, he might well reply: "No, I thank you; I have troubles enough now without being troubled with such a peevish and doleful religion as yours seems to be." What a letter of recommendation some Christians carry in their cheerful countenances! . . . . Here are three things which you, the ailing souls, most need: more faith, more vigor, more joy in the Holy Spirit. Your Divine Physician offers them to you, if you will accept them; but you must let him bestow them in his own way and on his own terms. A happy day would it be in all our churches if the fever patients and the emaciated dyspeptics and the restored paralytics would come trooping out of the hospitals and report themselves for duty!—Theodore L. Cuyler, D. D.

Clear your minds of the notion that any act of your lives is unimportant. Single acts are the beginnings of habits. Every repetition of an act tends to make it habitual, and the forming habit is the registry of emotions and thoughts and deeds in the very substance of your physical organism. You are unconsciously writing a history in your nerves, and this history you can not wipe out at will, as you may wipe out a scrawl on a blackboard. It endures and it reproduces itself. The thoughts of your mind, the purposes and impulses of your heart, your passions, your affections, your aspirations, and your beliefs stamp themselves indelibly on your nervous system; they cut channels of habit; they react upon your soul continually for good or ill; they shape your characters; and your character is what you are, what you will be always.—Philip S. Moxom, D. D., in "The Aim of Life."

Christian faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

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Enclose $1, and get a sure cure and preventive of Hog Cholera. This recipe was never known to fail.

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DO YOU

Need money for church or benevolent purposes if so, write and state particulars to

THOS. M. FERGUSON, Meridian, Miss.

AGRICULTURE.

BY REV. J. W. MCNEILL.

Truck Farming.

There is no farming which requires greater effort and closer attention than truck farming. To be successfully managed it must be on the intensive plan. The same sloven manner that many practice in raising corn and cotton will certainly result in failure. It requires both forethought and labor. Preparation must be made one year for another. Some have conceived the idea that when the crop is finished and sold, which is about the first of July in our locality (we write from Crystal Springs, Miss.), that the trucker has nothing to do the balance of the year than fish and hunt. This has proven a fatal mistake to many. This is the reason why some have no supplies with which to begin the next year. The proper plan is as soon as the crop is sold one year to begin immediately for the next. Prepare by planting peas on the land on which it is intended to raise a crop the next year. There is nothing in the way of a crop for fertilizing that will go farther and accomplish more in building up our Southern clay lands than peas. It furnishes what most of our lands are deficient—nitrogen. Another important result is accomplished by them; the physical condition of the soil is changed.

What clover is to the West and North, peas are to the South. Nitrogen is the most costly element in a perfect fertilizer. If the soil can be supplied with this other than commercially, by the use of plants, the other elements, potash and phosphoric acid, will make fertilizing much cheaper to the grower. The best crop of tomatoes we ever saw raised was where a heavy pea crop had been grown the year before and fertilized with a compost of equal parts of acid phosphate, cotton-seed hull ashes, and one-half as much in cotton-seed meal as either of the others. The peas supplied nearly all the nitrogen needed in that particular instance. The trucker should again look well during the Fall and Winter to his compost heaps. What is saved is made. We can not enter into detail of all he should do in one short communication; not much more than make suggestions. We do propose from time to time to give all who will avail themselves of the benefits of the ADVOCATE, what we, over twenty years, have been studying and practicing.

Cotton-Seed Meal for Cows.

(American Farmer and Farm News.)

At your request I write regarding the use of cotton-seed meal for feed stuff. I can find no better expression of my own views and experience upon this subject than to quote largely from a late bulletin sent out by our experiment station.

It can be safely fed for long periods, as much as five pounds per day per 1,000 pounds live weight, in the ration for cows giving milk. As the cow approaches the time for calving the proportion of cotton-seed meal should not exceed three pounds daily.

We do not think it advisable to feed more than five pounds of cotton-seed meal daily to milch cows. For butter making it is not advisable to exceed three pounds daily. It is not safe to feed cotton-seed meal as the sole addition to the daily allowance of coarse fodder, particularly during the three months preceding and the month after calving.

Cotton-seed meal and cotton-seed hulls should be far more extensively used as cattle food. These products of the cotton fields of the South will enable the farmers of Tennessee to maintain or to restore the fertility of their lands at the least cost for manure.

The following are safe rations for a dairy cow of 1,000 pounds live weight, and are made up in great part of cotton-seed products:

1. Fifteen pounds cotton-seed hulls, five pounds cotton-seed meal, six pounds corn meal.

2. Fifteen pounds cotton-seed hulls, four pounds cotton-seed meal, five pounds wheat bran, two pounds corn meal.

3. Fifteen pounds cotton-seed hulls, eight pounds clover hay, five pounds cotton-seed meal, two pounds corn meal.

4. Fifteen pounds cotton-seed hulls, eight pounds corn fodder, three pounds cotton-seed meal, three pounds wheat bran.

5. Fifteen pounds cotton-seed hulls, eight pounds corn tops, five pounds cotton-seed meal.

6. Thirteen pounds cotton-seed hulls, six pounds clover hay, ten pounds of corn and oats, equal weights of each, mixed and ground together.

MILTON.

Weakley County, Tenn.

Horsford's Acid Phosphate

Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

HYGIENE.

The Beneficial Effects of More Fruit as Food.

"If people only realized the advantages of confining themselves largely to a fruit diet in warm weather they would save themselves endless suffering," said a venerable physician, in the course of a chat on hygiene. "I can not understand how meat got such a hold on the human family as an article of food. It is against all the laws of physiology and the construction of the human being; nevertheless a goodly portion of the race imagine that they can not live without it, and almost all of them indulge in it to a great extent. I can remember very well of spending some time in a country district during a summer when there was an unusual amount of sickness throughout that locality. In some way or other the idea took root there that vegetables and fruit were injurious and caused the summer complaints that almost swept whole families out of existence. In pursuance of this idea those people actually gorged themselves on meat. The consequence was that as the season advanced the disease grew more and more virulent, until it reduced the community to a state of panic. Almost all fruits and vegetables were allowed actually to go to the ground again, the people seemingly being afraid to touch them. Finally a consultation of physicians was held, and it was agreed that the only way to check the trouble was to get the people to give up their meat diet. Many of them gradually did this and soon recovered, others obstinately held out, and scores of them died.

"While it is quite possible that, after all these years of habit the human family may do very well on a mixed diet of meat and fruit, it has been definitely settled by some of the most excellent authorities that altogether too much meat is used. If people would use meat once a day instead of morning, noon and night, as is in many cases the custom, a decided improvement in the health of families and communities would be perceptible, and not only in the health, but in the temper, and particularly the nervous condition of the individual. It is a perfectly understood fact that animals fed with meat become more fierce and unmanageable than when they are kept on vegetable diet. It would seem that people might learn something from such experiments, and would adopt some of the improved methods of diet, especially in the training of children. Little ones fed upon meat get feverish, irritable and sometimes almost unmanageable. A change to a fruit and vegetable diet often entirely settles their nerves and puts them in excellent condition. With this, as with everything else in life, a reasonable amount of judgment must be exercised. Parents whose nights are made wretched and their days a weariness by the worrisomeness and fretting of children would do well to try the experiment and see if much of the trouble of which they complain is not caused by errors in diet."—Journal of Hygiene.

Preaching at Ninety-Two.

Rev. Dr. W. H. Furness, of Philadelphia, now 92 years, delivered in Dr. Collier's church, in New York, recently, a sermon from the text, "God Is Love." It was not an old sermon written when Dr. Furness was in the prime of life, but one recently composed, and it was so vigorous and beautiful that it riveted the attention of the audience during its entire delivery. His voice was clear and deep, with a melodious ring which gave distinction to every word. It is pleasant to know that now and then a man has a physical inheritance and obeys the laws of life so as to reach the normal age of 100 years. We hope Dr. Furness may fully attain that age. In the coming centuries no doubt there will be more examples of a rich, full and long life. —Journal of Hygiene.

Keep your body always to the top of its condition. Health is the condition of all success, and nothing can atone for its loss. The Greeks had a proverb that it takes a philosopher to keep the body well and strong into a good old age, always at its maximum of health and energy. Plain food, plenty of fresh air and a regular sleep; eye, hand, chest, back and head daily brought to just that degree of fatigue most favorable for increase of strength, these are the a b c of health.

All exercise that strengthens and enlarges muscles strengthens and enlarges nerve fibres and brain centers as well.

Dr. Oliver Wendell Holmes is a man whose opinion on almost any subject is worth heeding. As a physician and a man of keen observation, his opinion on the physiological effects of tobacco becomes of value. A young man ambitious of success asked him several questions bearing upon this end. Dr. Holmes, in laying down conditions to be observed by the young man who desires success, said: "Shall he smoke? Certainly not. It is liable to injure the sight, to render the nerves unsteady, to enfeeble the will and enslave the nature to an imperious habit likely to stand in the way of duty to be performed."

City Directory.

PREACHERS OF THE M. E. CHURCH, SOUTH.

Bishop J. C. Keener, D. D., LL.D., 75 Dublin street.

Rev. C. W. Carter, D. D., 163 Delachaise street.

Rev. W. H. LaPrade, D. D., 297 Jackson avenue.

Rev. T. K. Fannt LeRoy, 507 St. Charles avenue.

Rev. F. N. Parker, corner Calhoun and Jeannette streets.

Rev. J. T. Sawyer, D. D., 913 Magazine street.

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Rev. J. B. Walker, D. D., 181 St. Charles street.

Rev. R. H. Wynn, 939 Constance street.

Rev. H. H. Ahrens, 581 Burgundy street.

Rev. L. F. Jackson, 16 Lavergne street, Algiers.

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Rev. J. W. McLaurin, 163 Camp street.

Rev. A. E. Clay, Waifs' Home, Clio street.

Rev. R. Harry, 135 Canal street.

Rev. F. D. Van Valkenburgh, 9 Chartres street.

Rev. C. Keener, Joseph, near St. Charles.

THE CUISINE.

CONDUCTED BY L. A. B.

POTATO CROQUETTES.—To four cups of mashed potato add one cup of milk, four well-beaten eggs, and salt to taste. Put a spoonful in to egg, then into bread crumbs, then into boiling lard until golden brown. Serve immediately.—New York Advocate.

MEAT BALLS.—Mix together a cupful of finely chopped cold roast or boiled meat, a cupful of mashed potato, and a cupful of bread or cracker crumbs; moisten with milk, stock, or gravy; add a well-beaten egg, form into round flat cakes, and fry in drippings. Good for breakfast or lunch.—Exchange.

FRIED PARSNIPS.—Scrape well and boil gently until done. When cold, cut in long slices one-third of an inch thick. Season with salt and pepper. Dip in melted butter and in flour; heat one tablespoonful of butter hot in a frying pan, and cover the bottom with parsnips. Brown on both sides and serve hot.—Housekeeper.

APPLE CAKE.—One-half cup each of sugar, butter and milk, two cups of flour, with a heaping teaspoonful of baking powder sifted with it. Bake in four jelly cake tins. Four large apples grated, one egg, one cup of sugar, the juice and grated rind of one lemon; let it come to a boil, and when cold spread between the cake like jelly—Exchange.

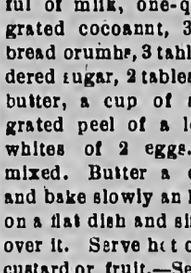
COFFEE.—Never allow grounds to remain in your pots, but wash and rinse, and turn down to drain. To each tablespoonful of ground coffee allow one coffee-cupful of boiling water. Use a small galvanized wire basket to pour coffee through. It will be clear, strong, and fragrant. Never allow to boil after making; it will then be bitter.—M. H. Faison.

COCOANUT PUDDING.—Take a cupful of milk, one-quarter of a pint of grated cocoanut, 3 tablespoonfuls of bread crumbs, 3 tablespoonfuls of powdered sugar, 2 tablespoonfuls of melted butter, a cup of stoned raisins, the grated peel of a lemon, well-beaten whites of 2 eggs. Beat until well mixed. Butter a cold pudding dish and bake slowly an hour; then turn out on a flat dish and sift pulverized sugar over it. Serve hot or cold with cream, custard or fruit.—Selected.

CREAM CAKE.—Mix two cupfuls of flour and two level teaspoonfuls of cream of tartar and one of soda; make a well in the center, into which put one cupful of sugar, one of sweet cream, one egg, and a small teaspoonful of salt; mix all together, flavor with a teaspoonful of lemon, and put into a pan to bake. Adding a cupful of raisins or currants makes a nice cake pudding to eat hot with sauce. Sour cream may be used instead of sweet, by omitting the cream of tartar and using two eggs instead of one.—Exchange.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

Hood's Sarsaparilla

He has never been very robust, but now seems healthy and daily growing stronger."

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

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Disfigured by Eruptions

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AYER'S SARSAPARILLA

"Some years ago, I was in a terrible condition with a tumor, or eruption, which broke out all over my face and body. Seeing the testimony of others as to the efficacy of Ayer's Sarsaparilla in like cases, I concluded to give this medicine a trial, and the result was a thorough cure, no sign of the complaint making its appearance since. I have no hesitation in recommending Ayer's Sarsaparilla for any kind of skin disease."—J. W. DEAN, Moss Point, Miss.

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Harmless, speedy and effective in all its forms. Cure guaranteed in every case, no matter how long you have used tobacco. Stop spitting your life away, as others have done, and build up your nervous system and regain your health. The nicoline from the use of tobacco affects both heart, kidneys, lungs and brain, and will overcome you sooner or later. Testimonials furnished, on application or with the medicine. None genuine; without my portrait as trade mark on every label. Price, $4 00. Ask your druggist for it or send orders to

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It is a first-class book of Cookery and Housekeeping, prepared by a practical housekeeper. It is entirely new; copyrighted 1894. While it is not claimed that it is in all respects superior to all other books, we do claim that any housekeeper, even if she have a dozen other cook books, will find this one worth to her more than the full retail price, and that the author has fully carried out her purpose, "To prove that wine, brandy and spirituous liquors of any kind may be dispensed with, and that no culinary requirement necessitates the introduction of these poisons into any household."

The White Ribbon Cook Book is durably bound in the best quality of cloth (not in paper covers). It is printed on an excellent quality of cream laid book paper. It is cheap only in price. It is one of the neatest and handsomest cook books ever issued, the cover design, in grained and embossed silver, being a specially unique feature.

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If you are not a subscriber, send us $2.35, and we will send you the ADVOCATE one year and a copy of the book. If you are already a subscriber, but have not paid up to the time designated (June, '95), send the requisite amount at the rate of $2 a year, or $1 for six months, and send thirty-five cents additional for the book.

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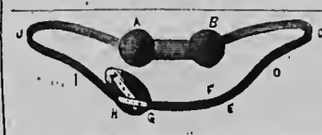

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Thursday, March 22, 1894.

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Two insertions, $1.50 per inch.
Four insertions, $2.40 per inch.
Twelve insertions, $6.60 per inch.
Twenty-six insertions, $13 per inch.
On less space than a half-inch twenty per cent. additional will be charged.

The Advocate for Twenty-Five Cents.

We will send the ADVOCATE from now until the first of July for twenty-five cents. This period embraces the session of the General Conference. The ADVOCATE will contain reports of the proceedings of the General Conference. All Methodist people ought to keep posted in regard to the action of the General Conference. Let all our subscribers make this offer known and constitute themselves agents for the paper. Let it be remembered that the cash must accompany each name. We will do no book keeping for anybody on this proposition. This offer is made only to new subscribers.

A Trip to Pearlington.

On Thursday night, March 15, we lectured at Pearlington, Miss., for the benefit of the new church, which is unfinished. We were greeted with an audience almost equal to the capacity of the building.

We were delightfully entertained during our stay in the hospitable home of Mr. and Mrs. Joseph Favre, whose hospitalities we had enjoyed on a previous visit. Rev. Jules Victor Penn is displaying his usual push in the matter of securing subscriptions for the completion of the new church. He expects to have the building ready for dedication before the close of he year.

At Biloxi.

On Tuesday, the thirteenth, we made a flying trip to the beautiful little city of Biloxi, Miss. The purpose of our visit was to give a lecture for the benefit of our church there. We had a good audience, and entertained them to the best of our ability with "Genesis and Geology." We had very little opportunity to see the city, as we arrived at seven at night and left at five next morning.

The pleasure of our stay was greatly enhanced by the fact that we were domiciled in the hospitable home of our old friends, Mr. and Mrs. Walter White, whose nuptials we celebrated a few years since. We also had the pleasure of meeting in their home our old friend, Mrs. I. V. Enochs. We were pleased also to exchange greetings with Bro. D. L. Mitchel, former publisher of the ADVOCATE.

Bishop Selby, of the diocese of Biloxi, is in favor with his people. He seems to have his work well in hand. Methodism is very decidedly on the up grade in Biloxi.

Can a Christian Sign a Liquor Petition?

What a question to be asked in the latter part of the nineteenth century. With the Bible open bofore us; with such helps to the understanding of its teachings as were never afforded in any previous age; with ten thousand pulpits in our midst giving forth no uncertain sound on the subject; with the flood of light which modern science has thrown upon the question of the effects of alcohol upon the human frame; with the diffusion of this light into almost every nook and corner of the civilized world through the agency of the press, as well as the pulpit and the rostrum; with the work of the saloon staring us in the face day by day, it does seem to us that the asking of such a question at this day is an anachronism as grotesque as a living plesiosaurus would be in a modern zoological garden.

A Christian, a follower of Christ, sign a liquor petition? What is the fundamental principle of Christian ethics? Is it not love—love to God and man? Well, is there any love displayed towards either God or man in such an act? Is there a man in the world, saint or sinner, who does not know that the opening of a saloon in any community is sure to produce a harvest of woe? Was there ever a saloon on earth that did not make a drunkard of somebody's boy? Is there any agency known to modern civilization that can vie with the saloon as a fountain of manifold and indescribable wretchedness. No one needs to ask, What harm does the saloon do? We need rather to ask, What evil is there among us towards which it does not contribute its quota? A large percentage of the pauperism of America has its origin in the use of alcoholic liquors. From the same prolific source of woe comes a very large percentage of the insanity that afflicts our race.

Alcohol is also the great life-destroyer and health-wrecker of the age. In the United States alone the use of alcohol sends tens of thousands of human beings into the grave every year; and its effects in producing disease and physical suffering no pen can describe. Then, too, alcohol is a crime producer of matchless magnitude. A very large porcentage of all the crime that engages the attention of our courts comes from the use of intoxicants. Moreover, no other agency is comparable to this as a fountain of domestic infelicity. The indescribable wretchedness that blights the lives and breaks the hearts of so many noble women comes largely from the use of alcohol. Nor does the curse end here. The Bible says that no drunkard shall inherit the kingdom of God. To sum up the evils of the liquor traffic, then, we must be able to measure the tortures of the damned in hell. Now, alcohol does its work chiefly through the saloon. Has a Christian a right to engage in work of this sort? Has he a right to keep a saloon? Surely, no one will make such an assertion. Well, if a Christian has no right to keep saloon himself, has he a right to aid another in doing so. The man who signs a liquor petition furnishes the condition which enables the vender of intoxicants to carry on his nefarious business. Is not such a man a participant in all the ruin wrought by the saloon? Is he not equally culpable in the sight of God with the man who is personally engaged in the traffic?

A Christian keep a saloon, or assist another in doing it? How can a man pray that God's kingdom may come and God's will be done on earth as angels do it in heaven, when he is engaged personally or by proxy in work which is Satan's most effective agency for frustrating the will of God and obstructing his kingdom? The man who opens or aids in opening a saloon which he knows is going to entail indescribable wretchedness upon numbers of his fellow-creatures, does he love his neighbor as himself? We know of nothing more absurd than the question, Can a Christian sign a whisky petition? The church member who makes up his mind to sign a liquor petition ought first to take his name from the church roll, thus placing himself openly where he belongs—in Satan's army.

A Constitutional History of American Episcopal Methodism.

A CONSTITUTIONAL HISTORY OF AMERICAN EPISCOPAL METHODISM. By Rev. J. J. Tigert, D. D. Barbee & Smith. Price, $1 50.

Dr. Tigert has entered a field of authorship that is entirely untilled. Histories of Methodism are numerous, but no one has hitherto written a constitutional history. Beginning with the days of John Wesley and Francis Asbury, the author traces step by step the development of the polity of Methodism. A multitude of questions that are sometimes asked concerning the how and the why of the peculiarities of Methodism are here answered with the utmost clearness. American Episcopal Methodism, North and South, owes a debt of gratitude to Dr. Tigert for this work. It is evident that the production of this work was not an easy task. A vast amount of research was requisite in order to gather the materials, and a clear, sound, discriminating judgment was needed in order to sift, assert and arrange the materials in accordance with the well-chosen plan of the work. Dr. Tigert has executed his task in a workman-like manner. He has produced a book that will not only have an extensive sale among his contemporaries, but will live and throw light upon the problems of ecclesiastical history for generations to come. We most heartily commend the book as worthy of a place in every Methodist library.

Outlines of Economics.

OUTLINES OF ECONOMICS. By Richard T. Ely, Ph.D., LL.D. 12 mo; pp. 426. Price, $1 25. New York: Hunt & Eaton.

The fact that this book is by Prof. Ely, so well known as a teacher and writer on economic science, is at once evidence of its merit. The science of economies, formerly regarded as of slight importance, has developed so rapidly within recent years that now its study is looked upon as one of the essentials of an education. Hence the appearance of such an excellent text-book on the subject is to be gladly welcomed. Prof. Ely has succeeded in giving us a work admirably adapted either for use in college or for general reading. Few who begin the book will want to lay it aside until they have read it through. While a complete bibliography is not attempted, the book contains numerous valuable references. Following each chapter is a summary of contents and a list of pertinent questions—excellent features in any text-book. In mechanical execution the book is perfect.

Prof. Ely advocates government ownership and control of all natural monopolies, such as city water and gas works, electric lights, and street-car lines, and even favors such control in the case of railroad and telegraph lines. He shows plainly that there has been a reaction against the free competition and non-interference policy advocated by Adam Smith, in favor of government activity, England being the nation that took the initiative step in this direction. The author emphasizes the importance of *man* over *things*, a fact not always duly considered by political economists. "Some men," he says, "forget that there are two kinds of poverty, one a lack of goods for the higher wants, the other a lack of wants for the higher goods. To become rich in goods, while losing at the same time the power to profit by them, is unfortunately one of the commonest retrogressions in human experience."

He inclines to the opinion that the tariff has been intentionally exaggerated in political discussions, and that there has been an abuse of protectionism. He thinks our tariff system should be simplified by the taxing of as few articles as possible and by the imposing of specific duties. Bimetallism by a single nation Prof. Ely regards impracticable. International bimetallism, he thinks, is feasible, and that it will be established the moment England co-operates with the other leading nations. The prejudice against a graduated income tax Prof. Ely characterizes as unreasonable. He asserts that it is the only way in which a large and influential and even rich class can be made to bear its fair share of taxes.

M. M. BLACK.

Life.

Life is to every man what he makes it. This is a principle that comes into play in most things. The poet-soul looking out upon the ocean, gazing on the starry heavens, or the everlasting hills, sees far more in these objects than the unthinking and ignorant see in them. The objects are the same to both, but their impressions are wholly different. So in the work of life the conflicts and trials of life are not the same to all men. Sorrow and bereavement come like a bewildering stroke to those who have no faith in God. But to him who knows whom he has believed, the rude storms of adversity, though they may sadden him for a while, cause him to cling more closely to Christ, and look from the things that are seen and temporal to those that are unseen and eternal. Our happiness depends upon what we are, rather than what we have. Whether a man is rich or poor, honored or despised, in propitious or unpropitious circumstances, is a secondary matter compared with whether he has faith in God, an assurance of his favor, and a good hope of eternal life. The peace of faith within makes all outward things different.—Ex.

The Genuine Religion.

Man is born with religious aptitudes, instincts and tastes; and a creature so endowed will have a religion. A world, or even a nation, of atheists is impossible; the religiousness of man's nature will assert itself. The danger is not that man will be irreligious, but that he will be misreligious; not that he will be without a religion, but that he will accept a false instead of the genuine religion.

Genuine religion is both internal and external; it is an inward life manifesting itself in external conduct. No religion is genuine in which either of these factors is wanting. To insure the true religion there must be the life of God in the soul of man, and the only guarantee of its existence within is the effects it produces in the outer world. "By their fruits shall ye know them." In religion the controlling factor is inward and hidden from the natural eye.

While religion must be outward, it must not be merely outward. The culture of the husk will never produce the full corn in the ear. The growth from within is the hope for the harvest. Church organism and forms of worship are well, but they are a small part of religion, and may be maintained without any real religion at all. While Romanism is the religion of the ritual, Protestantism has been too largely that of the creed. The gospel is broader than the intellect. It includes the heart, the reason, the conscience, the will—in a word, the whole man. The ecclesiastical organism, the ritual, the creed even, are of small consequence compared with the spiritual life showing itself in holy living.

"The more years pass on," says Canon Farrar in his new work on the Lord's Prayer, "the deeper becomes my conviction that religion does not mean and has little to do with many things it is taken to mean. It does not mean elaborate theologies; it does not mean membership in this or that organization; it does not depend chiefly on orthodoxy in matters of opinion respecting which Christians differ. It means a good heart and a good life. Right conduct and holy character—these are the tests of the only sort of religion which is of the smallest value. All else will vanish; this will remain. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—these are the fruits of the tree of life which are genuine; the glossy leaves of arrogant Pharisaism are leaves for the poisoning—not for the healing—of the nations."—Zion's Herald.

Consecrated Mediocrity.

The great lesson of Andrew's life is the possible usefulness and happiness of a contented and consecrated mediocrity. The usefulness of this order needs to be emphasized. We hear a great deal in praise of genius, and no wise man will attempt to gainsay or permit himself to grumble. We all stand debtors to supremely gifted men. A great man in the full sense—that is, a genius who lives nobly—is a God-gift to the race. Such men are as the soul of collective humanity, creators of the force which makes for the ceaseless on-moving and up-striving of the race. But souls must have bodies in order to expression; and force is only wasted energy till organism receives and translates it into service. Let it be granted to Thomas Carlyle that the history of the world is at heart the history of its great mon, of how much use had been these same gifted ones had there been no men of lower rank, but equal faithfulness, to translate and transmit their revelations and commands? "He also serves who only stands and waits." Battles may be planned by a Moltke or a Bismarck, but they are fought out by men in the ranks. Shall we not claim, then, for these obscurer and less gifted men a share of the merit and the victory? The leader must have followers, or his leadership is a fruitless, not to say ludicrous, pretense. Are the followers and supporters to be left out of account in the estimate of service rendered? It would be as foolish to claim that the follower makes the leader, as it would be to affirm the leader's independence of the follower. They are necessary to each other, mutual debtors, reciprocal helpers. Nor would it be a wise discussion which sought to apportion what the world owes relatively to its famous and its obscure men, its gifted geniuses and its faithful mediocrities. The account can not be separated; the partnership is absolute, and its achievements a common inheritance. The sneer which is so often directed against mediocrity is as silly as it is cruel. Mediocrity which apes genius is as contemptible as genius which apes self-sufficiency, and which forgets its origin and obligations. But genius and mediocrity alike, when humbly and honestly consecrated to the service of humanity—which is the service of God—may share the rewards of fidelity and the satisfactions of usefulness.—Rev. C. A. Berry.

"A hundred and ten candidates" are reported as having been heard by the First Presbyterian Church at Albany, New York, on one occasion, before the congregation united in the call of a pastor.

NOTES.

Rev. S. H. Werlein, of St. Louis, is making a brief sojourn in the Crescent City.

***

The Seashore District Conference will be held at Ellisville, and includes the third Sunday in June.

***

Rev. J. J. Lovett, of the Indian Mission Conference, has recently been made editor of the Wynnewood Republic.

***

Hon. J. S. Sexton, of Hazlehurst, Miss., will deliver the annual address during the commencement exercises at Whitworth.

***

The standard magazines, Scribner's, Harper's, The Century, The Cosmopolitan, Cassell's, are all on hand with their usual budget of good things.

***

Agents of the Salvation Army have purchased 20,000 acres of land in Mexloo, and will provide homes for 5,000 families taken from the poor of England and the United States.

***

The current number of Godey's Magazine is up to the usual standard of this old, high-class periodical. In saying this we are saying much more than is sometimes said in the same words.

***

Rev. J. W. Chambers has a very interesting meeting in progress at Crystal Springs, Miss. As was to be expected, he is greatly beloved by his people, and the outlook for his charge is very hopeful.

***

The Preacher's Magazine, for March, is on our table. As usual, it has an inviting table of contents, comprising homiletical productions of great variety. Published by W. B. Ketchum, 2 Cooper Union, New York.

***

Dr. C. W. Carter filled the pulpit of Carondelet last Sabbath morning and night. In the morning he preached a very able sermon on missions. At night his theme was God's faithfulness—another capital sermon.

***

Rev. J. M. Boon writes that the statement recently made in the ADVOCATE with reference to the extent of his labors is incorrect. He is preaching from eight to *ten* times a week, not from eight to *sixteen* times.

***

Our agricultural editor, Rev. J. W. McNeil will have a good deal to say in his department about truck farming. As he has had large experience as a truck farmer, his horticultural articles will be especially valuable. Let farmers take note of this.

***

We are indebted to some unknown friend for a copy of the Minutes of the fifty-fourth session of the Texas Annual Conference—a neat, well-edited and well-published pamphlet of about fifty pages, Rev. O. T. Hotchkiss, editor and publisher.

***

A dispatch from New York to the secular press announces that a lady of that city, whose name is withheld for the present, has presented to Bishop Hurst for the American University the sum of $100,750 in cash. The money is to be used as an endowment for a chair of history, which, it is said, is the first department contemplated by the trustees.

***

Miss Alice Briggs has in charge at Chicago a petition to all governments of the world for the prohibition of the opium and liquor traffic, signed by people of fifty countries, and estimated to be fifteen miles long. It is to be presented to every ruler in the world and then placed in the British museum as the largest petition in history.—Holston Methodist.

***

The following contributions have been made to Rev. J. H. Evans, Raleigh, Miss., in response to the call made in the ADVOCATE: Rev. P. H. Howse and wife, $5.40; Mrs. M. R. Clarke, Binnsville, Miss., $2; Thayer & Co., Greenwood, Miss., $1; — ——, Evans, La., $1. Billington & Co., New Orleans, a case of medicine shipped, but not received.

***

Dr. J. B. Walker entertained his audience at Moreau Street, on Sunday morning, with an excellent discourse founded upon the first part of the thirteenth chapter of First Corinthians. Although it has affected his personal appearance somewhat, time has not perceptibly affected the doctor's preaching powers since we first heard his eloquent voice twenty-five years ago.

***

The Missionary Society of the Methodist Episcopal Church alone has at least four thousand missionary workers in the foreign work, and five thousand in home missions. The Methodist Episcopal Church raised last year for foreign missions $1,041,393, which is the largest sum contributed for that work in 1892 by any denomination in America. The annual contribution of all Methodism for missions is over $3,000,000. The members and probationers of heathen converts in all Methodism are over three hundred thousand.

Spring Time

THE BEST SEASON OF THE YEAR TO TREAT CHRONIC CATARRH.

Notwithstanding that a great number of people have been cured of chronic catarrh by taking Pe-ru-na during the past cold season, yet it can not be denied that the cold, wet, stormy Winter has retarded many cures. But spring time has come at last, and now is the time for all catarrh sufferers to begin a systematic course of treatment for this disease. The greatest difficulty in the way of treating chronic catarrh is that the patient is so liable to catch cold during the treatment, and thus delay a cure. This liability at this season of the year is, in a great measure, removed, and no one should neglect the opportunity to begin treatment. Send for free catarrh book.

As a Spring medicine Pe-ru-na is a never-failing remedy. It cleanses the blood through digestion, and gives tone to the whole system by increasing the nutritive value of the food. "Spring fever," as it is sometimes called, which produces a tired-out, sleepy feeling, and inability to do much mental or physical work, is the result of a sluggish digestion, and no blood medicine will be of any use whatever unless it is able to rectify the impaired digestion. The great popularity that Pe-ru-na has is due to the fact that in all such cases it at once corrects digestive derangements and enriches the blood by purifying this very important source of that vital fluid. Send for free book on Spring medicines and Spring diseases. Address The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

A Call.

So far less than $200 have been paid into the treasury of the Joint Board. We must have $1,250 to meet the demands upon us, due on April 1.

Dear brother, have you taken your collection? If not, will you not do so at once? Remember that so far as your Conference is concerned, the month of March has been dedicated to our *veterans*. Remember that you yourself may soon be a dependent upon this fund. Remember that no collection is better thought of among our people, and that a failure to collect it is your failure.

Our ADVOCATE, of April 5, will contain the names of all works contributing who have been heard from up to March 30. Brother, let your work and your name appear upon that roll of honor. Let us not fail to provide for our own household.

The apportionments were made by the full committee. In some instances we were not able to allow as much as the necessities of the case demanded. There will have to be large displays of local charity in order to comfort, even though the expected amount be paid when due and be paid in full.

"Inasmuch as ye have done it unto one of the least of these, my disciples, ye have done it unto me." No better opportunity will you ever enjoy of ministering unto your Lord. Many of these, like their Lord, have not where to lay their head. "No foot of land do they possess." With failing sight, failing health, and faltering step, they move amongst us. Their conversation is in heaven. With patience and holy resignation they wait the summons of their Lord. While they linger on this side of eternity, shall I not delight to minister unto their want?

Men of Israel, help. May the God of our fathers move you to an early and bountiful giving!

JOHN W. CHAMBERS.

March 10, 1894.

Why cough and annoy the whole audience when Dr. Bull's Cough Syrup will stop it?

Publisher's Notices.

See ad. of I. L. Lyons and Co.

Read the ad. of the Indiana Paint and Roof Co.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

Domestic Missions.

Will the brethren please forward some part of their domestic missionary money? Reports for first quarter are coming in, and the brethren asking payments, according to the resolutions adopted at the last session of the Conference. (See published Minutes, page 35.) Resolution 4 requires the report to be made through the presiding elder, and the presiding elder is to promise a concise statement of the report for publication in the ADVOCATE.

T. S. WEST, Treas.

Sunday-School Convention.

Dear Sir and Brother:

Our State Sunday-school Convention will be held at Columbus, Miss., April 24-26. We will have Prof. Hamil and a prominent primary worker with us. We want to make this the best convention ever held in the State. Please do all you can at once to get your district aroused to the importance of attending this convention. Write the pastors and Sunday-school superintendents, and urge them to come and send delegates from all schools.

Yours in the work,

J. C. CAVETT,
Chairman Ex. Com.

Meridian, Miss.

Woman's Work.

The Woman's District Meeting will convene at Indianola, April 7. I am anxious that every auxiliary and juvenile in the Winona district be represented by delegates. All delegates and visitors who expect to attend will please send their names to Mrs Viro Oliver, of Indianola.

MRS. BEN L. JONES, Dist. Sec.

Conference Board of Missions, Louisiana Annual Conference.

Received from

Carondelet Street Sunday-school, for foreign missions	$16 27
Grand Chenière, Rev W. B. Van Valkenburgh	25 75
Total	$72 02

W. B. THOMSON, Treas.,
68 S. Rampart St.

New Orleans, La., March 17, 1894.

W. M. Thornton, Treasurer,

All money for the Joint Board of Finance should be forwarded to W. M. Thornton, Lake, Miss. Send money by check, draft, or postoffice money order, on Jackson, Miss.

W. A. GUNNING, Sec.

Crystal Springs, Miss.

I had a dull pain in my forehead and was all tired out. Hood's Sarsaparilla has done me great good.

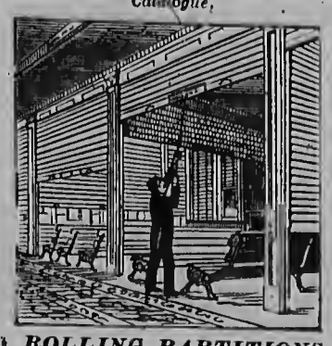
E. T. BURKE,
121½ Mandeville St. New Orleans, La.

James G. Wilson,

Patentee and Manufacturer,

74 West 23d St., New York.

Send 2 two-cent stamps for Illustrated Catalogue.



ROLLING PARTITIONS

for dividing Churches and Schools. Soundproof and air-tight. In various kinds of wood. 500 Churches of various denominations are using them.

Venetian Blinds in All Woods.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE FIRST EASTER SUNDAY.

(Luke xxiv, 13-35.)

No doubt that the two pedestrians, on their way to Emmaus, on the Lord's day, were engaged in labor of love: visiting the sick and poor.

1. The thoughts of the two disciples were occupied with the report of the resurrection of Jesus. Important subject! "If Christ be not raised, your faith is vain."

(1) The resurrection of Jesus confirms his divinity.

(2) It proves that the sacrifice of himself had been satisfactory to God.

2. Jesus, joining the two pedestrians, incognito, reprimands their unbelief. Slow of comprehending the doctrines concerning the Messiah.

(1) No human eye witnessed the Lord's resurrection. Only angels attended.

(2) To accept as a verity the statement of the Master's resurrection was not less difficult to the disciples than it is to us.

3. The supposed stranger had endeared himself to the two disciples. Invite—yea, entreat—him to abide with them.

(1) We ought to hold the ministers of the gospel in high esteem. Their society should be appreciated.

(2) When with us "the day is far spent," when affliction, sickness and death appear, how precious then will be the visits of men of prayer!

4. Jesus yielded to entreaty. He tarried with them.

(1) Never in vain asks the penitent for forgiveness of sin.

(2) Never did God refuse guidance to the perplexed pilgrim, when solicited.

(3) Gladly the Comforter consoles the distressed, but praying, child of God.

5. Discovering that the supposed stranger was Jesus, he vanishing at the same time out of their sight, the disciples return immediately to Jerusalem, confirming the news of the Master's resurrection.

(1) We, too, must tell it to others, that Jesus is the resurrection and the life.

(2) That Jesus has appeared to us in the forgiveness of our sins.

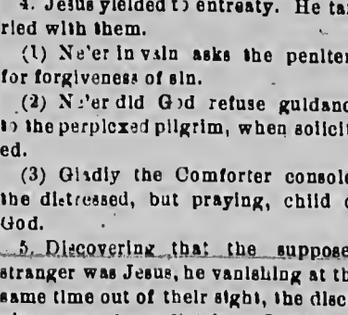
(3) That he has repeatedly come to our relief, when entreated.

Old Dr. Drummond,

After years of patient study and experiment, has given to the world a preparation which is an absolute and permanent cure for every form of Rheumatism. The price is $5, but it is two large bottles—enough for a month's treatment—and will relieve the worst case from the first dose. Sent by express to any address upon receipt of price, by the Drummond Medicine Co., 48 Malden Lane, New York, with full particulars and testimonials of wonderful cures. Agents wanted.

DO YOU OWN

HORSES OR MULES?



Is Guaranteed to Cure in Every Case.

No Drenching—Dose: One Tablespoonful.

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DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. McDOUGALD.

PRICE, $1.00 a bottle.

I. L. LYONS & CO., Prop's,

NEW ORLEANS, LA.

Will Wonders Never Cease?

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Being a beautiful, clear reprint of the Edinburgh and London edition of Chambers' Encyclopædia, a library of universal knowledge for the people, with very large additions upon topics of special interest to American readers, and giving American statistics of population down to and including the census of 1890.

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If you are not a subscriber to the ADVOCATE, subscribe at once. Send us $2 00 for a year's subscription with $2.50 additional for the Encyclopædia. We will send it to you postpaid. If you are already a subscriber, pay your subscription to June, '95, at the rate of $2.00 a year or $1 00 for six months, and we will send the work, postpaid, at the same price.

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HAVE YOU CATARRH?

There is one remedy you can try without danger of humbug. Send to H. G. Coleman, Chemist, Kalamazoo, Mich., for a trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage 4 cents. Judge for yourself. Mention this paper.

THERE is but one way in the world to be sure of having the best paint, and that is to use only a well-established brand of strictly pure white lead, pure linseed oil, and pure colors.*

The following brands are standard "Old Dutch" process, and are always absolutely

Strictly Pure White Lead

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*If you want colored paint, tint any of the above strictly pure leads with National Lead Co.'s Pure White Lead Tinting Colors.

These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.

Send us a postal card and get our book on paints and color-card, free.

St. Louis Branch,
Clark Avenue and Tenth Street, St. Louis.

NATIONAL LEAD CO.

ORGANS AS PREMIUMS.

We have made arrangements to offer a rare bargain in the way of organs as premiums to our subscribers. The organs which we handle are the Epworth Organs. These have not heretofore had much sale in Mississippi and Louisiana, though they have had an immense sale throughout the North and West and also in some of the Southern States. Do you want a small organ for your church? If so, read the description given below of Style No 102, and see how it would suit you.

STYLE 102. THE EPWORTH CHAPEL ORGAN.

HEIGHT, 51 IN.; WIDTH, 23 IN.; LENGTH, 48 IN.

Best Low-Priced Chapel Organ.

Walnut case; Hard Wood Panels; Finished Back; Lamp Stands; Handsome Fret Work; Full Length Music Desk; Engraved Ornaments; Hand Rubbed; Oil Finish; Pedals covered with Brussels Carpet; Metal Guards on Pedals.

This is the Organ for Churches and Sunday-schools, where a First-Class Action is Desired.

In a good, plain case, the quality of action and tone being the same as in the higher priced styles.

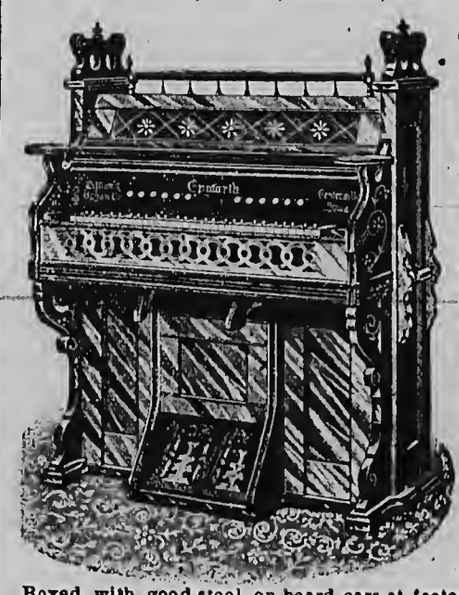
Style 102, 12 Stops.

EPWORTH CHAPEL—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory.

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

IMPROVED STYLE 302 "SPECIAL." EPWORTH CHAPEL ORGAN.

HEIGHT, 55 IN.; LENGTH, 49 IN.; WIDTH, 21 IN.



The Choir's Choice! The Organist's Favorite!

Case: Heavy Sunken Panels in front, ends, and back; Extra Strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work in upper panel of back.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

14 Stops, including swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

If you want a handsomer instrument, how would Style 602 suit you? Although this is listed as a parlor organ, it will make just as sweet music in a church as in a parlor.

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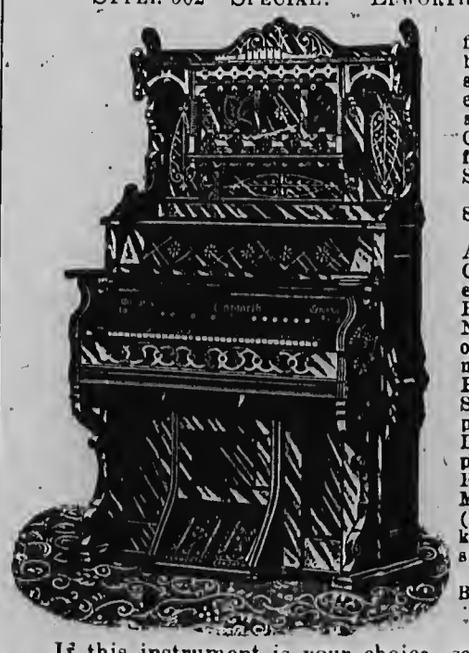

Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.

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"NOW I LAY ME DOWN TO SLEEP."

BY LUCY RANDOLPH FLEMING.

Ended is the busy day,
All its tasks are laid away;
Cometh night with restful balm
Closing eyes, and folding palm.
In thy peace, Lord, full and deep,
May I lay me down to sleep.

In the hours of darkness drear,
Unseen dangers hover near—
Lord, defend when powers of ill
Balefully would work their will.
Helpless, yet in calm I'll sleep,
For the Lord my soul will keep.

If, upon these closing eyes,
Nevermore earth's morning rise,
Yet serene my rest shall be,
If I live or die in thee.
May I in thy service wake,
When the Lord my soul doth take.

So, I lay me down to sleep,
Body, spirit, thou wilt keep.
For the darkness or the light
May not hide me from thy sight.
Then in child-like trust I make
All my prayer for Jesus' sake.
—Christian Observer.

How His Child Led Him.

BY JULIA BILLINGS.

Several years ago my brother was in Springfield one cheerless day, with about half an hour on his hands before train time. Strolling along near the depot, he noticed a tidy restaurant, and went in for lunch. A bright boy came to take his order, and as soon as he brought it sat down to his lessons. A respectable man, evidently the proprietor, was seated near the fire, with a disabled foot propped up in a chair. When my brother had finished his meal, he approached him, saying:

"You have a bright boy to wait on your customers."

"Yes, indeed," said the man, with parental pride, "I couldn't hire so good a boy as that; he is my son, and was the means of my opening this place instead of keeping a saloon, which was the way I got my living for some years; and I'll tell you how it was. He came from school one day heavy-hearted, and when I asked him what was the matter he began to cry, but couldn't speak. After I had urged him, he said that in recess some of the boys asked each other what their fathers did. One said his father was a plumber; another, that his was a carpenter; and when they came to my boy, who said his father kept a saloon, one of them said, 'That's the meanest kind of business.' 'And I could see they all felt the same way. That made me feel awfully ashamed; so, father, if you will only give up the saloon, I'll do anything I can to help you.' With that he threw his arms around my neck, and, sobbing, begged me to give it up. Well, the end of it was I sold out. I don't make so much money as I did selling liquors, but it goes farther, and we have a happy home; my wife can help along, because decent people come here for their meals, but before I did not like to have her around, there was so much low talk. My boy has been as good as his word. I couldn't ask for a better son."

My brother thanked the man for his confidence, and after giving his hearty approval went his way.—The Little Christian.

Courtesy in the Home.

I do not know a half-dozen families in which the members exercise toward each other positive courtesy. I do not mean that I find most people boorish or unkind; but this, that while there is no lack of negative good manners in the family, positive manners are lacking—such manners as are habitual with visitors. This is plainly a great American fault. It is a fault not chargeable to the Oriental races, nor in as great degree to some of the European nations. The glory of Japanese home life is tender respect for parents and the utmost regard for the feelings of brothers and sisters. That home life can not be truly admirable and satisfactory on any other basis needs no argument. I believe we should insist more on home courtesy. From the earliest years the children should be taught to look with abhorrence on harsh words, or a lack of gentle ones in all common intercourse. Of course, I do not argue for the flimflam of "my dear," and similar conventionalities. They mean nothing, and cover considerable. What I look after is that beauty of childhood and youth which should be, and can be, cultivated into perfect growth and blossoming. We have so little of it! The fine faces one sees of 10 or 12 are almost all of them bearing marks of ill-nature and ill-manners, and by 20 or 25 they are mainly deficient in every element of beauty. Why shall we have so little glorious manhood and so little glorious womanhood. Is it not because in our homes our ideal is so cheap and our manners so empty? I understand well that manners may be fraudulent, but they may also carry the spirit of gentleness, kindness and love.—Detroit Free Press.

What One Girl Did.

Some girls exert an uplifting influence upon all who know them. Peace and purity, charity and cheerfulness, seem to abide with them, like angels protecting them from harm, causing their companions to love their virtues for their sake. Where they go quarrels cease. Where they are no one would dare to be rude. Their parents find comfort in them. Brothers are fond of them. Sisters cling to them. Friends admire them. Gracious influence radiates from them and blesses all whom it touches.

Once it happened that a young man, who was "sowing his wild oats," became acquainted with one of these young girls to whom innocence is as vital as pure air. The magnetism of her goodness made him a changed man. He forsook his evil companions, and when chafed about the influence of Miss M——, he said:

"When I am with her, I want to be good, and I hate myself for being bad; I dare not call on her after visiting my old haunts. I had to choose between them, and she drew me up more strongly than they were pulling me down."

Another one was at a party. Wine was served with refreshments. She refused repeated invitations to take a glass of it. A young man told another, as the two were talking of the entertainment the next day: "I came very near breaking my pledge. The smell of the wine was so tempting it sent a cold shiver down me. But just as I was going to yield, I heard Miss B—— refuse wine. That gave me courage to hold out. I watched her all the evening, and I made a bargain with myself. I said: 'If she drinks, I will.' I was hoping and fearing she would; but as often as she was asked, she answed with more vim, I thought, and she saved the day. If it hadn't been for her, I wouldn't have pulled through, and to-day I'd have a swelled head and a big load of remorse, for I'd have gone on a drunk."—Onward.

Neatness in Girls.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colors in them; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright; but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she can not be liked. Learn to be neat; and when you have learned it, it will almost take care of itself.—Exchange.

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Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

OUR BABY.

To-day we cut the frozen sod
With trembling hands asunder,
And lay this well-beloved of God,
Our dear, dead baby, under.
Oh, hearts that ache, and ache afresh!
Oh, tears, too blindly raining!
Our hearts are weak, yet, being flesh,
Too strong for our restraining!

Sleep, darling, sleep! cold rain shall steep
Thy little turf-made dwelling;
Thou wilt not know, so far below,
What winds or storms are swelling.
And birds shall sing in the warm Spring,
And flowers bloom about thee;
Thou will not heed them, love; but oh,
The loneliness without thee!

Father, we will be comforted!
Thou wast the gracious Giver;
We yield her up not dead, not dead,
To dwell with thee forever.
Take thou our child, ours for a day,
Thine with the ages blossom;
This little shining head we lay
In the Redeemer's bosom!
—Selected.

Bishop Galloway in Birmingham.

Bishop Charles B. Galloway spent last Sunday in Birmingham, to the great delight of the church. He has just returned from the East, where he has been rendering some service, preaching to the young women at Wellesley and lecturing to the students of the Theological Seminary under Dr. Warren. His lecture at Boston to the theologues was upon "Ministerial Ethics." Wouldn't it be well for the Bishop to deliver this lecture all over the church? We are strongly of opinion that such work is much needed. The preachers of the gospel ought to be taught how to bear themselves to one another.

Bishop Galloway spoke to the Boston Preachers' Meeting. He had a right royal welcome from that body, and especially from that "noblest Roman of them all," Bishop Foster.

The sermon on Sunday morning was preached at St. John's to a large audience. That of the evening was from the text, I. Cor. i, 9, on Fellowship with the Lord Jesus Christ. It was a masterful presentation of the full gospel. The congregation at First Church was large, and they certainly appreciated the grand man who is every inch a Bishop.—Alabama Advocate.

The Mother Power.

For four and forty years I have been preaching the good tidings of the Word, and would not change places with a king, but I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that home preacher who rocked my cradle. At the starting point of nearly every minister's life stands a Christian mother. Dr. Potts requested all of us students in Princeton Theological Seminary who had praying mothers to rise up, and in an instant nearly the whole one hundred and fifty were on their feet. There we stood, a living witness of the power of a mother's prayers and a mother's shaping influence and example.

We pastors must not take on airs. There is a ministry that is older and deeper and more potent than ours; it is that ministry which presides over the crib and puts the first touches of gospel influences upon the infant soul. Before even the Sunday-school begins, the mother has already begun, and has been molding the plastic wax of character for weal or woe, for heaven or hell. A tremendous power this—it is the same power which sent Samuel out of the home of godly Hannah, and wicked Ahaziah out of the home of godless Jezebel. Both of them "walked in the way of his mother."—The Rev. T. L. Cuyler.

Give the Boys a Chance.

One way to keep children on the farm is to make it comfortable for them. The child who visits his city friend and finds his room warm and pretty, and then goes back to his own bare and cold, is apt to lay the difference in them to the difference between city and country living, and to resolve that he will go where the comforts of life are to be had as soon as he is old enough. The farm has about it elements of comfort which are and must be lacking to a home in the city, and there is no reason why it should not have the luxuries which are within the reach of every one. A boy will love his home better if his room is neat and tasteful, than he will if it is simply a place to sleep in. The boy should have one spot wherein he may feel himself master of all he surveys, and that is all that makes a place home, that sense of being able to follow one's inclinations in working and resting. He will readily learn to be neat about his person if he has some toilet conveniences in his room, and he will be no less of a boy if he carries the water up stairs himself, or picks up things which form his treasures. Most boys will be willing to do the work for the sake of the extra comforts. Treat home folks as well as company, and they will enjoy home better than any other spot in the world. Don't treat a boy as though his sex and youth were reasons for denying him niceties and comforts.—Fairfield Journal.

Advice to Young Christians.

1. Never neglect your prayers, morning or evening.

2. Examine yourself carefully as to your thoughts, and manner of life, at least once a week.

3. Read, every day, and think over, at least a few verses of the Bible, and of some book of devotion, and before you begin, ask God to bless you in what you are going to read.

4. Come to church every Sunday, and attend the other services as regularly as possible. Take care not to be late.

5. Avoid religious disputes and idle gossip; try to think and speak kindly of everyone.

6. Watch and pray against all impurity in thought and word and deed. Keep from all places and company in which you are likely to be tempted to evil.

7. Always be strictly honest and truthful, and do your duty wherever you are, as "a servant of Christ."

8. Do your best to help others by your example, your influence, your prayers.

9. Try to do some special work for God, in his church; especially, always *give* something *systematically*, for the support of the gospel and for sending it to the heathen.

What Polly Did.

"I feel as cross as a bear!" said Polly as she came in from school.

"Then you have a good chance to make the family happy;" and grandma smiled. "Your mother has a headache, the baby wants to be amused, and little brother is fretful. A cross bear will make him cry, and then the baby will cry, too, and that will make your mother's headache worse, and—"

"Why, grandma, what do you mean?" interrupted Polly.

"Oh, I haven't finished what I want to say. That is what a cross bear will do; but a good-natured bear can make Jamie laugh, and then perhaps Jamie will make the baby laugh, and if your mother hears them perhaps her head will not ache so badly, and if she grows better, it will surely make papa smile when he comes home; and if papa smiles, I shall be happy, too."

"All right," said Polly. "You shall see what a good-natured bear can do."

She went into the nursery and capered so comically that Jamie laughed with delight. Then she took his hand and they danced back and forth before the baby, sitting in her high chair, and Jamie's laugh was soon echoed by little May.

Mother heard the happy little voices through the closed door, and said to grandma, "It is better than medicine to hear those dear children."

"That is what I told Polly," replied grandma.

At the tea-table, papa said, "It is such a comfort to find mama's headache is really better;" and he smiled at Polly, while grandma beamed at both of them as she poured the tea.

"It's like a Mother Goose story," said Polly. "The bear began to please the little brother, the little brother began to amuse the baby, the baby began to cure the mother, the mother began to comfort the father, the father began to cheer the grandma, the grandma began—she began it all!" and Polly stopped for want of breath.—Youth's Companion.

The crying demand of this time, as of all times, is for home religion. We should daily ask ourselves the question, "Who has seen Jesus in me to-day?" If Christ abides with us according to his precious promise, we will give light, more or less, "to all that are in the house." How do we impress those that know us best? What do our children, our employees, those for whom we labor, think of our religion? Let us answer these questions to our own souls and to God, to whom we shall give account. If we are truly religious, it will be manifest in our daily life and work. We will demonstrate our right to be called children of God.—California Christian Advocate.

TRY IT!—Hold the edge of a common visiting card to line so that no *shadow* will fall on either side; then hold your nose to the card and you will see how easy it is for the man to swallow one of Dr. Pierce's Pleasant Pellets.

IT'S EASILY SWALLOWED—one of Dr. Pierce's Pleasant Pellets. These little Pellets are as effective as the *best* liver pills, and are easier to get down and more agreeable in their action besides.

The fact is, Dr. Pierce's sugar-coated Pellets are better in almost every respect. They act in a mild, easy and *natural* way. An absolute cure for Constipation, Dizziness, Indigestion, Sour Stomach, Sick and Bilious Headaches. For Nervous Disorders arising from weak stomach, and all derangements of the liver, stomach and bowels, they are guaranteed to give satisfaction, or money returned. Why are they not the cheapest pill for you to *buy?*

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Vol. VI. Matthew xxii to Mark xvi.
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Vol. VIII. John iv to Acts vi.
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ought to mean glowing health throughout childhood, and robust health in the years to come. When we see in children tendencies to weakness, we know *they are missing the life of food taken.* This loss is overcome by

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of Cod Liver Oil, with Hypophosphites, a fat-food that builds up appetite and produces flesh at a rate that appears magical.

Almost as palatable as milk.

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MARRIAGES.

BANKSTON—PARKER.—At the residence of Mr. Phil Parker, March 1, 1894, by Rev. J. Boyce, Mr. Virginius Bankston and Miss Frances Parker.

AINSWORTH—STOETZNER.—At the home of the bride, March 8, 1894, by Rev. J. Boyce, Mr. J. R. Ainsworth, of Malcum, Miss., and Miss Kitturah Stoetzner, of Maxwell, La.

WILLIAMS—KIMBALL.—At the residence of the bride's mother, Mrs. F. Turner, March 8, 1894, by Rev. J. P. Haney, Mr. James Williams, of Amite county, Miss., to Miss Minnie Kimball, of Livingston parish, La.

HORTON—CHATHAM.—At the residence of the bride's father, Feb. 25, 1894, by Rev. W. M. Stevens, Mr. Robert L. Horton and Miss Mary Chatham.

MAGEE—THOMPSON.—In Bethel Church, Westville circuit, March 11, 1894, by Rev. M. L. White, Mr. D. D. Magee to Miss Alice Thompson.

WOODWARD—GHETTI.—In Weston, Miss., March 8, 1894 by Rev. T. L. Mellen, Mr. Bird J. Woodward and Mrs. Rosa Ghetti, all of Copiah county.

WEED—PORTWOOD.—At the parsonage at Indianola, Miss., March 5, 1894, by Rev. O. L. Savage, Mr. J. Dabney Weed to Miss Florence Portwood, all of Sunflower county, Miss.

HANNAH—MILLER.—At the residence of Mr. W. H. Leach, Fair View, Sunflower county, Miss., March 8, 1894, by Rev. O. L. Savage, Mr. Monroe P. Hannah and Miss Virginia F. Miller.

MINER—CARLTON.—At the residence of the bride's adopted parents, Mr. G. E. Park and wife, Biloxi, Miss., March 7, 1894, at 8 P. M., by Rev. Robert Selby, Mr. J. H. Miner to Miss Ida May Carlton.

OBITUARIES.

We publish obituaries of 900 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 900. Poetry excluded from this column.

DUNCKLEMAN.

"One less at home,
The charmed circle broken; a dear face
Missed day by day from its accustomed place,
But cleansed and saved and perfected by grace,
One more in heaven."

JOHN DUNCKLEMAN was born in Alabama, Oct. 19, 1841. On Oct. 8, 1876, he married Miss F. H. Curtis, of Natchitoches, La., then his home. To this union was born a boy, now ten years of age, bright and promising, and a comfort to the lonely mother.

Though an invalid for six years previous to his death, he was now and then able to attend to business. The writer during this time was a constant visitor at his home, and watched with interest the gradual change from an apparent indifference to religion to one submissive and obedient to God's will. In December, 1891, with much bodily suffering, he attended church. It was the last appointment of Rev. A. D. McVoy, Jr. At the close of the services he deliberately approached the chancel and gave his hand for membership in the M. E. Church, South, and his heart to God; but during the years when he was out of the church he never lost faith in the eternal verities of God's Word. He had faith in prayer, and enjoyed having Christians pray and sing for him. He said that he was not afraid to die, and that God, for Christ's sake, had forgiven his sins.

Brave and calm through life, braver and calmer in his victorious death, who could doubt his Christianity in that supreme hour, while his frail spirit hung between the twilight of a fading world and the glorious sunrise of the bright beyond? Yes, he met death calmly, triumphantly, to sleep, to rest and wait until his Lord shall bid him arise and meet him in the skies.

May God bless the disconsolate mother, who, by day and through the weary vigils of the night, strove so long and so faithfully to supply his every want and to alleviate his every pain. No doubt it was by her Christian ministration and importune prayers that he now lingers at the gate of the Celestial City to await her coming. May we meet again! R. W. FREEMAN.

MONROE—Rev. JOHN A. MONROE was born in Robinson Co., N. C., May 24, 1819; moved to Talladega Co., Ala., about 1840, and was married to Miss Sarah A. Levis, Nov. 15, 1842; was licensed to preach in 1853. He moved to Jackson parish, La., in 1865, to St. Landry parish in 1866, to Calcasieu parish in 1867, and to Rapides parish in 1875; was ordained deacon by Bishop H. N. McTyeire in 1870, and elder in 1875 by Bishop Robert Paine, and died Nov. 15, 1893, in Rapides parish, La.

Like his Master, he went about doing good. When able he utilized every day to the very best advantage for the good of his family and neighbors or for the salvation of souls. During his ministry he supplied several charges, and did it on very little pay. He was a close student of the Bible and a good preacher—often eloquent. As a pastor but few excelled him. He was loved by all. He was a tailor by trade, also a farmer, and devoted some time to school teaching. He labored with his own hands and maintained a large family. His was, indeed, a life of usefulness. The last few years of his life his personal affliction was very great. This writer loved him most tenderly for the reason that he was converted under his ministry.

He leaves a devoted companion and dear sons and daughters to mourn for him. One of his sons, W. W. Monroe, is a local preacher in Rapides parish, and another son, Mason G. Monroe, is a physician of fine promise. All Bro. Monroe's family turned out well. The dead brother has gone home to God. May God comfort the loved ones! R. M. BLOCKER.

OVERTON—Miss KATIE OVERTON, daughter of J. M. Overton, was born June 12, 1873, and died a triumphant death, Feb. 9, 1894.

She was left without a mother when a child. At the age of thirteen she began keeping house for her father and became a mother to her little brother. She was converted when about fourteen years of age, and experienced a deeper work of grace during Dr. Carradine's meeting at Crawford Street, last November. A sweeter Christian we have never known. She told those around her-bed not to weep; death was nothing; and to me she said, "I am ready to go."

How she will be missed not only by father and brother, but also by the church and her pastor! Our loss is her gain. She was organist and Sunday-school secretary at South Vicksburg, and was always at her post of duty. When called upon to pray in class meeting and prayer meeting, she always offered an earnest petition for her former as well as her present pastor. She is now in heaven, awaiting the coming of father, brother and friends, and, with loved ones gone before, she will welcome us home, where parting will be no more.

WOMBLE—In Franklin parish, La., little RACHEL WOMBLE, daughter of Nina M. and Henry Womble. She was born Dec. 8, 1889, and died June 25, 1893.

After six long, weary months of suffering this sweet little one was called home to heaven to be with God the Father, and rest forever with the blessed Jesus, who has said in his holy Book, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Yes, the little darling is gone from us. No more do we see the dear little form, nor hear the sweet, innocent prattle or the little footsteps that made music to our ears and brought joy and gladness to our hearts. The hearts now of those friends and mother and father are bleeding and broken with grief and anguish at the loss of the little one.

We can only say to the sorrowing ones: Look above, dear friends, to Jesus for consolation in this hour of sorrow. All seems dark enough now to those left behind, but think of the bright little angel above the skies. How happy she is. Never doubt, dear ones, that little Rachel will be "waiting and watching at the beautiful gates" to welcome you to your heavenly home. F. M.

BUSH—WILLIAM H. BUSH, son of J. Frank and Mary H. Bush, was born Jan. 21, 1877, and died of typhoid-pneumonia at the residence of his mother, near Learned, Hinds county, Miss., Jan. 21, 1894.

How strange and sad the providence that closes such a cheerful and happy life so soon! He leaves a father and mother, two brothers and four sisters to mourn his death. He was a general favorite with all who knew him. The young people enjoyed his associations because he was so cheerful and happy. The old people were pleased with him because he was always so kind and considerate. The writer has attended many funerals, but has never witnessed greater evidences of love and esteem than at his. Hundreds of friends came, each ready to place a flower on his grave. He had faith in the Savior. A few days before his death the writer asked him about his faith, and he said he could trust Christ for salvation. Two days before his death he said, "Just two more days, and I will be happy in heaven." He sleeps in Jesus. VIROIL.

HOOKER—THOMAS JEFFERSON HOOKER was born May 28, 1849; connected himself with the M. E. Church, South, at Mt. Carmel, Corinth circuit, in 1881, under the pastorate of Rev. H. R. Tucker, and died Dec. 12, 1893.

He received his death at the hand of an enraged negro. He left no parting message; was never able to speak after he was carried home. All he said after he received the stroke was to explain how it occurred. We know from his life what he was—kind, fatherly, brotherly, always abounding in good works. He loved the church, and did all he could for her success. His spiritual experience was a constant one, deep and clear, rarely demonstrative. He leaves a wife and three children and a great number of friends to mourn their loss, while he has gained a blissful eternity.

May God comfort the bereaved ones, and turn this curse to a blessing! C. H. PITTMAN.

Corinth, Miss.

FUSTON—Miss LOUISA EMMA FUSTON was born Nov. 16, 1893, and died near Walnut Grove, Jan. 8, 1894. She was sick a long time and suffered much, but bore her afflictions with Christian resignation. She was converted early in life. Her death was peaceful, like the burning out of a taper.

Father and mother and sorrowing relatives, we may not see her face again in this life, but if we live faithful to God here, we shall see her glorified spirit in the bright forevermore.

H. B. N.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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Life's pathway is up hill. He who is making true progress is having a hard time of it. Every step costs effort. If a man finds his way an easy one, he may be pretty sure that he is going down hill; and that is no direction for any man. Let no man complain, therefore, but rather take heart in the fact that his progress, is toilsome; for it could not be progress if it were not toilsome.—Sunday-School Times.

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Most Constitutional histories are dry reading, but this has interested me very much. I have been especially impressed by its vivid portrayals of signal events, its felicitous illustrations of the way in which the most important matters of ecclesiastical polity have been determined by the opinions and acts of individuals, and its omnipresent proofs of the Providential origin and development of Methodism on both sides of the Atlantic.—Bishop C. D. Foss, of the M. E. Church.

Few books have ever been issued from the presses of our Publishing House at Nashville equal in importance and value to this one. It fills a place occupied by none other. The scope of the work is full and comprehensive, and the subject is treated from beginning to end with rare ability. The publication of this work is timely. It ought to be read and studied by every intelligent preacher and layman of our Church. Particularly ought it to be mastered by every delegate to our General Conference.—Southern Christian Advocate.

From the care with which you have sifted statements, examined documents, and analyzed facts, I think you have produced a work which will reflect credit on your industry and ability, and entitle it to a place of a classic in Methodist literature, not to say ecclesiastical literature.—Bishop E. R. Hendrix.

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NEWS OF THE WEEK.

DOMESTIC.

The Bland Seigniorage bill passed through the Senate on March 15.

The New York World's free bread fund has distributed its millionth loaf; so the World lets all the world know.

The storms which swept over Northern Texas on March 17, 18, and 19, were unparalleled in severity. The death-roll will reach twenty.

Mr. J. R. Sovereign, general master workman of the Knights of Labor, is in the city. He has been making a tour of the United States, lecturing for the benefit of the order he represents.

J. J. Ingalls announces that he proposes to take a hand in Kansas politics this Fall. He thinks that the Kansas voter has had about enough of populism, and is ready to return into the Republican fold.

Secretary Gresham has forwarded to the directory of the World's Fair a formal demand from the French government of $70,000 for damage to the goods of French exhibitors by the fire in the Manufactures Building.

A Japanese resident of Boston has applied to be made a naturalized citizen of the United States. He is said to be the first Jap that has ever applied for naturalization papers. The judge is in doubt as to his eligibility.

The Shreveport Fair Grounds, consisting of twenty-seven acres and improvements thereon, was sold by the sheriff, on March 17, on a claim of $230 The property was purchased for $12 000. The improvements on the grounds cost over $25,000.

The New York superintendent of public works has issued a permit to the Cataract General Electric Company, of Niagara Falls, to put up an electric plant along the canals of the State, by which boats can be run by electricity on the trolly or any other system.

Gov. Waite, of Colorado, last week disregarded the court's injunction restraining him from removing certain members of the Police Board, and called out the militia to help him to oust them. They refused to evacuate, and, backed by the police and armed deputy sheriffs, disregarded his ultimatums.

After several weeks of intelligent and careful work, the officials of the Young Men's Business League, of this city, have finally completed the details of the organization, the finishing touches being the appointment of the standing committees which are to be charged with the work of carrying out the various objects of the association.

FOREIGN.

The German Reichstag has appropriated 4,000,000 marks for the purpose of erecting a monument to Emperor William I. The government asked for 3,000,000.

A Paris anarchist, about to hurl a bomb in a church, ran against a spring door. A premature explosion took place and blew him to atoms, but killed no one else.

Prince Bismarck has presented all the school children of Friedrichsruhe with china cups bearing a portrait of the Emperor, as a memento of the Emperor's recent visit to him.

As a mark of satisfaction at the passage of the Russo-German commercial treaty, Emperor William has conferred upon Chancellor Von Caprivi the chain of the Hohenzollern family order, and has bestowed the order of the Red Eagle upon Von Bieberstein, Secretary of State for Foreign Affairs.

An impressive demonstration to protest against the action of the House of Lords in rejecting the employer's liability bill was held in Hyde Park, Sunday. It is estimated that 80 000 persons were in attendance. There were twelve platforms in the park, from which the speakers addressed the assembled throng.

Lord Rosebery, the premier of England, made an address in Edinburgh on March 17. He attached the greatest importance to the close and intimate union of the Irish and Liberal parties, and believed that it was a real union. The remainder of his speech was devoted to the support of liberal measures, including the Welsh and Scotch disestablishment propositions.

President Peixoto got ninety of the fugitive rebel officers in one day. They were on board the Portuguese merchant steamer Cidade do Porto, which undertook to put to sea with them. As the steamer neared the harbor entrance a shot from Fort Santa Cruz brought her to a stop and Captain Da Costa was forced to give up the ex-insurgents. Count de Paraty, the Portuguese minister, has refused to comply with the Brazilian government's demand that he surrender Admiral Saldahna da Gama and his staff officers. They are now on board the Portuguese corvette Mindello. The government has cabled to Portugal making a formal demand for them on the grounds that they are common deserters from the navy, and that Admiral da Gama is a defaulter to the Brazilian government.

Do Not put off taking a Spring medicine, but take Hood's Sarsaparilla *now*. It will purify your blood, strengthen your nerves and give you a good appetite.

Hood's Pills are hand made, and perfect in proportion and appearance. 25c. per box.

Mr. Michael Davitt, the well-known Irish leader, addressed a meeting at Ballyhrothy, Queen's county, Ireland. He declared that he was convinced that Lord Rosebery was as firm a home ruler as any Gladstonian.

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors natural brown or black.

Philip D. Armour contradicts the report that he is to give half a million dollars to found a manual labor training-school in San Francisco.

A Reward of $500

Will be paid for any case of Rheumatism which can not be cured by Dr. Drummond's Lightning Remedy. This offer is made in good faith by the proprietors, and there is no reasonable excuse for anyone to suffer longer. Any ordinary case will be cured by one treatment, and it is poor economy to suffer when relief can be secured so certainly. The price of a month's treatment—two bottles—is $5, and that is the cost of a cure. Full particulars and testimonials of wonderful cures sent to any address. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

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Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical instruments. His is the old reliable music store of New Orleans.

FROM THE WORK.

Rev. A. W. Turnor, P. C., Melville and Big Cane charge, Louisiana Conference: "The outlook is encouraging on this charge. The people have given us a kind reception, and the kindness lasts. On Saturday, March 3, about 5 P. M., the good people began to gather in at the parsonage, each one bringing with them something for the preacher and family. We will not mention all of the articles. Suffice to say that, with the rest, we received a half barrel of flour, fifty pounds of sugar, coffee, syrup, butter, eggs, lard, etc. Allow me to call attention to the fact that the Baptists and Christians were among the most liberal on the occasion. We have just closed a six days' meeting at Melville, which resulted in great good. Received six candidates for membership on profession of faith, and the church was greatly revived. We were assisted by Bros. J. R. Roy and J. E. Denson, who did faithful and effectual work. Brethren, pray for us."

A PLEASANT TRIP.

My wife and I recently took a trip to Melville, La., the object of our going being to assist the pastor, Rev. A. W. Turner, in a protracted meeting. The meeting was already progressing finely when we arrived, the pastor being assisted by Bro. J. R. Roy, of the Simmsport charge. We were most delightfully entertained in the hospitable house of Bro. W. P Payton. We remained from Tuesday until Friday evening, preaching twice daily to appreciative congregations, and had the pleasure of baptizing an infant and one adult, also of receiving a class of six into the church. These were the visible results of the meeting, but we are sure seed was sown which will yet bring forth "much fruit."

Bro. Turner is taking well with his people, and, though this is his first charge, is displaying considerable ability both as a preacher and a pastor. This was to me a most pleasant trip. We intend to repeat it the first time we get a chance. J ENGLE DENSON.

Boyce, La., March 3, 1894.

Rev. L. S. Jones, Canton, Miss.: "For five months I have been most of the time confined to the bed-room of an invalid wife. These five months have been full of sorrow, anxiety and care. Often have I wondered, Why am I thus shut in when so many things demand my attention? Often have I asked, Why am I thus afflicted? It has been said that in order to truly sympathize with others in their trouble, we must pass through like troubles Nothing is truer. These earthly afflictions not only draw us nearer to our fellow-sufferers, they also draw us nearer to God. They soften our nature and make us sweeter-tempered. They cause us to lose sight of the things that are seen, and to look by faith to the things that are not seen. I am beginning to understand Paul, when he says, 'Not only so, but we rejoice in tribulations also.' During these months of afflictions and anxious waiting for returning health, I have been waging an unrelenting warfare against the whisky demon. Perhaps no place in our beloved Zion is more whisky-cursed than this. I know of no place where the open saloon is so deeply rooted in the good graces of the people. If a copy of the Canton liquor petition could be transported to Heaven, the angels would stand back aghast with horror at some names that appear thereon. 'What,' we ask, 'are we, as a church, to do with men who sign liquor petitions?' Let them remain in our communion? If so, we may just as well let down the bars and let the bar keepers and all in. We had better cease our opposition to the liquor traffic. For the man who sells the 'deadly poison' is as good as the man who signs the petition to license his business. The saloonist is a murderer, and the man who signs his petition is *particeps criminis*, morally. The one is entitled to as much respect as the other. We are preparing to have Bro. McIntosh with us in April, and Bro. Sam P. Jones in August. With the help of these brethren, we hope to clear away the clouds and quiet the agitated waters, and then have some pleasant sailing. In the midst of my afflictions and fightings, I have received great kindness from most of my people. We have some good men in our church and a host of good women. I need not tell you that these good women are in hearty symp. thy with me in my efforts to destroy the places of legalized vice that stand in waiting day and night to catch and destroy their loved ones. Mr. Editor, we are to have the State Convention of the W. C. T. U. in this place some time in May. Can't you cheer us with your presence at that time? Come up and we will let you talk for your paper and for prohibition."

Preachers' Meeting of the Vicksburg District.

At the request of several of the preachers of the Vicksburg district, and at the special request of Bro. B. F. Jones, that the first meeting be held in Port Gibson, I have appointed April 17 and 18 as the time, and Port Gibson as the place, for holding a district preachers' meeting. The meeting will be opened in the Methodist Church, April 17, at 10 o'clock A. M., and the following subjects will be discussed:

1. The Pastor and Pastoral Work.
2. The Place the Sunday-school Occupies in the Church, and How to Make It Efficient.
3. The Relation of the Pulpit to the Spirituality of the Church.
4. The Prayer Meeting: How to Make It a Success.
5. Worldliness in the Church: The Cause and the Remedy.
6. The Relation of Our Church Schools to the Religious Life of the Pulpit.
7. The Church Paper in the Family.
8. The Importance of Circulating the Literature of Our Publishing House, and Our Preachers as Agents.
9. The Obligation of the Pulpit to Warn Our People against the Sin of Covetousness, and to Urge a Liberal Support of the Institutions of the Church.

It is certainly hoped that the brethren will study these subjects closely and prayerfully, and that they will all attend the meeting. A short essay will be prepared on each subject, and after it is read, will be submitted for discussion. We would be glad to have you with us, Mr. Editor, and as many others as may feel sufficiently interested to honor us with their presence and their assistance.

J. M. WEEMS, P. E.

Notice.

The Woodville District Conference will be held in Clinton, La., April 25-29. The recording stewards are requested to bring the Quarterly Conference Records.

Dear brethren, let us come expecting a great and gracious revival. The Lord has promised to come and be with those that wait upon him. Let us claim his presence.

The following program will be observed. Written papers, ten minutes; five minutes' talk by members of the Conference.

Statistics and Influence of Missions—R. W. Tucker.

Why We Should Send the Heathen the Gospel—C. A. Powell.

Domestic Missions: Are They Successful?—V. D. Skipper.

Influence of Sunday-schools upon the Christian World—R. S. Gale.

Statistics and Influence of Methodism—H. W. Featherstun.

Christian Education *vs.* State Education—W. L. C. Hunnicutt.

All the members are respectfully requested to prepare themselves, so as to give their views upon the subjects, and the brethren whose names appear in connection with the subjects are respectfully requested to write upon them. P. A. JOHNSTON, P. E.

Jackson, La., March 14, 1894.

Notice.

GREENVILLE DISTRICT.

The district meeting for the Woman's Missionary Society and Parsonage and Home Mission Society of the Greenville district will be held at Cleveland, April 11 and 12.

All auxiliaries are urged to send delegates. Visitors will be welcomed.

MRS. T. B. CLIFFORD,
MRS. R. SOMERVILLE,
District Secretaries.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Greenwood	Mar. 17, 18
Carrollton station	24, 25
Sidon	31, Apr. 1
Winona	8
Indianola	7, 8
Valden	14, 15
Black Hawk	21, 22
West	28, 29
McNutt	May 5, 6
Winona circuit	12, 13
Carrollton circuit	19, 20
Brooklyn and Dublin	26, 27
Leherton	June 2, 3

The District Conference for the Winona district will convene at Indianola, April 3. Bishop R. K. Hargrove will preside.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Pott's Camp	Mar. 24, 25
Holly Springs Station	Apr. 1, 2
Byhalia	7, 8
Waterford	14, 15
Holly Springs circuit	21, 22
Olive Branch	May 5, 6
East Holly Springs circuit	12, 13
Red Banks	19, 20
Coruersville	26, 27
Mt. Pleasant	June 2, 3
Ashland	9, 10

J. B. STONE, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth station	Mar. 17, 18
Corinth circuit, at Marion	24, 25
Kossuth, at Pleasant Grove	31, Apr. 1
Booneville circuit, at Blackland	7, 8
Iuka circuit, at New Salem	14, 15
Inka station	15, 18
Rienzi, at Barnesville	21, 22
Marietta, at Marietta	28, 29
Booneville and Baldwyn, at Baldwyn	May 5, 6
Guntown	12, 13
Blue Springs	19, 20
Brown's Creek	24
Pleasant Ridge	26, 27
Jonesboro	June 2, 3
Ripley circuit	7
Ripley and New Albany	9, 10
New Albany circuit	16, 17

T. W. LEWIS, P. E.

GRENADA DISTRICT—SECOND ROUND.

Minter City, at Strathmore	Mar. 17, 18
Grenada station	24, 25
Grenada circuit	(Thurs.).. 29
Tillatoba	31, Apr. 1
Abbeville	7, 8
Charleston	14, 15
Coffeeville	21, 22
Pittsboro	28, 29
Elysy	(Wed.).. May 2
Atlanta	5, 6
Toccopola	19, 20
Oxford station	(Mon.).. 21
Chapel Hill	26, 27
Paris	(Thurs.).. 31
Water Valley circuit	June 2, 3
Water Valley station	9, 10

R. A. BURROUGHS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville station	Mar. 17, 18
Tibbee	24, 25
West Point	31, Apr. 1
Crawford	(Tues.) 8
Starkville circuit	7, 8
Columbus station	12, 13
Columbus circuit	14, 15
Sparta	21, 22
Brooksville	28, 29
Macon	29, 30
Cedar Bluff	May 5, 6
Hebron	12, 13
Shuqualak	15, 16
Mashulaville	19, 20
Sturges	26, 27

T. C. WIER, P. E

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 10, 11
Como, at McGehee's	17, 18
Sardis	24, 25
Batesville, at Wesley Chapel	31, Apr. 1
Courtland, at Shiloh	1, 2
Wall Hill, at Chulahoma	7, 8
Cockrum, at Palestine	14, 15
Morgansville	21, 22
Panola, at ——	22, 23
Pleasant Hill	28, 29
Hernando	May 5, 6
Nesbit	12, 13
Tyro, at Predouia	19, 20
Arkabutla, at Hunter's Cha'l..	(Fri.).. 25
Pleasant Grove, at ——	26, 27

H. C. MOREHEAD, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Pickens, at Pickens	Mar. 3, 4
Poplar Creek, at Bethel	10, 11
Belzona circuit, at Ashton	17, 18
Lexington and Tchula, at Tchula	24, 25
Ebeneser circuit, at Bethany	31, Apr. 1
Ethel circuit, at Shady Grove	8
Sallis circuit, at Bethel	7, 8
Kosciusko, at Smyrna	14, 15
Stewart circuit, at Shady Grove	21, 22
Eupora circuit, at Walthall	28
Chester circuit, at Acuman	28, 29
Weir circuit, at Liberty	May 5, 6
Louisville circuit, at ——	10
Rural Hill circuit, at Platisburg	12, 13

J. H. MITCHELL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen	Mar. 17, 18
Tupelo	24, 25
Prairie, at Strong's	31, Apr. 1
Verona, at Nettleton	7, 8
Okolona circuit, at New Hope	13
Okolona	14, 15
Houston and Wesley	21, 22
Shannon, at Shannon	28, 29
Buena Vista, at Buena Vista	May 5, 6
Saltillo, at Oak Grove	12, 13
Amory and Smithville	19, 20
Nettleton circuit	26, 27
Fulton circuit	31
Tremont	June 2, 3
Pontotoc	9, 10
Athens	16, 17

W. S. LAGRONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Lula	Mar. 18
Belen	Apr. 1
Arcola	8
Cleveland	14
Clarksdale	15
Austin	17
Greenville	18
Gunnison	22
Coahoma	24
New Salem	29
Glen Allen	May 6
Friar's Point	13
Rosedale	14
Bolivar	20
Australia	27

District Conference at Cleveland, April 12-14.

J. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

West End—Meridian	Mar 17, 18
Central Meridian	(night).. 18
Enterprise and S. at Stonewall	(Wed.) 21
Vossburg, at Pachuta	24, 25
Leakerville, at Pine Grove	31, Apr. 1
Waynesboro and S. Line, at S. Line	7, 8
Eucutta, at New Hope	14, 15
East End—Meridian	(Wed. night).. 18
Waynesboro cir., at Pleasant Grove	21, 22
Hinnsville, at Binnsville	28, 29
Shubuta, at DeSoto	May 5, 6
Linwood, at Pleasant Grove	(Sat.).. 12
DeKalb, at Marvin	(Sun.).. 13
N. Kemper, at Spring Hill	19, 20
Dalesville, at Union	26, 27
Marvin, at Cukers	June 2, 3
Why Not, at ——	(Wed.).. 8
Chunky, at ——	9, 10
Lauderdale, at ——	(Wed.).. 16
Mathersville, at ——	16, 17

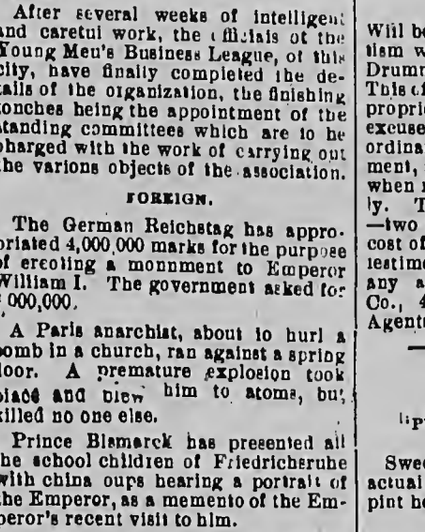
D. A. LITTLE, P. E.

SEASHORE DIST.—SECOND ROUND.

(In Part.)

Ellisville	(Wed. and Thurs.).. Mar. 21, 22
Hattiesburg	25, 26
Heidelberg, at Laurel	31, Apr. 1
Americus-Escatawpa, at Zion	7, 8
Moss Point	8, 9
O. Springs and Scranton, at S.	(Wed.). 11
Biloxi	14, 15
Bay St. Louis, at B. St. L.	(Wed.).. 16
Whittington, at Hollands Ch	21, 22
Mt. Carmel, at Mt. Moriah	29, 30

HENRY E. PARTRIDGE, P. E.



A Restoration

of the original colors, but no change in them, is all that happens with Pearline. The dirt is taken out, and that brings the colors back—but they are never taken away. If they are not hurt by water, they won't be hurt by Pearline.

For washing that has been proved to be absolutely safe, without any risk, nothing costs less than Pearline.

Any other kind of washing is likely to be dear, no matter what the price.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 361 JAMES PYLE, N. Y.

Is unequaled for house, barn, factory or outbuildings, and costs half the price of shingles tin or iron. It is ready for use and easily applied by any one.

FOR SHED OR HENHOUSE.

On steep or flat surface. Excellent roof, complete $2.00—Per 100 square feet—$2.00

Send stamp for sample and state size of roof.

OLD SHINGLE ROOFS

easily made water-tight and fire-proof at small expense, with dark red slate paint. *On decayed shingles* it fills the pores, and gives a *substantial* roof, that lasts years. *Curled* or *warped* shingles it brings to their places *and keeps them there*. Genuine Slate-paint requires no heating, and contains no tar.

ON TIN OR IRON ROOFS

It is acknowledged the *best* paint, has a heavy body, is easily applied, expands by heat, contracts by cold, and never *cracks*. One coat equals 4 of any other. Buildings covered with felt can be made water tight at *small* expense. Write *at once* for Catalogue.

INDIANA PAINT & ROOF CO.,
42 West Broadway, New York.

Luxuriant Hair

WITH a clean, wholesome scalp, free from irritating and scaly eruptions, is produced by the CUTICURA SOAP, the most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest for toilet and nursery. It clears the scalp and hair of crusts, scales, and dandruff, destroys microscopic insects which feed on the hair, soothes irritated and itching surfaces, stimulates the hair follicles, and nourishes the roots.

Sold everywhere. Price, 25c. POTTER DRUG AND CHEM. CORP., Solo Props., Boston. "All about the Skin and Hair," free.

Our Grand Combination Offer

KING'S IMPROVED COTTON.

Extra Early, Prolific, Long Limbs. 36 to 40 per cent. Lint.

This cotton gave the heaviest yield (1,150 pounds seed cotton) per acre in competition with 86 other varieties at the Mississippi Agricultural Experiment Station in 1890, and its good record has been fully maintained in all subsequent experiments.

This trial was absolutely impartial. Each cotton had exactly the same chances in every way. The result shows that, under similar conditions, with exactly the same treatment in every way, King's Improved Cotton will produce from 20 to 100 per cent. more cotton than the most noted varieties in the South.

Price: 25 cents per package.

SEEDS—WORLD'S FAIR MEDAL AND DIPLOMA.

King's exhibit of Seeds and Garden Vegetables was awarded several premiums and a special diploma by Piedmont Exposition judges in 1891. It was also awarded a medal at the World's Fair, as being the best on exhibition there. The collection is a choice selection of garden vegetable seeds.

The collection contains twenty papers of seed.

25 cents per package.

KING'S IMPROVED CORN.

At the Georgia State Experiment Station this corn was tested with 15 kinds. The purpose of the trial was to find out which variety would make the largest quantity per acre, under same conditions.

Result: King's beat 15 other kinds, producing, with same chances identically, 50 per cent more than some of the improved varieties.

This corn is a large white kind—makes excellent bread. Produces well on poor land.

Price: 25 cents per package.

GRAND COMBINATION OFFER.

1 package of King's Improved Cotton, 1 package of King's Improved Corn, and 5 papers of best Garden Seed, described above—all for 35 cents.

HOW TO OBTAIN THIS OFFER.

Send me $1, and get five collections.

For only 25 cents will send package each of Cotton and Corn and 1 package said to contain 200 Annuals, flowers.

Full descriptive circulars of seeds sent free.

T. J. KING, Richmond, Va.

Box 527.

BRANDON DIST.—SECOND ROUND.

Decatur, at Good Hope	31, Apr.
Newton and Hickory, at Newton	1
Lake, at High Hill	7, 8
Walnut Grove, at Pine Grove	14, 15
Carthage, at Sardis	21, 22
Rose Hill, at Paulding	21, 22
Clarksburg, at Clarksburg	28, 29
Shiloh, at Shiloh	May 5, 6
Morton and Forest, at Pelahatchie	6
Steen's Creek, at Bethel	12, 13
Neshoba, at Cooks Chapel	12, 13
Indian Mission	21
Raleigh	26, 27
Westville	27
Trenton	June 2 3
Montrose	4
Fannin	4
Brandon	10, 11
Hillsboro	16, 17
Homewood	23, 24

C. MCDONALD, P. E

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Downsville, at Wilhites Chapel	Mar. 10, 11
Lisbon, at Salem	17, 18
Summerfield, at Summerfield	24, 25
Tullp, at Tullp	31, Apr. 1
Homer station	7, 8
Haynesville, at Colquit	14, 15
Calhoun, at Calhoun	21, 22
Minden, at Minden	28, 29
Valley, at Hillocks Chapel	May 1, 2
Ringgold, at Rocky Mound	5, 6
Sparta, at Ebeneser	12, 13
Arcadia, at Arcadia	19, 20
Vienna	21
Ruston, at Douglas	26, 27
Farmerville, at Farmerville	June 2, 3
Vernon	9, 10

The preachers of the district, traveling and local, will meet at Minden, April 27, at 9 A. M. Introductory sermon by Rev. J. D. Harper, April 28, at 7.30 P. M. It is my earnest desire that all the preachers of the district will come to this meeting fasting and praying for a baptism of power.

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Carrollton	Apr. 6
Parker Chapel	11
Algiers	21
Gretna and Crape, at Crape	27
Moreau	May 1
Dryades	11
Rayne Memorial	26
Felicity	26
Gross Tete and False R., at Harmony	27
Louisiana Avenue	June 1
Plaquemine and Donaldsonville, at D.	10
Lower Coast, at Wesley	17
Carondelet	24
Baton Rouge	July 1

The pastors whose quarterly meetings occur in the month of May will act for the presiding elder.

C. W. CARTER, P. E

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen	Apr. 8, 9
Big Cane	15, 16
Alexandria	22, 23
Chicot, at Mamothe P.	29, 30
Ada, at Prospect	May 5, 6
Nugent Mission	6, 7
Lecompte, at W. C.	13, 14
Centerville, at T. C.	13, 14
Pineville, at P. G.	20, 21
Simsport	27, 28
Montgomery, at St. M.	June 3, 4
Spring Creek and New H.	10, 11
Dry Creek	17, 18
Colfax	24, 25
Columbia	30, July 1

S. J. DAVIS, P. E.

DELHI DIST.—SECOND ROUND.

Bastrop, at Bastrop	31, Apr. 1
Munros station	8, 9
Delhi, at Tallulah	14, 15
West Monroe, at Fanks Chapel	21, 22
Floyd, at Midway	28, 29
Oakly, at Vidalia	May 1, 2
Oak Ridge, at Oak Ridge	12, 13
Lliud Grove, at Boulta	13, 20
Winsboro, at Maguolia	26, 27
Harrisonburg, at Harrisonburg	June 2, 3
Rayville, at Girard	9, 10
Lake Providence	14, 17
Waterproof	23, 24

H. O. WHITE, P. E.

The popularity of Salvation Oil is not astonishing when we hear of its many cures.

Christian Advocate.

VOL. 41.—NO. 13. NEW ORLEANS, THURSDAY, MARCH 29, 1894. WHOLE NO. 1962.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

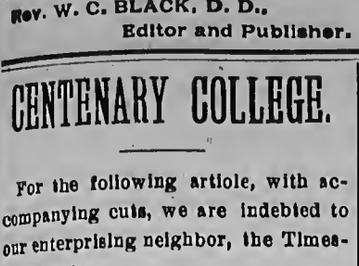
CENTENARY COLLEGE.

For the following article, with accompanying cuts, we are indebted to our enterprising neighbor, the Times-Democrat:

Centenary College is situated in Jackson, La., twelve miles east of Bayou Sara. It is near Ethel, a station on the Yazoo and Mississippi Valley railroad, and is, therefore, easy of access. Jackson is located on the first highlands north of the Gulf. The climate is healthful and pleasant, never reaching the extremes of heat or cold.

Centenary College stands on a beautiful sloping hill covered with giant magnolias, tall, stately pines, and widespreading beech trees. No college in America is situated more beautifully than Centenary.

Mr. John Horton laid out the village and called it Buncombe, in honor of his native town, Buncombe, N. C. Mr. Horton gave the State of Louisiana hundreds of acres for the site and grounds of Louisiana College, now



Prof. W. H. N. Magruder

Centenary. For his great liberality and munificent donation his memory is held dear. His tomb is on a hill in the southern part of the town.

After the battle of New Orleans, Gen. Jackson, with his Tennessee army, camped on the banks of the Rio Felicia on their march home. The citizens, in enthusiastic ardor, changed the name of their village to Jackson, thereby showing honor to the hero of New Orleans. In 1825 Louisiana founded its State college on the extensive grounds which Mr. Horton had given the State for a college. This institution proved unsuccessful, and in 1845 Louisiana sold its State college to the Methodist Conferences, embracing Southern Mississippi and the State of Louisiana. The State sold its two handsome brick buildings and many acres to these Conferences for $10,000.

In the year 1839 the Methodist Church was one hundred years old. Thank-offerings by its friends and

W. L. C. Hunnicutt

members were given to the church. In this way enough money was given to build a religious or church institution. Hence it received the name Centenary, which was first located at Clinton, Miss., but was removed to Brandon Springs, near Brandon, Miss. This location being unfortunate, the church college was moved to Jackson, La. This was done in 1845, the same year that the Methodist Church purchased the Louisiana College and changed the name to Centenary.

Centenary College owes its existence to the Rev. B. M. Drake. The conception and the measures inaugurated to give it birth and growth were his. In this movement Mr. Drake was assisted by Rev. John Lane, of Vicksburg.

Certain Centenary offerings were set apart for this purpose. These were soon increased by the active agencies of the Rev. C. K. Marshall and the Rev. Elias R. Porter. Added to these were the ministers of the Methodist Church in Louisiana and Mississippi, who labored hard for the permanent growth of the institution.

The buildings are grand in their structure, giant Doric columns guarding the entrance like sentinels. Seen through the thick grove of forest trees, the buildings remind one of massive antique structures of the Doric period in Greek architecture. There are two brick wings, the original purchase of which cost $10,000. These wings are dormitories. The magnificent centre structure was erected at the expense of $100,000.

Centenary College stands not only as a monument to Christian education and the liberality of noble people who contributed to the centennial of Methodism, but it towers a huge pile that points backward to the grandest and saddest period of American history. The pages of her history are brightened by the noble work of moral and religious instruction; still they are darkened by the shadows of a sacred past.

Centenary commemorates the heroism of the Confederate soldier. Here on the beautiful campus a bloody battle was fought, and many brave Southern soldiers were left still and cold in the arms of death. Here also at this time did the Southern women, with their gentleness and tender sympathies, minister to the wounded and dying "boys in grey."

During the siege of Port Hudson sick and wounded soldiers were sent from there to Centenary, and, like a gentle mother of mercy, she sheltered and guarded her suffering sons of the Southern Confederacy. Eighty-eight of these soldiers died, and they now rest in eternal sleep under the trees on the eastern slope of the campus. Unnamed and unknown lie these Confederate heroes. Scattered wide and far from their parental roof, but they are loved and honored. They rest under the sunny skies and fragrant June roses of their native Southland. On Memorial Day, in the Spring-time, the community and students take an interest in decorating with loving hands the graves of these unknown Confederate dead.

The centre building contains a magnificent auditorium unsurpassed in architectural structure by any building in the State. It has an arched dome of immense height, supported by double rows of Corinthian columns. The hall

Prof. B. M. Wiley

proper has a seating capacity of 2,000, and the galleries 1,000, and besides a large music stand and rostrum.

Two large society halls, in which many of the foremost men of the South debated, are also in the main building. Both of these halls belong respectively to the Union Literary Society and Franklin Institute, are handsomely furnished, and on the walls hang the portraits of distinguished alumni.

Besides the libraries belonging to the societies, the college library contains over 3,000 well-selected volumes of both ancient and modern literature. There are books of science, history and philosophy that date far back into the past centuries. Huge folios representing Shakespearian literature present a perfect picture gallery, whose value can not be estimated, as they are no longer engraved, having been imported from England at an early date at the expense of wealthy Louisianians, who paid fabulous prices for them. To duplicate each folio would cost thousands of dollars. There is a polyglot Bible written in a by-gone century. This ancient book contains the whole Bible in Hebrew, Greek, Latin, French, Spanish, Italian, Gaelic, and English.

A prayer chapel, where all students are required to assemble morning and evening for devotional purposes, eight commodious and well-appointed recitation-rooms, cabinet and museum, complete the centre building.

The museum is filled with curio almost as ancient as time itself, and comprises objects from almost nearly every known country of the globe; a laboratory containing valuable philosophical, astronomical and chemical apparatus; also a well-selected mineralogical and geological cabinet. In the chemical and philosophical departments special facilities are furnished the student for conducting practical experiments. A splendidly equipped gymnasium affords excellent physical culture and development.

The curriculum of this college is very high. Everything taught in the first colleges of the United States in a literary sense is taught here, and the best proof of its complete thoroughness is in the fact that many of the sons of its alumni are now seeking knowledge in the same halls which their fathers trod. A distinguished patron and prominent Louisianian said through the press: "If I had one thousand boys to educate, I would send nine hundred and ninety-nine to Centenary, and perhaps the other one to Vanderbilt."

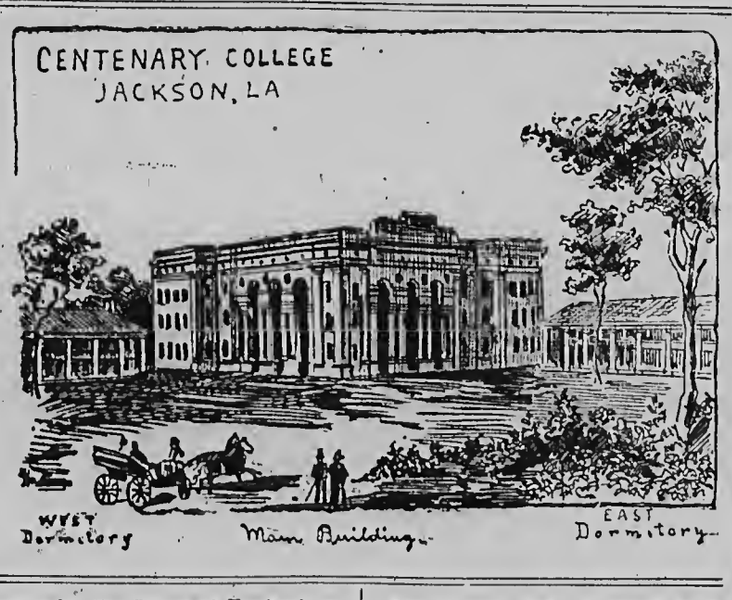
A very flourishing Young Men's Christian Association exists among the students, and its influence for good is very perceptible.

Centenary College enjoys the distinction of educating many young men who desire in the future to devote their life to the ministry, and can proudly number some of the most prominent divines in the country among her alumni. Young men studying for the ministry and the sons of ministers receive their tuition free of charge.

It is conceded by all that the commencement exercises of this grand old institution are magnificent, furnishing a treat to all who attend. An effort to get the best speakers and most noted men for this occasion is always made by the president and faculty, and that their efforts are appreciated is shown in the fact that on the annual recurrence of this glad occasion people from all parts of the State make it their business to be present.

Centenary has an alumni of 300, among which number are found the best people of the South. Many of the lawyers, judges, physicians, ministers and statesmen claim Centenary as their *alma mater*, and justly pride themselves that they have studied within her walls, while she congratulates herself on the position her sons have taken from far-off California to Florida.

D. L. Phares, M. D., stands at the head of the list of Centenary alumni, he having graduated in 1837, and it is believed that he was the first to receive a diploma in Louisiana. Among the students that have gone from Centenary, and are scattered over the American continent, are found the illustrious names of ex-President Davis and Judah P. Benjamin. Mr. Davis took a special course in Spanish at the Louisiana College. The Hon. Judah P. Benjamin, Secretary of State in the Southern Confederacy, received his education here while the college belonged to the State. He was a regular matriculant, but never graduated. After the



surrender the Queen of England employed him as her attorney—an honor which was a just recognition of this great man's power.

Hon. C. J. Boatner was a student at Centenary. In these educational halls the distinguished gentleman gave evidence of unmistakable talent. He is now in the United States Congress.

Hon. Charles Parlange was also a student within its classic walls. From an elegant, polished speaker and able lawyer, he has successively risen to lieutenant-governor, supreme judge of the State, and United States judge of the Eastern District of Louisiana.

Hon. E. J. Ellis, sent by Mississippi as one of her ablest representatives to the United States Congress, was one of the most popular students ever at the college.

Hon. O. M. Roberts, ex-governor of Texas, was, in his youth, a searcher after wisdom at Centenary.

Thus this college has its distinguished men scattered in every State of the South.

The late Hon. Ben Spencer wrote his famous speech, beginning, "The clouds of war are gathering thick about us," while here, and prided himself on the fact that he could call Centenary his *alma mater*.

Rev. C. G. Andrews, D. D., president of Centenary for a number of years, and now pastor of the Methodist Church, South, at Vicksburg, received his diploma at this college, and was a member of the class of 1850. He has always held a high position in his Conference and in the high esteem of his fellow-men. He is a man whose Christian integrity, individuality and decision of character elicits the admiration of all with whom he comes in contact.

Rev. C. W. Carter, D. D., of New Orleans, formerly editor of the CHRISTIAN ADVOCATE, graduated at this institution, and for a number of years he has been a faithful member of the Board of Trustees. His ability as an editor and a pulpit orator are widely known.

Among the benefactors of Centenary College the character of the late Judge Edward McGehee, of Woodville, Miss., towers upward as an Alpine peak—grand, lofty, magnificent. The generosity of this noble man reached to every accessible place. His benevolence to colleges and churches was great. This college was the child of his love. He originally purchased the buildings from the State, and his gifts to it were not less than $70,000. He was also chief patron of the Woodville Female Seminary.

The Carondelet Street Methodist Church in New Orleans is a durable monument of his beneficence. He gave largely to the building, and, when finished, it owed him $40,000. This debt he offered to cancel if the church would pay him $16,000 in cash. When payment was tendered he refused to accept anything, but finally took $2,000. This sum he spent in building a church in Wilkinson county, Miss.

"There was," says Bishop Keener, who was present, "a tremulous emotion and modesty in the manner of his making this gift that surpasses the beneficence of the gift itself, for he seemed to be the obliged party in the transaction. He appointed himself the specially ordained benefactor of orphans, widows, the weak or suffering in every grade of life. He seemed to feel that his vast wealth had been placed in his hands, not for his own individual comfort, but to shower upon every suffering creature. He was gifted with the splendid judgment that man calls good luck. His possessions multiplied until his plantations stretched out as wide as a feudal estate, and his slaves numbered more than a thousand. He built the first railroad and cotton factory in Mississippi. In modern times Judge McGehee fills the unique position held by Abraham, the patriarch of old, whose vast possessions and household were consecrated to God. He was gifted with a multiform genius, a genius for government, for money making, for winning love and for loving, and a genius for religion. This self-poised, self-acting, masterful man of affairs was humble, docile, teachable. Moving a born leader among men, he walked humbly with God. He seemed as incapable of falling below the measure of what he owed to God as if rendering a fellow-man less than his due. He was honest with God as well as man."

Gen. Taylor, while President of the United States, offered Judge McGehee the secretaryship of the United States Treasury. He declined this honor.

Fidelity was a strong trait in this noble character. He loved Centenary, and never swerved in his loyalty to this grand institution among Christian and educational institutions. He was a life-long friend, patron, trustee, and benefactor.

Judge McGehee was born in Oglethorpe county, Ga., Nov. 8, 1786, and died at his home in Woodville, Miss., Oct. 1, 1880.

Hon. Geo. T. McGehee, of Woodville, is a son of the late judge, and his father's mantle has fallen upon him. He is at present a most efficient member of the Board of Trustees. Dr. Edward McGehee is a member of the Board, whose time and talent are ever at the command of this institution. Thus the sons and grandsons of the eminent benefactor are closely following the noble example and good deeds of their great-souled ancestor.

Capt. J. N. Pharr, of St. Mary parish, is one of the largest benefactors since the war. He was born in North Carolina in 1830, and came to Louisiana about 1850. Here he embarked in the milling business extensively, and was very successful on account of his untiring energy and splendid business qualifications. Later he invested his means in steamboats, which plied the beautiful Teche and Atchafalaya under his own supervision. Of late years he has been largely engaged in the sugar industry. He is a patron, trustee, and liberal supporter of the college and all worthy institutions. His estimable wife is also an enthusiastic advocate of Centenary.

Col. Peter James, of Yazoo City, Miss., heading the mercantile business of that city, is an alumnus, and also a trustee and benefactor. He has been exceptionally liberal in the support of the college from which he emanated. He pays annual interest on a $10,000 note. Mr. Philip Werlein, the prominent music dealer of New Orleans, pays interest on the same amount.

Mr. J. H. Keller, one of the most enterprising and successful business men of New Orleans, has shown his liberality by his large gifts to Centenary. Mr. J. P. Fullilove, a large planter near Shreveport, La., has given a $5,000 note, an evidence of his benevolence.

Hon. A. H. Gay, of Plaquemine, a faithful trustee, donated $5,000 in cash. His mother, Mrs. E. J. Gay, has given $1,000. Mrs. Christian Keener, wife of Rev. Christian Keener, of New Orleans, has also proven her high esteem of Centenary by presenting the institution with $1,000. These two noble women have most substantially manifested their love for Christian education. One thousand dollars was given by Mr. C. W. Mills, of Atlanta, Ga. Thus Centenary has warm friends among the noble and good in other States.

Mr. W. R. McKorven, of Jackson, La., with a host of other friends, has been a generous contributor to Centenary.

Bishop John C. Keener, president of the Board of Trustees, was born in Baltimore, Md., in 1819. He was educated at Middleton, Conn., and received his diploma at the age of fifteen years. He entered the ministry about 1841. In 1848 Bishop Keener was sent to New Orleans to take charge of the old Poydras Street Church. He has been a minister for fifty-three years. In 1865 he was elected editor of the NEW ORLEANS CHRISTIAN ADVOCATE. At the General Conference held in 1870 he was elected Bishop. In July, 1850, we find him first identified with Centenary College. Since that time he has been one of its staunchest friends. For forty-four years, with great regularity, he has visited the college. His tremendous force of character, invincible courage and unselfish devotion to the cause of education as Christianity, have been an unfailing source of strength to Centenary.

In 1869, while the South was under the ban of Republicanism, and was financially bankrupt, the college maintained its existence through the indomitable will and energy of Bishop Keener. He furnished a conveyance at his own expense, and made a personal canvass of a large part of Mississippi and Louisiana, visiting Fayette, Natchez and Port Gibson, securing about $20,000 in subscriptions and notes to tide the college over the crisis. When the prospects were darkest, and brave men quailed and even despaired, Bishop Keener was unfaltering. The same confident smile beamed from his face, and others gathered courage and zeal from his undaunted faith.

Capt. J. N. Pharr

Bishop C. B. Galloway, D. D., of Jackson, Miss., to whose splendid energies, in a great measure, the success of Millsaps College is due, has been and is still an admirer and friend of Centenary, and especially did he show his friendship while editor of the CHRISTIAN ADVOCATE. The Bishop is also a member of the Board of Trustees.

Prof. W. H. N. Magruder, of Baton Rouge, superintendent of the Institute for the Blind, is the only surviving member of the original Board of Trust. All the rest have gone to their eternal home. This venerable and distinguished educator was born in Jefferson county, Miss., in 1815, and graduated at Middleton, Conn. His life has been long, useful, and eventful. Though an octogenarian, his body is vigorous, mind active, and his intellect brilliant. Prof. Magruder has been eminently successful in all his undertakings. He established a school at Baton Rouge, and conducted it admirably for many years.

Rev. W. L. C. Hunnicutt, D. D., president of Centenary, was born in Correta county, Ga. He was prepared for the sophomore class at Longstreet Academy. He then entered Emory College, where he graduated. He shared the first honor of his class with a fellow-student, and was valedictorian. Bishop George F. Pierce was then president of Emory. Soon after graduation he was engaged in teaching in Madison College, Mississippi. He next became president of Sharon Female College in Mississippi. This school was the second in the world to grant diplomas to women; Wesleyan Female College, of Macon, Ga., being the first—Georgia and Mississippi leading in the great work of female education. At one time Dr. Hunnicutt was corresponding editor of the NEW ORLEANS CHRISTIAN ADVOCATE. His writings have been confined chiefly to the religious press. His paternal ancestors were Virginia Quakers. His maternal great-grandfather, the Rev. Thomas Lundie, of Scotland, was the first Church of England minister sent to Virginia. Dr. Hunnicutt was chaplain in the Confederate Army. He has built a mission chapel in China out of his own means. From his salary at Centenary College he has laid aside $1,000, with its accruing interest, to be added to the permanent endowment of the college, whenever such a movement is begun. He has always been a friend to education, having assisted many young persons with his means in attaining an education. His punctuality at his class-room is worthy of imitation. He is one of the most learned presidents and able financiers the college has ever had.

Prof. G. H. Wiley, professor of ancient languages, was born in Portsmouth, N. H., in 1825, the same year that Centenary was founded. He graduated at Middleton, Conn., in 1844. Prof. Wiley has been connected with the college since 1850. For forty years no Roman soldier was ever more faithful to the Roman standard, no Greek ever more devoted to patriotism, than he has been to the ancient classics. True as the needle to the pole, Prof. Wiley has for forty years been faithful to his duty. He can be safely taken as a polar star, to which men, like the mariner who can correct his bearings, can correct their mistakes by looking at him. He is eminently proficient in Greek, Latin, French and Spanish, reading them as fluently as he does English.

Prof. W. H. Carter
Rev. B. M. Drake

Prof. W. H. Carter, of Boonville Miss., was born in 1868, and graduated at the University of Mississippi in 1892. He fills the chair of mathematics and natural science. He is a scion of one of the most talented families in North Mississippi. He took the first honors of his class, and, though proficient in all the branches of an English education, he is especially gifted in mathematics. He is the highest type of a Christian gentleman, and exerts a fine influence over the students with whom he is associated.

Rev. B. M. Drake, grandson of that eminent divine to whom Centenary owes its existence, though not a regularly elected member of the faculty, is assisting the chair of ancient languages since the resignation of Prof. W. J. Roberts. Prof. Drake is a graduate of Centenary, having received his diploma in 1886. He occupied the chair of English in his *alma mater* during the years 1890 and 1891. He is a young man who does honor to his noble lineage.

Prof. C. C. Miller

Prof. C. C. Miller is a graduate of Centenary, and as a student distinguished himself as a man of rare qualifications. No student enjoyed more popularity than he. Prof. Miller now holds the responsible position of principal of the preparatory department. As great care must be taken at this period of school life, no man is better qualified to fill the important position than he. The students look upon him as they do the entire faculty, not only as their teacher, but as their friend.

It is a remarkable fact that nearly all students brought within touch of this institution imbibe its literary, moral and religious influences. By a special act of the Legislature the sale of all alcoholic drinks is prohibited within five miles of the college. Thus the college has been in Jackson so long that it has created a literary and moral atmosphere peculiar to its location. This influence circles far beyond its classic halls.

Centenary has felt the storm-sweep of adversity, the rush of war, the boom of cannon; but to-day it stands erect, strong and proud in a sturdy manhood.

GIVE A KIND WORD WHEN YOU CAN.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you. O, my brother,
What a sin is yours and mine
If we see that help is needed
And we give no friendly sign!

Never think kind words are wasted,
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day.
Coming back when sorely needed,
In a time of sharp distress,
So, my friend, let's give them freely;
Gift and giver God will bless.

—North American.

Tampori Parendum.

Some time ago I published in the NEW ORLEANS CHRISTIAN ADVOCATE, in the form of a catechetical lesson, a possibility in church literature in the near future. The line of policy indicated was prompted rather by the trend of public sentiment than by the views of the writer.

It is perfectly apparent that the present condition of affairs as between the two great branches of Methodism in this country can not long remain as it now exists.

In 1844 there was an open question, semi-political in its nature which was stirring the minds and hearts of all the thoughtful people of this land. On this question a great ecclesiastical organization was divided. Opinions differed as to both the civil and moral aspects of that question. Without a settlement of the points at issue, one party undertook to decide for all parties. By this ecclesiastical organization men were required to do more than their conscience demanded or the laws of their State allowed. Civil and ecclesiastical duties were made to clash. Division was inevitable and division came, because conditions existed which necessitated it.

In the lapse of time the times have changed—contingencies, laws, opinions, etc.—the *casus belli* no longer exists, and yet after the lapse of half a century we are still at war. The agreement entered into in the plan of separation has been violated by both parties to that agreement; and the Cape May Conference agreement has fared no better! We are now very much like the widely known Kilkenny cats, and but little better.

With fifty years to think and cool off, the fires of prejudice, distrust or jealousy keep up the ebullition of sentiment, and with no cause of war we are still keeping up a constant fire—mostly of small arms—on both sides of the line. Neither can make much advance, because he is confronted by the other. Even the flank movement to gain the rear has proven very expensive and not at all profitable. The strife is swiftly assuming a hand-to-hand contest. Everywhere the forces are rushing to the weak points to meet a weak, but persistent remonstrance. Heretofore the baneful influence of such hostility has been most seen and felt along our ecclesiastical borders. But we are beginning now to see it and feel it from one side of the country to the other.

Where churches differ as to doctrine and polity they are not necessarily hostile to each other, nor in each other's way. Not so with two organizations whose only difference is that of section. In such a case what the one gains the other loses, or rather fails to gain. The entire coast from the Carolinas to Mexico, and the border from Delaware to California, are scenes of conflict. And more. From Washington to Texas, from Montana to Florida, there is hardly a Conference of the one church which has not within its bounds ministers of the other, trying, at great expense, and with poor success, to herd a few wandering sheep which would be better cared for if those ministers would go whence they came. If one asks what business the M. E. Church has sending missionaries to Louisiana or Alabama, let another ask what business has the M. E. Church, South, sending missionaries to Washington or Montana. Beyond the ecclesiastical idea, there is no use in either. The churches already established in those places are fully able to care for all the Methodists who may go into those parts, without those large missionary appropriations from the invading church. It is a waste of time, a waste of money, and, worse still, it is a cultivation of those prejudices which ought long since have been rooted up.

This conflict is spreading into our foreign work. In the City of Mexico may be seen two Methodist "Publishing Houses"—such as they are; two Methodist superintendents of missions—in short, two complete Methodist machines running, and the Boards running in debt to keep up these two machines to do the work which *one* would do better. Is there any higher or holier reason for such condition of things than sectarian ambition or denominational pride?

What is the reason that the M. E. Church should not withdraw all of her ministers south of the 35th parallel of latitude, or cede them, with their charges, to the M. E Church, South? And if so, why should not the M. E. Church, South, do the same with all her ministers and congregations north of the 40th degree of latitude? This idea may not be original, but it is certainly practicable, and if the leaders do not do something to relieve this strife and stop this uncharitable war for the survival of the fittest, they should acknowledge their weakness and call for help.

J. A. PARKER.

(Concluded next week.)

The Rayner Bible Work.

MR. EDITOR: I am sure that Bro. Rayner will not object to the publication of the following private letter received from him, and I am at the same time sure that it will be interesting to your many readers who contributed Bibles. The "Home" referred to is the home of 270 orphans. They form a school, an industrial establishment, and a salvation army when they appear on the streets with their drums, bugles, prayers and songs.

Yours truly, H. G. HAWKINS.
Matsuyama, Japan.

"THE LORD IS MY LIGHT."

Saga, Japan, Jan. 7, 1894.

Dear Bro. Hawkins: After three weeks' comparatively pleasant and successful work at Tadotsu, in the good providence of God, I went, on the invitation of Bro. James H. Pettee, to Okayama; met a hearty Christian welcome; gave about eight hundred books, assisted by Bro. Pettee, some pupils in his school, by Bro. Muller, and a teacher in Mr. Ishi's Home.

There was a meeting two or three nights in the church; preaching by a noted evangelist; large attendance, and among the attendants were some disturbers, who tried, by jeers, howls and responses, to break up the meeting, but failed to do so. The pastor was much encouraged, and I trust a victory was won for our Lord Jesus Christ.

I was much impressed with the Orphans' Home and its noble head. Mr. Ishi must be a man of God. He is now suffering severe persecution.

In the large hospital I gave about one hundred copies, and eighty-one to the Medical College; one hundred and forty-five to the Home, and fifty-four to the prison. Bro. Muller managed the visit to the last-named, and kindly accompanied me. The officers were very polite, and showed us through the different departments. It seems to be well conducted. There is room for 1,400 Only once have I seen manifested an eagerness for books equal to that which you also witnessed in the soldiers' quarters at Matsuyama—that shown by the medical students. A few of the bound gospel had been given to some of them on the street and in their boarding-places in town. The president of the college ("head physician" I believe Mr. Onoda called him) received himself a copy of the New Testament, and arranged for the students between recitations, to go to a large room, while I should stand at the door and give as they passed out. In ten or fifteen minutes from my arrival at the door eighty copies were given, and not a name did we get; had to write in my register, "Given to a student in Medical College, Okayama."

A delightful time had I at Okayama. The Lord be praised, and may his best blessings rest upon Bro. and Sister Pettee and all those who helped me. Their hospitality was free, bountiful, and beautiful. They saw your kind letter about the "Bible Work," and, therefore, wrote to me. May it give you much joy to know this!

Please write me soon, and remember me kindly to Bro. and Sister Moseley when you see them, and to Bro. A. and Misses G. and J. If you get an account of our northern trip from Sugino San, please send me a copy.

I met here, on yesterday, a hearty welcome into a very extensive house.

BENJAMIN S. RAYNER.

No Crowd, No Sermon.

A story is told that Bishop Grafton, of Fon du Lac, Wis., went to church recently to deliver a sermon. The audience was disappointingly small, there being, indeed, but six or seven devoted members present. His lordship was angry. He told two or three who were gathered together that he had spent full four days on his sermon, and he did not propose to waste it on a handful of people. It is added that he upbraided the parish for its lack of interest, and ended by stepping down from the pulpit in high dudgeon without delivering the sermon. Differently did Rev. C. H. Spurgeon act when a young and unknown man. The morning was wet and the congregation small, but he selected his best discourse, prayed more fervently than ever before and preached with all his might. His success spread among the villagers, and the rain at night did not prevent the church from being crowded. He had not the dignity of a bishop to maintain, but he had the wisdom, though a youth, to adopt the right method of filling the church.—Presbyterian Review.

Rev. Thos. J. Newell.

The declination of re-election to the presidency of Gronada Collegiate Institute by the Rev. Thos. J. Newell, after twelve years of occupancy, is the occasion of real sorrow through this entire community. Expressions of regret are to be heard on all sides and from all classes. No man among us is more widely known, or more generally beloved or greatly honored.

He came to Grenada in 1881 as pastor of the Methodist Church, and in September, 1882, was prevailed upon by the people there to open a school. The institute property was then used as a tenement, and a dozen or more families occupied it. The citizens proposed, in a large measure, to give him the property, but he declined it, and by his own good management had it secured to the Methodist Church. Mr. Newell soon by his indomitable energy breathed life into a dead and buried corpse. For twelve years he has given it his undivided attention. As a teacher no man has ever succeeded in Grenada so well as he. In the twelve years not more than three young ladies have gone from Grenada to be graduated elsewhere. His pupils here have a filial fondness for him, and his patrons an unquestioning confidence.

Mr. Newell has always been true to the Methodist Church in his attendance, his financial support, and expressed views; yet to-day, and all the while, there are to be found pupils with him from all the churches in our city, and that, too, when we have a city graded school as good, we think, as the State affords.

As a preacher, Mr. Newell is one of the few men who has spent twelve sessions in the class-room, and has not lost his power in the pulpit. Our people rejoice in his preaching the Word as much as they ever did; and when it is generally known that he is to preach there is no lack of a congregation. Always clear, instructive, and helpful, and not unfrequently eloquent and inspiring.

As a citizen no man has done Grenada more service than he. His devotion to her every interest has made him a part of her daily life. It is not strange, therefore, that our people, without respect to class or creed, regret to see him give up an institution of which he is indeed the founder, and leave our community, of which he is a vital part. This community will do what it can to have Mr. Newell reconsider his action.

GEO. W. JONES.

Report of the Secretary of the Board of Missions of the North Mississippi Conference.

To the North Mississippi Conference:

Under a resolution passed by the Board of Missions, and published in the ADVOCATE, I desire to make my first quarterly report.

Greenville District—Rev. J. J. Brooks, secretary, reports nothing paid.

Winona District—Rev. Geo. H. Lipscomb, secretary, no report.

Kosciusko District—Rev. W. D. McCullough, secretary, reports Salem circuit, for foreign missions, paid $19.

Holly Springs District—Rev. J. S. Oakley, secretary, reports Holly Springs, for foreign missions, paid $60.

Aberdeen District—Rev. M. E. Tumlin, secretary, reports, "A small amount collected from Athens circuit."

Grenada District—Rev. J. E. Thomas, secretary, reports Water Valley, for foreign missions, paid $140—for domestic, $38; Oxford, for foreign missions, paid $115—for domestic, paid $11; Grenada, "Foreign missionary assessment provided for."

Sardis District—Rev. Thos. B. Clifford, secretary, reports Pleasant Grove circuit, paid $4; Courtland circuit, for foreign missions, $10.

Columbus District—Rev. J. W. Dorman, secretary, reports Macon, for foreign missions, paid $57.10.

Corinth District—Rev. H. R. Tucker, secretary, reports for foreign missions, paid $13—for domestic missions, paid $10; Boonville circuit paid for domestic missions, $4.40; Iuka station paid for foreign missions, $77; Ripley and New Albany paid for foreign missions, $75.

We are grateful for the kind co-operation of these brethren. We feel quite sure that, with their work in their respective districts, the missionary spirit and collection will be greatly improved. We hope to have a much more extensive report for June.

THOS. J. NEWELL,
Sec. Conference Board of Missions.

This is no age of bastard Christianity nor of an effete Churchianity exhausting itself upon fine houses, kid-gloved parsons, and pretentious shows and gew gaws. There is robust religion in the world, if a man will look for it; and need not have a troublesome search. The great body of Christian organizations are leavening society and purifying the world, and sowing down the face of the earth with the Word of God as never before. The people who are at the root of all live, moving, active, potential endeavors in every department—missionary, educational, reformatory, uplifting—are Christians of the genuine, unmixed type.—Richmond Advocate.

In Memory.

BY I. W. COOPER, D. D.

It is Winter now, but in the fields of memory flowers bloom at all seasons, and from this field we would gather a flower and lay it on the grave of our dearest and best of friends, Rev. John Alexander Ellis. He has been absent one year, and it has been a weary year, for we were lonely without his presence, his smile, his love, and the warmth of friendship. One year—and not forgotten. No! When he first left us it seemed as a dream. We seemed to wait and watch for his return as in other golden days; but it has been so long since we heard his voice, and received the clasp of his hand, we realize now he is not, for God took him. One year—and we miss him as painfully as when he bade us good-by. One year gone—how could we forget him? Is not love eternal? Does not friendship live beyond the grave? Love and friendship have no days, no years; they are as immortal as the soul.

John A. Ellis did not live for himself. He lived for others; he loved others. This is the reason others loved him. Pericles said when dying, "No Athenian ever went into mourning because of any act of mine." Our brother could have said the same. His lips dried the tears from the cheeks of others. He did not throw shadows across the pathway of life. Magnetism was his; magnetism of sympathy, of love and friendship. Children loved him. He was human, but his humanity had been purified by fellowship with Christ.

Sincerity was a bright star in his life. He despised affectation, cant. Examine him in the sunlight, and his character was attractive. He looked on the bright side of life. There was so much brightness in his own sunny life, how could he do otherwise? How consistent in Christian life! Christ was a living person, a friend to him, and he held sweet communion with his Savior.

The sacredness of his home life—shall we intrude and speak of it? So gentle, patient, courteous and affable. No one ever heard an unkind word from his lips. He seemed to think of himself less than he did of the happiness of others. He is gone from us, but he is not dead. The gates opened wide for his entrance into the life beyond. He was no stranger in the Eternal City, for he spoke the language of heaven in this world. His life to me is as some bright dream—beautiful, entrancing.

Honored brother, trusted friend, loving husband and father, when you left it was night to us, but with thee it was morning—the eternal morning.

"How such holy memories cluster,
Like the stars when storms are past,
Pointing up to that fair haven
We may hope to gain at last."

Rev. E. H. Moon.

Elwin Hayden Moon, son of Wm. and Nancy Moon, was born in Monroe county, Miss., July 7, 1849; educated at Andrew College, Tennessee; converted at Rome, Okolona circuit; licensed to preach Oct. 4, 1868; admitted on trial at Water Valley, 1870; received into full connection and ordained deacon at Corinth, 1872, by Bishop H. H. Kavanaugh; ordained elder at Aberdeen, 1874, by Bishop D. S. Doggett.

He filled the following appointments: 1871, Baldwyn circuit; 1872, Pontotoc circuit; 1873, West Point station; 1874, Pontotoc circuit; 1875, Starkville station; 1876, Baldwyn circuit; 1877, Winona and Carrollton; 1878, Starkville station; 1879, supernumerary; 1880, Byhalia station; 1881-2, Greenville station; 1883, Macon station; 1884-7, Holly Springs station; 1888, Como and Fredonia. Transferred to North Alabama, where he served Florence and Elyton stations. Returned in 1890; 1891, Hebron circuit; 1892-4, Tupelo station, where he died Jan. 29, 1894.

Bro. Moon was happily married to Miss Florence Peters, of Columbus, Miss., Nov. 21, 1875, who now, with her two precious children, mourns the loss of a devoted husband and loving father.

The writer was his first and last presiding elder. We were with him in the fresh vigor of his ministerial work, and were then attracted by the simplicity and perfect self-abnegation of the young preacher. He was as modest as it is possible for a man to be. Having been soundly converted to God, he started with conscientious convictions in building Christian character, and in this he made no mistake, as was demonstrated in after life. Truly he was "an epistle, known and read of all men."

There were hidden forces in Bro. Moon which drew the young and old to him as with hooks of steel. He did not take things by storm, but carefully and prayerfully besieged the fortress of the enemy, laying well his premises, and conscientiously drawing his conclusions at the forfeiture of every earthly good.

In his early preaching he laid all upon the altar. When God gave him his young wife, there was a reconsecration, in that they were both laid on the altar. Then, as the pledges of love came to that happy home—and there were two, a daughter and a son—there was a renewal of their gifts and graces to the Master.

As the years have come and gone he has answered to roll-call, and gone at the bidding of our chief shepherds, it mattered not where. He was loyal to his church as well as to his God.

For twenty-three long years he has gone in and out before us, and, oh, how we learned to love him! We loved him for his uniform kindness to all men, and then for the pure, tender, and spiritual tie that drew us to him as his brethren in the ministry. He was what might be called a timid man, always appearing so, often in the fact of caring for the feelings of others. Though timid and modest and as gentle as a mother, yet, when moved by divine impulse, he was bold and decided. He did not compromise with sin, but would "swear to his own hurt."

The prosperity of the church was his chief aim in life, and the bleeding of Zion touched a responsive chord in his devoted heart. We saw him tested on one occasion, when he feared trouble in his church from an unexpected source. He came to see us, he seemed so much troubled. "Oh," he said, "it makes me sick, sick at heart; but, thank God! it will all be for the best, if we trust him."

As a husband, how tender and thoughtful was he of the feelings of his now heart-broken Florence! Well might she say, "He was everything to me," for so it was. No father loved his children more than did Bro. Moon, saying to them during his illness to be "good children, and meet papa in heaven."

As a preacher, he was systematic, chaste and strong, always bringing to his aid the best authors, as his well-selected library indicates. The Bible was the book of all others with our brother. As his spiritual perceptions went down into its solid truths, his soul feasted on the hidden treasure. At last that self-same gospel that gave him such comfort, and that he had preached for over twenty years, supported his sinking heart in the throes of expiring nature.

His disease was muscular rheumatism, causing intense suffering, though not considered dangerous until a few hours before his death. He talked much about dying, wishing to live to raise his children, but saying he was not afraid to die, and so was ready when the summons came.

Yes, the Christian gentleman, the faithful soldier, is no more; the mellow tones of his musical voice are hushed on earth forever. J. B. STONE.

Indian Mission.

MR. EDITOR: Please allow me a little space in the ADVOCATE to report amounts received recently for Indian Mission. I want first to apologize to Bro. J. E. Cammack, of Rodney, Miss., for failing to report a small amount sent by him in the Fall or early Winter. The failure was purely an oversight. Many thanks to Bro. Cammack and his Sunday-school.

I now report the following amounts, to wit: Rev. H. W. Van Hook, $2.50; J. B. Olen, $2.50; Providence Church, $5; A Friend, $5; Mrs. L. C. Brown, of Kosciusko, $5; and last, but not least, Sister Brown's little daughter, only six years old, and sorely afflicted with inflammatory rheumatism, sent me $5. I trust that all the friends of the Indian Mission and all Christian people will pray specially for the dear little girl, that she may be restored to perfect health, and may live for a long time, and have great prosperity, so that she may not only bless the Indian Mission, but the church generally, with her life. May God graciously bless her!

Now, brethren and sisters, let the money come at a lively rate, so that there may be no want of means to carry on the work. "The liberal soul shall be made fat."

Send money order on Vicksburg, or check or draft on Vicksburg or Jackson, or by registered letter. Address me at Oak Ridge, Warren county, Miss.

A. D. MILLER.

Oak Ridge, Miss., March 16, 1894.

The cigarette trade has become one of the most stupendous and shameless infamies of the age. It has been ascertained that manufacturers, almost without exception, poison their goods with opium, saltpeter, licorice, alcohol, and other things, with a deliberate purpose to enslave and hold their customers. A recent investigation in this city has shown that one-half the boys in the public schools are addicted to cigarette smoking, and are fast becoming confirmed in the deadly habit. A law is proposed, which, it is hoped, will stop these goods at the borders of the State; but we have little confidence in it. There is but one remedy—deal with the manufacturers. We know of several cases where cigarette manufacturers have made the church their beneficiary in the matter of bequests for colleges and else. Can the church longer accept such gifts without stultification?—Pacific Advocate.

Good-Night, Good-Morning.

A correspondent of the Christian Advocate, writing of the late Doctor Deems, says:

"I shall never forget what he wrote to his friends when seventy-one. It was to me a gorgeous sunset, so soon to be succeeded by the darkness in which he sat so mute, until on Sunday, Nov. 19, the morning broke, and our Doctor Deems was free. I am so glad he wrote before the stroke that made him mute: 'To my increasing passionate love for the personality of Jesus Christ, I attribute all that is sweet and good in the present condition of my life. Increasingly he seems to become the rarest, finest gentleman I have ever known; the noblest, truest, most satisfying friend I have ever had; and so grand a conqueror of all worlds that I am ready to stay with him in any world. I know whom I have believed, being assured of the immortality of my spirit because of my spiritual alliance with him. I have ceased to pray to be delivered from sudden death, which may be a blessing. Leaving it all to him, I am able to address this mortal soul life in the words of the good and gifted Mrs. Barbauld:

"'Life, we've been so long together,
Through pleasant and through cloudy weather,
'Tis hard to part when friends are dear.
Perhaps 'twill cost a sigh, or tear;
Then steal away, give little warning,
Choose thine own time! say not, Good-night,
But in some higher clime bid me, Good-morning.'"

The Hasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armor of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate even of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. So politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleaming surface. Oh, if the word of haste had but been left unspoken; if the strong hand of patience had but held back the sword as it was about to strike!—Harper's Bazar.

A Good Confession.

We believe in Congregationalism. We believe in Baptistism. We believe in Presbyterianism. We believe in Methodism. We believe in all the churches that exalt Christ. Away with all this talk about organic union! It is mostly gush and nonsense. Let all the churches go ahead and do their best to save the people. Give us more brotherliness. More frankness. More manliness in competition. More real fraternity. Brand with everlasting disgrace the churchly proselyter. What we need is unity, not union. Unity of spirit. Unity of purpose. Unity of faith. Unity of general plan. Unity of effort. That is the blessed desideratum for which our Master prayed. It is what every Christian should insist upon. Our observation is that the brother who is everlastingly talking about the sin of denominationalism is the man who never lets a chance slip to put his own church at the front without much regard to the rights of others.—Epworth Herald.

Stewardship, the right use of money, economy in indulgence, are themes which Jesus made luminous by his example and teachings. Few things sustain to one's spiritual life relations more vital than the accumulation, use, and abuse of money. No man can regulate these parts of his active life by the principles of the gospel and not find his business a means of grace to him. No man can pursue a business life independently of Christ's teachings and find his money a blessing to him. If money-making and money-using were regulated by the Sermon on the Mount, the kingdoms of this world would soon become the kingdoms of our Lord and his Christ.—F. M. Ellis.

"Inconsistent men in the church?" No doubt there are; but what of it? You belong to society, which includes these same men of one faith and another practice. You find them in the same political party with your consistent self. They are citizens of the United States, as you are proud to be. They are residents with you of the town or city of whose advantages you are wont to boast. Their presence does not drive you from any of these relationships; why should it keep you from the church, where you ought to be, in duty to your God and to yourself?—United Presbyterian.

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A CHEAP QUICK, PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

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Need money for church or benevolent purposes? If so, write and state particulars to THOS. M. FERGUSON, Meridian, Miss.

AGRICULTURE.

By Rev J. W. McNAILL

Truck Farming.

We said in our last that no farming requires closer attention than truck farming. This statement may not be applicable to some localities, the circumstances being different. It is when the enterprise is engaged in for the Western and Northern markets. The crop must be matured and sold inside a limit period. The Western grower begins to ship about the last of June and the first of July; therefore, the Southern grower who fails to get his crop before that time, has little chance of success. The importance of earliness is seen. All new methods of the rapid development of the different kinds for market must be used that earliness may be attained. The lands should be thoroughly prepared and fertilized; compost heaps be made ready to be distributed at the proper time. Hot-beds and cold-frame when used for the purpose of the propagation and forcing of plants, must have their proper care and attention.

The question that stands foremost, and perhaps gives more annoyance than all others to the trucker, is that of fertilizing; no two vegetables or fruits requiring the same kind or the same quantity. Again, how, when, where, are all questions asked often even by those whose experience ought to be sufficient to answer them upon the subject of fertilizing. Many of us having been engaged in it for the last twenty years are sometimes now put to our trumps. The seasons vary so much—dry, wet, and cold spells coming upon us, in such shape—that they often leave us blank as to what shall be done. If the experienced trucker is bewildered, what must be the condition of the novice?

A number of letters have we received telling us that they were glad we were going to fill the department of Agriculture in the ADVOCATE. We wish to say to all such that we don't assume to know it all; yet we have made trucking a study, we have made some money out of it; with all this, we do wish to emphasize one point—that the party who expects to engage in it, thinking it an easy business, a sort of child's play, will be wofully disappointed. It is very different from that of the cultivation of corn and cotton. There is much more risk attached to it. It requires, parts of it, attention night and day. It is of greater expense both as to labor and fertilizers. The grower can not afford to stint his crops in either. Some may be ready to say that we are giving this dark picture of the question from selfish motives, to prevent others from engaging in it. When, however, they may have passed through the same sad experience we have had on several occasions—that of having a large part of our crops destroyed in one night—the result of hard effort, for weeks—they then can and will verify our statements. Do not think because some of us have in former times made fabulous profits out of some crops, that this can be done again. These times have gone. All we can hope to do now is to make a living of it.

Crystal Springs Notes.

Strawberries are in fine condition; will begin to ship by the fifth of April, if no disaster befalls them.

The plum crop will be short; damaged by the freeze of the twenty-fourth of February.

The peach crop is not flattering; many of the budded kinds are scattering on the trees.

The tomato crop is not as far advanced as the same date last year. The prospect, although, with the losses by last freeze, is, a heavy crop will be made.

Many have finished planting beans.

The corn crop is two weeks behind what it was the same date last year.

Queries Answered.

T. J. D. asks, How many half-bushel crates are estimated to the thousand tomato plants?

One hundred are considered a good crop. This is understood as merchantable tomatoes.

The same: How many bushel boxes are estimated to the acre in beans?

Two hundred bushels are considered a good crop.

Horticultural Notes.

(Journal of Agriculture.)

All the rest of the world does not devote as many acres to strawberries as does the United States.

It is reported from Denison, Texas, that fruit is killed, and that the strawberry plants are all dead.

The prospect for apples in Missouri, Kansas, Nebraska, Iowa, Illinois, Indiana and other States is good. The outlook for a peach crop is somewhat gloomy.

The reports from the great fruit-growing region of Illinois show that the peach crop has been ruined by the severe Winter weather of the past two weeks, and it is the opinion of experienced fruit growers that few, if any, peaches will be raised in Southern Illinois during the ensuing season.

HYGIENE.

Air Your Clothing.

Everyday garments, particularly those which are not laundered, should be disinfected. Brushing is not sufficient, as it does not remove the unpleasant odors which come from long usage. Some women sprinkle their waists and dresses with scent, and use sachet powders to perfume their bonnets and wraps. All this would be admirable if it were availing. Scent needs to be overpowering to conceal the unfragrant emanations from an old garment. Then the bouquet is fulsome and vulgar.

Better than scent-bag or *potpourri* is a clothes-pole and an open window. Turn the garments wrong side but, and let the air and sunshine disinfect and deodorize them. All-night airing is good, but a day of blowing winds and purifying sunlight is better.

When a bonnet lining or set of dress shields becomes odorous, it should be removed. Cloth garments can be sponged and pressed clean. A pint of benzine costs five cents, and will clean anything in the way of kid, silk, lace or worsted. Camphor is another common disinfectant, and not half appreciated. If after brushing the only coat or gown, it is sprinkled with spirits of camphor and aired a few hours, it will be tidy and grateful. Garments and belongings which smell of nothing are the cleanest and most agreeable. There is always a suspicion of bad health, bad sanitation or bad habits where there is much perfuming.—Selected.

What Is Alcohol Good For?

There is a common belief that alcohol gives new strength and energy after fatigue sets in. The sensation of fatigue is one of the safety valves of our machine; to stifle the feeling of fatigue, in order to do more work, is like closing the safety valve so that the boiler may be overheated and explosion result.

It is commonly thought that alcoholic drinks aid digestion, but in reality the contrary would appear to be the case, for it has been proven that a meal without alcohol is more quickly followed by hunger than a meal with alcohol.

In connection with the sanitation of armies thousands of experiments upon large bodies of men have been made, and have led to the result that, in peace or war, in every climate—in heat, cold or rain—soldiers are better able to endure the fatigue of the most exhausting marches when they are not allowed any alcohol at all.

That mental exertions of all kinds are better undergone without alcohol is generally admitted by most people who have made the trial.

It appears certain that from 70 to 80 per cent. of the crime, 80 to 90 per cent. of all poverty, and from 10 to 40 per cent. of the suicides in most civilized countries are to be ascribed to alcohol.—Westminster Review.

Consumption Preventable.

Several newly discovered remedies for the disease of consumption have been before the public during a few years past, but upon a thorough test all proved to be powerless to effect a cure. A recent declaration of the Board of Health of New York City substantiates the old saying that prevention is the best remedy even in the treatment of this disease. The fact, which many do not know, is also stated that the disease is contagious and may by necessary precaution be prevented. An exchange says:

The Board of Health of New York City, at its meeting Wednesday, made the declaration that tuberculosis is a contagious disease and is distinctly preventable. It is acquired by the direct transmission of the tubercle bacilli from the sick to the well, usually by means of the dried and pulverized sputum floating as dust in the air. It can largely be prevented by disinfection and segregation. In view of the above the Board applied to the charities commission, asking that such steps be taken as will enable them to have and control a hospital, to be known as the "Consumptive Hospital," to be used for the exclusive treatment of this disease, and that as far as practicable all inmates of the institutions under their care suffering from tuberculosis be transferred to this hospital.—Guardian.

Saving Eyesight.

The following rules for the care of the eyes conform to well-established laws of eye physiology: 1. Avoid reading and study by poor light. 2. Light should come from the side, and not from the back or from the front. 3. Do not read or study while suffering great bodily fatigue or during recovery from illness. 4. Do not read while lying down. 5. Do not use the eyes too long at a time for near work, but give them occasional periods of rest. 6. Reading and study should be done systematically. 7. During study avoid the stooping position, or whatever tends to produce congestion of the head and face. 8. Select well-printed books. 9. Correct errors of refraction with proper glasses. 10. Avoid bad hygienic conditions and the use of alcohol and tobacco. 12. Take sufficient exercise in the open air. 12. Let the physical keep pace with the mental culture.—Exchange.

City Directory.

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CONDUCTED BY L. A. B.

There are people to whom oil is so unpleasant that they consider themselves debarred from the enjoyment of salads altogether, and for such melted butter may be used as a substitute, with fairly good results.

To make a dressing which shall be similar to a mayonnaise, rub the yolks of three hard boiled eggs to a paste; mix with it three or four tablespoonfuls of melted butter, add pepper and salt and a pinch of mustard, and finally vinegar enough to make it the proper consistency. This should not be mixed with the salad until the moment of serving.—Exchange.

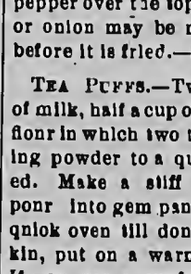
MAIDETTE'S CAKE—Four eggs well beaten; 2 cups sugar, 1 cup butter, 1 cup milk, 4 cups flour, 2 teaspoons baking powder. Flavor with drops of almond essence. Stir well. Bake in a solid loaf.—Mrs. W. W. Pittman, Brooklyn.

PLAIN OMELETTE.—Beat your eggs very light. Have ready a pan of hot butter, pour the beaten eggs into it, and fry until of a fine brown on the under side; then lay one-half over the other, and serve it hot. Just before you lap it, sprinkle a little salt and pepper over the top. Chopped parsley or onion may be mixed with the egg before it is fried.—Selected.

TEA PUFFS.—Two eggs, two cups of milk, half a cup of butter, a little salt, flour in which two teaspoonfuls of baking powder to a quart have been sifted. Make a stiff batter, heat well, pour into gem pans, and bake in a quick oven till done. Wrap in a napkin, put on a warm plate, and serve. If you use a cupful of cream instead of milk, the butter may be omitted.

CHICKEN ON TOAST.—If you have cold chicken, but not enough for a whole meal, chop it fine, heat a cup of sweet cream boiling hot, stir in a teaspoonful of cornstarch, then salt and stir in the chicken; arrange slices of hot, crisp, buttered toast on a hot platter, and put a heaping tablespoonful of the minced chicken on each slice and serve.—The Evangelist.

RUSK.—Two eggs, 2½ cups sugar, one tablespoonful of lard, 1 tablespoonful of butter, 1 quart of sweet milk, ½ of a nutmeg, 1 cupful of yeast, flour enough to make stiff batter. Set it to rise. When light, knead it moderately stiff, and let it rise again. After it is light, knead it moderately stiff and let it rise again. After it is light mould it into rolls; put them in a baking pan and let them stand again until light, then bake half an hour.—Peerless Cook Book.



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Or swellings in the neck since I was 10 years old; am now 52. I took Hood's Sarsaparilla and the swelling has entirely disappeared. It has been very troublesome. When I began I was feeling so discouraged with the goitre and rheumatism, I would as soon be dead as alive. Whenever I caught cold I could not walk two blocks without fainting. Now I am free from it all and I recommend Hood's Sarsaparilla. I received a letter from Mrs. Jennie Elgelow, now of Fremont, Mich., asking if my testimonial in behalf of Hood's Sarsaparilla was true; I replied it was, and sent particulars. I have a letter thanking me for recommending

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"My wife was suffering from a fearful cough, which the best medical skill procurable was unable to relieve. We did not expect that she could long survive; but Mr. R. V. Royal, deputy surveyor, happened to be stopping with us over night, and having a bottle of Ayer's Cherry Pectoral with him, induced my wife to try this remedy. The result was so beneficial, that she kept on taking it, till she was cured. She is now enjoying excellent health, and weighs 160 pounds."—R. S. HUMPHRIES, Sassy, Ga.

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This trial was absolutely impartial. Each cotton had exactly the same chances in every way. The result shows that, under similar conditions, with exactly the same treatment in every way, King's Improved Cotton will produce from 20 to 100 per cent. more cotton than the most noted varieties in the South.

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The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

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REV. J. B. A. AHRENS, D. D.

MISSISSIPPI CONFERENCE.

REV. J. W. CHAMBERS.
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NORTH MISSISSIPPI CONFERENCE.

REV. J. D. CAMERON.
REV. W. T. J. SULLIVAN, D. D.
REV. T. C. WIER.

Thursday, March 29, 1894.

Advertising Rates.

One insertion, $1 per inch.

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On less space than a half-inch twenty per cent. additional will be charged.

A Great Need of the Temperance Cause.

We tender our thanks to Bishop Galloway for his wise words on the temperance question. We reproduced Dr. Cuyler's article because we believed it to be pre-eminently timely. There is danger ahead just at the point mentioned by Dr. Cuyler. There is entirely too much drinking among prohibitionists. There is too much reliance upon law to the neglect of other agencies. We do not disparage law as a temperance agency. Law is a potent agency when properly enforced. But what chance has a prohibitory law of being properly enforced by a nation of tipplers? It is just as necessary to keep up the work of agitation in States that have a prohibitory law as in other States. Otherwise the consumption of liquors still goes on, and the law fails of its object. A very prominent and influential citizen of the State of Maine, a friend of the temperance cause, said to us some time since that the temperance folks of that State find it just as necessary to agitate and educate along temperance lines now as they did a generation or more ago, when they were seeking to procure a prohibitory statute. While we hold ourselves in readiness to cooperate in any judicious effort to secure prohibitory legislation, we are none the less sure that the greatest work that is needed now in all the region where the ADVOCATE circulates is the agitation of the question of total abstinence. Our people are poorly educated at this point. Tens of thousands of them actually believe that alcoholic beverages are not at all harmful, unless used excessively. The wine cup is still on the table, and the whisky decanter is still on the side-board even in Israel. The pulpit, the platform and the press have a work of gigantic proportions before them in the education of the people before law can work out its legitimate results. Law will no more enforce itself than an ax will cut of itself. As the ax needs a strong arm to wield it, so with law. And the arm that swings the ax of prohibition should not be steeped in whisky.

Let us go back to first principles. Let us educate and organize in opposition to the drink habits of elite society no less than in opposition to the legalized liquor traffic.

As will be seen from a communication in another column, Dr. T. J. Newell has resigned the presidency of Grenada Female College.

"The Crisis in the Temperance Reform."

The article, with the above title, which appears in the ADVOCATE this week, reproduced from The Independent, and written by Rev. Dr. Theodore L. Cuyler, is a most timely and judicious deliverance. Coming from a veteran temperance worker and ardent prohibitionist, whose career as a reformer goes back to the days of Father Mathew, and yet active with voice and pen against the world's greatest evil, his counsels are worthy of most serious consideration. He does not state the case too strongly, nor sound the warning too alarmingly. Instead of retaining the old weapons of warfare while employing the new, they have been thrown away or allowed to rust, while the new have not infrequently been unskillfully and unwisely handled. As a result, what should be a well-organized, harmonious army is divided into bands which invite and promote inharmonies and rivalries. Motive is thereby restricted, and the great cause of human uplifting is subordinated to personal ambitions and contentions. The one great purpose should be to bury the demon and guard the sealed grave. What matters it as to who strikes the hardest or most effective blow, so the foe is slain and the people redeemed?

The following liberal extract from Dr. Cuyler's article should be carefully studied:

As moral effort has largely been supplanted by discussion about suppressing the saloons, what headway are we making? Lamentably little in the way of enacting new laws of prohibition anywhere. We are on the defensive to retain what we have—in Iowa, Kansas, Maine and a few other localities.

Let us face facts without flinching. At present the liquor traffic laughs us to scorn as long as our efforts are not directed to keep people from buying and drinking intoxicants. The old drink customs are stealing back again. A generation is growing up without much instruction in the a b c of total abstinence. Temperance organizations decrease in numbers and too many pulpits are silent—or only speak out in cheap and easy denunciations of the accursed dram dens. A reform that will not learn by sore experience, and which throws aside the weapons with which it once gained victories, is doomed to failure. We never shall conquer at the ballot-box until we have conquered the voters by argument and persuasion. We never can stop the sale of intoxicants until more check is put to drinking them. God never means that a great moral warfare against a colossal sin shall be shirked by his people, and turned over to the tender mercies of political strategists. Our great reform has reached a crisis, and, without mutual recrimination, let us grasp afresh the weapons that once did splendid execution, and in God's name and God's strength close up our ranks in united onset against the foe.

And yet the vain hope of some is to get a statute and "have a rest." The work is done when the law is enacted or the constitution adopted. "We are weary of this constant contest." Well, that contest can never cease, and for the reason so tersely stated by Dr. Cuyler. Legal enactments, as a substitute for moral suasion and ceaseless agitation, are a delusion and snare. The two should go together and then we will never be on the defensive. It is feared that the wine-glass has returned to some tables from which it was banished a few years ago, because of fore-slackened effort against the drinking evil. While wielding every new blade with a vigorous arm, we need to bring out the old weapons. Great temperance organizations have lost power on account of this neglect. This method of work is less conspicuous and exciting, but is none the less effective and permanent.

CHAS. B. GALLOWAY.

Jackson, Miss., March 23, 1894.

The fruit and vegetable crop of Central and North Mississippi has been very seriously damaged by the cold weather. There will be a large falling off in the revenues of the truck farmers.

Selling Liquor to Minors.

Judge Ferguson, in his excellent charge to the Grand Jury on Tuesday, called attention to the importance of investigating violations of the law which forbids the selling of liquors to minors.

There is no State statute, unless it be the Sunday law, that is more universally or more flagrantly outraged in this city than is the law which prohibits, under pain of fine and imprisonment, the selling of intoxicating liquors to minors.

The blame is not entirely on the side of the keepers of bar rooms and groggeries, although there is no sort of excuse for them. Parents, guardians, employers and others in like positions of authority are largely responsible for this crime. They have no more hesitation in sending youths and children to grog shops for liquors than have the keepers of the groggeries in selling the pernicious stuff to the little ones.

If any person doubts the prevalence of the evils described, he has only to post himself about noon in the day time, and from 6 to 7 o'clock in the evening, near any bar room in the business or residence portions of the city. In the business quarters he will see youths and boys hurrying from the saloon carrying liquors and lunch. In the quarters where there are residences he will see smaller children of both sexes, often little tots of tender years, many of them girls, carrying cans or pitchers of liquors. They have in all cases been sent by their elders, parents, friends, employers, and others, for these liquors. There are, as the writer believes, thousands of such cases every day in New Orleans, with no attempt at concealment. It is a flagrant violation of the law, but nobody is held to account for it, because the law is a dead letter.

The people of New Orleans have shown in the most unmistakable manner that they will not be controlled in any manner where their use of intoxicating liquors is concerned. Moreover, the bar rooms are particularly under the control and protection of the city authorities, and no law can be executed against them. A large part of their business is made up of supplying liquors through the medium of children, who daily carry them to their elders, by whom they were sent.

The Picayune has repeatedly called attention to this evil, and it does so now, not with any expectation that anything will be done by the authorities. On the contrary, the Picayune is confident that nothing will be done; but it has some hope of arousing a sense of shame, or of duty, in the elders who are responsible for so much of this crime against the little ones. What can parents expect who habitually send their boys and girls to grog shops to fetch liquors? It would be a miracle if they are not soon depraved and brought to disgrace and crime. And employers who send their young apprentices and cash boys to bring drinks and lunch from the saloons, what can they hope for from such an education for youths in their employ?

Every day the records of the police courts tell of young clerks in business houses who have embarked in courses of profligacy and have come to grief for robbing their employers. How many of the unfortunate youngsters got their education in fast living from the associations of bar rooms? There is nothing more shocking than the frequency with which young girls that have scarcely passed the boundaries of childhood are brought to ruin and disgrace through evil associations. How often were the foundations for their moral and social destruction laid in the grog shops to which they were sent by their parents? Do people realize that they are educating their children for vice and crime when they are sending them out for liquors, or do they care?—The Picayune.

The Saloon and Grocery.

According to statistics recently compiled there are in New Orleans alone about 750 groceries where liquor is retailed. It is to be remembered that these are the stores where servants and children are habitually sent to buy family supplies.

That the liquor traffic is objectionable in the extreme when tolerated at any time or in any place is obvious, and our policy is too well-defined and too frequently stated to need repetition, but we can realize that the evil of retailing intoxicating liquors is augmented when in connection with a family grocery.

It is a well-recognized fact that among the middle and poor classes most of the purchasing is done by children who are sent to the grocery from two to four times daily, and also that in most cases at the groceries patronized by these classes liquor is sold.

No fact is more generally recognized and admitted than that to familiarize one with evil is, to say the least, dangerous if not degrading.

In many of these establishments the bar is not even separated from the grocery by a screen; hence the children of the poor witness not only the drinking of liquors, but are compelled to hear the profanity and be subjected to the obscene language indulged in by drunken men. The following is a case in point:

A representative of the Prohibitionist visited a grocery of this sort in New Orleans, on Magazine street. During thirty minutes seven children came and went, during which time three negroes, who were intoxicated, drank some and used obscene language, the proprietor making no effort to protect the children of his customers.

Another evil attendant upon the sale of liquor in groceries is the difficulty of enforcing the law against selling liquor to minors.

A child goes to the corner grocery, procures a bucket of beer and returns without being noticed, whereas a child entering a regular saloon would almost certainly excite comment and arouse investigation.

This widespread evil deserves earnest consideration and demands a remedy. What can be done? Let the citizens of Louisiana demand of the Legislature a law prohibiting the sale of intoxicating liquors in the same building where groceries are sold. Then, at least, the children will be protected from the degrading influences of a low groggery and delivered from the temptations of drink.—Louisiana Prohibitionist.

Gladstone's Advice to Young Men.

Be sure that every one of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say nothing succeeds like success. Effort, honest, manful, humble effort, succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and too early gained, not seldom serves, like winning the first throw of the dice, to blind and stupefy. Get knowledge, all you can. Be thorough in all you do, and remember that, though ignorance often may be innocent, pretension is always despicable. But you, like men, be strong and exercise your strength. Work onwards, and work upwards, and may the blessing of the Most High soothe your cares, clear your vision, and crown your labors with reward!

The editor has an engagement to fill the pulpit of Dr. Palmer's Church on next Sabbath, April 1.

A Sabbath at Talisheek Camp Ground.

By invitation of the pastor, Rev. D. C. Rawls, we spent last Sabbath at Talisheek Camp Ground. Leaving the city at four o'clock, Saturday evening, via the East Louisiana railroad, we reached Covington, the terminus of the road, at about dark. The East Louisiana uses the track of the Northeastern across Lake Ponchartrain and on as far as Pearl River station, thirty-six miles from New Orleans. This part of the road we had, of course, frequently traveled over, but the remaining twenty-five miles was a new country to us. The trip was made during one of the hardest rains we have seen in many a day. On account of the rain we did not go on to Talisheek Saturday night, but found comfortable quarters, excellent fare and congenial company at the Commercial Hotel. The weather also prevented us from meeting our engagement at 11 o'clock on Sunday. We expounded the Word, however, at three P. M., and again at seven. We also administered the ordinance of infant baptism and the sacrament of the Lord's Supper, being assisted in the latter service by Bro. Rawls and Bro. Mattice, a German preacher. The pleasure of our stay was enhanced by the cordial hospitality extended to us by Bro. Rawls and his good Methodist wife. Bro. Rawls seems to have his work well in hand. He is looking forward to a large ingathering at the annual camp meeting, which will be held some time in the Fall.

The night service being ended, we drove back to Covington, six miles distant, and enjoyed another good night's rest at the Commercial. The next morning, at about six, we boarded the train for home. We had the pleasure of exchanging greetings with Bro. Downer, of Covington station. This region round about Covington differs from any region we have seen, in the fact that it abounds in hotels scattered through the country. Within six or seven miles of the railroads there are in St. Tammany parish probably not less than twenty-five or thirty hotels, entirely in the country. Some of these are quite small, but others are of very respectable dimensions. They are almost without exception located in the immediate vicinity of mineral springs. Some of these springs are believed by many to equal in health-restoring qualities to any in the world. The Crescent City, of course, supplies the guests for these hotels. Nearly all of them do a thriving business all through the Summer; and, strange to say, some of them are well supplied with guests even now. One near Covington has, it is said, more than forty Crescent Cityites at this time.

The Advocate for Twenty-Five Cents.

We will send the ADVOCATE from now until the first of July for twenty-five cents. This period embraces the session of the General Conference. The ADVOCATE will contain reports of the proceedings of the General Conference. All Methodist people ought to keep posted in regard to the action of the General Conference. Let all our subscribers make this offer known and constitute themselves agents for the paper. Let it be remembered that the cash must accompany each name. We will do no book-keeping for anybody on this proposition. This offer is made only to new subscribers.

By a private letter from Rev. R. D. Norsworthy, presiding elder of the Brookhaven district, Mississippi Conference, we learn that the church is prosperous in his district. Notwithstanding the financial stringency, no charge has reduced the salary of its preacher, and in several charges the salary has been increased. The Quarterly Conferences have been generally seasons of spiritual refreshing.

NOTES.

Bishop Koener will preach next Sunday in Mobile.

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Bishop Galloway dedicated the new First Church at Dallas, Texas, on last Sabbath.

***

Dr. Soepe, of Mobile, will preach at Carrollton next Sunday afternoon at three o'clock.

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Senator A. H. Colquitt, of Georgia, died at Washington, D. C. on Monday morning, March 26.

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Rev. S. J. Davies preached at Moreau Street Church, Sunday morning, and at Dryades on Sunday night.

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Rev. S. J. Davies, presiding elder of the Alexandria district, Louisiana Conference, is making a brief sojourn in the city. He reports a number of churches and parsonages in process of erection in his district.

***

A cultured and deeply pious sister says: "Permit me to express my appreciation of the excellent paper you are making. I had expected something very good, but this is better than I asked or thought."

***

Expressions of appreciation come to us by almost every mail. A brother writes: "Although I read about a dozen papers every week, not one of them is half so welcome as the NEW ORLEANS ADVOCATE. You must allow me to congratulate you upon your success as an editor."

***

Dr. J. O. Andrew, financial agent of Southern University, has had the wisdom to call Bishop Galloway to his assistance in making a canvass of the State of Alabama. They made a joint canvass of ten days, visiting several of the principal cities. They raised in that time $17,000—a good beginning. It seems as if we are to have an educational revival in Southern Methodism. It is late in coming, but better late than never.

***

The leaders of the temperance forces in Hinds county, Miss., are circulating a petition for a local-option election. That is a move in the right direction. A judicious effort will result in placing grand old Hinds in the roll of dry counties. Although we are utterly destitute of the power of song, we are going to join Galloway, Watkins, Nugent, Sproles, Hunter and the rest of the clan in singing the long-meter doxology when the day of victory comes.

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We withdrew our offer of seeds as a premium because we learned that some of our subscribers had not received the requisite quantity of seeds. Since then we learn by correspondence with Mr. King that the failure to send the proper quantity was due to a misunderstanding. Moreover, he has promised to make up the deficiency, and we suppose has already done so. We have not seen fit to renew our offer, but we make the above statement in justice to all parties concerned. Mr. King has an ad. in this issue.

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The two articles on this page concerning the liquor traffic in this city tell a sad story. The Picayune's article shows how little attention is paid in this city to any law restricting the liquor traffic. The article from the Louisiana Prohibitionist calls attention to the sale elsewhere than in saloons. Besides the saloons seven hundred and fifty grocery stores, that would not be willing to be dubbed saloons, are carrying on the traffic in a little different way. A point would be gained for the temperance cause if the Legislature would pass a law prohibiting the traffic in grocery stores. If the traffic can not be suppressed, let it be restricted as much as possible. The careful reading of the above articles will go farther towards convincing any friend of the temperance cause of the necessity of such legislation than any hortations we can offer.

***

Our beloved brother, "Glideroy," writes us reaffirming that the papers have been circulating the statement that the Mississippi Conference at its recent session adopted a memorial to the General Conference asking for the ordination of all preachers in charge. He mentions the Texas Advocate as one of the papers that have published the statement, and suggests that it would be well for us to read the papers a little and keep posted. Well, we do read the papers a great deal, and we especially read the Texas Advocate, because it always has something in it, but somehow we overlooked the article to which he refers. We stand corrected so as to the circulation of the statement. The report got into circulation in this way: A memorial on the subject referred to was introduced into the Mississippi Conference, and referred to the Committee on Memorials.

Industrial School for Japanese Girls.

MR. EDITOR: Please thus inform "the brethren" that our loved sister, M. I. Lambuth, has been suddenly called to the sick-bed of her son Robert, at Collecoka, Tenn., where she must remain for some weeks at least. We hope she can return to our Conference for a Spring list of appointments among the churches along the railroads. At the few places she was able to visit her brief story was like a bright beam of love from the higher realms of light. Any community is greatly blessed by such a presence—even for a day. It kindles missionary zeal and helps our people to realize there is such a thing as reaching and rescuing the heathen. Though working for, and under, the Parent Board, her manners and methods most truly exemplify the noblest type of womanliness. If our pastors want such a blessing to their people, let them communicate with her soon at Collecoka, Tenn., or with me, at Edwards, Miss. She expects (D. V.) to return to Japan in the Summer. The work she is now specially trying to advance is the equipment of an industrial (Christian) school for Japanese girls. We regard this one of the most hopeful schemes yet projected. It only awaits our tardy liberality.

Many schools and societies might be immediately pledged to give something before the year shall close. Her own presence and word would greatly aid. But let us begin at once, reporting all that is promised to the ADVOCATE. A very good start is already made which she will report. Who but Mississippians ought to have this privilege of special work for the Master, through our sister. Yours in hope,

J. P. DRAKE.

Revival in Macon, Miss.

Macon is surrendering to Christ. All the churches are blessed. The hardest sinners in town are being converted at the altar. I never saw greater power in any meeting anywhere! Bro. McIntosh came to us one week ago, and will remain until the night of the twenty-seventh. On the twenty-eighth he will begin in West Point. We will continue the work here till the whole town is saved, if it takes weeks to accomplish it.

Bro. J. D. Patton, of Cherokee, Ala., conducts the singing, and the Lord is blessing him. God is with these consecrated men. They can capture any place for Christ when the people co-operate with them. All the interests of the church are up in full to date. The Board of Stewards collect the missionary money quarterly without the assistance of the pastor. For this and many other helps I am debtor to my worthy predecessor, Rev. J. H. Mitchell. Will give final results of the meeting soon. Come to see us.

Yours in love, J. A. BOWEN.

March 24 1894.

Our Pianos and Organs.

The musical instruments which we are offering as premiums are manufactured by the Williams Piano and Organ Co., Centerville, Iowa. This is a large establishment which has branch offices in other cities. The descriptions we give of the instruments are taken from their catalogue. Our subscribers may write to them for catalogues and prices, if they choose. We will give them as good terms as they can get from the manufacturers themselves. Notice that if the requisite number of subscribers can not be procured, the instruments can still be had. Get as many subscribers as you can, and then write us for terms.

To Those Whom It May Concern.

There will be held in our church in Wesson a meeting beginning Tuesday, April 24, and embracing the fifth Sunday in that month. At this meeting emphasis will be given to the old Wesleyan and scriptural doctrine of entire sanctification. The brethren interested will take due notice and govern themselves accordingly. The Board of Stewards join us in a cordial invitation to those desirous of seeing a return of the church to the old paths. Homes will be provided for all preachers, and as far as practicable for such laymen as may attend. Give me timely notice.

Rev. W. B. Lewis, of Natchez, and Bro. Jno. A. Lewis, of Meridian, unite in this announcement.

T. L. MELLEN.

Preachers' Meeting of the Vicksburg District.

MR. EDITOR: Will you kindly correct the errors in the printed program as it appeared in the ADVOCATE, as follows: The last word of the sixth subject is "pupil" and not "pulpit." And in the first line after the ninth subject substitute "earnestly" for "cerianly." Sincerely,

J. M. WEEMS.

Port Gibson, Miss., March 22, 1894.

The Blood is the source of health. Keep it pure by taking Hood's Sarsaparilla, which is peculiar to itself, and superior in strength, economy, and medicinal merit.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25 cents.

Louisiana Conference Minutes—Correction.

The following amounts raised during 1893 by Carondelet Street station, New Orleans district, were left out of the statistical tables through error:

Woman's Foreign Missionary Society	$241 45
Woman's Parsonage and H. Mission So.	30 10
For Relief of the Poor	230 55
Special for Missions	64 25
For other objects	210 50

The corrected "grand total" for Carondelet Street Church is $6,112.25.

FITZGERALD SALE PARKER,
Statistical Secretary.

Sunday-School Convention.

To the Sunday-School Officers and Workers of Mississippi:

This is to remind you of our coming meeting at Columbus, Miss., April 24, 25 and 26, next. Reduced fares by the railroads—full fare going, and a certificate from each agent showing you have paid it, entitles you to one-third fare returning. Prof. Hamill, the great lecturer on normal work, and a lady primary teacher will be with us.

Come and share with us the benefits. Please give this the widest possible publicity by publication and announcement.

The Sunday-school workers of Columbus offer you a warm Christian greeting and their best hospitality.

Send names of delegates as early as possible to the undersigned.

Fraternally yours,

C. W. MILLS, Sec.

Columbus, Miss.

There is no doubting the efficacy of Dr. Bull's Cough Syrup. It cures every time.

Louisiana State Sunday-School Association.

Our committee has received an invitation so cordial and pressing from the good people of Hammond, accompanied with the liberal offer from Illinois Central railroad of one fare round trip ($1.60) from New Orleans to Hammond, that we have thought best to accept the invitation.

We, therefore, announce that the place of meeting of our next Convention will be at Hammond, La., on the Illinois Central railroad, on May 2, 3 and 4, next. Prof. Hamill and others are to be with us, and we hope to make this the best convention we have ever held. JNO. E. RODD, Sec'y.

New Orleans, La.

$100 for a Bottle.

Mrs. S. B. Winship, 112 Washington St., Providence, R. I., after using one bottle of Drummond's Lightning Remedy for Rheumatism, wrote to the Drummond Medicine Co., 48 Malden Lane, New York, saying she would not take **One Hundred Dollars** for the benefit received. If you have any form of Rheumatism, and wish to get rid of it, send $5 to the Drummond Medicine Co., and they will send to your express address two bottles of their remedy—enough for a month's treatment. Agents Wanted.

Notice.

The Sunday-school Conference and Preachers' Meeting for the Grenada district will convene at Pittsboro, April 27 to 29. All the preachers and Sunday-school workers of the district are urged to attend. A sermon will be preached, Friday night, on the importance of Sunday-school work, by J. E. Thomas.

R. A. BURROUGHS, P. E.

Premature baldness may be prevented and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sicilian Hair Renewer.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

Local Option Election.

To the Friends of Prohibition in Hinds County:

Petitions are now being circulated among the electors for a local option election in this county to determine whether or not the liquor traffic shall be longer allowed. The law requires that this appeal shall be signed by one-third of the qualified voters. Already a large number of signatures has been secured.

We wish the matter to come before the Board of Supervisors at the next regular meeting. It is found after repeated effort and protest that this course is necessary in order to rid our county of this, "the greatest evil of the age."

We most earnestly appeal to every good citizen to aid in this final effort, so that we may soon take our place in the reform column with sixty-eight of the seventy-five counties of Mississippi.

Signed by Charles B. Galloway, John Hunter, C. H. Alexander, H. F. Sproles, J. W. Lester, W. L. Nugent, Thos. P. Barr, M. F. Harmon, F. H. Gulledge, R. B. Mayes, W. E. Todd, A. F. Watkins.—Clarion-Ledger.

March, April and May

IS THE SEASON FOR CATARRHAL DYSPEPSIA—THE BLOOD MUST BE CLEANSED.

The symptoms of catarrhal dyspepsia are: Coated tongue, pain or heavy feelings in the stomach, sour stomach, belching of gas, dizzy head, sometimes headache, despondent feelings, loss of appetite, palpitation of heart and irregularity of the bowels.

For this condition Pe-ru-na is found to be an admirable remedy. In all cases it brings prompt relief to the painful symptoms, and in a large per cent. of the cases it makes a permanent cure.

Pe-ru-na soothes the inflamed mucous surface, and thus strikes at the root of the disease. In cases where the inflammation has been so severe and continued as to produce extreme irritability of the stomach the remedy may be taken in small doses at first, diluted in water; but, as soon as the improvement is sufficient to permit a full dose to be taken undiluted, it is a better way, and the cure is much more rapid.

Pe-ru-na is also a spring medicine which at once removes the cause of all affections peculiar to the spring season by purifying the blood of all contaminations and invigorating the whole system.

Two valuable books—Family Physician No 2, setting forth in detail the treatment of catarrh, coughs, colds, sore throat, bronchitis, and consumption, in every phase of the disease, and Family Physician No 3, on spring remedies and diseases—will be sent free to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

For Over-Indulgence

Use Horsford's Acid Phosphate.

Think of your head in the morning after a night's hard labor, and take Horsford' Acid Phosphate for speedy relief.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

PETER'S FALL AND RESTORATION.

(Mark xiv, 66-72; John xxi, 1-17.)

1. The Master had apprised Peter of threatening danger. The cock would not crow twice before he would have denied him thrice. Thus we have been warned.

(1) Would fall into temptation unless we watched and prayed.

(2) Would not be crowned, except we strive lawfully.

2. Peter recreantly denied the Lord.

(1) When the Master was arrested, "Peter followed afar off."

(2) Imprudently Peter sought the society of the Master's enemies.

(3) Enjoyed the comfort of their fire.

(4) Fearing for his own safety, thrice charged with being a disciple of the Lord, he repeatedly denied the statement.

(5) He added to the turpitude of his crime by wicked imprecations.

3. Two significant circumstances led Peter to repent.

(1) While the poison of falsehood was emanating from the apostle's lips, Jesus was led through the hall. Turning, he "looked upon Peter." A look of commiseration.

(2) The cock crew the second time, reminding him of the Master's solicitous warning.

4. The genuineness of Peter's repentance, and his restoration, are unquestionable.

(1) He went out weeping bitterly. The throes of hell were transfusing his soul. Prayer and forgiveness followed.

(2) After his resurrection, Jesus requested the women to tell his disciples and Peter that he would go before them in Galilee. And Peter!—The smoking flax God will not quench.

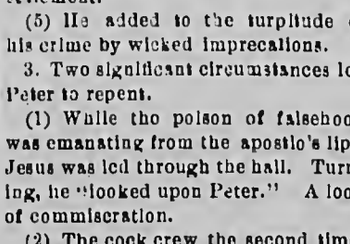
(3) At the sea of Tiberias, Christ mercifully recommissioned Peter to feed his flock.

Beware of falling.

If fallen, call upon the Lord, "He will abundantly pardon."

DO YOU OWN

HORSES OR MULES?



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The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poor or members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

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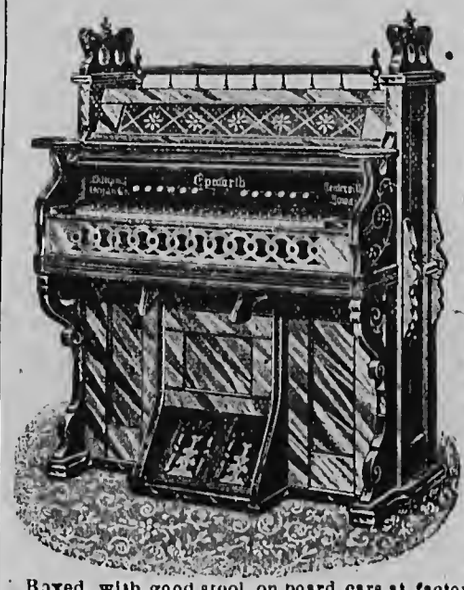

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14 Stops, including swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

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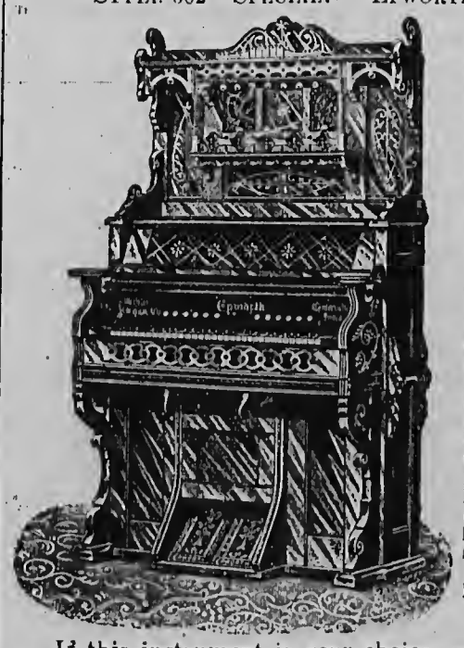

Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.

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Boxed, with good Stool and Book, on board cars at factory.

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HOME CIRCLE.

LOST.

BY MRS. C. SCOVILLE.

It seems that yesterday you came
And leaned against my knee,
And prattled on of dolls and games,
As blithe as blithe could be.
Your sunny hair, a crown of light,
Above your forehead lay;
But now I've lost my little girl—
It seems but yesterday.

'Tis true a maiden, winning, fair,
Is standing by my side;
I look upon your nut-brown braids,
And tear founts open wide.
Your love so tender, constant, true,
Lives in my heart alway;
But, oh! I've lost my little girl—
It seems but yesterday.

O Time, thy treasure-chest unlock;
Pause in thy rapid flight,
And let my yearning arms enfold
My little girl to-night.
My grown-up daughter is to me
A comfort and a stay,
But yet I've lost my little girl—
It seems but yesterday.
—The Herald and Presbyter.

Small Comforts.

Whether it is better to be happy or to be comfortable is a matter which is usually decided by our temperaments. There are people whose happiness does not consist in comfort or depend on it, and there are people whose comfort in no wise depends on their happiness. But while it is clearly right to scorn material advantages if they cost us our peace of mind, we must acknowledge it is only the part of common sense to take personal comfort when it is to be had without such cost.

Yet there are people who feel a positive pleasure in making themselves uncomfortable. They deny themselves *aggressively*. They sit, from choice, in the coldest corner of the room; they select the driest bit of cake or bread; they decline all the small pleasures of life with an air of virtuous resignation, as if they were entitled to praise for their small sacrifices. Yet those who know them best have scant respect for their self-denial. In speaking of one of these self-elected ascetics, her sister remarked, with a quizzical glance:

"You know, my dear, Kate always *will* be a martyr."

Does it appear wise to despise the small solaces and refreshments of life when they come naturally in our way? Is it not better judgment to accept whatever of cheer may be legitimately ours? While there is so much suffering in life which we have to bear, and which it is right we should endure uncomplainingly, it seems as if we might go further than this. We may say we ought to take special pains to cultivate a habit of finding delight and satisfaction in little pleasantnesses, and to contrive ways of giving ourselves ease in little things. The warmth of a room, the rest of a footstool, the help of some invention for doing a piece of work, are right to take and wise to plan for and take pains to secure.

So, looking to her Winter's comfort as well as her Winter's edification, the prudent housewife will see that hooks and shelves are in easy, handy positions, and in plentiful number. She will see that drawers pull out without sticking and that windows may be raised and lowered without straining her muscles. She will insist that her shutters shut tightly without too great effort, and stay open without slamming. Her utensils for all sorts of work will be of the best kind, abundant, and in convenient spots for instant use.

And this same prudent housewife will think of little methods of helping herself and giving occasional rest to her body, and thereby quietness to her soul. She will keep a memorandum sheet, with its lists of wants for kitchen, dining-room, sewing-room, and parlor. She regards her memory too highly to burden it with a thousand trifles, from a corkscrew to a spool of silk.

She has places for everything, because by so doing she knows just where to find them without spending time in the search. She takes time to enjoy every trifling gratification that comes in her path. Her creed teaches her that the pleasant things of life were put there for this purpose, and that she is unthankful who turns persistently away from the lovely every-day small pleasures God has scattered so profusely along the road.—Harper's Bazar.

Daughters.

If all that mothers are to them came home to the perceptions of daughters at an early period, they would be more anxious than they generally seem to be to spare those mothers, to prolong their days, and save them from much of the exertion and anxiety that are likely to shorten their lives, and that if only from merely selfish reasons. How many daughters are there who, if it lies between them to do it, do not let their mothers rise in the morning and make the fire and prepare the breakfast; who, in the interim between cooks, do not let the whole burden of care and the chief endeavor of work come upon the mother; who do not let the mother get up in the night and attend to the calls of sudden illness; who, if it is necessary to watch with the sick, do not hold themselves excused, and the duty to be a maternal one; who do not feel their privilege to be ready for callers and company while the mother is still in working deshabille; who are not in the habit of taking the most comfortable chair, and who, in the matter of provision of toilet, do not think almost anything will do for mother, but they themselves must be fresh and fine and in the fashion? How many daughters are there who, when pleasure-taking comes in question, do not feel, even if perhaps unconsciously, that the mother has had her day and ought to be contented, and they should be the ones to go and take the enjoyment? It would seem as if the mere sentiment of self-preservation would teach the daughters a better line of conduct. It is the mother making the central spot of the house usually that makes home possible. It is the mother from whom the greater part of the happiness of the home proceeds. If she dies the home disintegrates, or it is not unusual that another comes to take her place—a foreign and alien element before whom the old union and happiness may possibly fly.

To preserve this home, and this happiness, one would imagine, should be the first effort of the daughter; that she should, out of regard for her own comfort and gratification as well as for that of others, seek every means to make life easy to the mother, to insure her health and length of days. Never again will any daughter have such a friend as this mother, no fond adorer's eyes will ever follow her with the same disinterested love as this mother's eyes do, nor will any give her the sympathy she does. It is wild folly on the daughter's part that lets the mother waste her strength, instead of seeking by every means possible to save and increase it, for while a good mother is with her family they are entertaining an angel, whether unawares or not.—Harper's Bazar.

A Wise Mother.

A certain Western senator had two sons, little fellows nine and eleven years of age, when he came to the capital two years ago. Their mother had devoted herself to their education and pleasure almost exclusively; but here she found that the demands of society would not permit her to give quite so much time to them. So they were sent to school, and often had to go to bed without the pretty story.

One evening the mother noticed that the older boy seemed unusually grave. She was making preparations to go out to dinner. He said:

"Mama, you are going out again?"

"Yes, my dear; mama has to go. She dislikes to leave you so much, but papa wants her. Go to bed, my dears, and to sleep; you won't miss me then."

"Mama," said he, with all the gravity of a full grown man taxed to the limit of his patience, "Mama, how much longer is this thing going to last? What is to become of us if you neglect us so?"

The mother did not go out to dinner that night. She stayed at home, told and read stories to the boys and petted them. The result was, and still is, that the mother devotes all her Saturdays to the youngsters. They visit the art gallery, the museum, the Capitol, the old houses and the Zoo.

"I enjoy it," she says, "as much as they do."—Washington Capital.

A LIFE LESSON.

BY JAMES WHITCOMB RILEY.

There! little girl, don't cry!
They have broken your doll, I know,
And your tea set blue
And your playhouse too,
Are things of long ago,
But childish troubles will soon pass by;
There! little girl, don't cry!

There! little girl, don't cry!
They have broken your slate I know;
And the glad, wild ways
Of your schoolgirl days
Are things of long ago;
But life and love will soon come by;
There! little girl, don't cry!

There! little girl, don't cry!
They have broken your heart, I know;
And the rainbow gleams
Of your youthful dreams
Are things of long ago;
But heaven holds all for which you sigh;
There! little girl, don't cry.

Sunday Reading and Conscience.

In a Boston boarding house roomed sixteen clerks, honest and well-disposed, and belonging to good families. All of them were of the age when the boy, just merging into manhood, generally makes decisions as to his conduct that result in final good or evil.

Three of the young men who occupied one of the rooms together were recent acquaintances, and their first Sunday morning in the house brought a trial of moral courage which is interesting to relate.

The hours between breakfast and church time must be whiled away somehow, and two of the room-mates busied themselves with miscellaneous reading.

The third felt a desire to take out his Bible and read it, as he had been taught to do at home. Fearing ridicule, he hesitated a good while, but conscience presently impelled him to go to his trunk and lift the lid. Cowardice suggested that it would look "sanctimonious" to be seen reading the Bible. He shut the lid down and walked away.

After nearly half an hour of struggle, conscience triumphed again. He rose and went to the trunk a second time. His hand was on the Bible. Again his courage failed him. As he was turning away one of his companions called out:

"What's the matter, Ike? You're as uneasy as a weathercock."

Ike laughed, and told the truth like a man. To his surprise both the others confessed that they had the same struggle and defeat. Each thought that he ought to read his Bible, but was afraid to be seen by the rest.

The next minute all three had their Bibles in their hands, and read them together during the next half hour. They agreed to do this every Sunday. The ice was broken.

The next Sabbath morning, while they sat quietly reading, two of the clerks from another room came in.

"Hullo!" they exclaimed. "What is this, a conventicle?"

The three Bible readers frankly told of their agreement. The visitors confessed that only cowardice had kept them, too, from the same duty. They promised to begin at once, and they did so. The example spread, till each of the sixteen clerks in the house spent his Sunday mornings reading the Bible.

Every one of these youths is to-day a useful man. We can not, of course, say that the mere reading of the Bible on those Sabbath mornings made these men what they are. We can say, however, that the principles of the Bible must have influenced their lives for good, and the associations which, with such a habit, they would naturally seek must necessarily have been honorable and elevating, and have tended to their success in life. One of them who, afterward became a minister, related the facts we have given.

One boy's courage to do right may determine not only his own futnre well being, but that of many others besides.—Youth's Companion.

Tippling among Young Men.

The great majority of those who are enslaved by strong drink did not begin their career of self-destruction in the dram shops. While the lower classes of drunkards are victims of saloons, the more respectable sort began with the social glass. It was at the social party, or in the billiard-room, or the club, or at the wedding that the fatal habit was formed. Not many begin to drink alone, or from sheer appetite for stimulants. The glass was offered to them by somebody, and from want of moral courage or from a desire to appear "gentlemanly," they consented to drink.

I was once at a wedding in a "genteel" circle of society where the popping of champagne-corks was like the rattle of musketry. Within a few years I met the oldest son in that family a confirmed drunkard. His parents had tempted other people's sons and had ruined their own! The man who sets a decanter on his table sets a trap for his boys that may land them in perdition. The young lady who offers any intoxicant to her young gentleman friends deserves to become that wretched object, a drunkard's wife.

The drinking usages are sadly on the increase in this country—in social life, at restaurants, at clubs and even in the fashionable shopping resorts for ladies! While the chief discussion is about prohibiting saloons, Satan is stealing a march on us by tempting young men to be tipplers. The only safeguard for any young man—even though he be a professing Christian—is entire abstinence. He never knows what latent appetite he may have within until the spark touches the gunpowder. A young man of my acquaintance (a church member) found, before he was aware, that he was becoming a slave to the bottle. He said to me, "My young associates invite me to drink with them and are ruining me. After this when they ask me to drink I *shall knock them down!*" He was terribly in earnest; and no wonder: he had been laying with vipers at the mouth of hell!

For two reasons every conscientious young man ought to pledge himself to total abstinence. First, for his own sake, for he don't know how soon he may become a tippler. Secondly, for the sake of others whom he may tempt to ruin by his example. Let Dr. Keeley, or any other man who is making money by "cures for drunkenness," say what they will, the *reform of inebriates is difficult and rare.* The one time to stop drinking treacherous intoxicants is to stop *before you begin.*—T. L. Cuyler, D. D.

A Child's Idea of Prayer.

Little Nellie, who was only four years old, no sooner saw work laid aside than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Nellie to and fro.

For a time Nellie amused herself very quietly by winding a string in and out through her fingers, but presently she began talking to herself in a low tone: "When I say my prayers, God says: 'Hark, angels, while I hear a little noise.'"

Her mother asked her what noise was that.

"A little girl's noise. Then the angels will do just so [shutting her mouth very tightly and keeping very still for a moment], till I say Amen."

Isn't this a sweet thought? I wonder if the children who read this have ever thought how wonderful it is that God always hears their prayers. He is surrounded by thousands of angels, and all praising him with their golden harps; and yet, through all the music and all the praises, he hears the softest prayer of a little child kneeling by the bedside. He must be very loving and very kind to children. We should think he would sometimes forget, and be listening to the beautiful sounds in heaven, instead of the prayer of a little child; but he never does. There is never too much singing nor too many praises there for him to hear a little girl's voice. Do you not wonder that children do not pray to him much more and oftener then they do?—Presbyterian.

He that repents every day for the sins of every day, when he comes to die will have the sins of but one day to repent of; short reckonings make long friends.—Philip Henry.

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Are you watchful? Is your blood in order and your liver active, so as to repel disease? If not, you will find in Dr. Pierce's Golden Medical Discovery just the help you need. It comes to your assistance when you have such warnings of impure blood and inactive liver, as pimples, boils or carbuncles; or a feeling of lassitude, weakness and despondency. When your flesh is, from any cause, "reduced below a healthy standard," you've only to take the "Discovery," which will set all the organs into vigorous action and build up both flesh and strength. Avoid nauseous preparations of Cod Liver Oil. They add *fat*, but not *wholesome flesh* or healthy tissue.

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MARRIAGES.

GUDD—JACKSON.—At the Walther House, Franklin, La., Feb. 21, 1894, by Rev. H. Armstrong, Mr. L. B. Cudd and Miss Nettie Jackson, both of Rapides parish.

HOHN—CASEY.—In Franklin, La., March 21, 1894, by Rev. H. Armstrong, Mr. Chris Hohn, of Patterson, and Miss Katie Casey, of Franklin, La.

HUDSON—CUSHMAN.—At the residence of the bride's father, on Bayou Boeuf, March 15, 1894, by Rev. E. T. Denson, Mr. Isaac Hudson to Miss Lizzie Cushman, all of St. Landry parish, La. No cards.

ALT—GRIFFIN.—At Holly Grove, Tensas parish, March 14 1894 by Rev. N. S. Cornell, Mr. Wilson H. Aly and Miss Mattie Griffin.

LEWIS—SHOEMAKER.—At Rose Hill, Miss., Feb. 7, 1894, by Rev. G. H. Galloway, Mr. B. W. Lewis to Miss Hester Shoemaker.

JAMES—WOODHAM.—At Moss Hill, Jasper county, Miss., Feb. 11, 1894, by Rev. G. H. Galloway, Mr. John James to Miss C. L. Woodham.

OBITUARIES.

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 800. Poetry excluded from this column.

BUGG—Among the sainted dead who have entered into heaven's harbor there was no one whose bark of life was more freighted with noble purposes and good deeds done "in His name" than the subject of this sketch, Miss FRANCES A. BUGG. For over fifty years she had been a resident of Vicksburg, and all that time a member of the Methodist Church in that city. A large family of brothers and sisters, herself among the number, emigrated from Virginia to Mississippi in 1839, and most of them settled in and near Vicksburg. She was the last surviving one of these.

Her earthly voyage was indeed a stormy one, for well nigh all the ills that are visited upon humanity were meted out to her. Disappointments, losses, bereavements and bodily infirmity, and, added to these, the care of orphaned relatives. Amid all these afflictions she maintained her Christian integrity, and would often say, "Though he slay me, yet will I trust in him." She was a consistent member of her church, a Bible reader, a lover of religious literature and of the songs of Zion. She was greatly blessed during the late meeting of Dr. Carradine in our city, and no doubt God was fitting her for a higher sphere. Her death was sudden; sick a few hours, and then passed away on Feb. 3.

After the storms of life her journey has ended in peace. May her example prove an inspiration to us, so that we, too, may be enabled to stem the tide and anchor on that heavenly shore, "where all the ship's company meet."

S. E. H.

DUBORD—The subject of this sketch, ROBERT WALTER DUBORD, was born in Attala county, Miss., March 27, 1865, and died at the old home, surrounded by friends and loved ones, Dec 18, 1893.

Having been reared in a Methodist Christian home, he loved all Christians, but had a most tender regard for those of his own church. Even before his conversion he loved the church, and was exceedingly fond of the society of his preacher. He had an affable social dignity that made him a welcome guest anywhere. In August, 1891, under the ministry of Rev. George S. Inge, he professed religion and joined the M. E. Church, South. Then all his Christian training, native ability and genial nature conspired to make him a consecrated, useful follower of Christ. His life was so consistent that his associate in business who knew him best spoke of him as "a perfect Christian gentleman." But his work is done, and he has entered into his reward.

To his aged parents, loving and appreciative sisters and brothers I would say: "Look up. He is not lost, but gone before." May you all be ready when the Master calls to meet him on the other side of the river.

J. H. SMITH.

Olive Branch, Miss.

AUSTIN—This short sketch will chronicle the death of Mrs. JULIA A. AUSTIN, wife of the Rev. E. A. Austin, of South Carolina, whose death occurred many years ago.

Mrs. Julia A. Austin was born Dec. 3, 1817 and after her marriage both she and her husband joined the Lutheran Church in 1837. In 1851 they joined the M. E. Church, South. In 1891 Sister Austin, with her son and his family, moved to Smith county, Miss., and on the night of Jan. 29, 1894, she departed this life in the triumphs of the Christian faith.

My acquaintance with this good woman is only through others, as I had just got on this work, and had never visited her house; but her Christian character is well known by relatives and friends to be that of a mother in Israel. She has entered into that rest that remains for the people of God. God bless the two sons and the grandsons, and help them to live here on earth so as to be able to enter in through the gates into the city!

J. H. EVANS.

BOUNDS—Bro. WILLIAM BOUNDS was born in Pike county, Ala., Feb. 28, 1812, and moved to Copiah county, Miss., then to Scott county, Miss., and then to Rankin, and died there in Rankin county, near Lynwood, Miss., on Jan. 26, 1894. He was a member and deacon of the Baptist Church for forty or fifty years, and leaves five daughters and two sons to mourn his loss, by which he has taken his flight to meet his companion in a better world.

Weep not, dear children, but prepare to meet him in heaven, where trouble will be no more

A. T. MOALIN.

HILLIARD—Mrs. IDA C. HILLIARD (*nee* Campbell) was born April 6, 1856, and died at her home in New Iberia, La., Feb. 3 1894.

Of her it could be truly said, as of Timothy "From a child she had known the Holy Scriptures." She was converted at eight years of age. She joined the Methodist Church in New Iberia, and remained steadfast to the end. Her devoted husband, Mr. Audubon Hilliard, preceded her March 15, 1889, leaving to her care four young children. Notwithstanding her feeble health, with small means, she and her little family had done well. She trusted in God and did good, and was blessed of the Lord. For more than a year her health had been gradually giving way, and for three months previous to her release she had been confined to her bed. From the beginning of her last illness she seemed to anticipate the end, she retaining her mental faculties to the last moment. She sent messages to absent friends and loved ones, and exhorted all to live Christian lives and to meet her in heaven. Her last testimony was that she was ready and anxious to go. Nothing but the blood of Jesus gave her hope.

Bereaved ones, be faithful until death, and you will meet her in a more congenial clime, to part no more forever.

C. H. ELLIS.

ROBERTSON—Mrs. HAYES ROBERTSON departed this life, Jan. 4, 1891, at her home near Nesbit, DeSoto county, Miss. She was born May 13, 1853.

It was not my good pleasure to meet Sister Robertson until two years ago, when I became her pastor on the Nesbit circuit. I do not know what her last words were; but what are last words compared to a true Christian life? Her domestic relations were very pleasant. She exercised great patience with her children, and was a model hostess. It was a great help to me while preaching to see her eyes fill with tears and lips quiver with emotion, expressing how deeply she felt and realized the precious truths that I was proclaiming. When filled with the Spirit she did not hesitate to shout the praises of God. But it was around her own family altar and in the prayer meeting that she seemed to enjoy religion most. I witnessed the conversion of all her children except the baby. I have been with them around the family altar, when we would have such a season of rejoicing that we could scarcely sing or pray. She leaves five children and a husband to mourn her loss. Weep not, bereaved ones; she is not dead, but liveth.

C. W. PEAKINE.

GRESHAM—J. M. GRESHAM, of Earnest, Miss., departed this life Dec. 27, 1893. He was converted and joined the M. E. Church, South, at Cleveland, Miss., August, 1889, and lived a consistent Christian until his death. He was only about twenty-three years old and a perfect picture of health. He was sick a few days. The last few years of his life he was working at public works. I heard him say that it was very hard to live a Christian among the people that he had to associate with. He did not say anything about dying, but he did not seem to dread death, and so he quietly fell asleep in Jesus. He leaves an aged father and brothers and sisters. May the Lord be with them in their afflictions! His mother died a short while before he died. He was originally from Alabama. We miss him very much, but we feel that our loss is his gain.

A FRIEND.

YOUNG—J. M. YOUNG was born in Calcasieu parish, La., Feb. 12, 1873, and died Oct. 31, 1893.

He was a child of affliction all his life. He died of dropsy—that much-to-be-dreaded disease—that had been his principal life-long trouble. He was twenty years eight months and eighteen days old. He bore his afflictions patiently. He was a member of the M. E. Church, South, for several years before his death, showing all the marks of a true Christian. Let the bereaved family take comfort. He is at rest, and they, too, may follow after.

H. M. BANKS, P. C.

MCSWAIN—*Whereas*, It has pleased our heavenly Father, in wisdom, to summon from our Sabbath-school JIMMIE M. MCSWAIN, son of Mr. and Mrs. C. M. McSwain, who departed this life on Jan. 31, 1894, in his twentieth year, we bow in humble submission to his will, and feel that heaven is made brighter by his happy soul returned home to God, and that earth is made poorer in the loss of one so gentle, pure and good; therefore, be it

Resolved, That while we, as members of Isabella Sabbath-school, deeply deplore our loss, and feel that his vacant seat can not be filled, we bow in submission to the will of him who doeth all things well.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy sent to the family.

K. V. BRADFORD, for Com.

"Little by little, sure and slow,
We fashion our future bliss or woe,
As the present passes away.
Our feet are climbing the stairway bright,
Up to the regions of endless light,
Or gliding downward into the night,
Little by little, day by day."

—Anon.

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We are not at all sure that we shall have any possessions, anything of our own, in the future life, anything, consequently, to give away. Perhaps it will all belong to all. So let us have enough of giving while we can, and enjoy the best part of possession.—Jean Ingelow.

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

The man who says "Our Father" in honest prayer, will not be found standing with his foot on his brother's neck.—Ram's Horn.

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Few books have ever been issued from the presses of our Publishing House at Nashville equal in importance and value to this one. It fills a place occupied by none other. The scope of the work is full and comprehensive, and the subject is treated from beginning to end with rare ability. The publication of this work is timely. It ought to be read and studied by every intelligent preacher and layman of our Church. Particularly ought it to be mastered by every delegate to our General Conference.—Southern Christian Advocate.

From the care with which you have sifted statements, examined documents, and analyzed facts, I think you have produced a work which will reflect credit on your industry and ability, and entitle it to a place of a classic in Methodist literature, not to say ecclesiastical literature.—Bishop E. R. Hendrix.

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NEWS OF THE WEEK.

DOMESTIC.

The House Judiciary Committee is getting thousands of petitions in favor of inserting the name of God in the Constitution.

Coxey's army of the unemployed, less than 100 in number started from Massilon, O., on March 25, for Washington, where they expect to make a demonstration.

It is said there is a shortage of $1,500,000 in the books of New York's comptroller. It is alleged that taxes have been collected from corporations and not entered in the books.

The Legislature of New York has passed a law that after the first of April all cats to live in New York State must have a license, and must wear a collar, with a numbered tag.

It is said President Cleveland will veto the bill providing for the coinage of the silver seigniorage. Congressmen are urging him to approve it, while many petitions against it have been received.

Republicans are undecided as to what action they will take on the Tariff bill when it shall reach the Senate. The plan to recommit the bill may be reconsidered, or they may try to talk it to death like the Anti-Options bill.

Governor Hogg, of Texas, has declined the sugar bounty of $75,000 on sugar raised on the State farms. He said: "I will not accept this Republican sugar bounty bait aimed at the destruction of the independent autonomy of the States."

The House Committee on Agriculture has completed its consideration of the Anti-Options bill and authorized it to be reported to the House in amended form agreed upon. As agreed on, the bill provides that every "option" contract and every future "contract" shall have affixed thereto internal revenue stamps representing taxes.

The dynamite works of the Acme Powder Company, at Black's Run, a mile and a half above Hulton, on the Allegheny Valley railroad, were destroyed by an explosion on March 23. Five persons were killed and one badly injured. The works were blown to pieces and buildings in the vicinity of the works were wrecked, windows broken and the people within a mile of the works terrorized.

The blizzard which swept over the Northwest on Sunday made itself felt far down to the southward by Monday morning with freezing temperatures, which were not relaxed during Monday night. There is reason to believe that there has been extensive damage to all the Southern crops that are subject to be hurt by frost, the injuries being aggravated by the very warm weather which had obtained for two weeks and up to Sunday.

The United States is now busily engaged in preparing a fleet for service in Behring Sea during the approaching sealing season. Under the terms of the award by the Arbitration Commission, Great Britain and the United States are made jointly responsible for the protection of the seals in the Behring Sea fisheries, and both countries are negotiating for the purpose of arriving at some definite agreement as to the best method of policing the fishing grounds.

FOREIGN.

Americans in Nicaragua have sent a delegation representing American interests to Washington to appeal to the authorities for the protection of their property.

President Peixoto, of Brazil, has revived the imperial decrees, by the terms of which the government is authorized to execute without the benefit of a formal trial all persons, whether natives or foreigners, who either directly or indirectly have aided or abetted a revolt.

The Pope's encyclical letter, addressed to the Bishops of Poland, Russia, Austria and Prussia, was published on March 23. He says in brief that the mission of the papacy is not to teach anything against the power of princes or the utility of nations, but to provide for the prosperity of all.

It is reported that numerous earthquakes of extraordinary violence have of late been visiting the isthmus of Tehuantepec. Some of the shocks lasted as long as twelve seconds, and have done immense damage to buildings on the Pacific coast. The people are in a state of great excitement and do not know what to expect.

Budapest, Hungary, was the scene of much rioting on March 22 and 23. Students were on the rampage, their anger being aimed at citizens who failed to manifest the proper degree of sorrow at the death of Kossuth. A sharp engagement took place at the doors of the Parliament House. The police were practically powerless to preserve order. Many persons were injured.

It gives immediate relief—we mean Salvation Oil, the great pain-remedy. Price 25 cents.

Notice.

GREENVILLE DISTRICT.

The district meeting for the Woman's Missionary Society and Parsonage and Home Mission Society of the Greenville district will be held at Cleveland, April 11 and 12.

All auxiliaries are urged to send delegates. Visitors will be welcomed.

All who expect to attend please notify Mrs. J. D. Davenport, Cleveland, Miss.

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Will be held at Birmingham, Ala., April 25 and 26, 1894. It will be one of the greatest occasions of its kind ever known.

The Queen and Crescent Route will sell tickets to Birmingham and return at One Fare for the Round Trip, selling from points on N. O. & N. E., A. & V., and V., S. & P. Divisions, April 22, 23 and 24. Good 15 days for return.

For particulars apply to I. Hardy, A. G. P. A., Vicksburg, Miss., or R. H. Garratt, A. G. P. A., New Orleans, La.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Portugal has replied to President Peixoto's demand for the surrender of the insurgent refugees on her warships, declining positively to give them up. It maintains that to comply with the demands of the Brazilian government would be contrary to the principles of humanity.

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ALL KINDS OF PRINTING.

Rev. Thos. J. Newell.

At a called meeting of the Board of Trustees of Grenada Collegiate Institute, March 15, 1894, to elect a president for the ensuing term of four years, the Rev. Thos. J. Newell, A. M., who has served three consecutive terms of four years each as president, declined re-election. The following is set forth as a meager expression of the grateful esteem in which our retiring president is held by the Board of Trustees.

Resolved, That to Rev. T. J. Newell the credit is largely due of securing to the M. E. Church, South, the property located at Grenada, Miss., known as the Grenada Collegiate Institute, which at a low estimate is worth not less than $25,000, and is regarded as the best single piece of female school property in the Southwest, which property is now entirely free from debt.

Resolved, That we recognize Rev. Mr. Newell as an educator of no ordinary grade. As an instructor, disciplinarian and financier, he has shown himself eminently gifted.

Resolved, We most heartily appreciate his long and faithful term of service as president of this institution; under many difficulties he has been patient and persevering, until the Grenada Collegiate Institute, under his fostering care and assiduous labors, has built up and maintained a grade second to none of its class in the country.

Bro. Newell is a man of solid worth and merit, a scholar and a Christian gentleman. He is in every way worthy of the highest esteem of his brethren, which he has uniformly received, and with which he now retires from the presidency of this institution. We can but wish that his life may be long, and continue in usefulness to God and to the church, whether it be in the development of pure Christian womanhood, "polished after the similitude of a palace," or in the pastorate, preaching the unanswerable riches of Christ.

The Board adjourned to meet at Grenada, April 17, next, when a president will be elected. Candidates for the place should send their applications to one or all of the undersigned, with testimonials and references, at as early a day as possible. By action of the Board of Trustees, whoever is elected to take Bro. Newell's place, which expires by limitation at the end of the present scholastic term, will be expected to purchase the fixtures and furniture now in the institution, the personal property of President Newell, at a reasonable and fair price.

J. W. MALONE,
Como, Miss.
R. P. LAKE,
Jackson, Miss.
S. M. THAMES,
Winona, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 10, 11
Como, at McGehee's	17, 18
Sardis	24, 25
Batesville, at Wesley Chapel	31, Apr. 1
Courtland, at Shiloh	1, 2
Wall Hill, at Chulahoma	7, 8
Cockrum, at Palestine	14, 15
Morgansville	21, 22
Panola, at ——	22, 23
Pleasant Hill	28, 29
Hernando	May 5, 6
Nesbit	12, 13
Tyro, at Fredonia	19, 20
Arkabutla, at Hunter's Cha'l.. (Fri.)	25
Pleasant Grove, at ——	26, 27

H. C. MOREHEAD, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Pickens, at Pickens	Mar. 8, 4
Poplar Creek, at Bethel	10, 11
Belzona circuit, at Ashton	17, 18
Lexington and Tchula, at Tchula	24, 25
Ebenezer circuit, at Bethany	31, Apr. 1
Ethel circuit, at Shady Grove	6
Sallis circuit, at Bethel	7, 8
Kosciusko, at Smyrna	14, 15
Stewart circuit, at Shady Grove	21, 22
Eupora circuit, at Walthall	28
Chester circuit, at Acuman	28, 29
Weir circuit, at Liberty	May 5, 6
Louisville circuit, at ——	10
Rural Hill circuit, at Plattsburg	12, 13

J. H. MITCHELL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen	Mar. 17, 18
Tupelo	24, 25
Prairie, at Strong's	31, Apr. 1
Verona, at Nettleton	7, 8
Okolona circuit, at New Hope	13
Okolona	14, 15
Houston and Wesley	21, 22
Shannon, at Shannon	28, 29
Buena Vista, at Buena Vista	May 5, 6
Saltillo, at Oak Grove	12, 13
Amory and Smithville	19, 20
Nettleton circuit	26, 27
Fulton circuit	31
Tremont	June 2, 3
Pontotoc	9, 10
Athens	15, 17

W. S. LAGRONE, P. E.

WINONA DIST.—SECOND ROUND.

Greenwood	Mar. 17, 18
Carrollton station	24, 25
Sidon	31, Apr. 1
Winona	5
Indianola	7, 8
Vaiden	14, 15
Black Hawk	21, 22
West	28, 29
McNutt	May 5, 6
Winona circuit	12, 13
Carrollton circuit	19, 20
Brooklyn and Dublin	26, 27
Leherton	June 2, 3

The District Conference for the Winona district will convene at Indianola, April 9. Bishop R. K. Hargrove will preside.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Pott'a Camp	Mar. 24, 25
Holly Springs Station	Apr. 1, 2
Byhalia	7, 8
Waterford	14, 15
Holly Springs circuit	21, 22
Olive Branch	May 5, 6
East Holly Springs circuit	12, 13
Ited Banks	19, 20
Cornersville	26, 27
Mt. Pleasant	June 9, 8
Ashland	9, 10

J. B. STONE, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth station	Mar. 17, 18
Corinth circuit, at Marion	24, 25
Kossuth, at Pleasant Grove	31, Apr. 1
Booneville circuit, at Blackland	7, 8
Iuka circuit, at New Salem	14, 15
Iuka station	15, 16
Rienzi, at Burnsville	21, 22
Marietta, at Marietta	28, 29
Booneville and Baldwyn, at Baldwyn	May 5, 6
Blue Springs	12, 13
Guntown	19, 20
Brown's Creek	24
Pleasant Ridge	26, 27
Jonesboro	June 2, 3
Ripley circuit	7
Ripley and New Albany	9, 10
New Albany circuit	16, 17

T. W. LEWIS, P. E.

GRENADA DISTRICT—SECOND ROUND.

Minter City, at Strathmore	Mar. 17, 18
Grenada station	24, 25
Grenada circuit	(Thurs.).. 29
Tillatoba	31, Apr. 1
Abbeville	7, 8
Charleston	14, 15
Coffeeville	21, 22
Pittsboro	28, 29
Elyzy	(Wed.).. May 2
Atlanta	5, 6
Toccopola	19, 20
Oxford station	(Mon.).. 21
Chapel Hill	26, 27
Paris	(Thurs.).. 31
Water Valley circuit	June 2, 3
Water Valley station	9, 10

R. A. BURROUGHS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville station	Mar. 17, 18
Tibbee	24, 25
West Point	31, Apr. 1
Crawford	(Tues.) 3
Starkville circuit	7, 8
Columbus station	12, 13
Columbus circuit	14, 15
Sparta	21, 22
Brooksville	28, 29
Macon	29, 30
Cedar Bluff	May 5, 6
Hebron	12, 13
Shuqualak	15, 16
Mashulaville	19, 20
Sturges	28, 27

T. C. WIER, P. E.

GREENVILLE DIST.—SECOND ROUND.

Lula	Mar. 13
Belen	Apr. 1
Arcola	8
Cleveland	14
Clarksdale	15
Austin	17
Greenville	18
Gunnison	22
Coahoma	24
New Salem	29
Glen Allen	May 3
Friar's Point	13
Rosedale	14
Bolivar	20
Australia	27

District Conference at Cleveland, April 12-14.

J. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

West End—Meridian	Mar. 17, 18
Central-Meridian	(night).. 18
Enterprise and S., at Stonewall	(Wed.) 21
Vossburg, at Pachuta	24, 25
Leakesville, at Pine Grove	31, Apr. 1
Waynesboro and S. Line, at S. Line	7, 8
Eucutta, at New Hope	14, 15
East End—Meridian	(Wed. night).. 18
Waynesboro etr., at Pleasant Grove	21, 22
Binnsville, at Binnsville	28, 29
Shubuta, at DeSoto	May 5, 6
Liuwood, at Pleasant Grove	(Sat.).. 12
DeKalb, at Marvin	(Sun.).. 18
N. Kemper, at Spring Hill	19, 20
Daleaville, at Union	26, 27
Marvin, at Cokera	June 2, 3
Why Not, at ——	(Wed.).. 6
Chunky, at ——	9, 10
Lauderdale, at ——	(Wed.).. 13
Mathersville, at ——	16, 17

D. A. LITTLE, P. E.

BRANDON DIST.—SECOND ROUND.

Decatur, at Good Hope	31 Apr. 1
Newton and Hickory, at Newton	2
Lake, at High Hill	7, 8
Walnut Grove, at Pine Grove	14, 15
Carthage, at Sardis	17
Rose Hill, at Paulding	21, 22
Clarksburg, at Clarksburg	28, 29
Shiloh, at Shiloh	May 5, 6
Morton and Forest, at Pelahatchie	7
Steen's Creek, at Bethel	12, 13
Neshoba, at Cooks Chapel	19, 20
Indian Mission	21
Raleigh	26, 27
Westville	29
Trenton	June 2, 3
Montrose	5
Fannin	9
Brandon	10, 11
Hillsboro	16, 17
Homewood	23, 24

C. MCDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit, at Mount Carmel	Apr. 7, 8
Yazoo City	(at night).. 8
Canton	14, 15
Edwards	(Wed.).. 18
Sharon circuit, at Mount Pleasant	21, 22
Silver Creek and B. Lake, at Hillsdale	28, 29
Benton circuit, at New Hope	May 5, 6
Flora, at Livingston	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Lake City and Lodi, at Lodi	26, 27
Bolton, at Raymond	June 2, 3
Jackson circuit, at Liberty Grove	9, 10
Camden circuit, at Soule Chapel	16, 17
Madison circuit, at Pearl River	23, 24
Tranquil circuit, at Tranquil	(Thurs.). 28
Mount Olivet circuit	30, July 1

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

McComb City	(Fri. night).. Apr. 6
Magnolia, at Osyka	7, 8
Brookhaven	(night).. 11
Gallman, at Mt. Pleasant	14, 15
C. Springs	(night).. 15
Terry, at Spring Ridge	21, 22
Wesson	(night).. 25
Bowerton, at P. Valley	28, 29
Caseyville, at Bethesda	May 5, 6
Adams, at Ebenezer	9
Beauregard, at B	12, 13
Pleasant Grove, at Wellman	19, 20
Providence, at Monticello	26
China Grove	26
Summit	27
Martinsville	(11 A. M.).. 31
Hazlehurst	(night).. 31

The pastors and official members of Brookhaven district, will please come to the second Quarterly Conferences prepared to elect delegates to the District Conference, to be held at Adams Church, July 27, 28, 29. No man should should be elected to District Conference who will not attend his Quarterly Conferences and support his pastor.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

(In Part.)

Ellisville	(Wed. and Thurs.).. Mar. 21, 22
Hattiesburg	25, 26
Heidelberg, at Laurel	31, Apr. 1
Americus-Escatawpa, at Zion	7, 8
Moss Point	8, 9
O. Springs and Scranton, at S.	(Wed.). 11
Biloxi	14, 15
Bay St. Louis, at B. St. L.	(Wed.).. 18
Whittington, at Hollands Ch	21, 22
Mt. Carmel, at Mt. Moriah	29, 30

HENRY E. PARTRIDGE, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Downsville, at Wilhites Chapel	Mar. 10, 11
Lisbon, at Salem	17, 18
Summerfield, at Summerfield	24, 25
Tulip, at Tulip	31, Apr. 1
Homer station	7, 8
Haynesville, at Colquit	14, 15
Calhoun, at Calhoun	21, 22
Minden, at Minden	28, 29
Valley, at Blockes Chapel	May 1, 2
Ringgold, at Rocky Mound	5, 6
Sparta, at Ebeneser	12, 13
Arcadia, at Arcadia	19, 20
Vleuna	25
Ruston, at Douglas	28, 27
Farmerville, at Farmerville	June 2, 3
Vernon	9, 10

The preachers of the district, traveling and local, will meet at Minden, April 27, at 9 A. M. Introductory sermon by Rev. J. D. Harper, April 26, at 7.30 P. M. It is my earnest desire that all the preachers of the district will come to this meeting fasting and praying for a baptism of power.

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Carrollton	Apr. 8
Parker Chapel	15
Algiers	22
Gretna and Craps, at Craps	29
Moreau	May 6
Dryades	18
Rayne Memorial	20
Felicity	20
Gross Tete and False R., at Harmony	27
Louisiana Avenue	June 8
Plaquemine and Donaldsonville, at D.	10
Lower Coast, at Wesley	17
Carondelet	24
Baton Rouge	July 1

The pastors whose quarterly meetings occur in the month of May will act for the presiding elder.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen	Apr. 8, 9
Big Cane	15, 16
Alexandria	22, 23
Chicot, at Mamothe P	29, 30
Ada, at Prospect	May 5, 6
Nugent Mission	5, 6
Lecompte, at W. C	13, 14
Centerville, at T. C	18, 14
Pineville, at P. G	20, 21
Simsport	27, 28
Montgomery, at St. M	June 2, 3
Spring Creek and New H	10, 11
Dry Creek	17, 18
Colfax	24, 25
Columbia	30, July 1

S. J. DAVIES, P. E.

DELHI DIST.—SECOND ROUND.

Bastrop, at Bastrop	31, Apr. 1
Monroe station	8, 9
Delhi, at Tallulah	14, 15
West Monroe, at Faulks Chapel	21, 22
Floyd, at Midway	28, 29
Oakly, at Vidalia	May 5, 6
Oak Ridge, at Oak Ridge	12, 13
Lind Grove, at Bonita	19, 20
Winsboro, at Magnolia	26, 27
Harrisonburg, at Harrisonburg	June 2, 3
Rayville, at Girard	9, 10
Lake Providence	16, 17
Waterproof	23, 24

H. O. WHITE, P. E.

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A MISSIONARY EXERCISE

For **Children's Day,**

Sunday, May 20, 1894.

A LEAFLET OF SIXTEEN PAGES.

THIS PROGRAMME emphasizes the missionary idea strongly and interestingly, while its general make up is very bright and attractive. In the selections for reading and declamation there is a pleasing variety, and the music (given in full) is mostly new and of an inspiring character. It is hoped that every Sunday-school that possibly can will order and use this Exercise, so appropriate to this Methodist quadrennial year.

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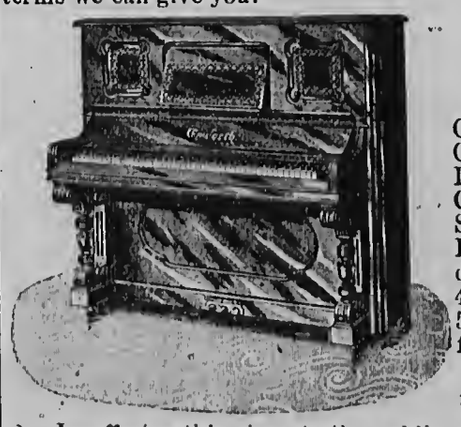

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

MY FATHER'S CARE.

BY THEOPHILUS.

There is in store for me, to-day,
Just what my Father wills.
If rough or smooth shall be my way,
It but his plan fulfils.
Each moment I shall find my need
By his own hand supplied.
My soul with manna shall he feed;
I shall he satisfied.

With joyful heart I forth shall go,
My daily task to meet.
No fear or doubting shall I know,
My rest of soul complete.
Though storms may rage and tempests roar,
My heart, still trusting him,
Shall, eagle-like, above them soar,
While peace abides within.

I'll look for glad surprises, too,
Of gifts beyond my need.
His love is not content to do
What need alone can plead.
He loves to give me happiness,
My cup with joy he fills,
And giveth glory with his grace
Till all my being thrills.

On Children Not Going to Church.

BY REV. J. B. WALKER, D. D.

The following essay, read before the New Orleans Preachers' Meeting, was ordered published by unanimous vote:

We are this morning to consider the evil of the non-attendance of our children on divine service—the cause, or causes, of this deplorable state of things, and what we can attempt to do towards the correction of the evil.

Children, it has been said, are the wealth of a nation, and it is certain they are the hope of the church, and, therefore, are eminently worthy of our most serious and intelligent consideration, and we do well to consider how we can most successfully promote their salvation and develop their usefulness.

Many of our Sunday-school children do not attend church, nor hear the gospel from the sacred desk. This is confessedly a great evil in various ways. They do not hear the preaching of the Word at the most impressible period of their lives. It is an evil because they fail to form a church-going habit; so when they leave off attendance at Sunday-school, they do not attend church service, do not remember to keep the Sabbath holy; and it is an evil because it is so difficult to call them back to church, and to bring them under the saving influences of the gospel.

It is pertinent to the subject under consideration to inquire why it is that this non-attendance of children is so common an evil. There are several causes. One is, that there are in all our Sunday-schools quite a number of children whose parents are not church members, are not regenerate persons, and seldom or never attend church. They do not, and scarcely could ask their children to do what they seldom or never do themselves. Another is, that the example of the children of non-church-goers influences and induces the children of Methodists to wish to go home also. Then, alas! there are church members who seem insensible to the evil of their children growing up to mature age without the church-going habit. They do not, as they should, insist on the attendance of children at church, and occupying the same pew with themselves. Sometimes these parents speak of the children being "tired" and wearied with the length of the service, though they do not so speak of the longer time and severer studies of the secular schools. Another cause, we think, is that we preachers have overlooked or forgotten the children in our conduct of church services and in our sermons, so that the children feel that they have no lot nor part in the services. They are not addressed as children, nor spoken to in such terms as are level to their apprehension. It's all Greek—an "unknown tongue"—to them. They are not interested—they are merely staying at church, are confined there for a certain length of time, and, as they do not understand, their attention is not elicited, the time seems long, it's irksome, and a weariness to them, and the "Amen" of the benediction is the most desired word they hear.

Children need to be taught, and God commands that they shall be; but they are most imperfectly taught by us, unless we teach them in the use of such words as they understand. In all our secular and Sunday-school books there is an attempt to put the rudiments of knowledge on a level with juvenile capacity, in easy reach of the children.

Children must recognize the fact that they are spoken to and addressed in such terms as they can understand. The Psalmist addresses them directly and plainly: "Come, ye children, and hearken unto me, and I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." This is spoken colloquially in easy phrase. St. Paul, of whom John Fletcher has said, "Of all the great men the great God has made, St. Paul was among the greatest," came to the level of the children, saying in one of his sublimest epistles: "Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth." The blessed Master said to Peter, and through him to all ministers, "Feed my lambs." This must suppose the food to be put in the rack in easy reach of the little ones. I think that toy makers, makers of children's books, and teachers in secular and Sunday-schools, are in advance of most of us preachers on this line. Most of our teaching and preaching seems intended for the senior class, and not at all for the preparatory department. We devolve most of the preparatory teaching upon others; and yet, though we seldom preach to the children, we seem surprised and grieved that they don't seem to care to hear us.

Preaching, in its modern popular signification, has been, and is, and in the nature of things must continue to be, a pre-eminent agency for the heralding of God's truth, for the declaring of the good tidings of salvation, and for the intelligent and discriminating exhibit of the themes of eternal moment. Hence it is unmistakably needful that the advantages of pulpit sermonizing be secured to the most important, to the most impressible, and to the most hopeful class of hearers; and who will say that that class does not include, if, indeed, it be not wholly composed of, children? Of course, the children are, and ought to be, taught by their parents and Sunday-school teachers; but, in addition to this home and Sunday-school teaching, there is a preaching work to be done by the pastor in and from the pulpit in announcing and impressing and enforcing the truths of God's Word by means of that form of continuous discourse which came after a season to take the place of the earlier form of homily, or conference, or conversation which was the chief method of preaching in the first two centuries of our Christian era.

It seems to me that we have no legitimate excuse for addressing our words of counsel and invitation chiefly to the comparatively hopeless minority of comparatively unimpressible adults, to the neglect of an obviously more hopeful majority of unquestionably impressible children, when both of these classes are within our reach. Let us follow the example of the householder who went out early in the morning to hire laborers into his vineyard, that we may gather in such as will devote the whole "day" of life to useful labor for God and his church.

There were wonderful revivals of religion in Germany under Count Zinzendorf and his fellow-Moravian preachers in preaching to the children. Wesley witnessed it, and was so much impressed that he resolved to preach to children. Jonathan Edwards bore testimony in New England to the remarkable results of preaching to children. The eminent and evangelical Dr. Tyng, of New York City, used to preach every Sunday afternoon to the children. He considered it the most important part of his work, and no portion of it was more profitable or acceptable to adults. I have experienced this so in my own humble experience. Dr. Tyng said if more preachers would preach to the children of their congregations, more of their grown people would understand their pastors better. He said on another occasion: "It is very often the case there is something you want to say to the grown people that is somehow at outs with the dignity, or propriety, or spirit of a sermon to them; but you can give them 'hall Columbia' over the heads of the children, and they can say nothing against it." A Massachusetts pastor was asked one Sunday morning by his little daughter, "Papa, are you going to say to-day anything I can understand?" This touched his heart. He resolved to speak to the children. So he said, as he was moving along through his sermon, "And now, children, I will say something to you about this." At once every little one looked up at the preacher, ready and glad to hear. When the pastor reached home his little daughter said, "Papa, I understood all you said to us to-day."

If time permitted, I could give you a long list of illustrious names and successful preachers who have advocated and who have preached to children; but I fear I should weary you, and consume the time that should be devoted to discussion.

What can we do? What shall we do to secure the attendance of the children of our congregations and of our Sunday-schools on divine service? We must more earnestly and frequently urge the importance of this subject upon parents and Sunday-school teachers and officers; urge the parents to have their children with them in their pews. Let us use some of the hymns and songs in our hymn book with which the children are familiar, and urge them to sing. Let us, as far as we can, so read and present the lessons from the Holy Scriptures as to make them more interesting to children, and, of course, we will especially ask help and invoke God's blessing on these endeavors. All this will be laborious preparation; but the greatness of the end sought, and the blessed spiritual harvest as the outgrowth of this sowing to the spirit which the church shall reap, will fully repay the toil and care thus given to save the children.

The sum of what seems to me to be possible to us is to urge parents and Sunday-school teachers and officers to give us their most and active co-operation, and then do all we can to make the public services of the Sabbath as interesting and profitable to the children as may be possible. The time after sermon, and sermon 10:30 A. M. and 3 o'clock P. M.; to have children attend church service.

The Christian Home.

BY REV. R. B. M'ALPINE.

Paul, in his letter to the Ephesians (vi, 1-4), gives us a beautiful description of the ideal Christian home, what it ought to be, the principles by which it should be regulated, the mutual obligations of children and parents.

Two main things—of immense value to the home—are inculcated, namely: the implicit obedience of the children, and their careful religious training in love. Where these things exist in their rightful and harmonious relations, the home becomes a very earthly paradise, in the bosom of which are nurtured the sweetest and purest lives that ever bless the church and the world.

The writer distinctly remembers a visit, some years ago, during his vacation, to a home whose cheerful piety can never be forgotten. The family altar was the centre of that home, a hallowed spot. Jesus was invited to be a guest, and treated with great respect and reverence. The study of the Scriptures was a delightful occupation. The children were tenderly trained in the great and precious truths of religion. And, as the years went on, God abundantly blessed these pious instructions, as he promised to do, crowning that home with his loving kindness and tender mercies. Still more, its honored head, an elder in the church, devoutly prayed that God would honor him by calling one of his children, at least, to preach the gospel in heathen lands. Two of them are now in the far East; one is a missionary, the other the wife of a missionary; still another is a devoted minister of the gospel in his native land; while others occupy useful and honorable positions in the church of God. Surely the choicest blessings of heaven always rest upon the God-fearing home, where the children, with holy love, are brought up in the nurture and admonition of the Lord. The memory of such a home is precious, and brings inspiration and help in many a temptation and trial long after it has been broken and its members scattered.

Do Christian parents realize their immense responsibilities? It must be confessed, with sadness, that parental authority is, at this time, at a low ebb in the church at large. Every thoughtful observer of current domestic life can see this. Many parents, it is to be feared, do not realize their grave responsibilities, and hold in check their children. Young America, in some families, rules with a rod of iron; the will of the child is the will of the home—a disgraceful perversion of the intent and purpose of the family. Many Christian homes seem to be destitute of vital religion. The voice of prayer is seldom heard. Systematic instruction is neglected.

This is a sad spectacle to the devout Christian and the earnest patriot; for truly, the virtuous, religious home is the basal unit of the State. Upon it depends the preservation and perpetuity of free institutions. Strike down the home and you strike down the State. The godly home is the basal unit of the church. Destroy religion in the home, and at once the church must perish. The enemies of social order know this, hence their malignant assaults upon this venerable institution of God. Good men ought to pray everywhere for a revival of pure religion in the home, for such revival would immensely quicken the activities of the church and hasten on the world's redemption.—Observer.

Temperance in Schools.

The school, public and private, may and should be made an important agency for the inculcation of temperance truth. In all but two of the Northern States—New Jersey and Indiana—laws have been passed providing for scientific temperance instruction in the public schools. But, as a matter of fact, in many instances these laws, as yet, are but indifferently enforced. As a general rule, neither the officials controlling the school management nor the teachers employed have entered heartily into the work. In England, in its Board schools, temperance teaching is more general and more effectual than in the public schools of our own country. More systematic effort is made to enlist the sympathy and service of the teachers in the schools, and, especially under the auspices of the Band of Hope Union, competent lecturers are regularly employed to give, by permission of the school officials, lectures of a scientific character, concerning alcohol and its physiological effects, to the pupils and teachers. As in the case of legislation for the prohibition of the liquor traffic, it is not enough to have the law on the statute book; it must be vitalized and its enforcement aided and encouraged in every possible way. One of the most important helps which the friends of temperance in every locality may render is to enlist the interest and sympathy of teachers in the cause of temperance. They should be supplied, besides the text-books they are to use in teaching, with good, wholesome temperance literature. Such books as "Temperance in all Nations" would be of great practical value to every teacher called upon to give temperance instruction in schools, either public or private.—National Temperance Advocate.

American Protective Association.

We do not know what the American Protective Association is. Many things have been published about it, to the effect that it is an oath-bound secret political organization, and that its object is to keep Roman Catholics out of all political offices. Whether these things be true we can not say. But let others do as they may; we advise our people to be wary about uniting with or aiding in any way secret political organizations.

We do not hold to the doctrine that "the only way to fight the devil is with fire." If Jesuitism is bad for Romanists, it is also bad for Protestants. We believe that the principle of secret organization for political purposes is dangerous, whether Roman Catholic or Protestant. Let Protestant Christians beware of the temptation to enter these organizations. With the example of one such society organized against the right of Roman Catholics to enjoy full citizenship in this country, how long will it be before the devil will suggest that no church man whomsoever shall hold political office? There are elements of society, not small by any means, who would be glad to see all religious people ostracised in the same way. As a free people, as Americans and as Christians opposing intolerant sectarianism and ecclesiastical assumptions of political control, we can not afford to patronize any secret, oath-bound society of intolerance. If we be children of the light, let us walk in the light as the Master walked. If Roman Catholics are making dangerous encroachments upon our civil institutions, let them be opposed openly and above board. "The truth is mighty and will prevail." The remedy is, it seems to us, to make all officers directly responsible to the people, and an enlightened public sentiment will guide the ship of State aright. Without such a sentiment she will be wrecked anyhow, either on Scylla or Charybdis.

Although we believe in the unchanging purpose of Romanism, we are not among those alarmists who believe that our government is in imminent danger of being overturned and made a province of an ecclesiastical sovereign sitting on the banks of the Tiber. We believe the throne which began to crumble under the reformation of which Martin Luther was the leader is still crumbling, and will never be again set up on this earth. We have got too much faith in the power of the truth and the wisdom and care of the Head of the church to believe that Roman ecclesiasticism will ever be crowned with temporal power again.

This, of course, will be no fault of Rome. The power and opportunity is all she wants to put her principles into effect, and given the power, she will make the opportunity. We need, therefore, to be diligent to co-operate with the Head of the church to give the light of his wisdom as revealed to us in his Word to the pulling down of strongholds and the overthrow of the powers of darkness.

With a burning love for the truth as it is in Christ Jesus, with an open Bible and diligent watchfulness, we feel quite sure we can stand against all emissaries without the aid of secret political societies.—Texas Advocate.

Co-operation for Conquest.

"Who is sufficient for these things?"—Paul.

The student of military affairs knows that many anterior and seemingly inferior circumstances determine the issue of a battle. Many factors, beyond and outside of the courage of the soldiers and the skill of the captains, enter into the sum of things that decide a Waterloo.

Napoleon is painted as careering on a war steed, directing the fire and movements of his men; but he had previously given greatest care to the shoes, rations, jackets of the troops. He knew victory depended on full commissary wagons as much as keen bayonets. He punished with death remissness in the quartermaster's department.

In the Franco-Prussian war the gallant Gauls lost battles by inefficiency in the supply of clothing, arms and transportation. Little availed their valor against the plodding, methodical, careful German, with gun, boot, biscuit, railroad, slowly, but surely, made ready years ahead. Von Moltke could afford to lie on the grassy hillside of a great fort in front of Paris and read Dickens. He had everything in order before the outburst of war.

And so in the conduct of church campaigns. The wise pastor gives attention to affairs small to the eye, but influential in fashioning and fixing issues. Who has not seen an untrained, unreading, unpracticed membership mustered for a protracted meeting with their dullness, indifference, slackness, a source of weakness? What effort it is for the pulpit day after day to bring this militia into line confronting the enemy, and to inspire them with the zeal that pulls down the strongholds of Satan.

Mr. Wesley showed his tact in surcharging his Societies with his own spirit, and in priming every member by his periodicals, books, tracts. The primitive Methodist was equipped with doctrine, argument, stirring incident, by the press at the "Foundry."

The unconcern as to religious reading among our people is evidence of poor tactics. Neglect of any element of success is a misfortune to the church. The chief captains of the world welcome the weakest battalion to their ranks. The swollen vanity that is "sufficient for these things" is a Goliath of Gas.

Just now a cultured and successful preacher writes that he notices "the difference in the household where the Advocate goes;" and confesses he can not compass best results without putting this yeast into the family life. If we should name him, it would be acknowledged that he has the finest equipments for bringing in sheaves; yet this man of books and affairs is wise enough to enlist the printed pulpit in his campaign.

Brethren, add the Advocate to your forces in forwarding the good cause.—Exchange.

Duplicity.

However much falsehood may be tolerated by society, it is none the less loathsome to every pure-minded man; and it is not one whit the less abominable in the sight of God because men combine to keep it in countenance. Its most horrible form is seen when professing Christians become double-tongued, and have one voice in religion and another voice in common conversation. Who is not disgusted with lips candied with affected love, and yet bitter with malicious hate? It is dreadful to speak like a saint at one time and like a devil at another. We have known persons who have talked so unctuously of divine things in religious meetings that they have won a high repute for godliness out of doors, while at home, under the little provocations of common life, they have habitually stormed and raved, and led their children and servants a sorry life. This thing deserves no quarter. Occasionally we hear of fictitious experience, and listen to wonderful narratives of events which never occurred. This also is execrable.

Actions have as plain a voice as words, and there is a duplicity of life which is quite as evil as verbal falsehood. Many characters are double-tongued. Spencer said of Lady Wortley Montague that she was a shining character, 'but like a camel she is all irregularity, and always wandering." He calls her "the most wise, most imprudent, lovellest, most disagreeable, best-natured, cruelest woman in the world." Other forms of practical contradiction are common; some are intolerantly liberal, others are ferocious advocates of peace or intemperate upon intemperance. We have known persons who were rashly slow and imprudently wise. Hot and cold in five minutes. You would think the man to be two persons till you revised your opinion and reckoned him to be nobody at all because one side of his character neutralized the other. Nothing is more sad than to see that things do not tally in a man's character. We have known great pleaders for generosity who were, themselves, miserably stingy. We have heard of persons who have been wonderful sticklers for "the truth," meaning, thereby, a certain form of doctrine, and yet they have not regarded the truth in matters of buying and selling, or with regard to the reputations of their neighbors or the incidents of domestic life. 'These things ought not so to be." If by speaking the truth we shame the devil, we must be consistent in it as long as we live, or surely the devil will shame us.—Spurgeon.

In the present period of unrest in the industrial world, it is asserted that the sympathy of the church is not as fully on the side of the wage-earner as it should be. This would be a strange fact, if fact it could be shown to be, since wage-earners constitute the bone and sinew of the church itself, and easily govern this most democratic of all organizations by reason of their vast numerical preponderance. The church, in standing for law and order, and for rational and peaceful methods of adjusting the differences between employer and employed, is the true friend of the workingman, and on this account has incurred the resentment only of the thoughtless and reckless class, whose counsels of bloody riot, poison and dynamite are, at this day, the most serious menace to the workingman's cause.—Rev. R. F. Bishop, in Methodist Review.

No aspect of the irrepressible antagonism between the classes is more ominous of destructive results than the organization of the unemployed in moving, predatory armies. California seems to have been the birthplace of this alarming movement. Thousands of unemployed, ragged and disorderly men are now "marching toward Washington," as their watchword goes. What is now the petty pilferings of these hungry thousands may grow to the sacking of villages and the burning of barns. We admit a faith in the justice and humanity of the American people, and in their ability to grapple with and settle great problems; but the situation is grave. The gospel of Jesus Christ is the one panacea for our troubles.—Pacific Advocate.

THE PRESENT.

The present moment is divinely sent;
The present duty is thy Master's will.
Oh, thou who longest for some noble work,
Do thou this hour thy given task fulfil!
And thou shalt find, though small at first it seemed,
It is the work of which thou oft hast dreamed.

Oh, think not, if thou art not called to work
In mission fields of some far distant clime,
That thine is no grand mission! Every deed
That comes to thee in God's allotted time
Is just the greatest deed that thine could be,
Since God's high will appointeth it to thee.
—Author Unknown.

Appropriations of the Board of Missions.

MR. EDITOR: I am glad Bro. Drake has given us the appropriations of the Board of Missions for 1893. By comparing this report with the Minutes we find the largest appropriation made to South Vicksburg, which was granted $300. As the brother who served that charge reported only $220 paid by the people he served, and being an experienced preacher and a man of family, I think the appropriation was judicious.

The next largest appropriations, ranging from $150 to $250, were granted to charges that paid their preachers from $500 to $660, besides affording them parsonages to occupy without cost to the preacher. Three of these favored preachers were without expensive families; two with wives, but no children, and two with only one or two children; another with several, but less than the orthodox number—fourteen.

A further comparison will show that the smallest appropriations were made to preachers that were paid less than $200 by the people they served. Of those paid less than $200 by their charges, there were several with children to feed, clothe and educate, if they can. To some of these the Board magnanimously appropriated $50, to others $75, to a few $100—the highest appropriation made to any of that class. Besides these were several preachers paid by their people less than $200, to whom no appropriation was made. Two-thirds of the preachers of the Mississippi Conference receive less than $500, and yet one-third of the home mission fund is appropriated to preachers that are paid $500, or more, by their charges. The Minutes show that every pastoral charge in the Conference, except one in the Jackson district, contributed something to this fund. The poor, overworked, underfed preachers, living on a salary of $150, or two hundred dollars, took a collection for home missions, a part of which went to supplement the salaries of preachers that got a comfortable support out of their people.

If the foregoing facts had been made known when this collection was taken, not one man in a hundred would have given a nickel. If the brethren who are responsible for these appropriations think they are right (and I suppose they do), they ought not to object to making known the facts in the case; and yet there seems to be some degree of repugnance to their publication. No one outside of the members of the Board, and its advisers and beneficiaries, so far as I am advised, approves its action. This charmed circle is entitled to the honorable distinction that attaches to a small, but respectable, minority.

I am not personally interested in this collection, and never expect to be, and I write from strong convictions of duty. If mistaken, I am not only willing, but anxious to be corrected. Let anyone in a Christian spirit expose my errors, and I stand pledged to publicly recant. I am expected by some of my brethren to lead in the effort to correct what we regard as a growing evil. This distinction is not of my seeking; it has been thrust upon me.

D. G. W. ELLIS.

Children of Mississippi.

The Sunday-school at Magnolia, Miss., has organized itself into a band of workers to help in the building of the boarding-hall for Millsaps College. That is right—exactly the thing that ought to be done. What a mighty power for good there is in the Sunday-schools of the land! Here are two good letters. They have the right ring.

Rocky Springs, Miss., March 21, 1894.

Dear Bro. Cooper: I have at work two boys here in different neighborhoods for the Millsaps College hall. We have arranged to make you quarterly reports. Thinking, perhaps, they would take more interest if authorized by you, I will ask you to drop them a card authorizing them to collect funds for said purpose. They are Jas. O. Gilbert, Carpenter, Miss., and Joseph S. Newsom, Rocky Springs, Miss.

Yours, W. M. STEVENS.

You see that. This pastor is helping these boys in this work. They will do well. Mark that.

Dickerson, Coahoma Co., Miss., March 23, 1894.

Dr. I. W. Cooper: Seeing "Gilderoy's" call on the children for help to build a hall at Millsaps College, I gladly send one dollar, which I made myself, and I hope every child will send something. I want the children to pay more than the grown folks, and then "Gilderoy" and the rest of us children will be so proud.

Your little friend, ROY KING.

This boy is a "king," and he deserves to be. He sends "one dollar," sends it "gladly," and he "made it himself." He wants the "children to pay more than the grown folks." That is right. "Provoke one another to good works." Some people—some grown folks—are hard to "provoke." A spirit of emulation in good works is a Christian spirit.

Yes, sir, when Roy King and "Gilderoy" and the rest of us children get that hall built, we will be so proud," and so happy, too, we will hardly know what to do. "Gilderoy" will want to climb on top of it and make a speech to the children of Mississippi.

Well, Roy, just as soon as Dr. Cooper laid your dollar down, Maj. Millsaps put a dollar on top of it, and so, by giving one dollar, you have really given two towards building that hall.

Hurry up, boys, and send on your money to Rev. I. W. Cooper, D. D., Jackson, Miss. He wants to go to work on that hall so as to have it ready for the young men in September next. It can be done, and it will be done, and we must have a hand in the work. "Hey ho, there! All together and at once. A long pull and a strong pull, and the work will be done."

Your uncle, —GILDEROY.

I Don't Love Him Now.

"I don't love my pastor now, and I don't go to hear him preach. I don't, sure enough."

My dear friend, your words remind me of a pouting child, but you are too old and too large to come under that head. God will hold you responsible for your conduct. You are doing yourself an injury, and no one else any good. There is a long train of evils encamping about you, and no mistake of it. As your friend, I am going to deal honestly with you, and, if possible, render you a kindness. Whatever else there may be of worth in these lines, one thing is certain—they are founded on the rock of truth. Study them.

You are nursing malice in your heart.

You are driving Christ out of your life.

You are inviting the enemy into your home.

You are setting a ruinous example.

You are counteracting good with evil.

You are pulling down your own church.

You are heaping up wrath against the last day.

You are starving your own soul.

You are not happy now.

You are not useful as God wants you.

You do not approve your own course.

Your neighbors do not approve it.

God does not approve it.

You will regret it.

Come home, come home, or you will drift far away. God loves you.

YOUR FRIEND.

"Gilderoy" Turned Prophet!

MR. EDITOR: I never let anything "Gilderoy" writes escape my reading, and generally agree with him in his theories. This time, however, he escapes my "concurrence." To interpret prophecy is sometimes difficult, but to accept an uninspired one without rational interpretation is just out of the question. True, "Gilderoy" closes his prophecies with the perfect number, 7, as to the action or non-action of the approaching General Conference.

First of all, he prophesies that the General Conference will *not* provide for the "ordination of all men put in charge of works," and—I suppose, judging from his district up in Mississippi—concludes that "our charges are so small that ordained and unordained preachers are in a stone's throw of each other."

The truth is, in many places there is a suspension of all the ordinances of the church because no "ordained" preacher is in reach of the "unordained" one.

South of Lake Charles, in the Opelousas district, Louisiana Conference, the whole coast country from Vermilion Bay to the Texas line, and northward to a distance of from thirty-five to sixty miles, there is no ordained minister in charge of a work. This, I think, is something more than "a stone's throw," and is not peculiar to the Louisiana Conference.

"Gilderoy's" second prophecy is, that "the next General Conference will not create an order of evangelists in our church," and that this evangelistic question, with all its vagaries and contradictions of polity, "will be left to take its own course."

Perhaps the reason for this sort of prophetic conclusion arises from the fact that the evangelists have got the under-hold on the church, and "do not want a change."

The third prophecy is to the effect that the General Conference will make neither more nor fewer Bishops than we have, and the fourth prophecy declares against the "limiting or hedging in the general superintendents."

He who reads our denominational papers, and does not see a wide difference of opinion on this subject, is simply blind to the facts of the case.

Bro. "Gilderoy" may call it by whatever name he chooses, but there is certainly need for a clearer technical statement of the episcopal prerogative than we now have. The Conferences and the episcopacy are clashing at almost every point of the compass. Either we have not law enough to curb the episcopacy, or we have not law enough to hold down the Conferences, else neither has intelligence enough to understand the law as it is (?)!

It may be hoped that the opening of "Gilderoy's" "fifth seal" will disclose a fact, and the next General Conference will be an unusually quiet one. We do not look for "great groundswells," but there will be, if the Conference does its duty—as it has heretofore done it—some very deep currents, and possibly some pretty high tides, at Memphis in May.

The sixth prophecy, that "we shall go on just as we are evangelizing the world to Christ," means, if it means anything, that we will carry over to the next quadrennium all our blunders and strifes at home and abroad. "Just as we are!"

If Bro. "Gilderoy" would turn his thoughts to the competition of Methodism with Methodism in some of our foreign fields, and all around the border of our home work; if he would look at the expenditure of time, of money, of nerve, muscle and brain force which results in purely sectarian ends and the "survival of the fittest," I believe he would change this prophecy before it "comes to pass."

The "seventh seal" is by much the most pregnant one, containing a series of prophetic deliverances, mostly of a negative sort. "The approaching General Conference will not be a long one, nor . . . a hot one," etc.

But I forbear. Bro. "Gilderoy" and I will meet on other themes if we part company on his prophecies.

Very respectfully,

J. A. PARKER.

Without Guile.

It is narrated of Petrarch, the famous Italian poet, that when once summoned as a witness, in a court of justice, he prepared, according to the prevalent custom, to take the oath. But the judge, putting down the book, said: "As to you, Petrarch, your word is sufficient." We want such men in these days—men whose word is sufficient; men who employ words to unfold, not conceal, their meaning; to enlighten, not to deceive.

And insincerity is encountered in the form of hypocrisy. The age is one of shams. It is fashionable to deal in make-ups. Reality is rare. Veneer, lacquer, tinsel abound. Things are not always what they seem. Men profess to be what they are not, and to possess and feel what they do not. Frith, in his "Reminiscences," tells how the artist Creswick always carried his sketch-book about with him, and how he was once sketching on board a Rhine steamer when a gentleman came and overlooked him, and then sauntered away to the other end of the vessel. Creswick also just then removed his position, and was near the gentleman when he joined some ladies. Creswick overheard him begin by saying: "There's a fellow over there on the other side of the vessel drawing, but he knows no more about drawing than a baby." Creswick returned to his former position, and continued his sketching. Presently the same gentleman came to overlook for some time, and then broke the silence by saying: "Yours is a delightful art; it must be very pleasant to have your gift of making charming pictures."

"How can you say so?" replied Creswick; "why, just now I heard you tell some ladies that I had no more idea of drawing than a baby." Such is but one instance out of thousands in which men pose as friends when they are enemies, and impress onlookers with the idea that they are very pastmasters of an art of which in reality they are veriest tyros. Yes, it is possible to act a lie as well as speak or write one. Reader, be thorough! Never attempt to deceive either by speech or conduct. Let your yea be yea, and your nay, nay. Thereby you will grow to be esteemed, respected, beloved, and relied upon. —Quiver.

The Secret of Power.

Mr. Moody, the first time he was in Scotland, woke up the now celebrated Professor Henry Drummond to a new sense of the importance of reading the Bible. And how do you think he did it? In this way: In the course of one of his soul-stirring discourses on the importance of reading and studying the Bible, he remarked: "If I had spent as much time in reading my Bible as I have spent in prayer, I would be a better Christian than I am." That thought startled Professor Drummond; it stuck to him. He went home thinking about it. Hitherto he had been greatly given to prayer, and but little to the studying of his Bible. He now reversed the order. He became a close, persistent student of God's word, and it transformed his life. He now attaches supreme importance to a daily, careful, prayerful study of the Bible. This radical change in his religious life has given to the world his incomparable work, "The Greatest Thing in the World."—The Religious Telescope.

Half a Loaf.

A wise and patient temperance worker, one who suffereth long and is kind, will accept any kind or degree of prohibition rather than none, regarding it as a step to something better. But is it not true that the government grants license for the sale of liquor even in prohibition States? If so, that fact, perhaps, explains, if it does not excuse, the impatience of the extreme prohibitionist. How are we profited, he argues, by State prohibition if the government continues to issue licenses in spite of State laws? And, further, if one objects to centralization of power, it may be questioned whether that would be greater, or whether there would be more disregard of States rights in national prohibition than in national license, whereby the sale is forced upon States in defiance of their own laws, as at present.

One may favor national prohibition without adhering to the national prohibition party. Many feel that it would be the part of wisdom to refrain from nominating candidates on this one issue only, but to try to hold the balance of power, as does the liquor party, favoring those who favor prohibition. In any event, abuse of one's co-workers can do no good. If all are not agreed as to methods, time and experience will prove what is best.

There is one kind of prohibition upon which all may agree—prohibition from our homes.

Many Methodists would like to know whether the church expects or requires total abstinence of her members.

S.

How to Be Miserable.

If you should wish to be miserable, you must think about yourself—about what you want, what you like, what respect people ought to pay to you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose.—Kingsley.

When we turn to our Biographical Encyclopedias we find such men as Geo. Peabody, Peter Cooper, and Stephen Girard, are put down as "philanthropists." Have we not come too much to consider "philanthropist" as a sort of profession to which it is not to be expected that the great majority of men should belong? Now, as a matter of fact, Peabody, and Cooper, and Girard, were business men, exceptionally prosperous in their affairs, who used their money in a large way for the benefit of their fellow-men. Geo. W. Childs, who will also go into the encyclopedias as a philanthropist, was merely a man who conducted his business and administered its proceeds on the Christian principle of the brotherhood of man. In that sense every man and woman in the world ought to be a philanthropist. And thousands whose names will never get into the encyclopedias are in the spirit and practice of their lives "lovers of man" as truly as any of these who have given millions of dollars for great philanthropic enterprises. He who gives what he can of money, of knowledge, of sympathy, of labor, of smiles, of kindly deeds, to increase the happiness and improve the condition of the world, is a philanthropist, and in the vaster biographical encyclopedia in heaven will be so recorded.—Exchange.

It is fair to judge of a sermon, not only by the pleasure which it gives a hearer while listening to it, but by the abiding impression it leaves upon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experience. "I can not exactly define the flaw in the morning's discourse," remarked one friend. "It was able, brilliant, and in a certain sense spiritual; but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon," he continued, "I came away with a great longing to get on my knees before the Lord, and implore him to make me the man he designed me to be, and then send me forth to wider service for the blessing of mankind." One preacher stimulated the mental faculties; the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is most to be desired?—The Congregationalist.

Few are needed to do the out-of-the way tasks which startle the world, and one may be most useful just doing commonplace duties, and leaving the issue with God. And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye were it not for the softening shadow of the cross.—George Macdonald.

Misjudging Motives.

How often we misjudge people's motives, and that, sometimes, because we see at the moment but a part of what they are about. If we knew the whole of a matter, our opinions would often be greatly changed. Amongst the lots put up at an auction was one, "A pretty pair of crutches." In the crowd was a poor cripple boy, and the crutches were just the thing for him. He was the first to bid for them. An elderly, well-dressed man bid against him. There were cries of "Shame, shame!" in the crowd. The boy bid again, and so did the old gentleman. The boy bid all he had, but the old gentleman outbid him once more, and the poor little lad turned away with tears in his eyes. The crutches were knocked down to the elderly man, who, to the great surprise of all, took them to the poor little cripple, and made him a present of them. The crowd were now as enthusiastic in their praise as they had just been with their abuse, but the old gentleman heard nothing of it; he had disappeared even before the little boy could thank him. To judge by a part is often to misjudge the whole.—The Quiver.

Dr. Duff's Appeal.

When Dr. Duff, the great Scotch missionary, came home after his life-work in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted, and was carried out of the hall. Presently he came to, and asked: "Where am I? What was I doing?" In a moment memory returned, and he said: "Take me back; I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I don't," exclaimed the old man. They took him back. The whole meeting rose, many in tears. His strength failed and he could not rise, but gathering himself up for one final effort, said: "Fathers of Scotland! have you any more sons for India? I have spent my life there, and my life is gone; but if there are no more young men to go, I will go back myself and lay my bones there, that the people may know that there is one man in Christian Britain ready to die for India."—Northwestern Advocate.

What Science Owes to Missions.

Archdeacon Farrar sets forth forcibly the large debt of science to missions in these words:

"Is it nothing that through their labor in the translation of the Bible, the German philologist in his study may have before him the grammar and vocabulary of two hundred and fifty languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa, on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceanica, America and Asia? The missionaries. Who discovered the famous Nestorian monument in Singar Fu? A missionary. Who discovered the still more famous Moabite stone? A missionary. Who discovered the Hittite inscriptions? A missionary."—Selected.

Wesley's Culture.

The tributes to John Wesley's greatness and learning are more freely given now than when he lived. The Herald and Presbyter thus speaks of his broad culture: "It has lately been brought out anew that John Wesley was a man of broad and refined culture. It was no less a person than Samuel Johnson who once spoke with praise of his literary cultivation. The Churchman truly says: 'It must, indeed, have been something more than the voice of the ranter that made the clever and cold-hearted Chesterfield hang spell-bound on the words of this Christian preacher.' In journeying on his circuit he would read Tasso, Petrarch and Dante, and he was well acquainted with the masters of literature, generally. Let our young divines take a lesson from the great preacher whose fire was not extinguished by his fondness for literature."—Recorder.

Religion Hid in a Trunk.

A little girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence, shouting, "Oh, mama, I've found your religion in your trunk!"

There is a needle-like point in that story for a great many people. With far too many, the neglected church letter comes to be about the only part of the old church-life remaining. But surely a trunk is a poor, dark, mothy, place for one's religion. Why should anyone keep it there?—New York Observer.

Your Mission.

Are you asking, "What is my mission in life?" We know of no better reply than Solomon gives, "Do what thy hand findeth to do." Take up the work that is in your way, just as it arises, and where it presses. You are not to run after some great or special thing, but to employ each moment in the sphere and relation where God has placed you. Providence gives you enough to do, if you will only see it, and do it as he wants it done. In the home, in society and in the church each day brings its duties. Things are not marked out by rule and square, but the intelligent perception, ready mind and willing heart quickly adjust duty to responsibility and responsibility to duty, so that in loving fidelity to God and others one falls into right relations and activity, and, as the result of daily doing, be it in great or in small things, a sweet, blessed and useful life service is fully laid at the Master's feet, and the plaudit, "Well done, good and faithful servant," is finally received. — Presbyterian Observer.

A Cheap Tonic.

A woman who had gone through much sorrow said to a friend once: "Whenever I feel especially sad, or lonely, I just go and do something I particularly dislike to do—some duty I shrink from. The effort to do it I find is the best tonic the nerves can have." The speaker's heart, we knew, was broken to all earthly pleasure, but she still keeps up a cheerful front to the world, and goes on trying to do her earthly task right and left, always longing, as she says, for the gates to open, that she may join her beloved. But her recipe for nerves is one that many might use with advantage. Instead of indulging in vain regrets or selfish sorrow, go and help others. Do something you find difficult and unattractive. It will brace you up. Work is God's tonic. We need consult no doctor; only bend in prayer to our ever-present and loving Father to guide us right. His grace will help us; his arm steady us along the thorny road. His voice says, "Be strong, be faithful, and I shall lead you home."—The Quiver.

Destroying Faith.

No one has any right to be hopeless, not while there is a God of all hope. There is a way of speaking of God that influences us, and we need to remember that our words influence us. We ought to cultivate faith in God, instead of cultivating doubt. I never forgot what a professor of philosophy said when his last sickness came. He said there was nothing he would not give if he could only have back his childhood faith. But he had studied to demolish his faith in a loving God that Christ taught us to call "Our Father," and he could not get back his faith. There is nothing that calls for such diligence as cultivation of faith in God. If we do cultivate it, we shall not become hopeless; we shall cling to "this one fixed stake;" as Whittier said, "We know that God is good."—Home Journal.

It Cost a Soul.

"How much is that estate worth?" said one friend to another as they passed a beautiful mansion and extensive and highly cultivated grounds.

"I do not know how much it is worth," was the reply, "but I know what it cost its owner."

"How much?"

"His soul," was the startling reply; and then he proceeded to narrate how exclusively the owner had lived for one object—to build himself a home on earth, utterly careless of the home on high; and had died impenitent and suddenly.

Plowing Close to the Corn.

I find, too, that the Methodists are strong in another direction: They count just like the Baptists, and all is grist that comes to their mill. What we all need is a man to go in among us and count the Methodists and Baptists who are good for nothing. He may not be a popular man, but he'll have a large work to perform. I think it is time for both denominations to close their counting-houses.—Baptist Courier.

A young lady, asked by her friend to explain what is meant by devotional reading of the Bible, made answer as follows: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotionally, and to one who reads it in that spirit it is, indeed, a love letter."—The United Presbyterian.

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The Cuisine.

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To make apple marmalade, peel quarter and core pleasant tart apples, cook in water until tender, then squeeze through a colander. Measure and allow half as much sugar as pulp, and cook together until thick; then pour into bowls and tumblers.—Farm Journal.

FRENCH SAUCE.—One and one-half cups of powdered sugar, whites of two eggs, the juice of two lemons, and the grated rind of one. Beat the whites to a stiff froth and add the sugar gradually, then lemon-juice and grated rind.—Farm Journal.

CITRON CAKE.—Four eggs, the whites and yelks beaten separately; 3 cups sugar, 1 cup butter, ½ cup of sweet milk, 3 cups of flour, 2½ teaspoonfuls of baking powder, ½ pound of citron, chopped and rolled in flour. Bake in long narrow pans.—Peerless Cook Book.

POTATO SALAD.—Mix together two cups mashed potatoes strained through a colander or vegetable strainer, three-fourths of a cup of white cabbage chopped fine, two tablespoonfuls minced cucumber pickle, yelks of two hard-boiled eggs pounded fine. Serve with any good salad dressing.—Exchange.

PICKLED CABBAGE.—This is usually prepared early in the fall and can be kept until late in the spring. Have a granite kettle partially filled with spiced and sweetened vinegar. When boiling, pour in some finely-chopped cabbage. Let it just scald; remove the cabbage to a jar, using a colander dipper so as to leave the vinegar in the kettle. Add more cabbage, repeating the operation until all is scalded, cover with hot vinegar, and place a plate over it and set in a cool place.—Exchange.

SNOW FLOAT.—One-third of a two-ounce package of gelatine, two lemons, half a pint of granulated sugar, and the whites of five eggs. Put the gelatine and the rind and juice of the lemons in a bowl, pour over them a gill of cold water, and in an hour add three gills of boiling water; stir until dissolved. Strain, add the sugar and the whites of the eggs, beaten to a stiff froth, and beat the mixture with a fork or the egg-beater until it begins to thicken; then set it on ice or in a cool place. With the yelks mix five tablespoonfuls of sugar and three pints of milk, put in a double boiler, and boil till thick; flavor to taste. Place on the float just before using. It is nicer when made the day before it is used.—Exchange.

Agriculture.

By Rev. J. W. McNeil.

Truck Farming.

CRYSTAL SPRINGS DOTS.

We once read this little story: Two Presbyterian ministers, father and son, were riding in the same vehicle, going to the same appointment. The horse was old and could not stand only about a certain jog. The father, having driven him often, knew what he could stand. The appointment was some distance off. The movement was so slow that the son became impatient, and said to his father, with a good deal of earnestness, "Will we get there in time?" The father replied, "Son, we will get there, if we do not get in a hurry." If the world would act more on this principle, there is a many a man who would get there. There is, perhaps, no lesson of more importance to the trucker than this, especially in our locality. It is a fact that the fifth of April is about the limit to our frost line. It is, at least, a fact that there is no record of any serious damage ever having befallen us after the sixth of April, while there have been many before that period; hence, if our people would so arrange their crops, such as they can—tomatoes, beans, melons, etc.—so as to go over that time, many would be the losses evaded.

What is the contrary, especially the present year! On the twenty-sixth the thermometer registered at twenty-seven degrees, on the twenty-seventh, twenty-four degrees. Some of our truckers are safe so far as the crops before mentioned. Such as peaches and strawberries they could make no provision against the weather. If they—the losers—had practiced not to have gotten in a hurry, they also would have gone through safe.

The beautiful weather in March was so flattering that many planted their beans too early; they were up, hence have been killed—at least twenty-five per cent. of all the bean crop have been killed, which, perhaps, was as heavy as we have ever planted, and we have shipped as many as five carloads a day. Again, many had a great portion of their tomato crop in the field; many of the plants have been killed. Many have covered them with the soil, and, perhaps, will save a good portion. This, however, is a very risky make-shift, for had the soil been very wet, it could not have safely been done. The risk is too great. The hurry involves too great a liability to loss.

It is our opinion now we will have no peaches, no plums, and at least half of what was a very flattering prospect for strawberries are now killed. All the losses to our community will not fall short of seventy-five thousand dollars.

The lesson further observed—that a few persons, in order to get ahead, will risk, this has a demoralizing effect. True conservatism is the policy that should govern every man in every line of life, for while a few may win by risk, the multitude will be made to suffer. The old adage, "Haste makes waste," stands unchanged.

Give the Fowls Free Range.

From now on the poultry should be permitted to go and come as they please. A hen thus at liberty keeps herself in good condition by being continually at work. If she is allowed too much grain she will become lazy, refrain from foraging, fattens, and soon ceases to lay. This is a matter that deserves attention. Keep the hens at work. When they seek insects, and travel over a wide area of ground in order to secure a variety, they are not only lessening expenses, but also keeping themselves in the best order for laying. It is due more to the exercise than to the food which the hens receive, to which may be ascribed the greatest value of a range. When hens are in confinement they are liable to be overfed, and it requires extra care on the part of those who manage, to avoid overfeeding. We have found that when there is ample forage for hens they need no food at all in the Summer, as they will easily find all the worms, seeds and grass required. A good range in Summer will provide eggs with little or no cost to the farmer.—Nebraska Farmer.

More Potash Needed.

1. Fodder crops, pasture grasses, corn stover and hay all remove large amounts of potash from the soil, and these crops occupy a large proportion of our improved lands.

2. The urine of our domestic animals contains about four-fifths of the total potash of their excrements.

3. When the urine is allowed to waste the manure is poor in potash.

4. When manures are exposed to rains, much of the potash, being soluble, is washed away.

5. Nearly all the special fertilizers are especially rich in phosphoric acid, and do not contain enough potash.

6. Superphosphates were the first fertilizers to come into general use among our farmers.

7. When the farmer buys a fertilizer, he still, nine times out of ten, calls for a phosphate.

8. As a result of the above conditions, our soils seem to be quite generally in want.

Hygiene.

The Foot-Bath.

Aside from the daily bath, the feet should be washed at least once a day. This is a matter of a few minutes, and insures neatness, rest, and comfort. If the tired shop girl or saleswoman, who has been standing for ten hours, would dip her feet into a basin of cold water, instead of curling her bangs, or doing up her back hair, she would have a lighter step and feel more like walking home than usual.

Walking heats the feet, standing causes them to swell, and both are tiresome when prolonged. There are various kinds of foot-baths, and authorities differ as to their value. Hot water enlarges the feet by drawing the blood to them; when used, they should be rubbed and exercised before attempting to put on a tight boot. Mustard and hot water in a foot-bath will sidetrack a fever if taken in time, cure a nervous headache, and induce sleep.

A warm bath with an ounce of sea salt in it is about as restful as a nap. Paddle in it until it cools, dry with a rough towel, put on fresh stockings, have a change of shoes, and the woman who was "ready to drop" will have a very good understanding in ten minutes. The quickest relief from fatigue is to plunge the foot in ice-cold water and keep it immersed until there is a sensation of warmth.

Hygiene of the Bed.

If a hair mattress yields all the comfort that it is capable of, it is quite necessary that the hair should come out of it and be picked over and aired every two or three years at least, especially if it has been in constant use. The expense is quite an item in a household where there are many beds in use. Instead of sending the work to high-priced furniture houses, one may often find an honest first-class workman who will do the work as well at far less price at home. As a matter of cleanliness, too, the mattresses need to be made over frequently though not, perhaps, as often as they are by the European peasant women, who always make the work a part of their yearly house cleaning.

The hygiene of the bed is too little attended to, and is very important. Frequent exposure to air and sun are also useful, as by this means the foul excretions from the body are driven off. When one remembers that several pounds of water loaded with the waste matter of the system are poured out by the skin daily, and that part of this is taken up by the bed, the importance of removing it becomes apparent.

It is for this reason we air the bed. The foul smell in bed-rooms in the morning comes from the exhalations of the body.

The Evils of Alcohol.

The intemperate use of alcohol gives one a terrible realization of what is meant by visiting the sins of the fathers upon the children. Medical scientists tell us that inebriate parents may beget children who may fall a prey to the same morbid impulse, but their progeny are often feeble, idiotic, epileptic, or insane. It is the custom of physicians in all cases of insanity, epilepsy, idiocy, and many other disorders, to inquire into the record of intemperance in the family history. Alcohol affects the system in such a variety of ways, perverts the functions of so many organs, invades and corrodes so many tissues, that the physician is often puzzled as to what part of the organism needs treatment first. The poison produces chronic inflammation of the stomach; it gradually inflames the liver, and, in fact, strangles it like an iron hand; it injures the heart; it affects the kidneys; it does harm to the lungs; it produces neurasthenia, delirium tremens, insanity, and epilepsy, by its influence upon the nervous system; it attacks the spinal cord and causes pseudo ataxia—Churchman.

The old-fashioned temperance pledge—spread it on every platform, on every pulpit stairs and on every communion table. There are thousands of persons who, having made a promise, will keep it till the day of judgment.—T. De Witt Talmage, D. D.

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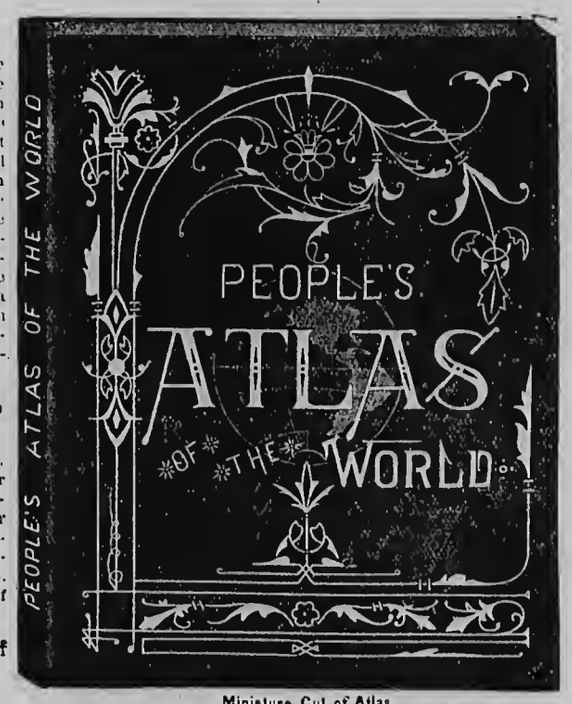

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, April 5, 1894.

Since the first half of the paper went to press, we have decided to withdraw our offer of the People's Atlas as a premium for the present.

Advertising Rates.

One insertion, $1 per inch.
Two insertions, $1 50 per inch.
Four insertions, $2.40 per inch.
Twelve insertions, $6.60 per inch.
Twenty-six insertions, $13 per inch.
On less space than a half-inch twenty per cent. additional will be charged.

The Advocate for Twenty-Five Cents.

We will send the ADVOCATE from now until the first of July for twenty-five cents. This period embraces the session of the General Conference. The ADVOCATE will contain reports of the proceedings of the General Conference. All Methodist people ought to keep posted in regard to the action of the General Conference. Let all our subscribers make this offer known and constitute themselves agents for the paper. Let it be remembered that the cash must accompany each name. We will do no book-keeping for anybody on this proposition. This offer is made only to new subscribers.

Service of Song

It is said that there are many Methodist Sunday-schools in which the Methodist Hymn Book is never used. In some of these the Sunday-school song books issued by our own Publishing House are used, but in others no Methodist hymn collection can be found. This is all wrong. It will not do to say that it makes no difference what our children sing. Some one has said, "Let me make the songs of the nation, and I care not who makes its laws." There is wisdom in the remark. The songs our children sing will have much to do with the formation of their religious character. Teach them from infancy up to sing the grand old hymns of Methodism, and they are likely to become stalwart Christians. Let them sing nothing but the namby-pamby stuff that is found in many modern song books, and a very different result will follow. In saying this we do not mean that we should reject any song simply because it is new. The spirit of poesy has not taken its final departure from the earth. There are many modern hymns of very great merit. It is not of these that we speak. We are simply condemning the policy of training our children in the Sunday-school to sing anything and everything except our own glorious gospel hymns. One reason why there is such poor singing in many of our churches is that our congregations have been taught in the Sunday-school to sing only a class of hymns that are never used in the regular church services. Let us call a halt just here and return to the old paths.

A Standard Dictionary of the English Language.

A STANDARD DICTIONARY OF THE ENGLISH LANGUAGE. Vol. I. Funk & Wagnalls Company, New York. 1893.

The Standard Dictionary, the first volume of which has just been issued from the press, is a marvel of accuracy, comprehensiveness and simplicity. When the Century Dictionary first appeared, we supposed that the acme of perfection had been reached in this line of enterprise; but it is our opinion that the dictionary before us is not excelled by any other work of the kind in existence. The publishers have succeeded, we think, in their attempt to make a "people's dictionary." As language progresses the lexicographer's task becomes more and more difficult. Some idea of the magnitude of the undertaking may be obtained from the following facts: Before a single complete volume shall have been printed the work will have cost upwards of $1,000,000. For four years past 247 office editors and specialists and 500 readers for quotations have been engaged in compiling this dictionary.

The Standard, because of its many excellencies, is bound to win its way into public favor. In the first place, it has the largest vocabulary of any dictionary ever published. It will contain nearly 300,000 words. The Century has 225,000; Webster's International, 125,000. So well has space been economized, however, that the single-volume edition is of convenient size. The two-volume edition is especially handy. A new departure is the placing of the most common meaning first, the etymology being placed after the definition. While this is not the "historical order," business men and ordinary readers will appreciate the change. Instead of the old "stock" quotations, new ones have been substituted and located, the edition, volume, and page of the author quoted from being given. For the first time in the history of dictionary making an attempt has been made at spelling reform. Throughout the work the simpler forms of difficult words are given the preference. The older or more usual forms are also given. In Anglicised words "e" has been uniformly substituted for "æ" and "œ," as in "esthetics." This simplification of orthography has been applied more especially to chemical terms, as quinin, bromid, sulfur. In taking this advance step the publishers have the approval of the leading philologists of England and America. Another innovation of undoubted value is the systematic treatment of the compounding of words. Heretofore there has been confusion enough in this particular. In giving the pronunciation of words use has been made of the Scientific Alphabet invented by the American Philological Association. Greater exactness in pronunciation is secured by means of this simple device. Disputed pronunciations have been referred to a committee of fifty leading philologists and writers of America, England and Australia.

Another distinctive feature is the system of grouping applied to the names of fruits, flowers, coins, gems, etc., by which a vast amount of information is put in compact, but easily accessible form. For instance, under "coin," we find a table of the principal current and obsolete coins of the world, with their values. Under "apple" are given the names, qualities and habitat of 368 varieties. The pictorial illustrations, numbering nearly 5,000, add greatly to the value of the book. Several full-page plates in colors are given. These are all exquisite works of art. One of these plates gives an exact representation of twenty-two specimens of the most beautiful varieties of birds. To insure accuracy of definition the publishers employed for each set of words a specialist or an authority in the line of work to which the terms belong. Antonyms, as well as synonyms, have place in this dictionary. Such is its comprehensiveness that it is encyclopedic in character. The lack of time and space forbid the mention of other distinctive features of this splendid product of scholarship and the printer's art. The publishers announce that the second volume will be ready June 1. The two-volume edition in half Russia will cost $15.00; in full Russia, $17.00. The price of the single-volume edition in half Russia is $12.00; in full Russia, $14 00.

The Religious Newspaper.

The increase and dissemination of knowledge are the idea and wonder of the age. Information from the ends of the earth is gathered, collated, illustrated, explained and spread broadcast in the newspaper. There is no family so poor or so obscure that it may not have the benefit of the wealth of intelligence of which the newspaper is the alert purveyor. For a trifling sum any one may enjoy a full course of lectures, a series of sermons, an hour with the poets, an evening with several capital story-tellers; may hear what the best authors of the age have to say in books; what doctors learned in theology, the law, political economy, science, art, music and other departments of human knowledge, have to impart; what the sage and philosopher has evolved and added to the store of human wisdom; what the skilful literary artist can create to delight the imagination and cultivate the taste; what tidings the missionary in remote lands has to relate; what experts in finance, insurance and all lines of business can tell of interest and importance; what men of experience can suggest to help the farmer, the dairyman, the housewife and all who have rural occupations; what events and changes are taking place among the governments and peoples of the world as seen, described and explained by trained observers.

In short, those who have few books may, in the religious newspaper, receive regularly a whole library of choice literature of the freshest character, ranging over the world and embracing the most important topics. There will be something appropriate, improving and entertaining for every member of the family, with nothing contrary to morals, injurious to the Christian faith, or opposed to what is pure and helpful and wholesome.

The faculty of a university sit as teachers around every fireside where such a newspaper is read. Parents who want to cultivate in their families a thirst for knowledge, a taste for pure literature, a preference for that which elevates, ennobles, improves, a deeper reverence for the Christian faith, a broader and more serious view of the duty of man to man and man to God, may introduce such an influence into their homes by an outlay of less than six cents a week.

These are hard times. It must be so, for everybody says so. Naturally prudent people practice economy. That is praiseworthy, provided it is done wisely. The mere luxuries should be the first to be cut off; but be careful that you do not class necessaries among luxuries. The education of your children you can not afford to abridge; the support of your church and its various lines of work you must not lessen; and your religious newspaper, the cheapest and one of the most useful and valuable things you get, it would be sheer folly to sacrifice. It is worth to you many times the sum you pay for it It will reimburse you in manifold forms, again and again; in recreation, instruction, suggestion, encouragement, improvement. It is a silent, but constant and powerful influence for good. You need the food it provides for mind and soul as much as you need meat and bread and drink for your physical welfare. —The Independent.

Great Power.

Silence is an evidence of power. All great forces work silently. It is only the energy of little things which expends itself in noise and violence. The power which carries millions of worlds through millions of miles of space is as noiseless as the drifting of a bit of thistledown; whereas the engine which crushes a fragment of rock in a corner of the universe sends its vibrations in sound-waves through inestimable expanse of ether.

So it is with human lives. It is weakness and smallness that make most of the clamor in the world. True power runs deeply and silently. The great soul always has a tendency to silence and repression. Its strength does not lie on the surface, but deep down, so that its action is not readily seen or heard. But it accomplishes the great things of life.

True character—the character that influences the world—is for the most part silent. It does not work by exhortation, persuasion or any form of words whatsoever, but by faithful living, noble action, sweet and quiet influence. These are the silent, but potent forces which rule the moral universe. Men may preach and exhort, entreat and command, but after all it is silent character which influences and moves the world. One true, consistent, noble, God-like man in a community is like a central sun around which a little universe of humanity revolves. What that man does is more than what all others say; how he lives is better and more potential gospel than can be preached by any lips. The power of genuine character is both magnetic and dynamic. It attaches and compels. But all its action goes on in silence. Its gospel is not proclaimed, but lived. The deed comes before the word, and needs no word to utter it. Such lives, expressing themselves in character, are God's best evangels. They are the silent, but prevailing forces which hasten on the coming of Christ's kingdom. —Zion's Herald.

What We Owe Others.

We owe other people service. Service goes with loving. We can not love truly and not serve. Love without serving is but an empty sentiment, a poor mockery. God so loved the world that he gave. Love always gives.

This matter of serving has multitudinous forms. Sometimes it is poverty that stands at our gate and money help is wanted. A thousand times more frequently, however, it is not money, but something else more precious that we must give. It may be loving sympathy. Sorrow is before us. Another's heart is breaking. Money would be of no use; it would be only a bitter mockery to offer it. But we can hold to the neighbor's lips a cup of the wine of love, filled out of our own heart, which will give new strength to the sufferer. Or it is the anguish of a life struggle, a human Gethsemane, beside which we are called to watch. We can give no actual aid—the soul must fight its battles alone; but we can be as the angel that ministered to our Lord's Gethsemane, imparting strength, and helping the weary struggler to win the victory.

The world is very full of sorrow, and we can not live among our fellow-men and be true without sharing in their loads. If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart. If we have no burden, it is our duty to put our shoulders under the load of others. Selfishness must die, or else our own heart's life must be frozen within us. We soon learn that we can not live for ourselves and be Christians; that the blessings that are given to us are really for other people, and that we are only God's ministers to carry them in Christ's name to those for whom they were intended.—J. R. Miller, D. D.

The Growing Demand for Sunday Rest.

A hopeful sign of the times is the growing desire and movement in our large cities in behalf of a rest-day for workers everywhere. In Chicago the leaders of trades unions are outspoken and emphatic in their action in this regard. Men who were once wont to ignore and despise the Sabbath, and all laws for its observance, have come to the rational conclusion at last that the working world, after all, does need Sunday. Bearing upon this aspect of the case the Churchman quotes the testimony of Buckland, the great naturalist of England, as follows:

I am now working from 8 A. M. to 6 P. M., and then a bit in the evening—fourteen hours a day; but, thank God, it does not hurt me. I should, however, collapse if it were not for Sunday. The machinery has time to get cool, the mill-wheel ceases to patter the water, the mill-head is ponded up, and the surperfluous water let off by an easy, quiet current, which leads to things above.

Rev. Dr. Cuyler, in a late article on the Sunday newspaper, says on this question:

The last time I visited Gladstone at his house he told me the secret of his long life. He said to me that he got sound sleep every night and he added, "Amid all the pressure of public cares *I thank God for the Sabbath*, with its rest for the body and the soul."—Central Advocate.

Ye Would Not.

A letter from Bro. Thornton lies open before me, dated March 29, 1894. From it I learn that only $584 have been received since Conference. This is a little less than half enough to pay the first quarter's allowance.

A letter from Bro. X. says Bro. —— is in very distressed circumstances, and the Conference allowance is not enough. He ought to have more. I turn to Bro. Thornton's letter and I find not a cent reported yet by Bro. X. Here is a bundle of reports from the strongest church in our Conference. The necessity of the claimants is stressed, but not one cent is forwarded.

Bro. Y. writes that Bro. —— is more feeble than ever, and the quiet undertone of the report is a mild rebuke to the Board for not doing a better part by this old soldier of the cross. Bro. Y., however, has not yet forwarded his collection.

Brethren, we must have $600 at once, or default in our payment of these claims. Please turn to Matthew, and read our Savior's own words.

These men and women who look to us for food and clothing and shelter; these widows whose husbands fell at the post of duty; these orphans whose sole support is from their father's church; these old veterans whose hearts still yearn to mingle in the fray, but whom age and weakness and affliction have compelled to cease awhile their loved employ, how shall we meet them in the judgment?

Be up and doing. Send all or part of your Conference Fund, at once, to W. M. Thornton, Lake, Miss. Brother, what answer could we give in that day if we neglect these men and women and children? "Inasmuch as ye did it not to one of the least of these, my children, ye did it not to me."

JOHN W. CHAMBERS,
Chair'n Joint Board.

A friend writes, asking us to correct a statement made by one of our correspondents in a recent issue of the ADVOCATE, to the effect that a liquor dealer can not be a Mason in the State of Mississippi. Our friend states that there are instances of a dealer's occupying high position in a masonic lodge in Mississippi. Not being a Mason, we are not thoroughly posted on this subject; but we remember that according to statements made in the papers at the time the Grand Lodge of Mississippi, a few years ago, took some action which put a stigma upon the liquor traffic. Precisely what the action was, doubtless, some one will soon inform us.

When Andrew Jackson saw the second number of the New York Advocate he said: "The Methodists are preparing to live forever; they have started a paper."—St. Louis Advocate.

NOTES

A colored preacher, Rev. Benjamin Gaston, with forty negroes from South Carolina, has sailed for Africa.

***

Rev. J. T. Nicholson preached the annual sermon at the Meridian District Woman's Missionary Convention recently held at Enterprise.

***

The Carondelet congregation on Sunday night had the privilege of hearing a strong, eloquent discourse by Dr. Schauffe, of Mobile.

***

Dr. W. C. Bass, for fifteen years president of Wesleyan Female College, Ga., has been forced to resign on account of ill health.—Exchange.

***

Rev. W. W. Edge, a local preacher, has been employed by Rev. J. B. Stone, P. E., to take charge of Myrtle circuit, made vacant by the death of Rev. O. N. Koon.

***

Dr. J. W. Lee, pastor of St. John's Church, St. Louis, has been given a furlough for three months. He will spend as much of the time as possible in the Holy Land.

***

Dr. John T. Sawyer delivered the address before the literary societies of Centenary College at the intermediate exhibition, March 30. Subject: "The Opportunities of Life."

***

The General Conference will be asked to divide the Indian Mission Conference, making an Oklahoma Conference, to embrace the Oklahoma Territory and the Comanche country.

***

Macon, Ga., is having a very remarkable revival. Services are going on in almost all the churches of all the denominations in the city; and this united effort gives promise of magnificent results.

***

Mrs. Bishop Warren applied for honorary membership in six Methodist Churches in Denver, Col., in order that she might share with each the financial burden resulting from the terrible industrial depression in that city.

***

The funeral services of Senator Colquitt took place in Mulberry Church, Macon, Ga. Dr. Monk, the pastor, conducted the service. Addresses were delivered by Dr. Candler, president of Emory College, and Dr. H. C. Morrison, our Missionary Secretary.

***

Dr. J. J. Lafferty, editor of the Richmond Christian Advocate, will lecture in New Orleans on the ninth, tenth and eleventh, for the benefit of the Confederate Veterans' Association. We regret exceedingly that we shall be unable to hear him; but engagements elsewhere require our attention just at that time.

***

Last Sabbath we occupied the pulpit of Dr. Palmer's Church. It hardly needs to be said that we had a large audience. The audience in size and make-up reminded us of a Mulberry congregation. The music was excellent. This is the thirty-seventh year of Dr. Palmer's pastorate, and yet he holds his flock with as firm a grasp as in the days of his young manhood. What a testimony to his mental and moral worth!

***

Last year the general observance of Veterans' Day in the Mississippi Conference enabled the Joint Board to meet promptly their quarterly payments. We judge from the chairman's letter in this issue that the brethren have not been altogether forgetful of this claim. We have no more worthy cause, and we trust that every preacher who has not yet reported will do so at once, no matter how small the amount he forwards.

***

Col. W. R. Stuart, of Ocean Springs, Miss., was buried last Friday, the funeral services being conducted by his life-long friend, Bishop J. C. Keener. From a private letter from the Bishop we make the following extract: "There was a large concourse of people to pay their tribute to one of the best citizens of the State—a man of hope and sunshine; whose courtly manners and open hospitality were known by all who visited the seashore. He was a joyful and pronounced Methodist, and for many years a class leader and steward in Carondelet Street Church." A memoir from the Bishop's pen will appear in due time.

***

A special service was held at Carrollton, last Sabbath afternoon. The house was tastefully decorated. There was some specially fine music. Dr. Schauffe, of Mobile, preached from the text, "Though he was rich, yet for our sakes he became poor," etc. The discourse was just such a one as was to be expected from the distinguished Mobile divine. After the sermon a collection was taken by Dr. J. T. Sawyer to pay off an indebtedness of $1,000 on the house. The sum of $713 was raised. The following pastors of the city took part in the programme: Bros. LaPrade, Faunt Le-Roy, Wynn and F. N. Parker, besides the pastor, Rev. J. M. Henry.

FROM THE WORK.

Rev. L. M. Broyles, P. C., Rosedale, Miss., March 12, 1894: "Yesterday was a great occasion for this community. It was a reunion day for the religious people of the town. The largest congregation of several years assembled in the church. The Rev. J. A. Randolph entertained the audience for nearly an hour. Our first quarterly meeting was held at three o'clock in the afternoon. All the interests of our church are well advanced for this season of the year. The outlook for the future is very bright. We anticipate a great revival in June, and already the work has commenced—a great many at the altar for prayer last night. Indifference as to religious matters is giving way before the strong pressure of gospel truth throughout the entire Delta. Towns and country districts are literally being converted to God. The greatest religious movement of Mississippi is yet to be conducted in the Delta. Prohibition is fast gaining ground. Nearly every county on the great river is now dry. The last saloon of Bolivar county dies on March 9, under the hand of local option. Continue to pray for us, and send us your good paper, and in a few years the Delta, under the refining influence of the gospel, will be the choicest place in the South."

Rev. J. C. Ellis, P. C., Westville, Miss., March 13, 1894: "To say we were glad to be domiciled at last in the very nice parsonage at this place only faintly expresses our gratitude. Besides being so thankful to God for permitting us to occupy the parsonage yesterday, on last night our hearts ran over with joy and thankfulness, after a short notice by one of Westville's ladies, and a member of our church, Miss Mary Giles, containing about the following, 'You will have some company to-night.' Sure enough raps began, the scribe opening the door, and inviting the ladies and gentlemen in; then bundle after bundle, until it required assistance to hold the different bundles, containing different articles. By the time they were deposited in the dining-room, others came likewise, and continued to come from all parts of town, until the table would barely hold the various nice things too numerous to mention. After remaining with us a short time, some of the elderly ladies began to disperse, they being invited to remain for prayer, and giving thanks. Assisted by the young ladies and men, we sang 'Sweet By-and-By.' The occasion was greatly benefited by the Rev. Mr. Wilkinson, the pastor of the Presbyterian Church here, and professor of Westville High School. To say the least, we have been cordially received, and from present indications we will not be anxious to change; but, on the contrary, rather desire to remain. On our arrival we were pleasantly met by Sister Webster and the editor of the Westville News. Our first Quarterly Conference was also a very pleasant occasion; the Rev. J. McDonald, as usual, in the chair."

Rev. Geo. H. Lipscomb, P. C., Carrollton, Miss., March 19, 1894: "You have received a short notice of the precious season of refreshing that has come from the presence of the Lord upon us here in Carrollton. I had read in the Bible and in the history of our glorious Methodism of how men, under the preached gospel, were cut to the heart and most powerfully convicted of sin, and how in agony and despair they had cried 'Men and brethren, what shall we do?' Thank God, my eyes have seen and my ears have heard sights and sounds that have made old Carrollton a new town. Young men have stood up and cried for help as they realized their lost and ruined condition. Women have cried as the arrows of conviction have come home to their hearts and convinces. God has been walking the streets of Carrollton, and men and women have trembled at his presence. Sorry he to God for deep and powerful conviction for sin. Dr. Cuyler has faithfully said, 'Deep convictions of sin generally produce deep converts; shallow convictions produce shallow Christians.' While we have rejoiced in the powerful convictions the cup has been made to run over with joy at the scores of bright and glorious conversions. The Holy Spirit has brought peace and comfort to burdened, fearful hearts. Could you have been with us to-night at our Young People's Prayer Meeting, and seen the forty-six earnest men and boys as they rendered their sacrifice of praise and thanksgiving, you would have agreed with me that truly the Holy Spirit has taken up his abode in their hearts. After two weeks the work goes grandly, and God is being honored and glorified in all our churches. There is a family altar in every Methodist home in Carrollton. As to Bro. McIntosh, I can never cease to praise God that he sent such an humble, loving child of his to help me in the great work of winning souls to Christ. He is a man of deep, earnest prayer, and, necessarily, a man of power with God and with men. He adores the Holy Spirit, and the Holy Spirit honors him by giving him many precious souls for his hire. Pray for the forty-five young Christians who have united heavenward and Godward, and for me, that I may feed his lambs."

Rev. W. S. Shipman, Greenwood, Miss.: "On Jan. 27, Rev. W. M. McIntosh opened our protracted meeting and closed Feb. 6. The oldest citizens say they never witnessed anything comparable to it in their lives. About two hundred conversions. Truly, a very great meeting. Many of these were in the church, many from the deep places of sin. Many enemies made friends. Stubborn hearts are all broken up, and peace, like a river, flows through the soul. Bro. McIntosh is truly a great revivalist. Seems to have great power with God, and knows how to use every available form. Preachers that do not want to move out in the congregation after sinners had better not attend his meeting. Yes, we have had a great meeting, and Bro. McIntosh was the instrument used to bring it about. Why is it that one man's preaching is blessed so much above that of others? Many who are called of God to preach the gospel have no such revivals as this. They preach with zeal and knowledge too; they have faith in the gospel being the power of God unto salvation to every one that believeth, and yet but few cry, 'Almost thou persuaded me to be a Christian.' Some things along here that are hard to be understood by me. Has the time come or has it always been. Some are to gather in the lost and starving, give them one good feed, and then turn them over to others whose chief business it is to keep them fat and mind off the wolf?"

Rev. W. T. Woodward, P. C., Port Vincent circuit: "At the last session of the Mississippi Conference I was reappointed to this circuit by Bishop Key. This is my second year here. We are moving along smoothly; regular church services are very well attended. We have two very good Sunday-schools, plus a little friction in one of them. Two others that take the world as it comes. Attend pretty well, only on Sundays set apart for collecting funds to buy literature with. These days are always filled with such requirements as to necessitate a few of them staying at home. Our first Quarterly Conference was held last Saturday and Sunday, March 10 and 11. Circumstances prevented our beloved presiding elder, P. A. Johnston, from being with us, Bro. V. D. Skipper, of Clinton, La., came in his place. We are truly indebted to him for three soul-stirring sermons preached while here, viz.: The Mission of Christ, Christian Steadfastness, and the Choice of Moses. The Board of Stewards have made ample provisions for their pastor this year. Collections ordered by the Conference are all in good subscription. I see that Livingston parish is not the only place visited by disagreeable weather. However, Spring is upon us arrayed in all her beauty. Amid all our reasons for rejoicing, Mr. Editor, the weekly visit of the ADVOCATE deserves mention just at this point. I want to say that my appreciation of the paper grows with each issue. You may expect renewals from my work soon. May the great Head of all wisdom so guide the ADVOCATE as to make it a hallowed benediction to every home it visits. Pray for us."

The Motion Seconded.

Our gifted and highly esteemed correspondent, "S," hits the nail on the head in what she says about the issuance of license by the United States government to citizens of prohibition States. That is an iniquity that ought to be ended at once. Moreover, we believe the temperance sentiment of the country is strong enough to end it very soon, if a proper effort were made. If the temperance organizations of every description will bury their differences out of sight for a while and bring all their influence to bear on Congress, the thing will be done. And why should there not be concert of action at this point? We know no prohibitionist of any description who favors the present regime.

Our Pianos and Organs.

The musical instruments which we are offering as premiums are manufactured by the Williams Piano and Organ Co., Centerville, Iowa. This is a large establishment which has branch offices in other cities. The descriptions we give of the instruments are taken from their catalogue. Our subscribers may write to them for catalogues and prices, if they choose. We will give them as good terms as they can get from the manufacturers themselves. Notice that if the requisite number of subscribers can not be procured, the instruments can still be had. Get as many subscribers as you can, and then write us for terms.

Notice.

To the Brethren of Jackson District, Mississippi Conference:

Our Woman's Missionary Society is to hold its District Conference at Edwards, from Friday evening, April 13, through Sunday, the fifteenth instant. We want all the preachers of the district to come, and to have some competent lady delegate also to come from each church; and this, whether you have a society organized or not. This will be a good way to enlist interest in organizing this important branch of the Master's service. We are expecting a delightful time and the omnipotent arm to aid us.

Trains coming west leave Jackson at 9:50 A. M. and 12 M. each day—distance 27 miles. Returning, leaves Edwards at 11 A. M. and 4:37 P. M. Please come Friday and stay till Monday, at the least. A hearty welcome and entertainment await all who come.

J. P. DRAKE, P. E.

Edwards, Miss.

Is unequaled for house, barn, factory or outbuildings, and costs half the price of shingles, tin or iron. It is ready for use and easily applied by any one.

FOR SHED OR HENHOUSE.

On steep or flat surface. Excellent roof, complete $2 00—Per 100 square feet—$2.00

Send stamp for sample and state size of roof.

OLD SHINGLE ROOFS

easily made water-tight and fire-proof at small expense, with dark red slate paint. *On decayed shingles* it fills the pores, and gives a *substantial* roof, that lasts years. *Curled* or *warped* shingles it brings to their places and *keeps them there.* Genuine Slate-paint requires no heating, and contains no tar.

ON TIN OR IRON ROOFS

It is acknowledged the *best* paint, has a heavy body, is easily applied, expands by heat, contracts by cold, and never *cracks.* One coat equals 4 of any other. Buildings covered with felt can be made water tight at *small* expense. Write *at once* for Catalogue.

INDIANA PAINT & ROOF CO.,
42 West Broadway, New York.

Kobe Industrial School.

In 1891, a Japanese Christian teacher lay dying and sent for his friends, Rev. J. W. and Mrs. Lambuth, to come to him. They soon sat by his bedside receiving the last message to them, which was, "When I am gone please help my Christian wife continue her work among Japanese women; do not let her hands fall to her sides; help her." We promised to do what we could. The husband passed into the better life, leaving a good testimony behind him. His lonely wife, Mrs. Oka, continued her school. Sunday-school children from Richmond, Va., sent help in paying her salary. She rented a small house, and her tuition fees helped to meet the rent, and thus she went on.

Various missionary ladies have shared in teaching music and English, and in giving Christian lectures. Native Christian teachers have also done much to further the best interests of this work. The school outgrew the small house. We found it necessary to take a larger one; but renting is very expensive, and we have the consent of Bishop Key and Dr. John to ask for contributions to the erection of a school-house. Several amounts have been handed me when in Mississippi and Florida, other amounts have gone to Nashville, and now we ask Dr. Black to print this list of contributions in order that other friends, adult and not yet grown may see that we have begun to collect for the school-house, and that we need several hundred dollars before there will be enough to build and furnish with. We want, at least, eight hundred dollars more if we can have it.

It is a pleasure to say that several of our pupils have become Christians, and that others are probationers; but without suitable equipments the work will never be as successful as should and could be. Civilization alone never makes Christians, nor proper mothers and daughters; nothing short of experimental Christianity can do that.

Can not each heart, grateful for its own blessed privileges in a Christian land, respond to this call and aid the dear Japanese mothers and daughters learn the way to Jesus? T. B. Holt, treasurer Board of Missions, Nashville, Tenn., will be glad to acknowledge the receipt of such gifts as may be sent him, and I am sure that Dr. Black will also be glad to continue the list until we can say you have done enough.

M. I. LAMBUTH.

KOBE INDUSTRIAL SCHOOL BUILDING.

Contributed to Mrs. M. I. Lambuth for erection of school house.

Mississippi.		
Mrs. N. M. Clark	$ 5 00	
Rev. Y. B. Holloman	5 00	
Miss Watkins, for Olive Watkins Lipscomb and James Gunning Watkins	5 00	
Mrs. Dr. West	10 00	$ 25 00
Florida—Citra.		
Mr. and Mrs. Kindig, visitors from Philadelphia	$ 5 00	
Mrs. S. Harris	1 00	
Miss Kate White	2 50	
Miss Carrie White	2 50	
Mr. and Mrs. E. L. Waltman	2 00	
Mary and Alice Waltman	50	
Rev. R. D. Davis	1 00	
Mrs. W. C. Breedlow	50	15 00
Forwarded to T. B. Holt, Treas., Per Mrs S. Harris.		
R. C. Douglass and wife	$ 5 00	
Mrs. M. J. Bartlett	1 00	
Miss Lulu Bartlett	1 00	
Lewis Holloway	25	
Alle Dunn	25	
Additional amounts	3 00	10 50
Shreveport, La.		
L. F. Jackson	$10 00	10 00
Edwards, Miss.		
J. P. Drake	$10 00	10 00
Kosciusko, Miss.		
Mrs. L. C. Brown	$10 00	10 00
Total received up to March 27, 1891		$110 50

Promised in Anthony, Fla., by Mrs. Swain, the proceeds of a building lot valued at $50. Who will buy?

Required to build the school-house in Kobe—$1 000. This will erect and furnish with beds and bedding, seats, kitchen outfit, etc. Required—$890 more.

Good Times Ahead.

No doubt about it, we are rapidly leaving "hard times" in the rear, and those who are working for good times and expecting them are already enjoying a fair degree of prosperity. If, however, things are not moving satisfactorily, write to B. F. Johnson & Co., Richmond, Va., and they will give you a business opportunity that will prove a surprise and delight.

$100 for a Bottle.

Mrs. S. B. Winship, 112 Washington St., Providence, R. I., after using one bottle of Drummond's Lightning Remedy for Rheumatism, wrote to the Drummond Medicine Co., 48 Maiden Lane, New York, saying she would not take **One Hundred Dollars** for the benefit received. If you have any form of Rheumatism, and wish to get rid of it, send $5 to the Drummond Medicine Co., and they will send to your express address two bottles of their remedy—enough for a month's treatment. Agents Wanted.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

OUR LORD'S ASCENSION.

(Acts 1, 1-9; Psalms xxiv, 7-10.)

1. Even after the resurrection, the apostles labored under the mistaken idea that it was the Lord's chief mission to restore the temporal kingdom of Israel. "Wilt thou at this time restore again the kingdom of Israel?"

(1) National vanity darkened their vision. They longed for the ancient theocracy.

(2) The carnal mind is far too general even now. "To be carnally minded is death."

2. Jesus took no pains to set the apostles right on this subject just then.

(1) Knew that the subsequent baptism with the Holy Ghost would do this effectually.

(2) As the Ethiopean can not change his skin, so the unconverted can not understand spiritual things. "The natural man receiveth not the things of the spirit."

3. The Master enjoins that his disciples should be witnesses unto him after they had received the spiritual baptism.

(1) Commencing at Jerusalem. What, save heathen, and neglect our own flesh and blood?

(2) After Jerusalem, in Samaria and Judea. Win your neighbors for Christ. Yes, the Greeks are at our door. Save them!

(3) After that, reach out to the uttermost parts of the world. The foreign mission work requires our liberal support. Go or send.

4. After these instructions the Lord ascended to heaven.

(1) Was taken up. Wonderful spectacle! No chariot of fire. Ascended without apparent apparatus. The law of gravitation rendered inoperative.

(2) A cloud received him out of the disciples' sight. An ordinary cloud? May it not have been a vast congregation of angels, a celestial vanguard, to bid him welcome to his heavenly home?

The everlasting gates were indeed opened wide when the King of Glory entered.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure

F. J. CHENEY & CO. Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means.* We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars.* Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

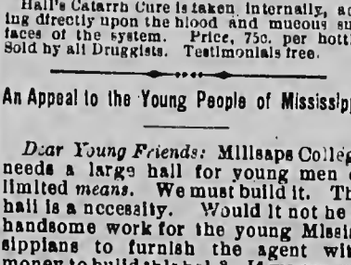
P. S.—Remember Major Millsaps duplicates *every cent you send.*

HAVE YOU CATARRH?

There is one remedy you can try without danger of humbug. Send to H. G. Coleman, Chemist, Kalamazoo, Mich., for a trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage 4 cents. Judge for yourself. Mention this paper.

DO YOU OWN

HORSES OR MULES?



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Is Guaranteed to Cure in Every Case.

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 24, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. MCDOUGALD.

PRICE, $1.00 a bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,	-	$84,520,680
N. Y. Life, " " " " " "	-	40,684,163
Equitable, " " " " " "	-	40,117,610

The Mutual Recently Paid *$9,215* on a *$3,000* Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

General Agents The Mutual Life Insurance Company of New York,
120 Common Street, - - - - New Orleans, La.

ORGANS AS PREMIUMS.

We have made arrangements to offer a rare bargain in the way of organs as premiums to our subscribers. The organs which we handle are the Epworth Organs. These have not heretofore had much sale in Mississippi and Louisiana, though they have had an immense sale throughout the North and West and also in some of the Southern States. Do you want a small organ for your church? If so, read the description given below of Style No 102, and see how it would suit you.

STYLE 102. THE EPWORTH CHAPEL ORGAN.

HEIGHT, 51 IN.; WIDTH, 23 IN.; LENGTH, 48 IN.

Best Low-Priced Chapel Organ.

Walnut case; Hard Wood Panels; Finished Back; Lamp Stands; Handsome Fret Work; Full Length Music Desk; Engraved Ornaments; Hand Rubbed; Oil Finish; Pedals covered with Brussels Carpet; Metal Guards on Pedals.

This is the Organ for Churches and Sunday-schools, where a First-Class Action is Desired.

In a good, plain case, the quality of action and tone being the same as in the higher priced styles.

Style 102, 12 Stops.

EPWORTH CHAPEL—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory.

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

IMPROVED STYLE 302 "SPECIAL." EPWORTH CHAPEL ORGAN.

HEIGHT, 55 IN.; LENGTH, 49 IN.; WIDTH, 21 IN.

The Choir's Choice! The Organist's Favorite!

Case: Heavy Sunken Panels in front, ends, and back; Extra Strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work in upper panel of back.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

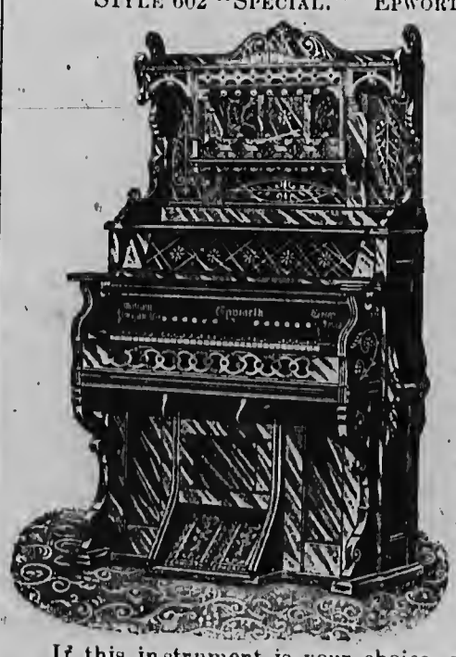
14 Stops, including swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

If you want a handsomer instrument, how would Style 602 suit you? Although this is listed as a parlor organ, it will make just as sweet music in a church as in a parlor.

STYLE 602 "SPECIAL." EPWORTH PARLOR ORGAN.



Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.

Fourteen Stops, including Swell and Grand Organ.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell.)

Boxed, with good Stool and Book, on board cars at factory.

If this instrument is your choice, send us one hundred and fifteen new names, with the cash $230, and you will get it free. If you can't get the requisite number of names, get as many as you can, and then write us for terms. No doubt you can make satisfactory arrangements. Of course, this offer applies to individuals as well as to churches. What we want is the subscriptions, let who will get the organ.

These instruments have had a great run among Methodist people in the North. More than a thousand preachers have purchased Epworth Organs. We offer special bargains to the clergy.

If you have any inclination to accept any one of these offers, don't delay. Now is the time. Address

REV. W. C. BLACK, 112 Camp Street, New Orleans, La.

Would you rather buy lamp-chimneys, one a week the year 'round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

Pittsburgh. GEO. A. MACBETH CO.

Lovely Complexion.

Pure, Soft, White Skin.

Have you freckles, moth, black-heads, blotches, ugly or muddy skin, eczema, tetter, or any other cutaneous blemish? Do you want a quick, permanent and absolutely infallible cure, *FREE OF COST* to introduce it? Something new, pure, mild and so harmless a child can use or drink it with perfect safety. If so, send your full Post-office address to

MISS MAGGIE E. MILETTE.
134 Vine Street, Cincinnati, Ohio.
AGENTS WANTED EVERYWHERE.

Grand National Prize at Paris, of 16,600 francs to T. LAROCHE.

QUINA-LAROCHE,

HIGHLY ENDORSED by the medical faculty of Paris. An agreeable and highly efficacious Remedy. *London Lancet.*

For Stomach affections, Loss of Appetite, Mental Depression, Poorness of the Blood, Fever and Ague, Retarded Convalescence.

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E. FOUGERA & CO., AGENTS FOR THE U.S.
30 North William St., N. Y.

25 YEARS IN THE Poultry Yard

108 pp. 51st Edition. Written and sold by a farmer and Poultryman of 50 years experience. A plain, practical System, easily learned. Describes their diseases, how to make hens lay. Cholera, Capes & Roup you need not have. Price, 25c. (stamps). Free Catalogue. A. M. LANG, Cove Dale, Ky.

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DEALER IN

FINE WATCHES,

Jewelry, Silverware and Spectacles.

Large Stock of American Watches.

WATCHES AND JEWELRY REPAIRED.

Kegs, Bungs, Corks,
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Fishing Tackle, Oyster Tongs,
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Wrapping Paper, Bags,
Whips, Axle Grease, Blacking,
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FULL LINE OF

Woodenware and Baskets

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NEW ORLEANS.

Matchless - Mineral - Water

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DR. CHILES'

Painless Pile Remedy.

The only positive cure known for piles of whatever kind, external, internal, blind or bleeding, itching, chronic, recent or hereditary. Price, $1 00 a box; six boxes for $5 00. Sent by mail on receipt of price. Thousands have been cured by their use. No medicine to take internally, but applied to the affected parts. Sold by druggists, or direct from me.

DR. J. W. CHILES, DIXON, ILL.

When answering advertisements please mention the Advocate

HOME CIRCLE.

HARD TIMES.

BY ELIZABETH CHISHOLM.

The times are hard, and hunger and cold
Threaten and growl at many a door;
The wolf's long cry is fierce and bold,
Borne on the sullen night wind's roar.
But this is the hour for courage, love,
For daring the foe with nerve and skill,
Meeting our care in the strength of prayer,
And waiting and working with steady will.

We greet each other with cheery signs
As we set our battle in brave array;
Closer we draw the household lines,
And gallantly meet each dawning day.
Now and then, as the dark clouds rift,
We catch a glimpse of the sun on high,
And, heartened, together a song we lift—
There's always blue in the upper sky.

The times are hard, but the children play,
And we tuck them under the coverlet
When we reach the end of each struggling day,
And the stars to heaven for lamps are set.
Then, love, we look to each other's eyes
And the kindling light of triumph see.
O! what does it matter that times are hard,
When I have you, love, and you have me?

—Harper's Bazar.

Family Manners.

The virtues are of various sizes. There are big, heroic virtues to which youth is forever leaping; and there are little virtues which do not make much showing in our private book of martyrs. To the latter class belongs the virtue of politeness.

Some will even deny that it is a virtue. We all know the man who cares for nothing under heaven but Truth—spelt always with a capital T; who looks upon fine manners as he would look upon the seductions of the sirens; who tramps his way through society, positive, self-assertive, leaving a track of discomfort up to his own house door, from behind which we hear his characteristic remark: "My dear, I'm not *scolding*. I'm just *telling* you."

Good man!— it is only that he lacks the sixth, saving sense of the artistry of life. It is a sense which should awake with the rest of the senses—in childhood. The manners one attempts to put on in after life are apt to fit ill. Worst of all, they leave one at the mercy of traitorous memory.

We remember a young woman who had grown up in a wealthy, but uncultivated home. She was talented and noble-hearted. But many kindly people were forced to say of her, "She is not a lady." She herself confessed it one day in a passionate outburst:

"I know I am rude, but I can't help it. I never was taught to be polite at home, and now to remember what I ought and ought not to do is as difficult as walking on ice. When I'm excited I'm sure to say or do something which shocks the very people I care most for, and they give me the cold shoulder and take up with girls who I know are inferior."

And the worst of it is, it was all true.

The thousand and one points of common good breeding which children acquire in a well-ordered, gracious home, under the eye of a winning mother—to be gentle of manner; to walk, stand and sit gracefully; not to fidget, grimace, yawn; in conversation to use low and pleasant tones; not to interrupt, or contradict, or brag; not to assert too strongly or laugh too loudly—all this comes to the children, if at times slowly, still assuredly. Their minds open to the beauty of gentle, graceful living as naturally as to the beauty of the works of art upon their walls.

If it were not so, if fine manners could be taught to children only by constant nagging, we might well prefer that the poor innocents should be left to their ignorance and their bliss. What is demanded is the lift of the whole family life to a high level; and then the adoption of Froebel's noble motto, "Come and let us live with our children."

Hence it is that parents who have a code of company manners, who are more shocked at some excrescence of animal spirits in the parlor than at the breaking of all the Decalogue in the nursery, do not find the family growth in politeness satisfactory. And we shall be likely to hear them, a little later on, lamenting the ways of their careless girls and rough boys, and settling into the belief that the boys, at least, are by nature incorrigibly rude, fit only to be kept out of sight until they assume responsibility for themselves. The wise mother is not given to worrying over trifles. She does not expect perfection in a day. And she has put from her, as far as the east is from the west, the ghastly possibility of setting vanity up in the room of love. So she does not begin with exhaustive attention to the minutiæ of etiquette, knowing that way lies the danger of making her boys prigs and her girls self-conscious society misses before they are in their teens. She lays down, as the laws of her household, the broad principles of respect for elders, reverence for women, kindness for all; and she permeates the home atmosphere with her finest conceptions of the deference and the sympathy due from soul to soul.

Her children very early delight to place a chair for grandmother, and to save father steps. They learn to be proud of that restraint which enables them to keep self in the background, and to defer to brother and sister. It never enters their heads that servants are less worthy of respect than other people. They are as unabashed in the presence of wealth and power as they are tender toward suffering and poverty. When she teaches them from time to time her code of manners—and she is careful to perfect it according to her best judgment—she teaches it for home use, and it becomes fixed by becoming natural.—Harper's Bazar.

A Secret of Management.

Management, when recognized by those on whom it is exerted, whether children or their elders, is usually resented as an indignity. Nobody likes to be "managed." The secret of management is not known to all, but those who have learned it from the good fairies who preside over domestic tranquillity have attained brevet rank among the fortunate of this world.

A secret it is, yet an open one, which she who wishes may make her own. The good manager keeps her servants for months and years, carries out her cherished plans, bends everything to her will, and still is seldom accused of depotism, and seldom suffers from the humiliation of defeat, or the inconvenience of ill-considered arrangements.

Such a woman is business-like and practical. She knows her resources, and acknowledges her limitations. She studies the disposition of her husband and children, and wins rather than drives. There is everything in taking people at the right moment, and in suggesting an arrangement instead of ordering an arbitrary change of base. "My cousin Cornelia," said a lady, "always has her own way, without ever seeming to want it. Jabez, her husband, constantly proposes things in a masterful fashion, which he imagines first occurred to his own brain, the truth being that he is merely carrying out what Cornelia determined upon before the good man had so much as had a glimpse of the situation."

A secret of successful management in the home campaign is briefly stated in a sentence: "Keep your temper, and do not antagonize anyone." "I am leaving home for a week," a mother observed, "and I have given Phyllis charge of the house, her father, and the boy."

"But Dorothy is the older daughter, is she not?" was the inquiry of the person addressed.

"Yes, Dorothy is the older, but not the wiser, in this particular instance," said the mother. "Dorothy never conciliates. She asserts, and endeavors to enforce her wishes; the result is strife and bitterness. Phyllis is gentle and patient. She yields in minor matters, and only makes a stand where something worth struggling for is involved. I go away with a light heart when it is a question of dropping my cares into the hands of Phyllis."

In the control of the kitchen cabinet, the sensible mistress gives the cook and the laundries credit for their good intentions, even when their performances are not entirely satisfactory. If she must reprove, she takes an opportunity when she can do so pleasantly. She summons the culprit to her presence, instead of standing at one end of a kitchen table, with Bridget on the angry defensive at the other. In her own room, and seated in her own easy-chair, she possesses an advantage which greatly assists her, if she is obliged to find fault.

Management implies no deceit. The good manager may be sincerity itself. She simply knows how to handle the reins; she has an eye on the road, and a light touch on the bit.—Exchange.

A BOY'S MOTHER.

BY JAMES WHITCOMB RILEY.

My mother she's so good to me,
Er I was good as I could be,
I couldn't be as good—no, sir!
Can't any boy be good as her!

She loves me when I'm glad er mad;
She loves me when I'm good er bad;
An', what's a funniest thing, she says
She loves me when she punishes.

I don't like her to punish me;
That don't hurt, but it hurts to see
Her cryto'—neo I cry; so' nen
We both cry—an' be good again.

She loves me when she cuts and sews
My little cloak and Sunday clothes;
An' when my pa comes home to tea,
She loves him 'most as much as me.

She laughs so' tells him all I said,
An' grabs me up an' pats my head;
An' I hug her, so' hug my pa,
An' love him purt' nigh much as ma.

Plain Speaking.

There are people who take great credit to themselves for their extreme plainness of speech, which they fancy to be a sign of sincerity. "I say precisely what I mean," one of these persons will calmly tell you, intimating, in most cases, that what they meant was disagreeable and likely to hurt somebody's feelings, but that they had too much strength of mind to hesitate on that account. It never occurs to these well-intentioned, but brusque and overcandid souls, that it is not an absolute necessity always to speak, that there are times when silence is golden.

We are not called upon invariably to pronounce judgment on our fellow-creatures. Often we are not in possession of all the facts in a given case, we do not know the circumstances, we can not accurately discern motives, and our conclusions, being based on imperfect acquaintance, and being formed by infallible minds, are wholly erroneous. This is especially so when we have a grievance, when we think that we have been neglected, when our vanity or our self-love has been wounded. By hasty speech we may become guilty of great injustice; we may plant the seeds of distrust and suspicion, or trample friendship under foot.

There is no insincerity in saying a pleasant thing, for there is fortunately always one point of view from which some pleasant word is justifiable. In that beautiful twelfth chapter of Romans, which formed the basis of a blessed lesson in the Sabbath-school, a consecration of our whole selves to God found its natural outcome in a tender and thoughtful altruism. As Christians we are in duty bound to forget ourselves and to live for and with others, in all gentleness, sympathy and courtesy. "In honor preferring one another!" Can there be a nobler rule for daily life at home and in society?—Selected.

Good Advice to Young Women.

There is nothing so certain to make you disliked, as to tell your troubles to a friend. Prosperity means friendship, but once you take it into your head to retail your woes you will soon discover your company is not wanted, and the people who once bowed to you in pleasant recognition now walk on the other side of the way with a cold and stony glare that looks over your head or through your body, but never meets your eyes as of yore. The people are not hard-hearted that turn the cold shoulder to you. They are only averse to knowing of any more misery than they already have to bear. We everyone of us have our little troubles. In some cases they grow to be very large ones, and it isn't pleasant to have the dark side continually thrust before us just when we begin to feel a bit comfortable in our minds over some unpleasant occurrence that has upset us for a time. Take a bit of valuable advice, and when you feel like telling some one of your spat with your intended, or how low your finances are, just remember our warning and don't do it. Your mother, your father and your husband are the truest sympathizers, and, outside of them, you are certain to be soon called a bore if you persist in your harrowing confidences.—Philadelphia Times.

True Economy.

Some women entertain curious ideas of what constitutes economy. A fragile little housewife saves seventy-five cents each week because she can not afford to hire some one to do the ironing. But she never hesitates to pay a dollar a pair for stockings, or two dollars for a pair of gloves, or three for the doctor's visit occasioned by overtaxing her strength. Another considers fruit a luxury beyond the reach of the family purse, but she has no scruple whatever in buying new material for the dress which she has worn only a few months, and employing a dress maker to alter the sleeves to accord with the present voluminous fashion. We recall a dear woman, the delicate mother of six active children, who would not save her strength by using a carpet sweeper, because, she said, "They do wear out the carpet so." But the habit of what she called economy wore her out long before the carpets, and the motherless children have the things mother saved instead of her precious self. True economy considers other values than dollars and cents. It also studies how to secure the largest returns from the expenditure of money. The purchasing power of a dollar varies greatly in the hands of different women. She who has the most to show, not necessarily in material goods, or increased savings in the bank, but in health and comfort, in friendships, and growth of character, is the one who has most wisely used her Lord's talent.

Wings By and By.

"Walter," said a gentleman on a ferry-boat, to a poor helpless cripple, "how is it, when you can not walk, that your shoes get worn?"

A blush came over the boy's pale face, but after hesitating a moment, he said: "My mother has younger children, sir, and while she is out washing, I amuse them by creeping about on the floor and playing."

"Poor boy!" said a lady standing near—not loud enough, as she thought, to be overheard. "What a life to lead! what has he in all the future to look forward to?"

The tear started in his eye, and the bright smile that chased it away showed that he did hear her. As she passed by him to step on shore, he said in a low voice, but with a smile: "I am looking forward to having wings some day, lady."

Happy Walter! poor, crippled, and dependent on charity, yet performing his mission. Doing in his measure the Master's will, patiently waiting for the future, he shall by and by "mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

If You Want to Be Loved.

Don't find fault.

Don't contradict people even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go untidy, on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't over- or under-dress.

Don't get in the habit of vulgarizing life by making light of the sentiment of it.

Don't jeer at anybody's religious relief.

Don't try to be anything else but a gentlewoman—and that means a woman who has consideration for the whole world and whose life is governed by the golden rule, "Do unto others as you would be done by."

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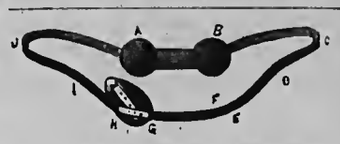

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MARRIAGES.

WARD—FERGUSON.—At the residence of Mr. R. W. Davis, Lula, Miss., March 27, 1894, by Rev. Jas. L. Bowling, Mr. C. W. Ward to Mis Anole Fergusnn, both of Coahoma county, Miss.

CLAY—HAILEY.—At the residence of the bride's fathnr, Prestnn, Miss., March 15, by Rev. R. A. Breland, Mr. J. M. Clay, of Winston county, Miss., to Miss I. F. Hailey.

POOL—BAKER.—At the home of the bride's sister, Mt. Nebo, Miss., March 25, by Rev. R. A. Breland, Mr. W. C. Pool, of Millican, Texas, to Miss Mary J. Baker.

GOZA—MATTHEWS.—At the residence of the bride's father, Marnh 22, 1894, by Rev. Ira E. Rohertsnn, Mr. Hiram Gosa to Miss Emma Matlhews, all of Copiah cnunty, Miss.

HOLMES—MILES.—At the residence of the bride's mother, Feb. 11, 1894, by Rev. C. C. Griffin, Mr. E. C. Holmes and Miss C. C. Miles, all of Pulaski, Miss.

SMART—TUCKER.—In the Baptist Church, Tyre, Miss., March 21, at seven o'clock, by Rev. C. W. Perkins, Mr. Henry Smart and Miss Cornelia Tucker, all of Tate county.

OBITUARIES.

We publish obituaries of 900 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 900. Poetry excluded from this column.

HART—Mrs. ANN HART, the widow of T. L. Hart, of Madisnn cnunty, Miss., was born in Adsnn county, N. C., and died at her hnme, near Sharon, Miss., Oct. 21, 1893. Devout as a servant nf Gnd, devoted in the relations of wife and mother, kind and peaceable as a neighbor, the call Irnm heaven for her to enter tpon rest has saddened a home, a churnh, a community.

In early childhood Sister Hart moved with her parents to Mississippi, but was sent back to her native State to bn educated at Salem under the care nf thn Moravians. By intimate association with these pions people the yonng girl acquired a gentleness of manner and a spiritual repose which through all her life drew hearts to her in love and trust.

Her life of energy and thrift, her systematic attention to the details nf domestic dnty, so essential to family cnmfort, were a demonsiration that "a meek and quiet spirit" does not hinder the growth of those aggressive virtues, prnminent in strong characters.

A "keepnr at hnmn" in the best sense of that phrase, Sister Hart was also a nhurch gner, because she lnved and realized her need of the church, and was fnnd of social life because she lnved and sympathized with those who, like herself, needed love and sympathy. Her children did nnt need to hnar her last words to them, "Follow Christ as I have," for thrnugh all their lives, in the days when the father lifted the burthens from her heart and hands, and through the long years of widowhood, when overwhelmed by deep waters, or walking in the midst of the fiery furnace, they saw that she was walking in his steps and oomfnrted with his comfort.

May she be "honored" in the lives of her five sons and two daughters!

E. M. HUNNICUTT.

DICKERSON—JOHN RILEY DICKERSON, son of C. L. and Martha Dinkerson, was born July 14, 1883, and died at Shrock, Miss., Dec. 1, 1893, being ten years and a few months old when his pure spirit was summened to the "Father's house" above.

Johnnie was a very remarkable child. He was unusually bright and intelligent. He was manly, but modest. He was affectionate guileless and dutiful. He was also a true Christian. His character was nf that type of which Jesus said, "Of snch is the kingdom of Heaven."

Johnnie professed faith in Christ and joined the Methodist Churnh at Shronk when about eight years old, under the pastorate of the writer, and was true and faithful unto death. He loved the Savior, the church and his pastor. The Sabbath-school was his delight. He was very fond of gnod literature. The NEW ORLEANS ADVOCATE was a special favorite. He paid fnr and had it sent in his own name. Oh! how strange and sad that one so promising and so yenng should so soon be taken from us. But we murmur not, since we know he is forever blessed. We miss Johnnie, but will see him again on the other shore. God bless and keep the snrrowing ones!

E. F. EDGAR.

COBB—Mrs. RACHEL J. COBB was born in Amite cnunty, Miss., Feb. 27, 1817, and died in Wilkinsnn nounty, Miss., Oct. 6, 1893. She was the oldest daughter of Daniel McNiel, nnw dnceased, of Amite conuty. She was first married in Thns. Tillery, who died in 1847, leaving her a widow with five small children, one of whom is the wife of Rev. H. P. Lewis, of the Mississippi Conference. In 1850 she married David Bowland, who only lived a few years, when she again was left a widow. In 1860 she was again married to Joshna Cobb, who lived and died a happy Christian, September, 1891.

She was, with all her husbands, three in number, a loving, confiding wife, an affectionate and indulgent mother, a good neighbor, and, above all, a most deeply consecrated Christian. Her religinus life was of a high character, simple and pure. Her humble home was ever open to the itinerant preacher, whose visits to her were welnnme.

She was converted when young and joined the M. E. Church, South. She spent, at least, fifty years in the service of Jesus. I am her brother. In all her Christian life I never knew her to be in a backslidden state. She now rests from labor.

J. W. MCNEIL.

MAXWELL—Mrs. MARTHA EMMA MAXWELL (*nee* Banorsdale) was born near Thomastown, Miss., Feb. 26, 1850, and died in Camden, Miss., Nov. 8, 1893; was married, Decemher, 1871, to D. Maxwell, who survives her with six children. She became a trun Christian very early in lifn and jnined the Baptist Church, but afterward united with the Methodists, and remained devnni and faithful unto death. She possessed almost all the Christian graces. Submission meekness, patience and self-sacrifice were most especially recognized in her spirit. She was gifted in prayer, and exercised that gift both at home and in the sanctuary. Her cheerfulness was such as brightened the lives of all who were associated with her. She was made happy when allnwed to do even the most humble service for others or fnr her Lord.

She was a devoted friend to her pastor, and aided him in every way in her power. The great missionary cause filled and thrilled her very soul. Only a few days before her death she wrote a touching appeal to the Camden Juveniles, exhorting them to greater zeal and faithfulness.

For many months she was sorely afflicted, but she bure her afflictions with perfect submission. Just hefnre her dnath she said to me: "I feel it a privilege to snffer. Oh, I can not suffer nnough when I think of how much Jesus suffered for me. And what a glorious home he has in store for me." She also related hlessed experiences and visinns of the heavenly attendants ministering to her. Clasping her hands, and gazing towards heaven, she said: "I have nnt been living in this world for snme time. I have been living and talking with Jesus and with loved ones in heaven."

Sweetly she "fell on sleep" and awoke in heaven. May her mantle fall on the nnble daughters!

E. F. EDGAR.

JONES—At nnon, on the last day of the old year, 1893, the pure spirit of our Lillian (J. LILLIAN JONES), took its flight from its tenement of clay to that house not made with hands, eternal in the heavens. She was the third daughter nf Frank A. Jones and Ollvia Wallis. She was born in Jefferson county, Miss., Nov. 1, 1868, and died in Catahoula parish, La. After a year of most patient suffering with that slow destroyer, consumption, at the early age of twenty-three she fell on sleep.

Lillian was a bright, deeply conscientious Christian, welcome to every circle and giving pleasure to all. Her coming among those who knew her was looked for with great delight. Her influence over her associates was a gracious benedintion.

Though dying so yonng, in my own home she will be remembered as a blessing. We have rarely met with one so thoughtful and conscientinus in the discharge of religious dnties. A pure character, an unselfish, devoted daughter, well may her bereaved parents cry out in their great grief, "Why, oh, why, this heavy stroke?" She was converted at the Crystal Springs Camp Ground in 1887. She loved her Bible and rejoiced in the songs of Zion. Her death was trustful and peaceful. She sleeps in peace. We shall meet again.

T. B. HOLLOMAN.

Meridian, Miss.

GREENE—MARY LOU LYON was born Sept. 13, 1862, and was married to David M. Greene, Dec. 17, 1884, and died Dec. 28, 1893.

Sister Greene was converted very young and joined the Methodist Church in Starkville, Miss., where she remained a consistent member until after her marriage, when she took her transfer to Kilmichael, Miss., where she died. Sister Greene leaves a father and mother, a brother and sisters and a twenty-two-months'-old babe to mourn her loss. May God comfort them. She went to meet a rejoicing husband and two little girls.

Early last spring-time I was aroused about one o'clock at night to go and try to comfort this sister on account of the loss of a beautiful little girl. I found her disconsolate and praying to be taken herself. The hand of sorrow had extracted all the roseate tinges from this world. A few months, and the answer to her prayer found her in the same mind. May all her relatives live so as to meet her in heaven.

J. W. DUNAGAN.

GREENE—WILLIE EDGAR GREENE was born Oct. 3, 1879, and died Jan. 2, 1894.

The subject of the above was a young Christian of the best type, raised by Christian parents. His mother, Mrs. S. S. Greene, a widow, was made cheerful in the companionship of her dear son, an amiable in disposition, affectionate, obedient and cheerful. But God, in his infinite wisdom, has called the dear son to the saints' everlasting rest, after a week's severe suffering from malarial rheumatism. May God's richest blessings strengthen and alleviate the bereaved mother in her sore affliction, and his brothers and sisters imitate his pure life! When one by one have "passed over the river of death," there will be a happy reunion in the paradise of God.

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"'Tis sweet to lie passive in His hands,
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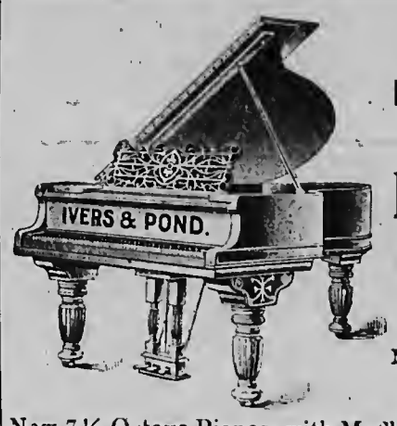

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ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

President Cleveland has vetoed the Seigniorage bill.

The Horticultural Society of this city had a flower show last week.

The steamboat Sunbeam, while lying at the wharf in this city, was destroyed by fire on April 1.

Hon. Patrick Walsh, editor of the Augusta Chronicle, has been appointed United States Senator in place of A. H. Colquitt.

Hon. Daniel Lamont, Secretary of War, arrived in this city on March 31. He is on an inspection tour of the various government military posts.

Herr Johann Most, the apostle of anarchy in this country, is sad and disgusted. He thinks there is no hope for the glorious cause of anarchy in America, and in a four-column screed in his paper, the Freiheit, advises his followers to go back to the more hopeful fields of Europe.

Mr. Preston, the State Superintendent of Education in Mississippi, recently visited Biloxi, and was favorably impressed with the place as a location for the Summer Normal School. The citizens of the town are at work to raise the necessary subscriptions to help pay the expenses of the faculty. It is said the school will not open later than May 15.

Gov. Tillman is determined to enforce the dispensary law in South Carolina. Owing to resistance offered to the constables, the governor has declared Darlington and Florence counties in a state of insurrection. Several companies of militia when ordered to Darlington refused to go and disbanded. All available militia has been sent to protect the constables.

The largest gathering of ex-Confederate soldiers held since the war will be the fourth annual reunion of the United Confederate Veterans' Association, which convenes in Birmingham on Wednesday and Thursday, April 25 and 26. Birmingham has prepared to receive and entertain from 40,000 to 50,000 visitors during the reunion, and there is now every indication that fully that number will be there. There are now 470 camps in the association, with applications on file for nearly 100 more.

There seems to be little doubt of the closing of the New Orleans mint at the end of the present fiscal year, unless in the meanwhile Congress should adopt legislation requiring an increase of coinage. The appropriations committee have no intention now of making an appropriation to maintain the mint in operation after June 30, next. In the event of closing up there the 8,000,000 silver dollars stored there will be transferred to the sub-treasury, but it is a question what would be done with the $8,000,000 of silver bullion.

On March 17 the United States government, through Secretary of State Gresham, and the Chinese Empire, through Yang Yu, Chinese minister at Washington, entered into a treaty to settle the details of the classes of Chinese subjects that are to be excluded from this country. The terms of exclusion are made absolute against all Chinese laborers; but the following are the classes of Chinese that may be admitted into this country without restriction, namely: All Chinese subjects who may be officials, teachers, students, merchants, travelers for curiosity or pleasure.

The Plimpton Manufacturing Company and Morgan Envelope Company, of Hartford, Ct., have got the contract for furnishing the postoffice department stamped envelopes and newspaper wrappers for $770,301.

FOREIGN.

April 1 was the anniversary of the birth of Prince Bismarck.

People are dying at Rio from the yellow fever at the rate of 70 a day.

The new Siberian railroad is being built mostly by the labor of exiles and convicts.

Dr. Brown-Sequard, the celebrated French physician, whose reported discovery of the elixir of life created quite a sensation a few years ago, died in Paris on Monday last.

The tripartite government of the islands of Samoa causes trouble between the natives. King Malietoa marched against the rebellious natives, and thirty were killed in an engagement.

The English torpedo destroyer Hornet, which is undoubtedly the fastest boat in the world, having made 28 knots an hour, is one of more than thirty vessels of a similiar type ordered from several firms in England at a cost of from £33,500 to £39,000.

The visit of the Emperor Francis Joseph, of Austria, to the Emperor William, of Germany, during the progress of the trouble in Hungary growing out of the funeral ceremonies over the remains of Kossuth, the patriot, proves that no serious importance is attached to the disorders by the Austrian government.

Never before, not even at the death of royalty, has there been such a genuine display of popular regret as that which marked the arrival of Kossuth's body in Budapest. Black flags and other crepe emblems are very profusely displayed, every shop in the city containing in its windows draped busts or portraits of the dead man. An immense crowd awaited the arrival of the funeral train at the station.

The Queen and Crescent Route

Is the only line running solid vestibule trains from the principal cities of the South to Cincinnati.

Through car lines are run from New Orleans, Meridian, Birmingham, Chattanooga, Jacksonville, Macon, Atlanta, Asheville, N. C., Knoxville, Harriman, Lexington, and intermediate points, without change, connecting in Cincinnati with through trains to the North, East and West.

Through car lines Shreveport and Vicksburg to Birmingham and Atlanta.

All through trains make close connection at Lexington with double daily service to Louisville.

Send for folders, literature and schedules, to I. Hardy, A. G. P. A., Vicksburg, Miss; R. H. Garratt, A. G. P. A., New Orleans, La.; S. C. Ray, T. P. A., Birmingham, Ala.; or

W. C. RINEARSON, G. P. A.,
Cincinnati, O.

When Admiral da Gama, commander of the Brazilian insurgent forces in Rio Janor, surrendered, some time ago, it was generally hoped that the revolution was at an end. It now appears, however, that the insurgents are anything but destroyed by the defeat inflicted at Rio. That event has, indeed, lost them a foothold in the northern States, but it has consolidated their energies in the more southerly provinces.

Spare Pearline, Spoil the Wash!

"*Better use too much than too little.*" Too much Pearline won't do any harm—too little may. Use too much, and you only waste it, that's all. But use too little, and it's only a bit better than none at all. You'll have to work harder, and you'll have to rub—and then the wear and tear begins. It's this rubbing, and this wear, and this work that Pearline, if properly used, takes away. Use it just as directed on every package, no more, no less, and you'll get the best results. You needn't try to improve upon it. You can't.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 385 JAMES PYLE, N. Y.

Conference Board of Missions, Louisiana Annual Conference.

Received from

Parker Chapel, Rev. R. H. Wynn, for foreign missions	$ 20 00
Carondelet Street, W. H. LaPrade, D. D.	250 00
Pleasant Hill, Rev. S. H. Whatley	27 10
Rayne Memorial, Rev. F. N. Parker	174 75
Total	$472 15

W. B. THOMSON, Treas.,
68 S. Rampart St., New Orleans.

Domestic Missions.

Brethren, please forward some portion of your domestic missionary money. There is now only $1.90 in the treasurer's hands. Most of the brethren in forwarding their reports to me also forward some part of their assessment for domestic missions.

Now, if I receive two reports the same day each from very poor missions, and each asking for 60 per cent. of first quarter—one with his report sends part, at least, of his domestic missionary assessment, the other sends nothing—and there is just funds enough on hand to pay one, which ought I to send it to, or ought I to divide it?

T. S. WEST, Treas.

March 31, 1894.

The Earlier symptoms of dyspepsia, such as distress after eating, heartburn and occasional headaches, should not be neglected. Take Hood's Sarsaparilla if you wish to be cured.

Hood's Pills cure all Liver Ills, Biliousness, Jaundice, Indigestion, Sick-Headache.

Children's Day.

NORTH MISSISSIPPI CONFERENCE.

Preachers and Sunday-school superintendents, remember the third Sunday in May, or as near thereto as practicable, "shall be observed as Children's Day." See Discipline, page 142, paragraph 245. The Sunday-school Board furnishes the "programs" free of charge. They are now ready for distribution. Send me your orders just as soon as practicable, and let us prepare in due time for this occasion.

G. W. BACHMAN.

Kosciusko, Miss., March 31, 1894.

For Sick-Headache, Etc.

Use Horsford's Acid Phosphate.

Dr. Wm. B. Conway, Blackburg, Va., says: "I have used it in my practice, for sick-headache, dyspepsia, indigestion, in nutrition of the brain and nervous system, and find it gives decided benefit.

Notice.

The Woodville District Conference convenes in Clinton, La., April 25-29. We will take care of the teams of those coming by private conveyance. If any brother knows that he can not attend, let him drop me a card stating this fact. Come, brethren, in the spirit of the Master! The hearts and homes of these good people are open to receive you.

The address of welcome will be delivered at 9 o'clock A. M., Wednesday, the twenty-fifth, by Col. I. D. Wall.

Mr. Editor, we invite you up to talk for your paper, and to preach for us.

V. D. SKIPPER.

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy, Hall's Vegetable Sicilian Hair Renewer.

Greenville District Conference.

The opening sermon of the Greenville District Conference will be preached by Rev. J. C. Mimms, Thursday, April 12, at 11 o'clock. Conference will convene at two P. M. I trust all the brethren will be able to attend the meeting of the Woman's Missionary Society and Parsonage and Home Mission Society. J. A. RANDOLPH.

Important Notice.

Delegates to District Conference and Women's Missionary Society and Parsonage and Home Mission meeting at Cleveland, Miss., April 11-15, will purchase tickets at full fare going and, getting agents' certificate for the same, will have the benefit of reduced rates returning. Agents will give you information. J. A. RANDOLPH.

Notice.

Persons attending the district meeting of the Greenville district, at Cleveland, April 11 and 12, can get reduced fare on the certificate plan.

MRS. R. SOMERVILLE,
Dist. Sec.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If you want your life insured, you can't do a better thing than read the ad. of that mammoth company, the New York Mutual, which you will find in another column.

Philip Werlein,

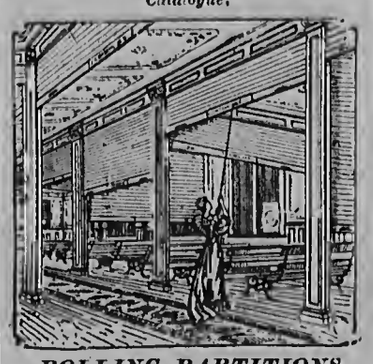
New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

James G. Wilson,

Paicnice and Manufacturer,

74 West 23d St., New York.

Send 5 two-cent stamps for Illustrated Catalogue.



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for dividing Churches and Schools. Soundproof and air-tight. In various kinds of wood. 500 Churches of various denominations are using them.

Venetian Blinds in All Woods.

Dr. Drummond's Lightning

Remedy for Rheumatism has received the unqualified endorsement of the medical faculty, as being a safe and remarkably efficient preparation. Its work is so speedy and miraculous that benefit is felt from the first dose. A treatment consists of two bottles, and lasts a month. Price $5; sent by express on receipt of price, with full special instructions. One treatment will cure any ordinary case. Drummond Medicine Co., 48 Maiden Lane, New York. Agents Wanted.

Reunion United Confederate Veterans

Will be held at Birmingham, Ala., April 25 and 26, 1894. It will be one of the greatest occasions of its kind ever known.

The Queen and Crescent Route will sell tickets to Birmingham and return at One Fare for the Round Trip, selling from points on N. O. & N. E., A. & V., and V., S. & P. Divisions, April 22, 23 and 24. Good 15 days for return.

For particulars apply to I. Hardy, A. G. P. A., Vicksburg, Miss., or R. H. Garratt, A. G. P. A., New Orleans, La.

W. C. RINEARSON, G. P. A.
Cincinnati.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

South Warren, at Willis' Chapel	Apr. 21
Crawford Street—Vicksburg	22
South Vicksburg	22, 26
Fayette and Harriston, at Harriston	26
Wesley Chapel—Natchez	27
Washington, at Kingston	28, 28
Jefferson Street—Natchez	29, 30
Martin, at Russum	May 1
Utica station	5, 6
Rocky Springs, at Cayuga	12, 13
Learned, at Reeves' Chapel	19, 20
Warren, at Wesley Chapel	26, 27
Roxie, at McNair	June 1
Meadville, at Nebo	2, 3
Hermanville, at Pisgah	9, 10
Port Gibson	12
Rolling Fork, at ——	14
Cary, at ——	16, 17
Mayesville, at ——	23, 24

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

MERIDIAN DIST.—SECOND ROUND.

Leakesville, at Pine Grove	31, Apr. 1
Waynesboro and S. Line, at S. Line	7, 8
Eucutta, at New Hope	14, 15
East End—Meridian (Wed. night.)	18
Waynesboro cir., at Pleasant Grove	21, 22
Binnsville, at Binnsville	28, 29
Shubuta, at DeSoto	May 5, 6
Linwood, at Pleasant Grove (Sat.)	12
DeKalb, at Marvin (Sun.)	13
N. Kemper, at Spring Hill	19, 20
Dalesville, at Unton	26, 27
Marvin, at Cokers	June 2, 3
Why Not, at —— (Wed.)	6
Chunky, at ——	9, 10
Lauderdale, at —— (Wed.)	13
Mathersville, at ——	16, 17

D. A. LITTLE, P. E.

BRANDON DIST.—SECOND ROUND.

Decatur, at Good Hope	31, Apr. 1
Newton and Hickory, at Newton	2
Lake, at High Hill	7, 8
Walnut Grove, at Pine Grove	14, 15
Carthage, at Sardis	17
Rose Hill, at Paulding	21, 22
Clarksburg, at Clarksburg	28, 29
Shiloh, at Shiloh	May 5, 6
Morton and Forest, at Pelahatchie	7
Steen's Creek, at Bethel	12, 13
Westville, at Westville	14
Neshoba, at Cooks Chapel	19, 20
Indian Mission	21
Raleigh, at Raleigh	26, 27
Montrose, at Montrose	28
Trenton, at Gasque Chapel	June 2, 3
Homewood, at Grange Hall	10, 11
Hillsboro, at Good Hope	16, 17
Fannin, at Union	26
Brandon station	24, 25

C. MCDONALD, P. E

JACKSON DIST.—SECOND ROUND.

Yazoo circuit, at Mount Carmel	Apr. 7, 8
Yazoo City (at night)	8
Canton	14, 15
Edwards (Wed.)	18
Sharon circuit, at Mount Pleasant	21, 22
Silver Creek and B. Lake, at Hillsdale	28, 29
Benton circuit, at New Hope	May 5, 6
Flora, at Livingston	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Lake City and Lodi, at Lodi	26, 27
Bolton, at Raymond	June 2, 3
Jackson circuit, at Liberty Grove	9, 10
Camden circuit, at Soule Chapel	16, 17
Madison circuit, at Pearl River	23, 24
Tranquil circuit, at Tranquil (Thurs.)	28
Mount Olivet circuit	30, July 1

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

McComb City (Fri. night)	Apr. 6
Magnolia, at Osyka	7, 8
Brookhaven (night)	11
Gallman, at Mt. Pleasant	14, 15
C. Springs (night)	15
Terry, at Spring Ridge	21, 22
Wesson (night)	26
Bowerton, at P. Valley	28, 29
Caseyville, at Bethesda	May 5, 6
Adams, at Ebenezer	3
Beauregard, at B	12, 13
Pleasant Grove, at Wellman	19, 20
Providence, at Monticello	25
China Grove	26
Summit	27
Martinsville (11 A. M.)	31
Hazlehurst (night)	31

The pastors and official members of Brookhaven district, will please come to the second Quarterly Conferences prepared to elect delegates to the District Conference, to be held at Adams Church, July 27, 28, 29. No man should should be elected to District Conference who will not attend his Quarterly Conferences and support his pastor.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.
(In Part.)

Heidelberg, at Laurel	6, Apr. 1
Americus-Escatawpa, at Zion	7, 8
Moss Point	8, 9
O. Springs and Scranton, at S. (Wed.)	11
Biloxi	14, 15
Bay St. Louis, at B. St. L. (Wed.)	18
Whittington, at Hollands Ch.	21, 22
Mt. Carmel, at Mt. Moriah	29, 30

HENRY E. PARTRIDGE, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Tulip, at Tulip	31, Apr. 1
Homer station	7, 8
Haynesville, at Colquit	14, 15
Calhoun, at Calhoun	21, 22
Minden, at Minden	28, 29
Valley, at Blockes Chapel	May 1, 2
Ringgold, at Rocky Mound	5, 6
Sparta, at Ebenezer	12, 13
Arcadia, at Arcadia	19, 20
Vienna	23
Ruston, at Douglas	26, 27
Farmerville, at Farmerville	June 2, 3
Vernon	9, 10

The preachers of the district, traveling and local, will meet at Minden, April 27, at 9 A. M. Introductory sermon by Rev. J. D. Harper, April 26, at 7.30 P. M. It is my earnest desire that all the preachers of the district will come to this meeting fasting and praying for a baptism of power.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen	Apr. 8, 9
Big Cane	15, 16
Alexandria	22, 26
Chicot, at Mamothe P	29, 30
Ada, at Prospect	May 5, 6
Nugent Mission	5, 6
Lecompte, at W. C	16, 14
Centerville, at T. C	13, 14
Pineville, at P. G	20, 21
Simsport	27, 28
Montgomery, at St. M	June 2, 3
Spring Creek and New H	10, 11
Dry Creek	17, 18
Colfax	24, 25
Columbia	30, July 1

S. J. DAVIES, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Morgan City, at Berwick	Apr. 6, 7
Pattersonville	7, 8
Franklin	13, 14
Jeanerette	14, 15
St. Martinsville	17, 18
New Iberia	21, 22
Lafayette	28, 29
Plaquemine Brulee	May 5, 6
Opelousas	10-12
Washington, at Bethel	12, 13
Abbeville	28, 27
Indian Bayou	June 2, 6
Sulphur City	9, 10
Lake Arthur	16, 17
Lake Charles and West Lake	24, 25
Grand Chenier	30, July 1
Crowley	7, 8

District Conference at Crowley beginning Thursday, July 5.

J. M. BEARD, P. E.

DELHI DIST.—SECOND ROUND.

Bastrop, at Bastrop	31, Apr. 1
Monroe station	8, 9
Delhi, at Tallulah	14, 15
West Monroe, at Faulks Chapel	21, 22
Floyd, at Midway	28, 29
Oakly, at Vidalia	May 5, 6
Oak Ridge, at Oak Ridge	12, 13
Lind Grove, at Bonita	13, 26
Winsboro, at Magnolia	26, 27
Harrisonburg, at Harrisonburg	June 2, 3
Rayville, at Girard	9, 10
Lake Providence	16, 17
Waterproof	23, 24

H. O. WHITE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Fillmore	Apr. 7, 8
Mansfield Station	14, 15
Shreveport station and mission	22, 23
Grand Cane, at Bethel	28, 29
Caddo, at Logansport	28, 30
DeSoto, at Pelican	May 5, 6
Many, at Negreet	12, 13
Fort Jessup, at Fort Jessup	13, 14
North Bossier, at Plain Dealing	19, 20
Mooringsport, at Pine Hill	26
Red River, at Campo Bello	16, 17
Sabine, at Mt. Pleasant	30
Pleasant Hill, at Marthaville	June 1
Coushatta, at Brownsville	2
Wesley, at Holly Springs	3, 4
Annacoco and S. Vernon, at B. Grove	7, 8
Cane River, at Melrose	9, 10
Natchitoches station	10, 11
Victoria	12
West Natchitoches	13

The District Conference is appointed to convene at Pleasant Hill, Thursday, July 25.

NOTICE.—Four of the above appointments embrace Sundays and Mondays. Pastors will please compare with calendar, fix the time of their Conferences on first or second days of meetings, as they may think best, and notify their official members and the presiding elder accordingly.

ROBT. J. HARP, P. E.

Every year more and more land is going out of cultivation in England. Since 1873 more than 2,000,000 acres have been abandoned.

NEW ORLEANS DIST.—SECOND ROUND.

Carrollton	Apr. 8
Parker Chapel	11
Algiers	12
Gretna and Craps, at Craps	13
Moreau	20
Dryades	May 3
Rayne Memorial	11
Felicity	26
Gross Tete and False R., at Harmony	26
Louisiana Avenue	June 27
Plaquemine and Donaldsonville, at D.	1
Lower Coast, at Wesley	10
Carondelet	17
Baton Rouge	24
	July 1

The pastors whose quarterly meetings occur in the month of May will act for the presiding elder.

C. W. CARTER, P. E.

"Disfigured For Life"

Is the despairing cry of thousands afflicted with unsightly skin diseases.

Do you realize what this disfiguration means to sensitive souls?

It means isolation, seclusion.

It is a bar to social and business success.

Do you wonder that despair seizes upon these sufferers when Doctors fail, standard remedies fail, And nostrums prove worse than useless?

Skin diseases are most obstinate to cure. CUTICURA REMEDIES Have earned the title Skin Specifics, Because for years they have met with most remarkable success.

There are cases that they cannot cure, but they are few indeed.

It is no long-drawn-out expensive experiment. 25c. invested in a cake of CUTICURA SOAP Will prove more than we dare claim.

In short CUTICURA WORKS WONDERS, And its cures are simply marvellous.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

THE WORLD FOR CHRIST.

A MISSIONARY EXERCISE

For **Children's Day,**

Sunday, May 20, 1894.

A LEAFLET OF SIXTEEN PAGES.

THIS PROGRAMME emphasizes the missionary idea strongly and interestingly, while its general make-up is very bright and attractive. In the selections for reading and declamation there is a pleasing variety, and the music (given in full) is mostly new and of an inspiring character. It is hoped that every Sunday-school that possibly can will order and use this exercise, so appropriate to this Methodist quadrennial year.

Price: 10 cents per dozen; 60 cents per 100.

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N. B.—We pay $5 cash for all vacancies in bookkeepers, stenographers, teachers, etc., reported to us, provided we fill same. (Mention this paper when you write.)

WASHINE CLEANS CLOTHES without BOARD or MACHINE. Saves time, work, worry, wear and tear. Always ready for use. Costs 8 cents per gallon, 8 weeks' washing. Easily made. Once used never without. You will like it. Send 25 cents for recipe. The Washine Company, 170 Race Street, Cincinnati, Ohio.

PAINT cracks.—It often costs more to prepare a house for repainting that has been painted in the first place with cheap ready-mixed paints, than it would to have painted it twice with strictly pure white lead, ground in pure linseed oil,

Strictly Pure White Lead

forms a permanent base for repainting and never has to be burned or scraped off on account of scaling or cracking. It is always smooth and clean. To be sure of getting strictly pure white lead, purchase any of the following brands:

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FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors, a one-pound can to a 25-pound keg of Lead, and mix your own paints. Saves time and annoyance in matching shades, and insures the best paint that it is possible to put on wood.

Send us a postal card and get our book on paints and color-card, free; it will probably save you a good many dollars.

St. Louis Branch.
Clark Avenue and Tenth Street, St. Louis.

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Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,236,091.

Losses Paid by Boston Fire, 1872, $1,429,729.

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Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

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FOR SALE BY ALL JOBBERS AND RETAILERS.

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Christian Advocate.

VOL. 41.—NO. 15. NEW ORLEANS, THURSDAY, APRIL 12, 1894. WHOLE NO. 1964.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE TIME FOR PRAYER.

When is the time for *prayer?*
With the first beams that light the morning sky,
Ere for the toils of day thou dost prepare,
Lift up thy thoughts on high;
Commend thy loved ones to His watchful care—
Morn is the time for prayer!

And in the noontide hour,
If worn by toil or by sad care oppress,
Then unto God thy spirit's sorrows pour,
And he will give thee rest;
Thy voice shall reach him through the fields of air—
Noon is the time for prayer!

When the bright sun hath set,
Whilst yet eve's glowing colors deck the skies;
When with the loved, at home, again thou'st met,
Then let thy prayer arise
For those who in thy joys and sorrows share—
Eve is the time for prayer!

And when the stars come forth—
When to the trusting heart sweet hopes are given,
And the deep stillness of the hour gives birth
To pure, bright dreams of heaven,
Kneel to thy God—ask strength life's ills to bear—
Night is the time for prayer!

When is the time for prayer?
In every hour, while life is spared to thee—
In crowds or solitude—in joy or care—
Thy thoughts should heavenward flee—
At home—at morn and eve—with loved ones there,
Bend thou the knee in prayer!

—Exchange.

Was There a Flood?

We are indebted to a correspondent in England for the following report of the recent meeting of the Victoria Institute. It was written March 22, and reached us April 2. We tender thanks to our correspondent for his prompt and able report.

One of the largest meetings ever held by the Victoria Institute, of London, England, took place in the third week of March, to hear that well-known "Nestor among geologists," Prof. Prestwich, F. R. S., read a paper on "A Possible Cause for the Origin of *the* Tradition of the Flood," in which he proposed to treat the subject "from a purely scientific standpoint." The chair was taken by the ex-president of the Royal Society, Sir George Stokes, Bart., F. R. S., the present occupant of that professorial chair at Cambridge University once occupied by Sir Isaac Newton, and also the president of the Victoria Institute, whose aim is to investigate all scientific questions bearing on the truth of the Bible, and to associate all scientific men, and people generally, in the colonies and America, in aid of this work. The great hall was packed in every part, as those who arrived late found. The business was commenced by Capt. F. Petrie, the honorary secretary, reading a letter from the Duke of Argyll, who was unable to be present, after which Prof. T. Rupert Jones, F. R. S., read the paper prepared by Prof. Prestwich, he not being sufficiently recovered from a severe cold to do so himself. In it the author described at considerable length the various phenomena which had come under his observation during long years of geological research in Europe and the coasts of the Mediterranean. Among these he specially referred to having found the flints of the drift to be of two classes—one with bones of animals, carved, and interspersed with the remains of man, and the other, which he termed the Rubble-drift, containing bones of animals of all ages and kinds in vast heaps. He cited the confirmatory opinions on this point of Prof. Geikie, F. R. S., a member of the Institute, and drew special attention to the geological surroundings of these strange deposits, and the manner in which the bones were found. He then referred to phenomena in regard to raised sea beaches, and the constant occurrence of "Head," the large masses of transported rock, loam and Loess, covering the high plains in Hungary and Southern Russia, and the Osiferous Breccias in various localities. From the circumstances attending these and their surroundings he said he had been forced to the conclusion that all their phenomena were "only explicable upon the hypothesis of a widespread and short submergence, followed by early re-elevation, and this hypothesis satisfied all the important conditions of the problem," which forced one to recognize that there had been a submergence of continental dimensions. The age of man was held to be divided into paleolithic and neolithic, and he considered rightly so. He concluded by suggesting that thus there seemed cause for the origin of a tradition of a flood.

The paper was followed by reference to a communication from Sir W. Dawson, F. R. S., who welcomed the paper as confirming his conclusion come to on geological and palæontological grounds of a physical break in the anthropic age. The evidence for this was afforded by the cave remains and from a vast quantity of other sources. The discussion which ensued was commenced by Sir George Stokes, Bart., F. R. S., referring to the great value of the author's contribution to our knowledge and right understanding of the phenomena he had so long studied. Among those present were Mr. Huddleston, F. R. S., the past president of the Geological Society, and Dr. Woodward, F. R. S., the present president. The latter proposed a cordial vote of thanks to his friend and teacher, Dr. Prestwich, "the Nestor among geologists," whose contributions to our knowledge of that science were recognized by all as greater, more far-reaching and more valuable than those of any other in the present century. After sundry other remarks Sir Henry Howorth, Bart., F. R. S., spoke, urging the great importance of recognizing the value of the arguments in the paper, and many others which had come under his own observation in Asia. Prof. McK. Hughes, F. R. S., of Cambridge University, followed with some criticisms, and bore warm testimony to the value of the paper, after which Prof. Hull, F. R. S., late director of the Geological Survey of Ireland, spoke strongly in favor of the scientific nature of the author's arguments. Prof. Rupert Jones, F. R. S., in a few sentences replied to the speakers, and the brilliant gathering dispersed.

The Educational Loan Fund.

The following from Dr. Candler, president of Emory College, which was published in a recent issue of the Wesleyan, is worthy of the notice of all who are interested in this most noble work:

A LETTER THAT HELPED.

The following letter, recently received from one of the boys who was able to go through Emory College by the aid of the loan fund, speaks volumes for that noble benevolence:

Dr. W. A. Candler, Oxford, Ga.:

Dear Doctor: I feel just like you are needing money to help those boys get through the pinch. I remember how it was with me during my last term. I didn't have enough to buy a new suit for commencement, and left, mainly on that account, before commencement.

Enclosed find check on Citizens' Bank at Valdosta for $100. I may not be able to pay the balance when due, but will do so before the opening of school next September. Hoping that the check will be received when most needed.

He pays $100 before his note is due. He remembers the straits I was often in when trying to get money enough to carry him and his classmates through, and he now helps me to carry others. He acquired more than mere mental stores when in college; his heart is rich in thoughtful consideration for others. Growth in knowledge, which is not accompanied by growth of soul, is of doubtful value.

The Loan Fund Association has helped about one hundred students since its organization. Most of the notes given are not yet due. But of those whose notes have matured, twenty-three have met their obligations promptly—some paying before their notes were due.

Almost the entire income of the loan fund during the current year has been from repayment on notes. No new subscriptions were taken in 1893. The fund is carrying twenty-two young men.

No money expended at the college has brought better returns than the money spent on these struggling boys. I say this, notwithstanding four young preachers who borrowed money have let their notes go unpaid, and two young teachers and three others have disappointed us. It is a good crowd where we find only about a half dozen sorry fellows in a hundred.

W. A. CANDLER.

The District Conferences are now soon to begin in the North Mississippi Conference. It is very important for the presiding elders, who are *ex officio* presidents of the district auxiliaries of our Conference Loan Association, to call attention to this important benevolent work, and emphasize it. It is thought to be the best plan for the secretaries and treasurers of the auxiliaries to collect the annual dues, or shares, at the District Conferences. It is very important that they look after this matter closely, and collect up every cent they can, whether they have a candidate for its use or not. Let us be ready with a good, available fund in each district. I will take pleasure in furnishing loan fund literature to any who may want it.

J. W. MALONE,
Sec. and Treas. Conf. Bd Managers.
Como, Miss.

Where and When to Save Souls.

BY REV. THEODORE L. CUYLER, D. D.

There are two methods of dealing with human temptations to sin. One method is to save people from being ruined; the other method is to attempt to save what is left of them after they have been ruined. The one plants its forces far up the stream to prevent persons from venturing into the rapids; the other spends its strength in desperate efforts to fish up and restore those who have been carried over the cataract.

We have a striking illustration of these two methods in the various efforts to deal with the drink evil. Societies are organized, meetings held, and appeals are made for the reformation of inebriates. They are to be commended for their good intentions, but the work they undertake is exceedingly difficult, and even when successful it only saves the remnant of a life that has been terribly shattered by sin. The right place to apply moral suasion is with the young, and with those who have never acquired the habit of using intoxicants. The best time to stop drinking is before you begin. The total abstinence pledge which I took in my early childhood was a very happy safeguard amid the temptations of college life when the habit of hard drinking was very rife in that college. An eminent minister said to me lately, "My pastor made a teetotaler of me when I was a boy by his tremendous sermons against strong drink." That meant prevention, and one ounce of it is worth many pounds of attempted cure. The right place to apply effectual temperance efforts is far up stream, to keep people—especially the young—from venturing into the rapids. In addition to these wise efforts, we should aim at righteous law to prohibit the iniquitous saloon keeper from beckoning people toward the rapids and pushing them in. Such a combination of moral suasion and legal prohibition is the most effectual style of temperance effort. Where it is thoroughly attempted, there will not be many drunkards to be reformed. Along these Christian lines for the prevention of a stupendous evil, every minister, every church, every Sunday-school, every wise parent, can be invoked to labor strenuously. In that direction lies success. Prevention is sure; reformation is difficult and doubtful. Save the children!

The same principle that applies to the particular sin of drunkenness—for it is both a sin and a self-inflicted disease—applies to all kinds of temptations. The time to kill any evil habit is in the egg. Going deeper yet into the matter, the best time to become a Christian is in early life, and the chief efforts of pastors, parents and teachers should be directed to the young. A church that allows its young people to be drawn into the rapids of sinful temptation, and to drift down the accelerating current of worldliness, can expect nothing else than that the majority of them should go down over the cataract of perdition! It is an indisputable fact that the chances of conversion to Christ diminish with every year after the age of twenty is passed. During my own pastorate of five and forty years I have received to the Lord's table hundreds of persons under eighteen years of age. I received very few who were past fifty, still fewer who were past sixty, and only a half-dozen who had passed threescore and ten. As the wintry sun of life draws nearer to its setting, an impenitent heart is apt to freeze into a hardness that almost defies the plowshare of truth.

Yet how large a portion of preaching in our average pulpits is aimed at the conversion of adults! How few are the sermons directly addressed to children! No small number of truly evangelical and awakening discourses are aimed entirely over the heads and the hearts of the very persons who are most susceptible to spiritual influences! Satan is wiser than too many of the servants of Christ; he "gets in his work" of temptation from the start. It is not too much to say that the vast majority of all the discourses that we ministers preach ought to be so constructed as to be within the comprehension of an average child of ten or eleven years old. Nearly all of Spurgeon's sermons would bear this test of clearness and simplicity.

If ministers make a monstrous mistake in not directing their chief efforts toward the conversion of the young, many Christian parents err in that direction most fatally. "My boy is too young to be a Christian," says Bro. Purblind. Pray, how old is he? Is he old enough to do wrong intelligently? Then he is old enough to do right. Is he old enough to sin? Then he is old enough to be sorry for it. Does he trust and obey you? Then he is old enough to trust and obey Jesus Christ. Now, if your child can exercise repentance and faith, he is practicing the identical graces that are required to save a sinner of threescore. Remember, too, that you have the promise and the offer of the omnipotent Holy Spirit in all your sincere efforts for the salvation of your children; and your child has the same promise of divine aid likewise.

The plea is often urged that children are so fickle and volatile. So are adult sinners; yes, and so are many adult church members, or else there would not be so many backsliders. Spurgeon testified that, as a rule, those church members held out best who had been converted in early life. They were less ingrained in evil habits, and had fewer tares to be plucked up. That children are more susceptible to all kinds of impressions and influences is true; then all the more important to bring the best influences to bear on them. If it is easier to become a Christian at ten than it is at thirty, then pastor and parents and teachers should work when there is the best promise of success. The great point to be kept before a child is that true piety is a matter of conduct, and that the proof of conversion is that they are seeking to obey the commandments of Jesus Christ. It is not every child who "rises for prayer" in a meeting, or who glibly says that he or she "loves Jesus," is a genuine convert. Above all things, the child should be made to understand that Bible religion means to do what Jesus Christ bids him or her to do, and to be what Christ would have them be.

The admission of a child into the church is a matter for the most careful and prayerful consideration by both pastor and parent. The "wholesale" method of dealing with the young, especially in a season of revival, is little less than atrocious. Every child should be studied closely, and dealt with according to its temperament, character and surroundings. Conversions may be instantaneous; but to assume the solemn vows of church membership requires careful instruction, self-examination and prayer on the part of everyone, but especially of the young.

I hope that no one will misunderstand this article, or imagine that I am seeking to "throw cold water" on efforts to reform inebriates, or to save sinners who have grown old in sinning. "With God all things are possible." He can save sinners on the verge of a Niagara of perdition; but that does not alter the indubitable fact that the best time and place to save a soul for this world and for the next is before they have flung themselves into the rapids. God did save Saul of Tarsus by a flashing miracle of grace; but Timothy was led by a good mother.—Exchange.

Religion Bottled Up in Church.

It was a characteristic declaration of the late Charles Terry Collins that religion is too apt to get selfishly "bottled up in churches." "Launch out into the deep" was our Lord's words to his disciples when the great haul of fishes was taken in. "Launch out into the deep!" was the vehement cry of that fervent English preacher, Rev. J. Baldwin Brown, in the noble sermon he preached in the great hall at Manchester, at the jubilee meeting of the Congregational Union of England and Wales. The agencies that are to save the populations of earth must indeed have their springs, their training and their everlasting reinforcement in the bosom of the Christian church; but, with memorable eloquence he insisted, they must not linger timidly at the shallow margins, but strike boldly forth out into the deepest places of the world's surging life. But, we may be sure, the men who, as Browning says, "do out their duty" in any bold and outreaching ministry, are not the men who allow themselves to be "bottled up" into the exclusive enjoyment of a certain narrow round of religious privileges. They have not so learned the spirit of Christ. Somewhere, somehow, they will be found launching out into the deep. We still have need of the men and the women who know how and have the power to rouse the slumbering forces of the churches, and to point out the more effective conditions and lines of effort, to meet the existing necessities of these new times. No one can look forth, clearly and largely, and see the actual position of the Christian church and the condition of the world as filled with so much that is antagonistic to the spirit of Christ, and not seem to hear once more the old shout, "The Philistines be upon thee!" We have many churches, many schools, many Bibles, and an endless variety of Christian institutions, instrumentalities and agencies of good; and no one, in any sane mood of mind, imagines that the aggressiveness of bold, right endeavor in the ways of the evangelization of the millions being born among us who are not born into any well-protected Christian homes, was ever more needed than it is to-day. Religious ingenuity and consecrated freedom of outlook are not under paralysis; nor is the moral force of Christian communities spent. Our churches have not wholly bottled themselves up; nor are they likely to. The word of the Master is still heard, and more and more being heeded. "Launch out into the deep!"—Advance.

Literary Culture a Source of Happiness.

One very efficacious method of increasing the amount of happiness in the world is to increase the capacity for it. No vessel can receive more than it can hold, nor can the mind of any man; but the difference is that, while the limits of the former are fixed and unalterable, those of the latter are capable of continual enlargement. Incidentally, all education, all training and all development are actually increasing this capacity for happiness, although they may not be carried on with that distinct object in view. Everything which broadens the mind, strengthens the powers and stimulates the activities, not only opens up new sources of enjoyment, but actually creates new ability to enjoy. This is, indeed, quite too valuable and important an element in life to be overlooked.

Perhaps there is no branch of education in which this advantage may be more rapidly and widely spread than that of literature. We are happily a nation of readers. That of itself means an amount of happiness which can never be fully estimated. Books, periodicals and newspapers abound on every hand, and the simple ability to read them is of itself an unfathomed mine of pleasure. So manifest a blessing is this, that people are very apt to be satisfied with it. They are so gratified with this stage of progress that they are contented to remain in it without looking to another. Yet it is not too much to say that the capacity for happiness which the mere power to read has developed may be multiplied a hundred-fold by a wise literary culture.

The pleasure we receive from any work of art is largely proportioned to the degree in which we understand it, and are able to view it with discrimination. We go over a fine building in our cursory way, and take a certain pleasure in it; but let a skilled architect do the same, and how keen is his interest in every detail! How fully he appreciates the construction of its various parts, the harmony of its arrangements, the objects that were held in view, the difficulties that were overcome. We gaze with admiration upon a master painting, but it is an artist's eye which alone can discern its real beauties of coloring, its unity of design, its fineness of execution. Now, we can not all be architects or painters, but we are all readers, and if we would drink deep of the happiness to be derived from books, we must enlarge our capacity for such enjoyment by cultivating a fair knowledge of and taste in literature.

This is not the vague and difficult task that some may think it. Of course, like any other kind of culture, it is best and easiest when begun in youth. Our schools already are waking up to this necessity, and reading is no more the meaningless and mechanical practice that it once was. Even the youngest classes are now stimulated to interest in what they read; their books are no longer collections of desultory extracts, but are chosen carefully for their real value and purity of style; and they are taught, year by year, to discriminate, and thus to enjoy in a rational manner. Yet, with our present large classes, there remains much to be still accomplished in this direction. An intelligent home culture may well supplement that of the school. Especially is the habit of reading aloud in the family, with occasional suggestions, calling attention to interesting passages or beauties of style, conducive to this end. There are mothers who claim that they have no time for such purposes, but who spend hours daily in delicate embroidery and other decoration of their little ones' clothing, which must perish with the using, instead of laying a lasting foundation for their perpetual and increasing happiness, by cultivating within them a love of pure and good literature.

Although youth is pre-eminently the time for this work, much may be done by the adult for himself if he is resolute in forming or reforming his habits and his taste. We will suppose a very common case of one who has so perverted his mind that he can enjoy no reading but fiction, and that of the lightest order. He, perhaps, regrets that it is so; but he sees no help for it. If he be weak and self-indulgent, he will probably never escape the situation. But, with an earnest purpose, and the power of self-restraint, he may yet raise himself to a higher mental level, and become able to taste a purer and more intelligent happiness. One thing he can always do—restrict his reading of fiction to the best authors. There are so many excellent standard novels in every book store and library that there is no excuse for wasting time over the mountains of trash in circulation. No one can carefully read such authors as Scott and Dickens, George Eliot and Thackeray, without having his imagination kindled, his thoughts stimulated, and his curiosity awakened concerning the many points of history, and of nature, of science, and of art, which are so freely alluded to in them. From these to books on kindred subjects will be an easy transition, and if the reader will select only the best of its kind, perusing it slowly and thoughtfully, making notes, comparing styles, consulting authorities, and in other ways making something of a study of his reading, he will insensibly find his taste improving and his pleasure in the practice growing, both in depth and intensity.—Public Ledger.

The Medical Missionary.

The medical missionary claims the marching orders of the apostles, he witnesses to the divine pattern set by the Master, he follows in the steps of the saints of old, and in doing so he endeavors also, bound by no slavish literalism, to carry out the principles taught by the Great Healer, and to utilize all the appliances of modern civilization to attain the end. It is no small thing that strength and health, skill and knowledge, tenderness and wealth should be devoted to the service of the poor, the destitute, the decrepit, and the diseased. It is no small thing that humanity should ever be thus ennobled by the service of the sick; counting nothing too costly to be given for their use, nothing mean or degrading that is done for their relief. Well might the late Bishop Fraser say that hospitals were as truly the houses of God as were our churches. Certainly this is the case where the work is done in a Christ-like spirit; and, above all, may not this be postulated of medical missions, whether among the crowded poor of our European and American cities, or among the ignorant multitudes of semi-civilized and heathen nations?—Dr. Arthur Neve, Kashmir.

Be careful of your family and friends; they are the best gifts the Almighty can give you.

THY WILL BE DONE

BY LUCY LARCOM

Shall we say, "Thy will be done"
And on our own errands run?
Vain and evil the design
We pursue, apart from thine.

Teach us how to live this prayer;
Reverently thy plans to share!
More than echoes of thy voice
Make us partners in thy choice!

Let our deeds be syllables
Of the prayer our spirit swells;
In us thy design fulfill;
By us work thy gracious will!

—Exchange.

Tempori Parendum.

(Concluded.)

It is generally known that the M. E. Church is preparing some sort of overtures to the M. E. Church, South, which overtures, it is thought, will come before the latter church at her next ensuing General Conference. Just what these overtures are to contain seems, as yet, unknown, even to some of those who aided in the appointment of the commission from the M. E Church. The supposition is that the adjustment of our Mexican affairs is the main point. Just why we should leave confusion and strife at home, and go abroad to make peace, is certainly a very suggestive thought. If we are ashamed of the clash of interests in Mexico, we ought to be ashamed of it in the United States; and if we have grace and intelligence enough to harmonize our foreign relations, we ought to be able, with the same helps, to harmonize our domestic affairs. While organic union may be to the distant future, for reasons satisfactory to those who oppose such a thing, there can certainly be no reason why harmony should be so far away. It is very easy for those who are blinded by prejudice or imaginary difficulties, or who are uninformed as to the real conflict and the hinderances resulting therefrom, to say, "We are independent; let us alone." This is the independence displayed by the tramp who, when begging for bread, was offered fifteen cents an hour for work at a mill. "No," said he, "I'll starve first."

Yes, we are starving. Preachers along the border, North and South, are starving. Souls are starving for "the Bread of Life," which, in the weakened condition of the forces, neither church is able to give them. We ignore the motto of our national fathers, "In union there is strength." We ignore that broad charity which "hopeth all things, endureth all things," etc., and seek to push sectional ecclesiastical organization rather than press the cause of our Master.

However great may be the difficulties in the way of organic union, there are none in the way of harmony, which can never come while we seek to occupy the same territory at the same time. The individual ministers and members may be on the most intimate and brotherly terms; but the two churches? They are striving each for the prestige of the community, and running about after the new comers who are already members of the church, seeking rather to save them from the other church than sinners from perdition. This is not poetry, but a cold fact, which has been seen by hundreds of people on both sides.

The history of the operations of the M. E. Church in the South is known to be the history of an unsuccessful struggle for position. So, too, is the history of our operations in the Northwest. In Washington, Montana, Colorado, Nebraska, Oregon, and all along, we have done little more than pay out money to keep starvation from the doors of men who have done but little soul-saving, which the M. E. Church would not have done had our men not been there in the way. That this is the case of the M. E Church in Texas, Louisiana, Alabama, Florida, and so on all around, everyone who has been in position to see knows full well. Good has been done on both sides by the representatives of both churches, but only such as the one would have done had the other been somewhere else doing some good which was out of reach of the other. No thought of disparagement shall be in my heart, nor in my mind, against those brave, consecrated men who have been sent to the border. They are as thoroughly in the line of individual duty as any of the servants of the churches. The responsibility is not on them, but on the churches which sent them. They promised to do the work assigned them, and have been assigned to the work of saving Methodist of this church from being Methodist in that. This they are doing, and while matters remain as at present, this they must continue to do. But there was never an intelligent action without responsibility for it, and some one—maybe many—will be called to answer to this waste of time and sectarian strife.

There is within the State of Louisiana both a Conference and a mission of the M. E. Church. Taking their organizations as a nucleus, there is not a square mile of territory occupied by these organizations that would not be occupied by the M. E. Church, South, if the M. E. Church was out of the way. If the thing be true of us here, why not equally true of them in Oregon? Those preachers of the M. E. Church in the South who would like to remain there would find a hearty welcome in our Conferences, while, no doubt, the same would be true of our preachers in the Northwest who choose to remain in that country.

If, to the proposition to mutually withdraw the forces north and south of forty degrees and thirty-five degrees north latitude, there is a partial organic union, all the better, since such union will make the feeble organizations on the border strong and self-supporting, and stop a waste of missionary money. J. A. PARKER.

The Evangelist.

A DILEMMA.

MR EDITOR: Will you allow me space in your columns for this one more deliverance on the much-discussed subject, "The Evangelist"? If so, I may not again tax your patience by asking a place in the ADVOCATE for an expression of opinion. The subject is one of vital importance to the church, and of widespread and growing interest. I do not see how the approaching General Conference, composed of representative men from all the Annual Conferences, can fail to consider it again, and take some action upon it. May they have grace and wisdom to do what is best for the good of the church and the glory of God!

Many things written in criticism of "the evangelist," and modern evangelism in a general way, I have thought were intended, in a special way, for Sam Jones and his work, for he is, *facile princeps*, "the evangelist" among all others, at least, in the Methodist Church.

An intelligent gentleman in high social position, and a member of another church, said to me, 'I look upon Sam Jones as the greatest evangelist in the world."

The critics of "this giant of the pulpit and platform," as he was styled by the late Dr. Winfield, are either men who care little for the gospel, however preached, or they are good men, some, it may be, in high places, who have seldom or never heard him preach, nor witnessed his marvelous power for good over the thousands who attend upon his ministry. The former class of critics we need not notice, while the latter are not well capacitated to form correct opinions of the evangelist or his work.

Many are wont to inquire, What is the secret of his wonderful power? It is, doubtless, the resultant of many elements, some of which are not easily defined, while others are apparent to all. He seems animated by a fervid and consecrated spirit; he is fearless and bold; he has wit and humor that sparkle with irresistible effect; he has a warm and tender sympathy for sinners. How earnestly, yet with what pathos and gentleness, does he plead at the end of his sermon with men to give up their sins and turn to a better life! What multitudes, running up into the thousands, attend upon his preaching! Great railroad corporations pay court to the fame and power of the wonderful preacher, and for purposes of gain advertise reduced rates to the place of meeting. We venture the opinion that Sam P. Jones preaches the gospel to more people during the year than any living minister. While the churches are inquiring, "How can we reach the masses?" the question finds solution in the vast audiences that crowd to the ministry of this master of assemblies.

Of the constrained location of Rev. Sam P. Jones at the late session of the North Georgia Conference, I write more in sorrow, less in criticism. It goes without question that the Bishop presiding was fully persuaded in his own mind that the course pursued was right and proper. There are, however, influential opinions, analogies and precedents in the history and polity of the church, tending to a different conclusion, to wit: that Sam Jones, agent of the Orphans' Home by appointment of the Bishop, and preaching in Nashville, or other cities, as an evangelist, was "in regular orders." So thought the "Great Commoner," Dr. McFerrin, at Richmond, nearly eight years ago. No difficulty in finding a place for a man of rare gifts to labor as an evangelist under existing law. So thought Dr. E. E. Hoss, now occupying the sanctum of the Great Official of Southern Methodism. A member of the Annual Conference may be appointed president or professor in a church or State school, or he may be appointed as agent for some enterprise of the church, and go abroad preaching and evangelizing. Other Bishops presiding successively over as many, perhaps, as ten former sessions of the North Georgia Conference, had said, by their action, that Sam Jones, agent for the Orphans' Home and general evangelist, was "in regular orders." The course pursued by these former Bishops was traversed by the action of the Bishop presiding at the late session.

Now, here is an issue of administration, a dilemma. If the Bishops presiding at the ten former sessions were right, then the Bishop presiding at the late session was in error; but if he were right, then the former Bishops were in error. Take which horn of the dilemma you will, and episcopacy is impaled upon the other horn. It is a perplexing, not to say distressing, case. I am unable to decide which was the proper course to pursue. There is diverse opinion and some confusion, perhaps, in the public mind. Can not the approaching General Conference, in its wisdom, take such action as shall preclude a possible recurrence of like embarrassing result?

Let the General Conference enact a law recognizing the office and work of the evangelist, providing, at the same time, some appropriate system for the operation of such law. Or, what may be still better, let the General Conference, in its "interpretative function," so construe existing law that the presiding Bishop shall be clearly authorized to appoint a preacher to some agency, or nominal position, in connection with which he may work as an evangelist, if he have suitable gifts. And then, let Bro. Sam Jones go back to the North Georgia Conference at its next session, be readmitted and reappointed as agent of the Orphans' Home and as evangelist; go all over the world, if he choose, preaching the gospel to every creature.

T. C. WIKE.

From Dr. Sullivan.

I wish I had time to write with more fullness on some questions which are likely to come before the next General Conference. But the care of my flock consumes my time. So I state only, in short, the bent of my mind towards a few of these matters.

It seems to me that our educational work ought to be, and for the best results must be, put under system. We need a Board of Education clothed with such powers as will give unity to this department of our work and a true correlation of its parts. The colleges need training-schools as essential feeders; while the college is the proper passage into the university. There ought to be better arrangement and stronger requirement for scholastic preparation for our ministry. Let us have emphasis and method here.

I am in full accord with those who think it important for a preacher in charge to have authority to baptize and marry in his own charge. Our unordained pastors and their flocks are put to great disadvantage, and often loss. I think there is a consistent remedy, and I hope it will be found.

I believe the number of Bishops ought to be increased by two. There are several reasons for this.

I have long felt the need of such provision in our law as will enable the church to get rid of certain offenders without public trial, unless the offender himself should demand trial. The church is this day, in many places, mocked and harmed by members who pay no regard to their vows and obligations and give no heed to admonitions of pastor and friends. They are as thoroughly worldly, and sometimes as vicious, as men of the world. It will be said that we have law for all these cases, and that it is the fault of the preacher if the law is not executed. The law is written in the book; but that its non-execution against these transgressors is generally the fault of the preacher I do not believe. Many of these preachers, the wisest, truest, most courageous, know that often it is impossible to bring an open, persistent offender to trial; and often if that were done, it would rend the local church or work direct harm to innocent souls. Why not have the law so arranged that an offender who persists in violation, and will give no promise of amendment, but rather excuses and defends his conduct, may be reduced to a probationary relation or cut off without further process or trial. It is presumed here that the offender admits the accusation as to the fact. What is now recommended does not infract the fifth restrictive rule; for it does not propose to hesitate to try a member who wishes a trial. The integrity of his "privilege" is left secure. Such a procedure would cut away many dead branches sticking to the great tree, marring its beauty and diverting the currents of its life.

The "evangelists," what shall be done with them? Let them alone under the law of demand and supply. As the case now stands, the preacher in charge is at liberty to choose whether he will have help in his meeting and whom he will ask; and the "evangelist" is at liberty to respond to calls as suits his views of duty. It may be well to modify the law governing local preachers, so that the "evangelist," after giving proper notice to his presiding elder, may be free to fix the limit of his labors; being required, as now, to report in writing to the fourth Quarterly Conference. So far as concerns membership in the Annual Conference, let the decision made by Bishop Hargrove in the North Georgia Conference stand as the permanent law. The Bishop has done the church a service, and the "evangelist" no harm, by the decision he rendered. If the law were to allow an "evangelist" to be a member of an Annual Conference once, then his appointment would have to be given under one of three forms, substantially; either:

(1) To be designated simply as "evangelist," and left free to go where he would choose and make what arrangement he could for support; or (2) to have a "nominal" appointment to something else, with the understanding that he would really work at his own election as an "evangelist;" or (3) to be sent as "evangelist" within his own Conference, with specific duties and privileges, and with definite arrangement for his support. Grave evils would follow either one of these forms. W. T. J. SULLIVAN.

Intermediate Exhibition of Centenary College.

The annual debate between the two literary societies of Centenary College—the Franklin and the Union—took place this year, on March 30, in Franklin Hall, before an audience which filled the hall to its utmost capacity. The question was, "*Resolved*, That Louisiana should adopt educational qualification for voting." The speakers on the affirmative side were D. W. Wordsworth and R. D. Alexander. Those on the negative were J. Alexander Wall and R. Benjamin Putnam. The discussion was an able one and unusually interesting. The umpires decided in favor of the negative.

The debate was followed by an address on the "Formation of Character," by Dr. John T. Sawyer, of New Orleans, who presented some very practical thoughts in his usual eloquent and forcible style. He spoke inspiringly of Centenary's glorious past, and predicted a still more glorious future. His address was enthusiastically received, and a shower of bouquets fell at his feet at its close.

The Centenary Glee Club, under the skillful management of Miss Mary Pearce, furnished vocal music throughout the entire programme. **

Training the Church.

One of the ablest and wisest ministers has said that the first duty of the pastor is not preaching the gospel to the unconverted, but training and developing the spiritual life of the church. If this is effectually done, the individual members become the most successful workers, by the power of a godly life and by direct effort, in reaching the unconverted.

Perhaps one of the greatest needs of church life at this present time lies just here. There is often a lack of adequate training of those who have been gathered into our churches. No observing Christian can fail to notice that a large proportion of the young people that join our churches are exceedingly ignorant of the Christian world. Many of them have not been brought up in Christian homes, and many, alas! of those who have are almost unacquainted with the Bible, with the principles held by the church which they have joined, with religious literature, with the state of religion in the world and with the doings of the great denominational societies and general agencies for the propagation of the gospel. Now is the time for them to be instructed and educated. They have the essential, the divine life already begun in the soul, they have experienced a real change of heart; but they have yet to learn the new world into which they have been born, to rise to an appreciation of the heritage which is theirs, to grow in grace and be developed into full-statured manhood and womanhood in Christ.—The Standard.

How to Become a Capitalist.

Somebody must save money; and the people who save it will be the capitalists, and they will control the organization of industry and receive the larger share of the profits. If the workingmen will save their money, they may be not only sharers of profits, but owners of stock and receivers of dividends. And the workmen can save their money, if they will. It is the only way in which they can permanently and surely improve their condition. Legislative reforms, improved industrial methods, may make the way easier for them, but there is no road to comfort and independence, after all, but the plain old path of steady work and sober saving. If the working people of this country would save, for the next five years, the money they spend on beer and tobacco and baseball, they could control a pretty large share of the capital employed in the industries by which they get their living; and they could turn the dividends of this capital from the pockets of the money-lenders into their own. There is no other way of checking the congestion of wealth and of promoting its diffusion, so expeditious, so certain, and so beneficent as this. I wish the working people would try it.—Washington Gladden.

You can't prevent the devil from shooting arrows of evil thoughts into your heart; but take care that you do not let such arrows stick fast and grow there. Do as an old man of past times has said: "I can't prevent a bird from flying over my head, but I can prevent him from making a nest in my hair." Martin Luther.

W. P. and H. M. Society.

The Woman's Parsonage and Home Mission Society is one of the grandest and most charitable works the good Lord has impressed upon the minds of the true and noble Christian women of our fair Southland. Who would fail to assist in this great cause, thereby bringing cheer and comfort, a welcome home to every pastor? "Help one another!" This little sentence should be written on every heart and stamped on every memory. There is a chord of mutual love existing in the hearts of all true Christians. "Praise the Lord." With united effort, a home for every preacher can be had. I will cast in my mite, hoping others will do the same. My fondest memories cluster around my childhood home, when my father's home was a parsonage for the weary itinerant. I was reared in the lap of Methodism, and I love its cause. The latch of my doors have ever been open to give all ministers a cordial welcome. We are rather circumscribed in our church privileges, but a weekly visit from the dear ADVOCATE strengthens and encourages me most wonderfully in the absence of a good sermon. I do not see how any Christian can afford to do without it. It is interspersed with the best collection of tender, touching lines of poetry, which I love to read and re-read.

A FRIEND AND HELPER OF THE W. P. AND HOME MISSION SOCIETY.
Minden, La.

"Like as a Father."

A king is sitting with his council deliberating on high affairs of state involving the destiny of nations, when suddenly he hears the sorrowful cry of his little child, who has fallen down or been frightened by a wasp; he rises and runs to his relief, assuages his sorrows and relieves his fears. Is there anything unkingly here? Is it not most natural? Does it not even elevate the monarch in your esteem? Why then do we think it dishonorable to the King of kings, our heavenly Father, to consider the small matters of his children? It is infinitely condescending, but is it not also superlatively natural, that being a Father, he should act as such?

Well, he has given us the promise, "Like as a father pitieth his children, so the Lord pitieth them that fear him." And, despite the cavilings of unbelievers, it is true that he numbers the very hairs of our head, and, while not a sparrow falleth to the ground without him, yet in his sight his children are "of more value than many sparrows."—Selected.

Praying at People.

Public prayer addressed to God, and aimed at the congregation, neither gains his ear or persuades them. It not only falls short of being pious, it is not manly. At a recent religious convention, when a brother, who rose after an address by another brother, attempted to demolish his arguments in a form of prayer, he left the impression on some of the hearers that he was afraid to stand up manfully and reply to what had been said. Once, when a young minister, who was displeased with the conduct of some of his people, had expressed in public prayer his opinion of their actions, a good sister said to him: "When you want to scold us, do so; but don't spoil our devotions by praying at us." He has since said that that was some of the most valuable advice he ever received.—New York Christian Advocate.

The Art of Forgetting.

Memory's studies are all the rage nowadays. But every Christian ought to drill himself in the art of forgetting.

Forget evil imaginations.

Forget the slander you have heard.

Forget the meanness of small souls.

Forget the faults of your friends.

Forget the misunderstandings of yesterday.

Forget the disagreeable people whose talk poured vinegar into your spirit.

Forget all malice, all fault finding, all injuries, all hardness, all unlovely and distressful things.

Start out every day with a clean sheet.

Be lovely, be loving. See how much sunshine you can produce.—Christian Helper.

A Wise Saying.

A man who held a prominent position in the commercial world was once asked what he considered the most difficult part of his business. He thought a moment and then replied, "To find enough boys who have had wise mothering."—Guardian.

A preacher reluctant to lift the lids of a new book has passed the dead-line. The sap is going out of him. His strength will dwindle into dust around the roots, as the growing years, like wood-borers, eat away the fibres. He will come soon to emptiness and impotency. There is loss in tone and temper. His efforts are as the weak whirl of wind, spinning the dry leaves and dust for a moment, and then sinking back into tame and stagnant air.—Richmond Advocate.

Prof. Blackie Makes it Right.

Prof. Blackie was lecturing to a new class with whose personnel he was imperfectly acquainted. A student rose to read a paragraph, his book in his left hand.

"Sir!" thundered Blackie, "hold your book in your right hand!"—and as the student would have spoken—"No words, sir! Your right hand, I say!"

The student held up his right hand, ending piteously at the wrist. "Sir, I hae nae right hand," he said.

Before Blackie could open his lips, there arose a storm of hisses, and by it his voice was overborne.

Then the professor left his place and went down to the student he had unwittingly hurt, and put his arm around the lad's shoulders and drew him close, and the lad leaned against his breast. "My boy," said Blackie—he spoke very softly, yet not so softly but that every word was audible in the hush that had fallen on the class-room—"my boy, you'll forgive me that I was overrough! I did not know, I did not know!" He turned to the students, and with a look and tone that came straight from his heart, he said: "And let me say to you all, I am rejoiced to be shown I am teaching a class of gentlemen." Scottish lads can cheer as well as hiss, and that Blackie learned.—Exchange.

Sympathy.

We can be angels to one another in showing sympathy. Sympathy is, in its inmost essence, the response of feeling, the answer of thought to thought; and, thus understood, its effects are akin to those we have just considered. Weakness of belief is born of loneliness, but is overcome by communion; and in like manner the spirit gathers strength from sympathy. Sympathy cures. It can calm passion, soothe sorrow, and charm even bodily pain away. It is good for the headache and heartache. It comforts the child, encourages the youth, heartens the toiler, and smoothes the last stages of the aged. It is the angel who never dies, and whose word never ceases.—John Page Hopps.

A Sensible Church.

We have recently read of a vacant church which is a decided exception to the general run of churches lacking a minister. Usually such churches insist out that there are peculiar circumstances in their case which make it necessary that they should have a minister greatly above the average. But the folks we have in mind say expressly that they do not want an angel—because they fear the gap between pastor and people would be too wide! Surely here is a pattern of humility or modesty.—Christian Intelligencer.

Empty-Handed.

Think of men going empty-handed into another world, and saying, "O Lord, I made a big fortune in Manchester when I lived there, and I left it all behind me;" or, "I mastered a science, and one gleam of the light of eternity has antiquated it;" or, "I gained prizes, won my aims, and they have all dropped from my hands, and here I stand, having to say in the most tragic sense, 'Nothing in my hands I bring.'"

These words from the Central Christian Advocate should be read by all: "Put the church paper at the head of your periodical list. It is surely unwise to cut off that paper and leave the family little chance to get in touch with the great enterprises and movements of the church to which they belong. How can they be intelligent church members under such circumstances? It is especially important that they should be informed about their own work. It marches in the van. It does not belong to the reserve corps, is on the line of battle where that line has been pushed farthest toward the enemy. Its movements must be prompt and steady. Its companies must move together. If it were a body of skirmishers, there might be room for much independent action on the part of each soldier. But this is the van of the army itself, and its success depends upon its unity of action. Each soldier must know something of what his fellows are doing. You must keep posted if you would be a good Methodist in these days."

An old man said, "I can talk more religion in a day than I can live in a year." His remarks deserve pondering in these days of devotion to the great god of talk.—True Guardian.

For the Advocate.

TRUST.

BY H. WALTER FEATHERSTON.

Thou knowest best—
Our cares we rest,
O God, on thee!
We can not tell
What things are well;
We can not see
One step ahead;
We would be led,
O God, by thee!

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Rev. T. K. Fannt LeRoy, 507 St. Charles avenue.

Rev. F. N. Parker, corner Calhoun and Jeannette streets.

Rev. J. T. Sawyor, D. D., 913 Magazine street.

Rev. F. S. Parkor, 473 Dryades street.

Rev. J. B. Walker, D. D., 181 St. Charles street.

Rev. R. H. Wynn, 939 Constance street.

Rev. H. H. Ahrens, 581 Burgnndy street.

Rev. L. F. Jackson, 16 Lavergne street, Algiers.

Rev. J. M. Henry, corner Short and Hampson streets.

Rev. J. B. A. Ahrens, D. D., 662 Constance street, corner Alene.

Rev. W. C. Black, D. D., 323 Second street.

Rev. J. W. McLaurin, 163 Camp street.

Rev. A. E. Clay, Waifs' Home, Clio street.

Rev. R. Harry, 135 Canal street.

Rev. F. D. Van Valkenburgh, 9 Charires street.

Rev. C. Keener, Joseph, near St. Charles.

THE CUISINE.

CONDUCTED BY L. A. B.

SALAD EGGS.—Are always nice and easily prepared. Boil one dozen eggs hard, cut in two when cold, and remove the yolks; rub smooth with a little vinegar, and season with salt and mustard; then return to the whites, and smooth. Garnish and serve on a large platter.—Exchange.

PUMPKIN PIE.—One egg, the white and yolk beaten separately. To the yolk add a heaping tablespoonful of stewed and mashed pumpkin, with one cupful of milk, half a teaspoonful of ground cinnamon, half a teaspoonful of ginger, one teaspoonful of molasses, one-quarter teaspoonful of salt; lastly, the white of an egg beaten to a froth.—Mrs. John G. Carlisle's Kentucky Cook Book.

A BOILED BREAD PUDDING—Take a pound of stale bread, and pour over it a quart of boiling milk; let it soak one or two hours, then rub it quite fine with the hands. Add five well-beaten eggs, two cupfuls of sugar, half a cupful of molasses, half a nutmeg grated, half a teaspoonful of ground cloves, the grated rind of a lemon, half a pound of suet, chopped fine, and one and a half pounds of raisins. Boil it for four hours. Serve with a rich sauce.—Selected.

To make chocolate cake, take one cup of butter, two cups of sugar, three and one-half cups of flour, five eggs (keeping out three whites), two teaspoonfuls of baking powder, one cup of milk, flavor with vanilla. Bake in square sheets. Take the three whites of eggs, add to them one and one-half cups of sugar, one cup of grated chocolate; flavor with vanilla; beat the whites to a stiff froth before putting in sugar and chocolate. Put between and on top of cakes.—Exchange.

A GOOD CELERY SALAD—One heaping tablespoonful of butter, one dessertspoonful of mustard, one dessertspoonful of salt, half a saltspoonful cayenne pepper, four eggs, two-thirds cupful of vinegar. Cook until it creams and begins to thicken, stirring constantly to prevent burning or sticking. When thoroughly cold stir through the chopped celery, reserving enough to smooth over the top. Garnish with curled parsley, carrot leaves, or the tops of celery.—Housekeeper.

VARIETY SOUP.—Chop some cold cooked meat fine, put in a stew pan with any gravy left over, salt and pepper, and boil moderately half an hour. Add a little flour moistened in water, some cubes of toasted bread and a tablespoonful of boiled rice. Or use an onion, a cabbage leaf, a potato sliced fine, a small piece of red pepper and a bit of parsley. Thicken with a tablespoonful of flour blended with water. A little celery root may be grated into it. In fact, anything may be used, and an ingenious housekeeper is never at a loss for expedients.—Housekeeper.

HYGIENE.

The Alcohol Question from the Medical Point of View.

The subject of my paper is one of far-reaching significance, whether for the general advancement of science or for the importance of its bearing on the well-being of the community. On the one hand, we have the deep-rooted and ever-spreading habit of indulgence in alcoholic drinks, presenting to the physiologist and the physician an exceptionally rich material for the study of the many-sided and, scientifically, most interesting subject of intoxication—a study whose teachings are of first-class importance to the student of toxicology generally. On the other hand, the peculiar operation of alcohol is conditioned by the fact that it not only produces many pathological derangements of the physical system, but further exerts an enormous influence on the mental constitution; now paralyzing the activity and the will, and again generating imperious desires and impelling to acts which, without its influence, would never have been called into existence. Here we have conditions the existence of which imperils the well-being of the race and of civilization. Shall and dare we allow this thing to go on without at least making an effort to remedy a condition, the fatal tendency of which displays itself more fully the longer and more closely we devote our attention to it? As regards the economic and social significance of the alcohol problem: It is necessary only to open one's eyes to realize the intimate relation which subsists between the habit of alcoholic indulgence and the working and productive capacity of a people, their earnings, their habits and their domestic surroundings. The thoughtless expenditure which hundreds of thousands of persons of moderate means incur in beer-drinking constitutes a very heavy drain upon their incomes. Among the workingmen generally as much as a sixth of their total earnings is devoted to this object, under the impression that beer is one of the prime necessaries of life. It is, however, in its medical aspect that the question is of prime importance to us as physicians, and I have been driven to devote exceptional attention to the subject by the force of the facts which have obtruded themselves upon me in my daily professional practice.

The present epoch in medicine is with justice characterized as the etiological. It is now universally recognized that the determination of the causes of disease is the first essential step, not only for its treatment, but, what is of more importance, for its prevention. Now, alcoholic poisoning is responsible for more disease than any other single cause, and its action, being chemical, is more easily investigated than the complicated biologic influences of parasitic micro-organisms. It is, in fact, remarkable that clinical observation has been so little directed to this branch of study.

Alcoholic intoxication exhibits in its action phenomena of the same class as present themselves in the case of other chronic poisons. The daily administration of small doses may be continued for an indefinite period without any apparent noxious effect, but its action is cumulative, and may at any moment announce itself as chronic disease. All the indications point to the conclusion that it is the nervous tissue which is especially exposed to the cumulative action of the alcoholic poison. The alcohol sets up a chemical action in the nervous tissue, which at first inaugurates only perceptible change; but once inaugurated, the process goes on until the tissue passes into a permanently diseased condition. Hence, medical opinion is becoming more and more strengthened in the conviction that it is by no means only the free drinkers and notorious drunkards who are victims of this insidious habit, but also innumerable persons who would repel the appellation "drinker" with indignation.

The influence of alcohol on the nerves, and especially on the motor nerves, is seen in the acute stage of intoxication, and in its chronic form is exhibited in delirium tremens, and various forms of neurotic disease. But, fearful as are these diseases, they are of comparatively rare occurrence; while diseases springing from the action of alcohol on the physical organs are of much far more frequent occurrence as to render their consideration of greater practical importance. Alcohol exerts its essential and most significant influence on the vital organs by being taken up in the circulation, and thus brought into direct contact with the cellular tissues of the vital organs. Cirrhose liver, diseases of the heart, of the arteries, of the kidneys, and of the mucous membrane of the alimentary canal, along with gout, diabetes, and fatty degeneration, are all ascribable to it. This is a formidable list when we take into consideration their frequent occurrence, and I can only ascribe the indifference of the profession to a want of realization of the injurious consequences flowing from the pernicious habit. Alcohol is frequently prescribed under the mistaken impression that it possesses wholesome and ever-healing properties. The physican, as family friend and adviser, should be careful not to err in this direction; but especially should alcohol never be administered to children. The prevention of the evils of alcoholism, when once realized, should appeal to us as physicians to enlist all our forces in an earnest effort to grapple with them. Prevention is, in principle, so easy. Nothing is needed but insight and good-will? Shall we not, then, gladly embrace the opportunity to avert such endless misery! The ridicule with which the opponents of alcohol are assailed will lose all its force when one is supported by the firm conviction that he is toiling for a good cause in the service of humanity.—Dr. Adolf Strumpell, in the Literary Digest.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Truck Farming.

The truck growers in our vicinity have certainly had a very hard time this Spring. The cold waves have been of such character as to cause a great deal of loss to many kinds of vegetables, and all kinds of fruits. Now, we do not claim that the wave has anything to do with the changes of the weather, but we have observed that the weather repeats itself. The first cold wave that struck in January was with a shower, the fourth day from the full moon, and continued with unabating severity for four days. This was not supposed to have done much damage, especially to vegetables, as there were none far enough advanced, and none to fruits. The cold wave of February began again with a shower, and again on the fourth day from the full moon, and also continued four days with a like severity as that in January. This wave did a great deal of damage, especially to such vegetables as were in hot-houses and cold frames. The per cent. lost of the tomato crop has been variously estimated from twenty five to forty per cent. March began like an artful coquette—with smiles, and flattering Spring opened with all its loveliness. Many truckers were deluded; many were saying: "This is delightful. We are going to have an early Spring. Winter has gone." Hence planted beans earlier than usual; not a few carried many of their tomato plants to the field. A few of the most observing were cautious, apprehending danger.

Again, as a fact, a shower came in March the fourth day from the full moon; a cold wave followed as the others in January and February, and again continued four days. The wind changed as in the former months; the thermometer ran up as in the instances mentioned to 60 degrees. This was deceptive, the only instances of difference in these waves. The wind did not move from the Southeast more than eight or ten hours before another change took place. The wind began to blow from the north. The thermometer ran from 60 degrees down to 30 degrees in twelve hours. In this many were caught. The man that escaped entirely is the exception. This left a black line of disaster in its course, long to be remembered. Now, the loss in tomatoes at a low calculation of those left in February is twenty-five per cent. Add this to the loss in February, which was estimated from twenty-five to forty per cent., and it makes a total loss of the whole crop planted, fifty per cent. The loss in the bean crop has been variously estimated. It is safe to say twenty-five per cent. The root crops have also suffered. Advanced radishes are said to be ruined, with some damage to turnips, beets and carrots. At least one-half of the strawberry crop is lost. It is thought now there may be a few peaches.

In our last we stated that the loss to the community would reach seventy-five thousand dollars. It is now safe to say not less than one hundred thousand dollars. The question may be asked what crops have we that amount to so much. The original tomato crop planted would have, if not disaster had befell it, run up to twenty-five or thirty carloads a day. The bean crop from five to seven carloads a day. The peach, with a full crop, it would be difficult to estimate. One farm has a peach orchard of five hundred acres. It was said only two years ago that Crystal Springs planted and grew more tomatoes than all the Gulf States together. This is hardly so now, as so many other localities have the last two years engaged in this production. It can be said what Cobden, Ill., is to the West, Crystal Springs is to the South.

To Prevent the Ravages of the Cabbage Worm.

Editor of The Southern Cultivator: As the cabbage worm frequently proves very destructive, I herewith give a remedy that experience has proved to be very efficacious:

Dissolve one pound of alum in any convenient quantity of rain water by means of heat, then add a sufficient quantity of cold rain water to bring the mixture up to three gallons. Apply of this solution to the cabbage as occasion may require, preferably late in the evening. The alum tans the hides of the worms, causing death without injury to the plants. The solution is also believed to be equally good for preventing the ravages of insects on other plants, such as melon vines, etc. BRYAN TYSON.

Washington, D. C.

—Southern Cultivator, for 1890.

Blood Poisoning

Mrs. Mary E. O'Fallon, a very intelligent nurse of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon **terrible ulcers** broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 78 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says, "I was cured by

Mrs. M. E. O'Fallon.

Hood's Sarsaparilla

and am now a well woman. I weigh 128 lbs., eat well and do the work for a large family. My case seems a wonderful recovery and physicians look at me in astonishment, as almost **like one raised from the dead.**"

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

A GREAT SUFFERER
—FROM—
Liver Complaint
Cured by the Use of
AYER'S PILLS

"For several years, I was a great sufferer from liver complaint, which caused severe pains under the right side, from under the right shoulder-blade, sallowness of the skin, low-spiritedness, and cramp in the stomach. I am pleased to be able to state that I have been relieved of all these complaints by the use of Ayer's Pills. I find them, also, to be an elegant after-dinner pill."—MRS. M. A. STEAD, Muncy, Pa.

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We have made arrangements to offer a rare bargain in the way of organs as premiums to our subscribers. The organs which we handle are the Epworth Organs. These have not heretofore had much sale in Mississippi and Louisiana, though they have had an immense sale throughout the North and West and also in some of the Southern States. Do you want a small organ for your church? If so, read the description given below of Style No 102, and see how it would suit you.

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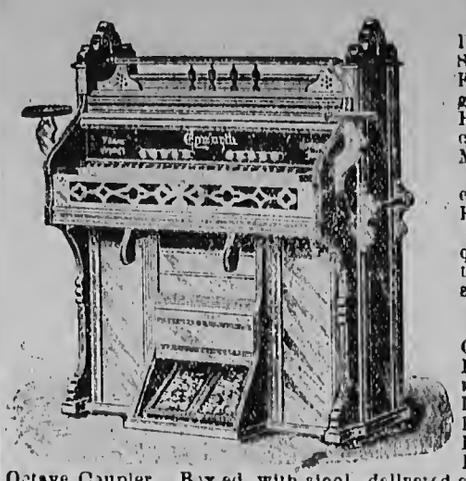
HEIGHT, 51 IN.; WIDTH, 23 IN.; LENGTH, 48 IN.



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This is the Organ for Churches and Sunday-schools, where a First-Class Action is Desired. In a good, plain case, the quality of action and tone being the same as in the higher priced styles.

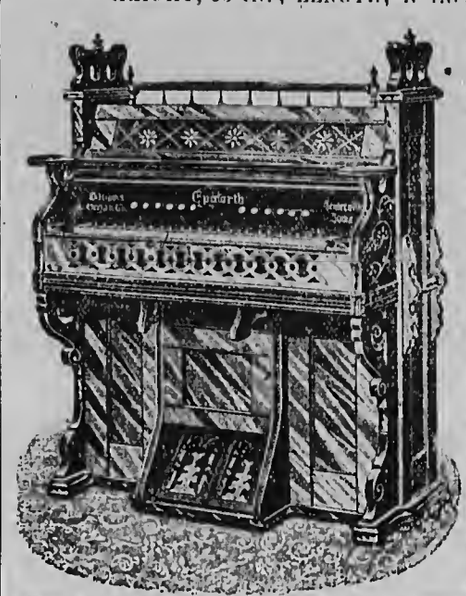
Style 102, 12 Stops.

EPWORTH CHAPEL.—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory. $

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

IMPROVED STYLE 302 "SPECIAL." EPWORTH CHAPEL ORGAN.

HEIGHT, 55 IN.; LENGTH, 49 IN.; WIDTH, 21 IN.



The Choir's Choice! The Organist's Favorite!

Case: Heavy Sunken Panels in front, ends, and back; Extra Strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work in upper panel of back.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

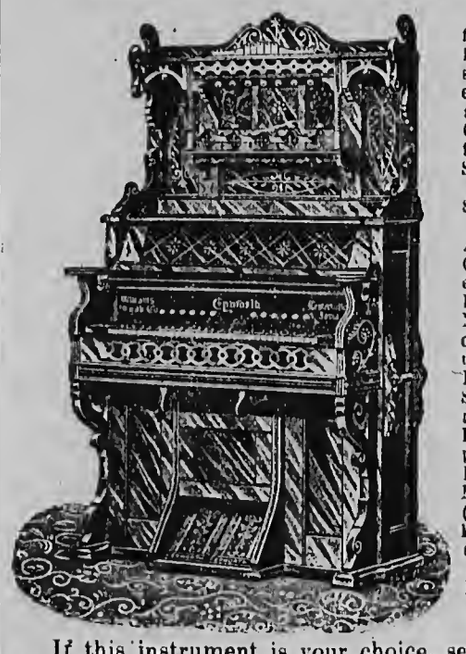
14 Stops, including swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $162. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

If you want a handsomer instrument, how would Style 602 suit you? Although this is listed as a parlor organ, it will make just as sweet music in a church as in a parlor.

STYLE 602 "SPECIAL." EPWORTH PARLOR ORGAN.



Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.

Fourteen Stops, including Swell and Grand Organ.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell.)

Boxed, with good Stool and Book, on board cars at factory.

If this instrument is your choice, send us one hundred and fifteen new names, with the cash $230, and you will get it free. If you can't get the requisite number of names, get as many as you can, and then write us for terms. No doubt you can make satisfactory arrangements. Of course, this offer applies to individuals as well as to churches. What we want is the subscriptions, let who will get the organ.

These instruments have had a great run among Methodist people in the North. More than a thousand preachers have purchased Epworth Organs. We offer special bargains to the clergy.

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Thursday, April 12, 1894.

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Two insertions, $1 50 per inch.
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Twenty-six insertions, $13 per inch.
On less space than a half-inch twenty per cent. additional will be charged.

The Advocate for Twenty-Five Cents.

We will send the ADVOCATE from now until the first of July for twenty-five cents. This period embraces the session of the General Conference. The ADVOCATE will contain reports of the proceedings of the General Conference. All Methodist people ought to keep posted in regard to the action of the General Conference. Let all our subscribers make this offer known and constitute themselves agents for the paper. Let it be remembered that the cash must accompany each name. We will do no book-keeping for anybody on this proposition. This offer is made only to new subscribers.

Denominational Statistics.

The following extract from a pamphlet published by Rev. G. E. Chandler, of the Presbyterian Church, furnishes food for reflection on the part of those who have to do with ecclesiastical affairs:

There are, in the State of Louisiana, among the whites, 26,978 Baptists, 20,483 Methodists, 5,256 Episcopalians, 4,855 Presbyterians. For other Evangelical denominations, such as the Lutherans, Congregationalists, etc., 4,000 would be an ample estimate. For the colored churches, 109,777 would be a safe estimate. Making a total of 171,547 professing Christians, black and white. Just think of it! Out of a population of 1,118,587, only 171,547 professing Christians, and leaving, so far as the Protestant churches are concerned, 947,028—*nearly a million who are destitute of the gospel.*

There are within the bounds of this Synod* a population of 2,083,326 souls. Think of it! Out of this vast number, there are only 456,350 persons whose names are enrolled upon the records of all denominations, black and white. To this may be added the adherents of the Church of Rome, estimated at 350,000—which is nearly three-fourths of the number of Protestants, black and white, for the entire Synod, and is believed to be an ample estimate—and we have, all told, 806,350 followers of Christ.

Just think of it again! 1,276,976 souls! More than a "round million and a quarter" of people, within the bounds of this Synod, who make no pretense to serve God in any church, black or white, Protestant or Romish!

There are within the bounds of this Synod thirty six counties and parishes without a Presbyterian Church; twenty parishes without a Baptist Church, and five parishes without a Methodist Church. And, so far as is known, there are five parishes in Louisiana without a Protestant church of any kind.

*The Synod of Mississippi embraces the southern two-thirds of the State of Mississippi and the whole of Louisiana.

At Indianola.

We left New Orleans on Friday morning at seven o'clock, via the I. C. R. R., for Indianola. We reached Jackson, Miss., at two P. M., and stopped off until midnight. During our stay we enjoyed the hospitalities of our friends, Mr. and Mrs. Richard Griffith. We had the pleasure of exchanging greetings with a number of old friends, among them several of the itinerant fraternity, viz., Bishop Galloway and Bros. Watkins, Dominick and West. Daylight found us at Winona, where we remained two or three hours awaiting the west-bound train on the Georgia Pacific. We reached Indianola about half-past nine. At Winona and at nearly every station on the Georgia Pacific several ladies boarded the train, all ticketed to Indianola. We soon learned that, besides the District Conference, which was set for Monday, Indianola had on her programme another gathering, viz.: the Woman's Missionary Conference of the Winona district.

The pastor, Bro. O. L. Savage, assisted by an efficient corps of men and women, was at the depot to assign delegates to their homes. Within less than an hour after the arrival of the train the Woman's Missionary Conference was in session, under the presidency of the district secretary, Mrs. Mary V. Jones, of Sunnyside.

The opening devotional exercises were conducted by Rev. W. S. Shipman, of Greenwood. Mrs. Nina Thayer was elected secretary. Reports from the auxiliaries showed the society to be in a very healthful condition. While the number of members is smaller than it should be, yet there is everywhere a faithful few who are doing what their hands find to do towards advancing this great interest of the Redeemer's kingdom.

We were especially struck with the work of the juvenile societies, as brought out in the reports. If the juveniles are doing as well everywhere as in the Winona district, the church is to be congratulated. We say this, not so much with reference to the amount of money raised for the cause of missions as with reference to the effect upon the youthful workers themselves. No better work can be done by any church than to train its children to love the cause of missions and to be willing to make sacrifices in its behalf.

The sisters held an afternoon session, and a night session on Saturday, and also on Sunday.

One of the sessions was given to the Woman's Parsonage and Home Mission Society. The exercises throughout were quite well attended by the people of Indianola. Several preachers of the district were present and were introduced to the Conference.

On Sunday, at eleven, we occupied the pulpit. Although the weather was quite unfavorable, the audience just about equalled the capacity of the building. The service, we hope, was not without good results. One young man professed conversion as a result of the service. The night session, which was the closing service of the Conference, was a very enjoyable one. Methodism is certainly on the up-grade in Indianola as well as in the regions roundabout.

We have here a new, neat, tasteful house of worship of ample dimensions to meet the wants of the community. We have also a good parsonage with ample grounds. The congregations are good, and the tendency is upward along every line. Methodism has displayed her usual sagacity in occupying promptly the new towns in this Delta region. Of this we shall say more at another time.

Of the District Conference we shall speak in our next issue. This is mailed too early to give any of its proceedings. The brethren have laid off considerable work for us. We are booked for a sermon at Baird on Monday night, and Greenville on Tuesday night. So we shall see but little of the District Conference.

We expect to take in the Greenville District Conference, which meets at Cleveland, on Thursday morning. The pleasure of our brief stay in Indianola has been brightened by the courtesies extended to us by our host and hostess, Mr. and Mrs. T. R. Baird, and also by Bro. O. L. Savage and his excellent wife.

Bishop Sessums and Christian Unity.

The Annual Council of the Protestant Episcopal diocese of Louisiana was in session in New Orleans last week. The body was small, as that church has not a large membership in the State. Only about thirty-two ministers are in the entire diocese. Possibly, the most notable feature of the occasion, to persons outside of that communion, was the diocesan address of Bishop Sessums. It was a lengthy document and discussed many things. Its practical value was obscured, doubtless, by too much mere homily and labored writing. To many readers the young Bishop has style too involved for terse, strong statements. As evidence, read this reference to the atonement:

> The statement, instead of meaning the legal fulfillment by the representative of humanity of a disciplinary necessity that man should suffer just what he inflicted, or a negative destruction of the barriers of sin between man and God in order to justify God in not cursing man, must signify the actual unification of God and man, a complete fidelity of man to God in a perfect love, and the purpose of God to prevail by his love until the human spirit shall glorify him by a divine life. All this language, relating first to Christ, and describing not an objective drama but spiritual realities, and then requiring to be applied to the subjective and personal history of each soul, is too much made to apply solely to Christ, as to some fact outside the spirit. The devotional contemplation of Christ, profoundly realizing him as the revealer of salvation, commits the unreality of externalizing the whole process of God in the soul, and striving to conceive it true of some substitute, of something other than personal experience, of finding the truth of it in an eternal mediator, instead of the conscious worship of each soul; in more language, instead of personal being; in supernatural mechanics, instead of personal character.

The spirit of the address, in its discussion of Christianity, was kindly and respectful. He approaches the subject with these words: "Possessed as we are of a great community conception of Christianity, there is call for us in the diocese of Louisiana to undertake some effort toward Christian unity." Just how that "*great community conception*" differs from that held by other evangelical churches he does not state. If evidenced by their success in reaching and saving the "community," the conception is not so great. But whatever the "conception" that occasions the "call," the Bishop is sincerely desirous of a genuine, intelligent Christian unity. After referring to what others had attempted, and to the recent symposium in the Independent, and "hoping to avoid the extreme of either sentimentalism or ecclesiasticism," he proceeds to discuss the "misunderstanding touching the term 'unity.'" To those abstract observations there need be little objection, but from the implication of this statement, which has no logical connection with the foregoing, every "non-churchman" will emphatically dissent: "That ministry best illustrates the ideal and duty of the Christian body, as a society, true to Christ, by descending from the founder instead of ascending from the system." All churches that insist on a "divine call" to the sacred office have, in an eminent sense, a ministry "descending from the founder." Those accepting men who have chosen the pulpit as they select any profession or trade have a man-made ministry "ascending from the system." We believe in a divine call, "descending from the founder," and that no one should dare assume ministerial responsibility without clear, satisfactory assurance of such a call. The regulations of his functions and the ordering of his spiritual energies inhere in the church—*ascend from the system.*

If the following paragraph is correctly understood, it is accepted and reciprocated:

> Without discussing the probabilities as to whether other Christian ministers would accept such invitations from our communion, or whether they would reciprocate them, the function of preaching need not be made to exhaust the meaning of the ministry, and it might be possible to reserve witness to a fundamental truth and still open a way to such interchange. But the probabilities would be against any helpful result; as it is likely that such superficial contracts would be taken for the millenium; that real differences would be unreasonably sunk from view, and a united devotion to a real essence in Christianity, be the longer postponed. If Christian ministers could, by any influence, be brought into touch in order to understand their actual divergencies, instead of to minimize their own platforms and felicitate one another upon generalities of concord, it might truly be possible to approximate nearer to unity. If Christian teachers could be constrained to probe into one another, apart from their congregations, until the whole ground of division was laid bare, reconstruction would be inevitable, recognitions universal and reunion not long delayed.

Such association and conference as is here suggested—such respectful and honest "touch" as is here advocated—must be had before there can be any substantial advance toward a closer unity. And ministers ought to have grace and sincerity "to probe into one another" "until the whole ground of division was laid bare." But who is responsible for the failure to cultivate closer personal relations and interchange of views among ministers? Who decline invitations to preachers' meetings—meetings "apart from their congregations?" Who are supersensitive lest their presence on such occasions should weaken protest against ecclesiastical error, and compromise clerical dignity and authority? And if such opportunities are declined, how can men "probe into one another," and reach the higher, clearer reconstruction, the catholic-spirited young Bishop so much desires? Of course, there must be mutual and respectful recognition of honesty, purpose and view before there can be any profitable ascertainment and consideration of "real differences" and "actual divergencies." With the prayer of the Bishop for Christian unity on a broad scriptural basis, Methodism has ever been in hearty accord.

The American Church History Series.

THE AMERICAN CHURCH HISTORY SERIES. Vol. XI. Christian Literature Company, New York. 1894.

This volume contains the history of four denominations—viz., the M. E. Church, South, the United Presbyterian Church, the Cumberland Presbyterian Church, and the Presbyterian Church—in the United States. These histories are written respectively by Prof. Gross Alexander, D. D.; James B. Scouler, D. D.; Prof. R. V. Foster, D. D., and Prof. T. C. Johnson, D. D. We have had the time to read only the first. This consists of a hundred and forty-two pages.

From a literary standpoint, it is a gem, being written in the vigorous, concise, transparent style which one would naturally expect from the learned Vanderbilt professor. As a history it is equally meritorious. We do not see how it would be possible to put into the brief compass of a hundred and forty-two pages a fuller statement of the leading facts connected with the origin and history of the M. E. Church, South. And yet, compressed as it is, there is not a dull page in it. We read it through at a sitting, and reached the *finis* with regret. If this work were published by our Publishing House apart from the other histories that are here bound with it, we believe it would have such a sale as no Methodist history has never had. It is just such a compend of history as ought to be in the hands of every member of the Southern Methodist Church.

From what little reading we have done in the other histories contained in this volume, we judge that they are all excellent. Every preacher and every intelligent layman should, at his earliest convenience, place this work in his library. The price of the volume is $3.

The Secret of Happiness.

One of the happiest Christians I know is happy on a small income and in spite of some very sharp trials. The secret of happiness is not in the size of one's purse, or in the style of one's house or the number of one's butterfly friends. The fountain of peace and joy is in the heart. If you would only throw open your heart's windows to the sunshine of Christ's love, it would soon scatter the chilling mists, and even turn tears into rainbows. Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill health or "constitutional" ailments.

The medicines they need are from Christ's pharmacy. A large draught of Bible taken every morning, a throwing open of the heart's windows to the promise of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies.

Bear in mind, my friends, that your happiness or your misery is very much of your own making. You can not create spiritual sunshine any more than you can create the morning star, but you can put your soul where Christ is shining. Begin every day with God. Keep a clear conscience, and a good stock of Bible promises within reach. Keep a strong, robust faith which can draw honey out of a rock and oil out of the flinty rock. Never spend a day without trying to do something good; and then, keeping step with your Master, march on towards home over any road, however rough, and against any headwinds which blow. It will be all sunshine when we get to heaven, and "there is no night there."—Dr. Cuyler.

Paradoxes of Life.

The hand that beckons us to glory waves us out of impenetrable clouds. We walk in a way that we know not. We labor for our Master, but never know beforehand which shall prosper, whether this or that. We lay wise plans, and they miscarry; we commit gross blunders, and they are overruled for good. We run toward the light, and it goes out in darkness; we sink shivering in the darkness, and find light. We pray for joys, and they mildew into griefs; we accept the griefs, and they blossom into joys. To-day the apple turns to ashes, and to-morrow the stones to bread. We exult in some prosperity, and get leanness with it; we murmur at some adversity, and find it big with blessings. We run toward an open door, and dash our heads against a granite wall; we move against the wall at the call of duty, and it opens to let us through. The lines of our lives are all in God's hands. What shall befall us we can not tell; what is expedient we can not know. Only this we know, that God would shape us to himself, whether it be by discipline of joy or the discipline of sorrow. To make us perfect as he is perfect, this is the choice of our heavenly Father; this is the end of all his revelations; while everything not helpful to this he hides away out of sight.—Dr. Roswell D. Hitchcock.

Kosciusko District Conference.

The third session of the Kosciusko District Conference was held in Ackerman, Miss., April 1-3, 1894. Bishop R. K. Hargrove presided, and R. G. Porter was secretary. The representation was not full, but fairly good, considering the season of the year.

The Conference began on Sunday with a strong, full, mellow sermon on "What must I do to inherit eternal life?" by Bishop Hargrove. The preaching was done by Rev. I. W. Cooper, L. D. Worsham, J. A. Leech, W. D. McCullough, J. W. Dorman and W. C. Lester.

Bishop Hargrove's method of getting the reports and bringing out the facts is by far the best this scribe has ever seen. All this work was done by committees, and their reports were considered and discussed by the Conference. Instead of dull and tedious routine work, we had a live Conference from the opening to the close.

Every interest, financial, spiritual, Sunday-schools, missions, literature, temperance, education, was carefully considered and freely and fully discussed. Some of the facts brought out were encouraging and some very painful.

Strong emphasis was laid on the law of the church as it stands related to these interests, and the importance of our Methodist methods of carrying on the work of the church was greatly magnified. The good seed sown will yield good fruit.

Rev. I. W. Cooper, agent of Millsaps College, was present and did good work for that great enterprise.

The Conference determined to try to raise funds sufficient to build a cottage on the campus of Millsaps College, to be called "The Robert Paine Mitchell Home," in memory of Rev. R. P. Mitchell of blessed memory. It was agreed to ask the Winona and Aberdeen District Conferences to co-operate in this work.

The presence and counsel of the Bishop was a pleasure and a great blessing.

The next Conference will be held in Lexington.

The following were elected delegates to the Annual Conference: J. G. Irving, F. M. Glass, G. B. Ramsey and W. T. Newsom. Alternates: B. A. Clarke and Frank Townsend.

Taken altogether, this was the liveli, most interesting, most pleasant and most profitable District Conference this scribe ever attended.

The hospitality of Ackerman was abounding. GILDEROY.

April 4, 1894.

NOTES

Rev. W. T. J. Sullivan, D. D., will preach the sermon, and Rev. W. R. Sims, Ph. D., will deliver the address, at the commencement of Edward McGehee College, June 17-19.

***

Some of our new subscribers will not get our last week's issue for the reason that our stock was exhausted. We received more new subscribers than we anticipated, and hence did not issue papers enough to meet the demand.

***

Rev. J. W. Davis, of the Louisiana Conference, has been in the city several days watching at the bedside of a sick wife, who is now, we are glad to learn, convalescent. Bro. White preached at Felicity last Sunday night.

***

From a private letter from Rev. J. G. Sibley we make the following extract: "My work is moving on and up. The prospects are fine for a prosperous year in spiritual things. The people treat us well and seem to love us much."

***

Rev. H. Walter Featherston, D. D., has resigned the presidency of Edward McGehee College, to take effect at the close of the current term in June. Dr. Featherston takes this step that he may devote himself exclusively to the ministry.

***

With pain we chronicle the death of Hon. E. C. Postell, of Canton, Miss. Bro. Postell has been for many years an active worker in the church, filling the various church offices—steward, trustee and Sunday-school superintendent—with great acceptability and usefulness. He has often been a delegate to the Annual Conference. His obituary will appear in due time.

***

Correspondents will have to exercise the grace of patience. A number of communications now on hand will have to wait for some time before they make the acquaintance of the compositor. These delayed communications are in good company. We have been crowded out several times of late. But what we have written will not spoil by keeping, and the same may be said of much else that is in the mill.

***

Miss Laura Haygood, of Atlanta, sister of Bishop Haygood, of the Methodist Episcopal Church, South, who has been a missionary to China for a number of years, is coming home for a vacation, the first one she has had since going to China. In 1884 Miss Haygood was principal of the Girls' High School in Atlanta. She resigned her position and announced her intention of going as a missionary to China. In the Fall of 1884 she went to China and has been there ever since. She has been for some time in Shanghai, where she is in charge of the educational institution under the auspices of the mission. She will spend her time with her brother, Bishop Haygood, at Oxford.

BUFFALO LITHIA WATER

A POWERFUL and the ONLY KNOWN Solvent of STONE IN THE BLADDER.

The following plate is from a photograph which forms a part of a communication of Dr. Geonge H. Pierce, of Danbury, Conn., to the *New England Medical Monthly* for Nov. 1890 (see page 76 of that journal), and represents some of the largest specimens of

Two Ounces and Twenty-seven Grains of Dissolved Stone

from a patient under the action of Buffalo Lithia Water. Smaller particles, and a quantity of Brickdust deposit, Dr Pierce states, were not estimated.

Dr. Cyrus Edson,

Commissioner of Health, New York City, and President of the Board of Pharmacy.

"I have frequently made use of

BUFFALO LITHIA WATER

in my practice, with excellent results. It is a potent remedy for correcting Rheumatic Diathesis. In a case of *uric acid gravel*, in which I recently prescribed it, its beneficial effects were apparent after *the third dose*. I have also prescribed it with great benefit in *Bright's Disease of the Kidneys*."

This Water has proved not less efficacious in BRIGHT'S DISEASE OF THE KIDNEYS, GOUT, RHEUMATIC GOUT, RHEUMATISM, NERVOUS DYSPEPSIA, NERVOUS EXHAUSTION, &c.

BUFFALO LITHIA WATER

is for sale by druggists generally, or in cases of one dozen half gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor,
Buffalo Lithia Springs, Va.

E. J. HART & CO., New Orleans, La., General Ag'ts.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the New Orleans Christian Advocate. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.
Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Meridian, Miss.

Rev. W. M. McIntosh will begin a meeting with us at Central Church, Meridian, on April 22. Brethren in the ministry desiring to attend the meeting will find homes provided and a hearty welcome.

R. S. Woolward.

Tried and True is the verdict of people who take Hood's Sarsaparilla. The good effects of this medicine are soon felt in nerve strength restored, appetite created and health given.

Hood's Pills do not weaken, but aid digestion and tone the stomach. Try them.

Notice.

The church at Cross Roads will be dedicated by Rev. R. A. Burroughs, P. E., the first Sunday in May. All the former pastors of the Atlanta circuit are invited to be present on that day.

S. B. Myers, Pastor.

Our Pianos and Organs.

The musical instruments which we are offering as premiums are manufactured by the Williams Piano and Organ Co., Centerville, Iowa. This is a large establishment which has branch offices in other cities. The descriptions we give of the instruments are taken from their catalogue. Our subscribers may write to them for catalogues and prices, if they choose. We will give them as good terms, as they can get from the manufacturers themselves. Notice that if the requisite number of subscribers can not be procured, the instruments can still be had. Get as many subscribers as you can, and then write us for terms.

From the Work.

Rev. C. F. Emery, P. C., Lumberton, Miss.: "Truly the lines have fallen to us in pleasant places. The people are just as kind, generous and hospitable as a preacher could wish to serve, and we are very grateful for the affectionate reception they have accorded us. This charge embraces Purvis, Lumberton and Poplarville. The collections for support of the ministry have been paid in full for the quarter, and nearly one-half of the amount assessed for Conference claims has been collected, with the balance secured in good subscriptions. It gives me great pleasure to report that the amount assessed for foreign missions has been forwarded to the treasurer. We are now contemplating the erection of a fine brick church at this place. But of this more at another time."

Rev. R. W. Bailey, P. C., Hazlehurst, Miss.: "Our first Quarterly Conference held yesterday, March 26, furnishes occasion for a few words from Hazlehurst. Primarily, there would be no discussion as to the wisdom of maintaining the office if there were enough presiding elders like Norsworthy to go around. He tells important truths, and tells them vigorously. Hazlehurst station was among the last of the first round of Conferences. Not a charge in the district has cut on last year's salary, and in many instances there has been material increase. And if the presiding elder does not get sick, the salaries are going to be paid. His visit here was wonderfully invigorating to our Board of Stewards. The reports indicated financial condition better than for years. Congregations are growing; increase in membership of fourteen during the quarter. Sunday-school and prayer meeting improving as the warmer season comes on."

Rev. J. W. Honnoll, Holly Springs, Miss., March 28: "The second quarterly meeting for the Tupelo station embraced last Sabbath. Rev. W. S. Lagrone, our presiding elder, came on Friday, and remained until Tuesday. He did all of his work faithfully and efficiently. The result was, we had a precious service. The assessments for the preacher paid in full to date. When Bro. Moon laid down his arms, his work was in excellent condition. In more than thirty years' labor as a traveling preacher, I have never before entered on a work as well organized and in as good working condition. His faithful wife, instead of sitting down and grieving over her great sorrow, has gone on with her faithful work for the church, and its prosperous condition to-day is due to her more than to any other living person. We have almost as many scholars in the Sunday-school as we have members in the church, and our League has ninety members. Our presiding elder made a good speech for the Conference organ."

Rev. R. M. Standofer: "We have won a great victory for temperance in Lowndes county. Every box in the county went dry by a surprisingly large majority. The Christian people of Columbus have been holding thanksgiving services and praising the Lord for the great victory. It is now believed that this election is the death of the whisky traffic forever in Columbus. Our city had been dry for nearly a year, and the good effects of prohibition on the business of the city made many friends for our cause, many of our Hebrew friends voting the dry ticket. I have never witnessed a quieter election nor have I ever seen men work and pray with more earnestness for the last ten days. Before the election a men's prayer meeting was kept up daily in the pastor's study, and at every service earnest prayer was offered for the success of the temperance cause. Not only this, but at the morning and evening sacrifice in the homes of our people many devout men and women prayed that the Lord would guide us to victory, and the answer came. A singular fact is this: the antis lost several votes by failing to mark the ballot correctly; not a single vote was lost from anon cause by the temperance party."

Rev. C. McDonald, P. E. Forest, Miss., March 27: "We have just finished the first round, and will send you a few items from the district. We have a neat study in front of the district parsonage not yet finished, but so we can use it. Our District High School, at Montrose, is doing well. The new circuit parsonage at Montrose will soon be finished. Bro. Bradley and family occupy the old parsonage. Bro. Rayner has finished work begun last Fall on his parsonage at Morton, amounting to $250. The parsonage at Trenton is being rebuilt. It will be virtually a new one. Bro. Barr and his people are justly proud of their work. The first payment has been made on the Raleigh parsonage. So we expect to own the house bought on a credit last Fall. Work is progressing on the new Raleigh church-house. Carr's Church, on Lake circuit, has been repainted. Some of the parsonages have been furnished to some extent. The financial reports are better than for the last two years. Peace generally prevails, with prosperity, that is encouraging to the preachers and people. The preachers are working with an energy that is commendable."

E. I. C., Hermanville, Miss.: "As I never see anything in our Advocate from our church or Sunday-school, I will be pleased to have you publish this for the encouragement of the children. I have a little twelve-year-old girl in my class who is a very fine pupil. She recites a scriptural verse at roll call; has memorized the Ten Commandments, Lord's Prayer, Apostolic Creed; always has a perfect lesson and is very attentive while in the class. About one year ago I gave her a savings bank with one dime in it, requesting her to work, save all she made, and give a tenth to the missionary cause. She has been in school eight months of the time. Had fever during the Summer and Fall vacation. As soon as she was able she picked peas and cotton for her papa, and made the money herself. Her bank was robbed once of one dollar and ten cents. Notwithstanding all this, she brought in on yesterday (Missionary Day) twenty-five cents, and as she handed it to me her eyes sparkled and her face beamed with joy as she said, 'This is the tenth of my savings, and I give it to the missionary cause.' I hope many in our school will follow dear little Irene Torrey's example. May God's blessings rest upon her, and go with her contribution! is the prayer of her teacher."

Caseyville Circuit.

Truly the lines have fallen to us in pleasant places. The people of this circuit have been kind to us indeed, and when we came were accorded a warm and generous reception.

This work has been served by some of the best preachers of the Mississippi Conference, and with their labors in organizing and developing the work, added to the fact that we have here some of the best men and women you can find anywhere to assist us, surely success ought to crown our labors. We came to the work while tussling with *la grippe*, which interfered with our doing what we had desired; but with the return of warmer days we are beginning to get all right again, and we thank God and take courage. Our first quarterly meeting was held at Sweetwater last Friday, and Bro. Norsworthy came to us in the spirit of the Master; preached us a most excellent sermon, after which the sacrament of the Lord's Supper was administered, and the services were profitable indeed. It was good to be there. The Quarterly Conference was a successful one every way, spiritually and financially. We all missed Uncle Dave McRee, who rarely missed a quarterly meeting, and one whose wise counsels and mature judgment were so highly valued. "God buries his workmen, but carries on his work."

W. G. Backus, P. C.

Resolutions.

At the first quarterly meeting on Caseyville circuit, held at Sweetwater, March 2, 1894, the following resolutions were adopted:

Resolved, That in the death of Uncle Dave McRee we realize our loss and bow in submission to him who doeth all things well.

Resolved, That in his relation to the church as steward, which office he held so long, he was ever found faithful, and his life of devotion and loyalty to the church was beautiful and worthy of our imitation.

Resolved, That we extend to the relatives of the deceased our heartfelt sympathies, and pray that the God of all comfort may sustain them in their affliction.

Resolved, That a copy of these resolutions be furnished the members of his family, and also furnished the New Orleans Christian Advocate and Brookhaven Leader for publication.

B. D. Godbold, for Com.

Notice.

To the Preachers of the Aberdeen District, North Mississippi Conference—

Dear Brethren: Those of you who have not sent me the names of your delegates and officials who expect to attend the District Conference at Shannon, April 27 and 28, will please do so at once, that homes may be provided for them. Fraternally,

M. E. Tumlin.

REMEMBER there are hundreds of brands of White Lead (so called) on the market that are not White Lead, composed largely of Barytes and other materials. But the number of brands of genuine

Strictly Pure White Lead

is limited. The following brands are standard "Old Dutch" process, and just as good as they were when you or your father were boys:

"Southern," "Red Seal," "Collier."

If you want colored paint, thut any of the above strictly pure leads with National Lead Co.'s Pure White Lead Tinting Colors, a pound of color to 25 pounds of lead. The best merchants sell them, the best painters use them.

A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

St. Louis Branch,
Clark Avenue and Tenth Street, St. Louis.

NATIONAL LEAD CO.

DO YOU OWN

HORSES OR MULES?

Is Guaranteed to Cure in Every Case.

No Drenching—Dose: One Tablespoonful.

Learned, Miss., Feb. 24, 1890.

Dear Sirs:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance to find it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. McDougald.

PRICE, $1.00 a bottle.

I. L. LYONS & CO., Prop's,

NEW ORLEANS, LA.

Epworth League.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

THE CONVERSION OF LYDIA; THE INTRODUCTION OF THE GOSPEL INTO EUROPE.

(Acts xvi, 6-15; Isaiah ix, 6-5.)

1. A vision appeared to the Apostle Paul, requesting that he should come to Macedonia.

(1) Miraculous assistance from the Master was at that time necessary in order to give firm foothold to the church. Such aid was repeatedly rendered.

(2) In our day miraculous interference is not necessary. As a rule, dreams have no significance. No supernatural voices and visions.

(3) If we walk prayerfully with God, the Holy Spirit will lead us into all truth.

2. Arriving at the chief city of Macedonia, Philippi, Paul and his associates, on the Sabbath, resorted to the place where prayer was wont to be made.

(1) We should be grateful for houses of prayer, for churches. Help to support them. Beautify them.

(2) On the Sabbath we, too, should be found in the house of God. Too much Sunday-sickness.

3. Many heard the apostle preach, but only one was converted.

(1) That one was Lydia, of Thyatira, a migratory vendor of purple. A well-known character, it would seem. Intelligent, energetic, influential.

(2) The Lord opened her heart. She was prayerfully attentive to what the preacher said. She heeded his instructions.

4. Lydia gave proof of the genuineness of her conversion.

(1) Being baptized, she insisted that her household also join the church. Having become a child of God, she desired that everybody should enjoy that privilege.

(2) She constrained Paul and his companions to partake of her hospitality.

The Ideal League.

It rests not until all the young people of the congregation where it is located have been enrolled as members.

It is not aristocratically formal, nor socially unrestrained.

It helps the pastor in winning members for the church.

It gladly assists the poor and visits the sick.

It takes warm interest in home and foreign missions.

It familiarizes itself with the history of our church.

During protracted meetings the members are indefatigable in securing large attendance on divine worship.

It sees to it that the weekly prayer meeting is a time of refreshing from the presence of the Lord.

It takes a lively interest in the Sunday-school, canvassing the neighborhood for children, teaching class, etc.

League Dots.

In Kentucky the Leagues of our church and of the Methodist Episcopal Church held a Union State Convention. Result: A general falling out; bitter recrimination.

The Leagues in New Orleans are invited to attend the annual meeting of our City Church Extension Society, Thursday, May 1, 7:30 o'clock P. M., at Carondelet Street Church.

In First Church, St. Louis, the Christian Endeavor Society has been converted into an Epworth League. We expect to hear of many such conversions.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years, - $84,520,680
N. Y. Life, " " " " " - 40,684,163
Equitable, " " " " " - 40,117,610

The Mutual Recently Paid *$9,215* on a *$3,000* Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

General Agents The Mutual Life Insurance Company of New York,
120 Common Street, - - - - New Orleans, La.

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Importer and Wholesale Dealer in All Kinds of Roofing Slate.

CENTRAL BANGOR SLATE A SPECIALTY. Contracts Taken in All Southern Slates.

Send for Prices and Estimates.

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LUMBER,

NEW ORLEANS, LA.

Silks and Seeds Free!

For 15 cents, stamps or coin, we send you our handsome and entertaining household monthly, Homes and Hearths, for four months, and also send you as a present, transportation prepaid, the following unprecedented prize combination premiums, viz:

2 Packages of Elegant Silk Remnants, all colors, brilliant, assorted, possessing all requisite qualities of first-class goods of this description.

Also an unrivalled

Premium Package of Flower Seeds, 200 choice varieties, including all the favorites of this season, such as Asters, Pansies, Sweet Peas, etc., too numerous to mention here.

Remember, we send all these premiums free and our Homes and Hearths, on receiving 15 cents. Send to us at once. The slight trouble and outlay will be richly repaid. Homes and Hearths Pub. Co., 21 Park Row, New York.

Whitworth Female College.

A meeting of the Board of Trustees of Whitworth Female College will be held on Wednesday, the twenty-fifth instant (P. M.), in Jackson, Miss., for the purpose of acting on the resignation of President L. T. Fitzhugh and the election of a president for the college.

It is earnestly desired that a full Board should be in attendance.

I. W. Martin, M. D.,
Secretary of the Board.

Mrs. Eliza H. Ellis.

My precious mother, Mrs. Eliza H. Ellis, daughter of the late Rev. Gabriel R. Capers, and niece of the late Bishop Wm. Capers, fell asleep in Jesus to-day, at 1 o'clock P. M., aged eighty-two years. Pray for us in our deep sorrow.

G. R. Ellis.

Escatawpa, Miss., April 9, 1894.

To Whom It May Concern.

The meeting announced to begin April 24, and embrace the fifth Sunday, is hereby indefinitely postponed. Brethren interested will take due notice, and govern themselves accordingly.

T. L. Mellen.

Wesson, Miss., April 9 1894.

Old Bethel Camp Ground, near Woodville, has been rehabilitated with modern tabernacle, hotel and numerous tents. Two camp meetings have been held there—one last year and one the year before—resulting in over two hundred conversions. Preparations are being made for the next one, to begin Aug. 9. One suggestive fact connected with this camp ground is that no gate fees are charged, no noted evangelists are announced, none of the modern methods of drawing attendance are used, and yet the attendance is large, the improvements and other expenses are all paid, not a cent is owed to anybody, and there is money in the treasury. Old-fashioned Methodist collections are taken every year, and old-fashioned Methodist revival methods are used.

Mr. Robert Harry, late manager of Philip Werlein's music house, has purchased half interest in the piano and music house of John Schwab, 454 and 456 Dryades street, opposite Kaufman & Isaacs. The firm name will be Schwab & Harry.

$100 for a Bottle.

Mrs. S. B. Winship, 112 Washington St., Providence, R. I., after using one bottle of Drummond's Lightning Remedy for Rheumatism, wrote to the Drummond Medicine Co., 48 Malden Lane, New York, saying she would not take **One Hundred Dollars** for the benefit received. If you have any form of Rheumatism, and wish to get rid of it, send $5 to the Drummond Medicine Co., and they will send to your express address two bottles of their remedy—enough for a month's treatment. Agents Wanted.

Will Wonders Never Cease?

Here Is an Opportunity of a Lifetime.

$30 for $2.50.

Or you can secure it free! See our offer below!

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Complete in 30 Handy Volumes.
Over 12,000 Pages.

A reprint of the Edinburgh and London edition of Chambers' Encyclopædia, a library of universal knowledge for the people, with very large additions upon topics of special interest to American readers, giving American statistics of population down to and including the census of 1890.

Remember, this great Encyclopædia contains thousands upon thousands of articles, embracing all subjects within the limits of human knowledge; yet, in its more than 27 000 specially prepared articles, while giving pointed, practical, explicit and most interesting and instructive information both for the student and the general reader, it is free from ambiguous technicalities and comparatively void of the mass of scientific signs, symbols and foreign nomenclature which crowd the pages of most other cyclopedias prepared for scientific and professional use alone. The Philadelphia Press well says:

Do you ever want to post yourself easily and speedily, on some facts or matters belonging to the domain of Biography, Chemistry, Religion, Geography, Medicines, Health and Disease, Physical or Mental Recreation in Popular Games, etc.; Literature, Natural Philosophy, Astronomy, Agriculture, Mathematics, or any of the Arts and Sciences? If you do, avail yourself of this opportunity to secure a set of this great Encyclopædia.

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The regular retail price of the imported edition of this immense reference library is $30.00. The cost to you for a full set, complete, printed on good paper, in beautiful, clear type, bound in flexible covers, delivered, free of cost to you, together with one year's subscription for this paper, will be only $4 50.

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If you are not a subscriber to the Advocate, subscribe at once. Send us $2 00 for a year's subscription with $2.50 additional for the Encyclopædia. We will send it to you postpaid. If you are already a subscriber, pay your subscription to June, '95, at the rate of $2.00 a year or $1.00 for six months, and we will send the work, postpaid, at the same price.

TO AGENTS.

To any preacher or other agent, who will send us five new subscribers with $10 in cash we will send the work free, postpaid.

Address

Rev. W. C. Black,
112 Camp street, New Orleans, La.

Your dealer in lamp chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. "Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them
Pittsburgh. GEO. A. MACBETH CO.

Lovely Complexion.

Pure, Soft, White Skin.

Have you freckles, moth, black-heads, blotches, ugly or muddy skin, eczema, tetter, or any other cutaneous blemish? Do you want a quick, permanent and absolutely infallible cure, *FREE OF COST* to introduce it? Something new, pure, mild and so harmless a child can use or drink it with perfect safety. If so, send your full Post-office address to

MISS MAGGIE E. MILETTE.
131 Vine Street. Cincinnati, Ohio.
WE WANT A TESTIMONIAL FROM EVERY WILL

Grand National Prize at Paris,
of 16,600 francs to T. LAROCHE.

QUINA-LAROCHE,

HIGHLY ENDORSED by the medical faculty of Paris. An agreeable and highly efficacious remedy. *London Lancet.*

For Stomach affections, Loss of Appetite, Mental Depression, Poorness of the Blood, Fever and Ague, Retarded Convalescence.

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25 YEARS IN THE Poultry Yard

108 pp. 51st Edition. Written and sold by a farmer and Poultryman of 50 years experience. A plain, practical System, easily learned. Describes their diseases, how to make hens lay. Cholera, Gapes & Roup you need not have. Price, 25c. (stamps). A Free Catalogue. A. M. LANG, Cove Dale, Ky.

The sower has no second chance. If you would at first succeed, be sure and start with

FERRY'S SEEDS.

Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Every planter should have it. Sent free.
D. M. Ferry & Co.,
Detroit,
Mich.

Kegs, Bungs, Corks,
Bottles, Demijohns, Jugs,
Fishing Tackle, Oyster Tongs,
Ammunition, Powder, Shot,
Lamps, Lanterns, Chimneys,
Brooms, Brushes, Handles,
Tinware, Hardware, Tumblers,
Rope, Twines, Scales,
Cutlery, Clocks, Stationery,
Wrapping Paper, Bags,
Whips, Axle Grease, Blacking,
Oil Cans, Pipes, Soaps, etc.

FULL LINE OF
Woodenware and Baskets
AT
J. C. MORRIS CO., Limited.
40, 42 and 44 Tchoupitoulas Street,
NEW ORLEANS.

Matchless - Mineral - Water
Still sold at Gloster, Miss., by
Wm. B. Hines.

Write for circulars and sub-agencies.

DR. CHILES'
Painless Pile Remedy.

The only positive cure known for piles of whatever kind, external, internal, blind or bleeding, itching, chronic, recent or hereditary. Price, $1 00 a box; six boxes for $5 00. Sent by mail on receipt of price. Thousands have been cured by their use. No medicine to take internally, but applied to the affected parts. Sold by druggists, or direct from me.
DR. J. W. CHILES, DIXON, ILL.

When answering advertisements please mention the Advocate

HOME CIRCLE.

THE BOOK MY MOTHER READ.

I have it yet, the dear old Book,
That lay upon the stand,
In which she often used to look,
And always at her hand;
The corners rounded are with age,
The leaves are worn and thin,
And dim the lines on many a page
She so delighted in.

A half hour's rest in household toil
For needed strength she caught,
And in the light of fragrant oil
She found the place she sought;
And heavy labor turned to love,
And duty led away
To visions of the land above;
A Sabbath hour each day.

The Book remains more sacred still
Because of her dear eyes,
That saw therein God's wondrous will,
And saw not otherwise;
For thus she found the way to him
Who down to evening late,
And through the valley, lone and dim,
Brought her to his dear gate.

—Christian Advocate

Politeness.

I do not mean by this word the smooth manners that are sometimes assumed, but something more, the true politeness and gentle manners that come from an unselfish and honest desire to make others happy. William Wirt, in a letter to his daughter on "The small, sweet courtesies of life," says: "I want to tell you a secret. The way to make yourself pleasing to others is to show them that you care for them."

Many persons entirely without wealth, beauty or extraordinary talents often find an easy entrance into society and become favorites of all who meet them, simply because they have pleasant, winning manners.

The unrivaled fascination which Madame Recamier exerted on all who came in contact with her was the result of the genuine and unaffected interest she showed in the good and ill fortunes of her friends.

No adornment of beauty, learning or accomplishments attracts one as the fine and gentle breeding of those who never think of themselves, but only of the pleasure they can give to others.

Parents and others who have the care of the young are too careless and negligent in impressing upon them the value of a true politeness of manner. In the struggle for wealth and knowledge and power, the courtesies and amenities of polished and refined life are too much ignored. These are things which can not be put on and off at will, but must be so much a part of ourselves and our daily life that they will be spontaneous. Cultivate unselfishness and a regard for the feelings of others, along with a proper training in the conventionalities of good breeding, and your children will be polite and courteous under all conditions and circumstances, and will have cause for gratitude through all their lives.—Maida McL., in Farm and Fireside.

Keep It Back.

Husbands and wives do not know till they learn by experience—which some never do—how much can be added to the sum of their happiness by thinking twice, and indefinitely postponing when either is tempted to say a cutting thing to the other. It does not take a great while for a young couple to win the confidence each of the other, that nothing designed to wound will be said. When this confidence is established, words which otherwise would inflict pain become harmless. In a family where this confidence is secured by uniform respect for the feelings of one another, there is a degree of freedom from restraint, and of general happiness, which is impossible where it is not. Every good family is a training-school, in which the husband and wife, from the nuptial day, are pupils.

He is an exceptional and rarely fortunate young man who has not some habits of deportment which mar his character and influence. It is expected of the wife that she will correct and eradicate these. Unless the husband have an incurably coarse nature, she is justly held responsible for the polish and neatness of his manners, as much as for the purity of his linen, when he appears in church or society. And if the wife has unpleasant imperfections of manner or conduct, it always reflects upon the husband. This shows that by common consent the family is regarded as a training-school in which the husband and wife, as well as the children, are learners. Such being the case, each should submit to the necessary discipline with pleasure.

But if the habit of cutting and sarcastic words prevails, it will break up that school, and neither can be of any benefit to the other. There is injury as well as unhappiness of a very serious character resulting from a sharp tongue in the family. And the sharp tongue may not—usually at first does not—represent the real sentiments of the heart; but the bitterness is not long in finding its way to the heart, and there it is liable to remain—not always active, but always ready and always suspected.

Before you say a cutting word to husband, wife or child, think it over deliberately.—Exchange.

The Children for Christ.

O, let us not hinder, but help our children to come to Jesus! For child-religion may be hindered. The words of Jesus suggest the thought. The child is weaker than the older disciple, is under his influence, can be kept back by him. God has given the making of the children into the hands of their elders. And the natural religiousness of the child, his simple faith and sense of love and duty to Jesus, may be terribly checked by the example and conduct of those around him. And so Jesus says, "Forbid them not." The word means (as it is elsewhere translated) hinder them not. The religion of the child is feeble, and can so easily be hindered. Christian parents are appointed as guardians, to watch and foster its growth. All growth comes from within, and depends upon a healthy life. But young and feeble growth needs to be preserved from danger without, and to have provided for it the sustenance it demands.

Often parents have been bitterly disappointed in their children; when young they could feel so deeply and speak so beautifully; but they had not lived long before all was lost. It was probably because parents trusted to what was a blessed, but still only a feeble, beginning. They did not watch over the evil influences which the young plant could not yet resist. They allowed the spirit of the world in their own religious life or their friends; they allowed company or pleasure and the enjoyment of the world to choke the good seed; or they failed to supply the needful nourishment. There was not, as the child grew up, any more the personal speaking of this blessed Jesus, the helping of faith and obedience by the fellowship and example of a warm living Christianity—a living love to Jesus. The child's religion disappeared because the parents hindered it in coming to Jesus.

How different the result is when this coming to Jesus is, in a right spirit, fostered and encouraged, not only in the little ones, but in the growing boy and girl through the years that lead to maturity. We need to be kept from right-hand as well as left-hand errors. On the one side, we must beware of despising a child's religious impressions as of little value. Like all beginnings of life and growth, they may be feeble and easily lost; they are still of infinite value as the preparation for that which abideth forever. We must, on the other side, be kept from overestimating or trusting in it. We must remember that the tender plant needs unceasing watching, and that only in the congenial atmosphere of a home holy to the Lord, and wholly dedicated to his service, can we count on its ripening fruits to eternal life.—Andrew Murray.

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SINCE PAPA DOESN'T DRINK.

My papa's awful happy now,
And mama's happy, too,
'Cause papa doesn't drink no more
The way he used to do.
And everything's so jolly now,
'Tain't like it used to be,
When papa never staid at home
With poor mama and me;
It made me feel so very bad
To see my mama cry,
And though she'd smile I'd spy the tears
A-hiding in her eye.
But now she laughs just like we girls—
It sounds so cute, I think—
And sings such pretty little songs,
Since papa doesn't drink.

You see my pretty Sunday dress,
It's every bit all new;
It ain't made out of mama's dress,
The way she used to do.
And mama's got a pretty cloak,
All trimmed with funny fur,
And papa's got some nice new clothes
And goes to church with her.
My papa says that Christmas time
Will very soon be here,
And maybe good old Santa Claus
Will find our house this year.
I hope he'll bring some candy, and
A dolly that can wink.
He'll know where our home is, I'm sure,
Since papa doesn't drink.

—Exchange.

About Your Boys.

Treat your boys as though they were of some importance if you would have them manly and self-reliant.

Be careful of the little courtisies. You can not expect your boy to be respectful, thoughtful and kind unless you first set him the example.

If you would have your boy make you his confident, take an active interest in all that he does, don't be too critical, and ask for his views and opinions at all times.

Don't keep your boys in ignorance of the things they should know. It is not the wholesome truth, but the unwholesome way in which it is acquired that ruins many a young man.

Don't act as though your boy amounted to nothing, nor be continually making comparisons between him and some neighbor's son to his disadvantage; nothing will dishearten him quicker.

Don't think that anything is good enough for the boys, and that they don't care for nice things; have their room fixed up as nicely as possible; let them understand that they are to be kept in order, and the results will justify your pains.

Furnish your boys with good wholesome reading matter. Have him read to and with you. Discuss with him what you read, and draw out his opinions and thoughts on the subject. Help him to think early for himself.

Make home a pleasant place; see to it that the boys don't have to go somewhere else to secure proper freedom and companionship.

Take time to make them feel comfortable and contented, and they will not want to spend their evenings away from home.

Pick your son's associates. See to it that he has no friends you know nothing about. Take an interest in all his troubles and pleasures, and have him feel perfectly free to invite his friends to the house. Take a little pains to make him and his friends comfortable and happy. He will not be slow to appreciate it.—Evangelist.

The Results of Coddling.

We know what is the matter with him, and have known it all along. He is very delicate, and the least draught of air will throw him into a chill. He suffers from cold feet and darting pains, and has the most miserable kind of an appetite. He is either greatly depressed or highly elated, and has an abiding conviction that he is soon to be called to render up his accounts. He believes in faith-cure and Christian science, yet he is the constant patron of his family physician, thanks to his faithful wife. Poor woman! She warms his shoes for him every morning, for fear they may be a trifle damp. She gets all his clothing ready, so that he may jump into it quickly without too long exposure of the body to the air. She feels of his head for fear it may be too hot, and chafes his feet that the circulation may be good for the day. The poor, careworn, anxious wife declares "he is so delicate," and he, the fool, thinks he is. Now, what is the diagnosis in this case? She fusses too much! If such men had no one to fuss over them, they would become strong and well within three months. We often write of the nervous, hysterical woman; but deliver us from the grunting man spoiled by the mistaken kindness of a devoted wife!—National Medical Review.

Always Bad; Never Good.

TO THE BOYS AND GIRLS: *My Dear Little Friends:* I who am about to die salute you. Before I go I send to you a few words of warning and counsel. Some of you may not understand all of it now, but your parents and friends can tell you what it means. When you are older, and have seen more of the world, and know more of men than you now do, you will see that many of them made a failure in life for lack of listening to good advice or refusing to accept it. The young are everywhere exposed to temptations to evil to which they many fall victims without the help of persons older and wiser than themselves.

At every great seaport there are men called pilots; their business is to guide ships safely over the shallows and among the rocks which would be fatal to vessels not guided by those who have been all over the ground and know where the dangers are hidden away under the water. Those ships are safe when the pilot's hands are at the helm; but if guided by men without experience, the danger of shipwreck would be imminent, if not certain.

Now, dear boys and girls, I advise you earnestly never to take intoxicating drink of any kind; it is always bad, never good. I can not take up the time to tell you what my reasons are for saying this; and many of you are not yet old enough to understand what the reasons are if I were to explain them all to you. The pilot, when he goes on board a great ship to guide her into port, turns her this way and that way and every way among the rocks and sandbanks which nobody sees. The captain never questions him as to his reasons for doing this and that, trusting the safety of the ship entirely to the skill and fidelity of the pilot. Now, I know the ground thoroughly over which you must pass to reach my age; I warn you and advise you as to the course you should take; for the present you must trust my word as the result of experience and long observation; you can not understand all about it now. In taking strong drink of whatever name, there is great danger; it is bad for the health; it is dangerous to good morals because of bad tendencies; it is a bad example for others. No one in all the world was ever harmed by avoiding it; millions and millions of men and women and children have been ruined in health, in morals and character and life, because they did not avoid strong drink. Let all your influence be against this great evil—a greater danger to those who do not avoid it than any other. You are old enough to know what it is to sign the pledge; if your parents are willing, I urge you strongly to do it, and make of it a solemn obligation never to use intoxicating drinks. No matter by whom the bad example may be given; no matter who they are, I urge you to avoid them as dangerous; always bad and never good. And when you are old enough to understand and act, be sure that your vote shall never, under any pretence, tend in any way to uphold and perpetuate the drink traffic, through which all the danger comes.

Dear boys and girls, my last words to you are: Avoid strong drink of whatever name.—From a Great Temperance Reformer, Neal Dow.

A Woman May

So live that her work shall praise her.

Be old, and wrinkled, yet beautiful and sweet.

Be poor in material possessions, yet rich in character.

So live that she will be sorely missed when she is gone.

Be a "mother" to all the little waifs in her neighborhood.

Be "crowned with praise," and yet possess herself in humble bearing.

Have a wardrobe full of silks and satins, and yet know nothing of the pleasure of helping a poor sister.

Forget that a smile and a kind word not only have a keener power than sharpest tongue-thrusts, but that they react upon her who gives them utterance, no less potently than they influence others.—Good Housekeeping.

A wise man will turn adverse criticisms and malicious attacks to good account. He will consider carefully whether there is not in him some weakness or fault which, although he never discovered, was plain to the eye of his enemy. Many men profit more by the assaults of foes than by the kindness of friends.—New York Christian Advocate.

A GENTLE CORRECTIVE is what you need when your liver becomes inactive. It's what you get when you take Dr. Pierce's Pellets: they're free from the violence and the griping that comes with the ordinary pill. All medical authorities agree that in regulating the bowels mild methods are preferable. For every trouble of the liver, stomach and bowels, these tiny, sugar-coated pills are most *effective*. They go about their work in an easy and natural way, and their good *lasts*—they strengthen and tone up the lining membranes of the stomach and bowels, thereby promoting digestion. Sick and Bilious Headache, Constipation, Sour Stomach, Indigestion, Bilious Attacks, Dizziness, are prevented, relieved, and permanently cured. They're the *cheapest* pill you can buy for they're *guaranteed* to give satisfaction or your money is returned.

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Bat. Rouge "Coast Train."	1:30 p. m	10:00 a.m

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MARRIAGES.

HART—HARPER.—At the residence of the bride's brother-in-law, Mr. Jas. Beemis, Rodney, Miss., March 19, 1894, by Rev. Jno. W. Crisler, Mr. Chas. R N. Hart, of Claiborne county, to Miss Josie F. Harper, of Rodney, Miss.

FAVRE—WICHARD.—At the residence of the bride, Pearlington, Miss., Feb. 7, 1894, by Rev. J. V. Penn, Mr. Will S. Favre to Miss Clara Wichard.

HOVER—FAVRE.—In the Methodist Church, Pearlington, Miss., Feb. 20, 1894, by Rev. J. V. Penn, Mr. John S. Hover to Miss Loorener P. Favre.

FOUNTAIN—BROWN.—In the Methodist Church, Pearlington, Miss., March 28, 1894, by Rev. J. V. Penn, Dr. James Q. Fountain to Miss Aggie Brown.

OBITUARIES.

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 800. Poetry excluded from this column.

OVERTON—Miss KATIE OVERTON died Feb 3 1894. Miss Katie had been a member of the M. E. Church, South, from childhood, in which she lived a consistent member till her transfer to the church triumphant. The South Vicksburg Church has lost an exemplary member. Miss Katie was an earnest and faithful worker in every capacity of Christian duty. Her precept and example were always good. She loved God and kept his commandments. She was a great advocate of prayer and class meetings took much delight in love-feasts, and believed in keeping up all the social meetings of our beloved Zion.

She had been a member of the Sunday-school five years. First as scholar, then as teacher, and lastly as secretary, which office she filled faithfully till her death. As teacher her influence continues to be felt by her pupils, and will never die. Though she is dead, she yet speaketh. In Sunday-school we sadly miss her. Her cheerful face and pleasant smile won the love and admiration of all who knew her. In fact, her generous disposition and irresistible charms made her quite a favorite with the aged and young. Being organist in the church, it was her delightful privilege to cheer the hearts of the audience with sacred music, and, oftimes, her sweet, melodious voice thrilled our souls with a blessful hope and joy unspeakable and full of glory—our hymns of thanksgiving, in harmony swelling, has raised us from earth to that rapturous dwelling where we shall sing God's praises forever.

In prayer and class meeting we shall sadly miss the sweet gospel singer. We need her prayers, sympathy and tears, also her clear and bright testimonies which were so beneficial to all who heard them.

She was called upon to take an active part in all social meetings of the church, and bore some humble part in every good work.

Although we have great need of her as we walk life's toilsome road, we would not call her back again to earth.

Whereas, It has pleased the great Head of the church to call the soul of our dear friend and beloved sister from labor to her eternal rest and reward; therefore, be it

Resolved, That we, as members of the Sunday-school, church, class meeting and missionary society, of which she was a member, will try to imitate her example of faithfulness and good works.

Resolved, That we sympathize with her bereaved father and brother, and pray God to grant them sustaining grace in this time of need.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS ADVOCATE for publication, also that a copy be published in the daily papers of this city.

MRS. L. C. SMITH, for Com.

KING—The following resolutions were passed unanimously by the first Quarterly Conference of Benton charge, Jackson district, Mississippi Conference, at Benton, Feb. 17, 1894:

Whereas, God has seen fit, in his wise providence, to remove from our midst Bro. WM. L. KING, who had been a steward and trustee for over forty years; *And whereas*, Bro. King had always been a faithful servant and officer for the church, looking after her interest as a tender father looks after the welfare of his child; *And whereas*, During these long years of service he has taken a deep interest in all church auxiliaries; therefore, be it

Resolved, That by the removal of our beloved brother we, the members of the Quarterly Conference of Benton charge, have sustained a great and felt loss, and we shall ever hold him in affectionate remembrance and will strive to emulate his life and good works.

Resolved, That we extend our heartfelt sympathy to his loved ones in their great affliction, and pray that God, who giveth grace in time of need, may uphold and comfort in this trial.

Resolved, That a copy of this testimonial of our sympathy and love be sent to the family; that a copy of same be sent the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and further that this preamble and resolutions be spread upon our minutes

D. BUNCH, for Com.

Benton Miss.

BOUNDS—MARY BOUNDS was born in Richmond county, N. C. She joined the M. E. Church, South, at the age of thirteen years. Married William Bounds, with whom she lived fifty-eight years. She died in Kemper county, Miss., in the seventy-fourth year of her age.

Sister Bounds had no children, but she was a mother to the orphans around her. She was a good wife and a conscientious Christian. She leaves an aged, sainted husband and many friends to mourn her loss.

The writer received a note from Bro. Bounds saying: "My good wife is gone, but I would not recall her. She was a great sufferer, but she is now at rest."

She died Dec. 29, 1893, after seven weeks of intense pain.

J. F. ROBINSON.

TRAVIS—MRS. AVERILLA V. TRAVIS (nee Lee) was born in Hinds county, Miss., Feb. 23, 1832, and died at the residence of her son in Bristol, Tenn., Feb. 23, 1894. On the fourth day of January, 1863, she married Mr. S. S. Travis, of Mississippi. She was the mother of four children. All the children are living, and all are servants of their mother's God, except one, and he is a good citizen, and, we trust, will also soon become a follower of the Savior. Her husband lived with his happy wife but seven short years, dying in February, 1870; but he had lived a Christian life and died in the Christian's hope.

Sister Travis was converted in very early life (the exact date I have not been able to obtain), and was always devoted to the church. For several years she has been in feeble health; but when she was strong and vigorous, she took a very active part in church and philanthropic work. She had the reputation of a consistent and consecrated life, and her children will revere her memory. When she came to Bristol she brought her church letter, and set a good example by depositing it at once in the hands of the pastor. I was not very familiar with her, but she impressed me, from the first, as a remarkably good woman. Her confidence in God was unshaken in the face of death, and I can not doubt she is with her husband in heaven. May the children meet them there!

Her Pastor, D. V. PRICE.

CARRUTH—JAMES A. CARRUTH was born in St. Helena parish, La., Feb. 12, 1853. He was happily married to Miss Aurelia Lee, April 13, 1876. Having been brought up in the home of true Christian parents, he always had a feeling of reverence for God's holy name and a true love for all his people. He professed religion and was received into the Methodist Episcopal Church, South, under the ministry of the writer, October, 1884. From that time he was a consistent and faithful member of the church he loved.

He was highly respected by all who were acquainted with him, and those who knew him best loved him most. He was killed by the hand of a black assassin on Dec. 25, 1893. He was quietly attending to his business when a burly negro rushed into his store, with gun in hand, and fired the fatal shot which, without a moment's warning, hurried our friend and brother into eternity.

Oh, how sad the end! But thank God he was ready for the bright world above, where there is no more sorrow nor death. He leaves a wife and eight children to mourn his untimely death. May God sustain the sad-hearted widow and be a father to the fatherless children!

J. S. PARKER.

BARRETT—BENJAMIN FRANCIS was born in Elbert county, Ga., May 1, 1857; moved with his parents to Newton county, Miss., near Decatur, February, 1858, where he spent the remainder of his life. He was happily married to Miss Georgie L. Freeman, Nov. 16, 1882. To them were born six children, two of whom have preceded him to the spirit-world. Bro. Barrett professed religion and joined the M. E. Church, South, Aug. 8, 1886 under the ministry of Rev. I. L. Peebles, and died in the faith, March 8, 1894.

He leaves a heart-broken wife and four little children, an aged mother, a brother and sister, to mourn his loss. He was a consistent Christian and devoted member of the church, always ready to do his part. He was a Christian in whom everyone had confidence. His death was a great loss to this neighborhood. God's ways are past finding out. But still we know he doeth all things well.

W. M. WILLIAMS, P. C.

Decatur, Miss.

BUATT—MRS. LIZZIE F. KNOX BUATT was born in Morehouse parish, La., Jan. 6, 1861, and died at Bonita, La., Jan. 6, 1894. Joined the M. E. Church, South, at Bastrop, under the pastorate of Rev. J. A. Parker, and lived a consistent member of the same to the time of her death.

Everyone who speaks of our beloved sister says, "Oh, how good, how kind, how true!" We feel so deeply our loss (for there are few such gentle spirits; few so ready to give a helping hand to the different lines of church work within the range of their ability), but we realize that our loss is her infinite gain.

May this dispensation of God's providence, so sad, be sanctified to the spiritual and eternal good of the loved ones who grieve, though not as those who have no hope; and may this tie, so ruthlessly severed, be rebound in the "sweet-by-and-by!"

J. H. BROWN.

Texas Advocate please copy.

DAVIS—MARY, daughter of W. E. and S. J. Davis, was born at Arcola, Miss., March 15, 1891, and died March 9, 1894. Little Mary was bright, attractive and a favorite of all who knew her. She was dedicated by baptism to the Lord, and the Master, who doeth all things well, has seen fit to call her to his arms. The precious flower is not dead, but has only been transplanted to the heavenly land, where it will shed its fragrance for evermore. Weep not, dear parents, for your precious child. Your loss is her eternal gain.

May the Master give grace to enable you to say, "Thy will be done!" May you resolve to live so as to meet her in the home of the saints!

J. C. MIMMS.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1012 Race street, Philadelphia, Pa., naming this paper.

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Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love.

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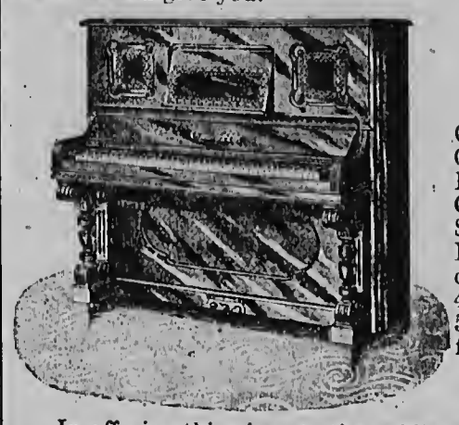

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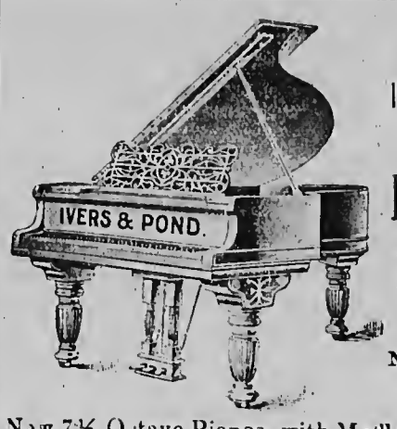

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Few books have ever been issued from the presses of our Publishing House at Nashville equal in importance and value to this one. It fills a place occupied by none other. The scope of the work is full and comprehensive, and the subject is treated from beginning to end with rare ability. The publication of this work is timely. It ought to be read and studied by every intelligent preacher and layman of our Church. Particularly ought it to be mastered by every delegate to our General Conference.—Southern Christian Advocate.

From the care with which you have sifted statements, examined documents, and analyzed facts, I think you have produced a work which will reflect credit on your industry and ability, and entitle it to a place of a classic in Methodist literature, not to say ecclesiastical literature.—Bishop E. R. Hendrix.

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NEWS OF THE WEEK.

DOMESTIC.

At a fire in Milwaukee, Wis., on April 9, nine men were killed.

Rabbi Heller, of the Temple Sinai, occupied the pulpit of the Unitarian Church in this city on last Sunday.

Sam Jones will head an anti-saloon movement in Tennessee for the election of a Legislature pledged to local option.

The Iowa Senate passed a resolution, on April 6, congratulating President Dole on the occasion of Hawaii becoming a republic.

Dr. J. J. Lafferty, of the Richmond Christian Advocate, lectured in this city this week for the benefit of the Confederate veterans.

April 6 was celebrated in this city as Decoration Day. The graves of the Confederate dead were decorated by their surviving comrades.

Women's suffrage is a success in Kansas. At Spring Hill and Mortonville they swept the town, and filled every municipal office with women.

A fireworks factory in Blandford, Va., was blown to atoms, on April 7, by three successive explosions. Eleven men were killed instantly and as many more were wounded.

A force of six hundred "Industrials," recruits for Coxey's Brigade, to march on to Washington, were run out of Oakland, Cal., on April 6, by a formidable force of police and firemen.

The State troops which have been at Florence and Darlington, S. C., to quell the insurrection there caused by the enforcement of the Dispensary law, have all returned to their homes.

The Free Church of the Annunciation, in this city—Rev. Dr. John Perolval, rector—celebrated its jubilee anniversary on April 8. Fifty years have elapsed since the original dedication of the church.

It is said by some that the Coxey movement is a very dangerous thing. They say that there is little doubt that, by May 1, there will be a horde of 150,000 idle men clamoring around the capital at Washington, and predict a crisis such as the country has not seen since the war.

Representative Meyer, of Louisiana, introduced a bill providing for the coinage of the seigniorage in the treasury. It has been prepared by him with the view of meeting the objections of the President to the Bland bill, recently vetoed. From the talks which Mr. Meyer has had with administration men and the officials, he thinks his bill will be satisfactory.

The total number of Baptists in the United States is 3,496,988. This shows a net gain for the year of 113,828, an average of 310 every day the year through. Contributions aggregate $12,660,713, which is a falling off from the previous year of $1,346,704. This decrease, of course, is due to the unsettled financial condition of the country. The value of church property has increased from $71,000,000 to $78,605,000, or over $7,500,000.

The bill agreed on by the Indian Affairs Committee of the House for a settlement of the troublesome question of the disposition of the Southern Ute Indians in Colorado is in the nature of a compromise. By its terms the Indians will be located on the western end of the present reservation and on a strip of land in New Mexico. This course the commission believes will be satisfactory to the people of Colorado, who want the reservation opened to settlement.

FOREIGN.

A reign of terror is reported in Honduras. Political executions are the order of the day, and another and bloody revolution is predicted.

Petroleum has been discovered near Ashwick, Somersetshire, England, and the oil interests of the United States are troubled at the prospects of more competition.

Signs are accumulating that the reconstructed Liberal Cabinet in Great Britain, headed by Lord Rosebery, is likely to prove shortlived. It began its career in Parliament with a defeat on the reply to the Queen's speech, and on nearly every important decision since then the government has fallen far short of the normal Liberal majority.

Admiral Da Gama, the Brazilian insurgent, and a host of his fellow-refugees escaped from the Portugese warships on two tugs and landed at Martin Gracia Island, the quarantine station of Buenos Ayres.

Nova Scotia has voted for prohibition. In Halifax the majority for a prohibition law was 1,435. Every ward of the city voted Yea. In one county (Shelburne) the majority against liquor was in the proportion of thirteen to one. It is a great victory.

William Mather, the head of the Salford Iron Works, in England, and a member of Parliament, has made a public report of the success of the experiment tried in the works of giving the operatives an eight-hour day, without reducing their pay. He says that the output of the works has been greater than ever before, with no increase of the expense, in spite of the reduction in working time.

Bright Spring Days.

Anything which will bring the physical system into harmony with budding Nature, confers an enormous benefit upon the nation, besides the mere allaying of physical discomfort. Hood's Sarsaparilla does this, as thousands of grateful and happy men and women can testify, and increased use of this standard spring medicine is of more real practical importance in promoting health and quiet in the business world than reams of abstract theorizing.

One reason why some people find it so hard to lead a Christian life, is because they devote so little time to it.

Reunion United Confederate Veterans

Will be held at Birmingham, Ala., April 25 and 26, 1894. It will be one of the greatest occasions of its kind ever known.

The Queen and Crescent Route will sell tickets to Birmingham and return at One Fare for the Round Trip, selling from points on N. O. & N. E., A. & V., and V., S. & P. Divisions, April 22, 23 and 24. Good 15 days for return.

For particulars apply to I. Hardy, A. G. P. A., Vicksburg, Miss., or R. H. Garratt, A. G. P. A., New Orleans, La.
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North Mississippi Conference.

NOTICE!

We greatly desire to perfect the biographical record of our Conference. In order to do this information is desired from the following brethren: R. I. Aller, J. W. Bates, J. W. Bell, J. W. Boswell, J. C. Brown, W. D. Burroughs, E. P. Craddock, J. T. Cunningham, H. T. Cunningham, J. F. Evans, R. M. Evans, M. D. Fly, M. H. Honnoll, J. C. Lowe, W. D. McCullough, J. P. Moore, J. W. Price, C. N. Terry, J. M. Bradley, W. G. Burks, H. S. Spraggins.

The following information is desired: Name in full; names of parents; date and place of birth; where educated; when converted; when licensed to preach; when admitted on trial; when admitted into full connection; whom, where, and by whom ordained deacon; when, where, and by whom ordained elder, and a list of all appointments filled to date.

An early compliance with this request will oblige J. S OAKLEY,
Secretary of the Conference.
Holly Springs, Miss.

A Good Reflection.

CHICAGO, ILL., OCT. 18th, 1893.
THE BAILEY REFLECTOR CO.,
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Respectfully yours,
J. W. WARNSHUIS, Pastor
First Reformed Church.

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If you want your life insured, you can't do a better thing than read the ad. of that mammoth company, the New York Mutual, which you will find in another column.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Here Is Your Chance.

During the next sixty days we make the following offer:

For $2.50 we will send the ADVOCATE one year and a copy of Christian Womanhood. The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

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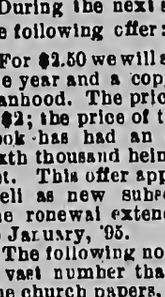

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

Gloster and Centerville, at Gloster	Apr. 1, 2
Amite, at Cedar Grove	4
Woodville	7, 8
Percy Creek	8, 9
Bayou Sara, at Thompson's	14, 15
Jackson	21, 22
Wilson, at Pine Grove	24
Clinton (night)	24
Zachrie	May 5
East Baton Rouge at Meador's	5, 9
Tunica at Tunica	12, 13
Amite City, at Roseland	19, 20
Live Oak, at Killion	20, 21
North Wilkinson	25
Wilkinson, at Macedonia	26, 27
Port Vincent, at Huff's	June 9, 10
Ponchatoula, at Springfield	10, 11
Franklinton, at McTyeire	16, 17
St. Helena, at Darlington	23, 24
East Feliciana, at Clear Creek	30, July 1

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—SECOND ROUND.

South Warren, at Willis' Chapel	Apr. 21
Crawford Street - Vicksburg	22
South Vicksburg	22, 23
Fayette and Harriston, at Harriston	25
Wesley Chapel—Natchez	27
Washington, at Kingston	28, 29
Jefferson Street—Natchez	29, 30
Martin, at Russum	May 1
Utica station	5, 6
Rocky Springs, at Cayuga	12, 13
Learned, at Reeves' Chapel	19, 20
Warren, at Wesley Chapel	26, 27
Roxie, at McNair	June 1
Meadville, at Nebo	2, 3
Hermanville, at Pisgah	9, 10
Port Gibson	12
Rolling Fork, at ——	14
Cary, at ——	16, 17
Mayesville, at ——	23, 24

J. M. WEEMS, P. E.
Postoffice: Port Gibson, Miss.

MERIDIAN DIST.—SECOND ROUND.

Enentia, at New Hope	Apr. 14, 15
East End—Meridian, (Wed. night)	18
Waynesboro cir., at Pleasant Grove	21, 22
Hinnsville, at Hinnsville	28, 29
Shubuta, at DeSoto	May 5, 6
Linwood, at Pleasant Grove (Sat.)	12
DeKalb, at Marvin (Sun.)	13
N. Kemper, at Spring Hill	19, 20
Dalesville, at Union	26, 27
Marvin, at Cokers	June 2, 3
Why Not, at —— (Wed.)	6
Chunky, at ——	9, 10
Lauderdale, at —— (Wed.)	13
Malhersville, at ——	16, 17

D. A. LITTLE, P. E.

BRANDON DIST.—SECOND ROUND.

Walnut Grove, at Pine Grove	Apr. 14, 15
Carthage, at Sardis	17
Rose Hill, at Paulding	21, 22
Clarksburg, at Clarksburg	28, 29
Shiloh, at Shiloh	May 5, 6
Morton and Forest, at Pelahatchie	7
Steen's Creek, at Bethel	12, 13
Westville, at Westville	14
Neshoba, at Cooks Chapel	19, 20
Indian Mission	21
Raleigh, at Raleigh	26, 27
Montrose, at Montrose	28
Trenton, at Gasque Chapel	June 2, 3
Homewood, at Grange Hall	10, 11
Hillsboro, at Good Hope	16, 17
Fannin, at Union	23
Brandon station	24, 25

C. MCDONALD, P. E

JACKSON DIST.—SECOND ROUND.

Canton	Apr. 14, 15
Edwards	(Wed.) 18
Sharon circuit, at Mount Pleasant	21, 22
Silver Creek and B. Lake, at Hillsdale	28, 29
Benton circuit, at New Hope	May 5, 6
Flora, at Livingston	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Lake City and Lodi, at Lodi	26, 27
Bolton, at Raymond	June 2, 3
Jackson circuit, at Liberty Grove	2, 10
Camden circuit, at Soule Chapel	16, 17
Madison circuit, at Pearl River	23, 24
Tranquil circuit, at Tranquil (7 hrs.)	28
Mount Olivet circuit	30, July 1

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Gallman, at Mt. Pleasant	Apr. 14, 16
C. Springs	(night) 15
Terry, at Spring Ridge	21, 22
Wesson	(night) 28
Bowerton, at P. Valley	28, 29
Caseyville, at Bethesda	May 5, 6
Adams, at Ebeneser	9
Beauregard, at B	12, 13
Pleasant Grove, at Wellman	19, 20
Providence, at Monticello	22
China Grove	26
Summit	27
Martinsville	(11 A. M.) 31
Hazlehurst	(night) 31

The pastors and official members of Brookhaven district, will please come to the second Quarterly Conferences prepared to elect delegates to the District Conference, to be held at Adams Church, July 27, 28, 29. No man should should be elected to District Conference who will not attend his Quarterly Conferences and support his pastor.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

(In Part.)

Biloxi	Apr. 14, 15
Bay St. Louis, at B. St. L.	(Wed.) 18
Whittington, at Hollands Ch	21, 22
Mt. Carmel, at Mt. Moriah	29, 30

HENRY E PARTRIDGE, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Cockrum, at Palestine	Apr. 14, 15
Morgansville	21, 22
Panola, at ——	27, 28
Pleasant Hill	28, 29
Hernando	May 5, 6
Nesbit	12, 13
Tyro, at Fredonia	12, 20
Arkabutla, at Hunter's Cha'l	(Fri.) 22
Pleasant Grove, at ——	28, 27

H. C. MOREHEAD, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Kosciusko, at Smyrna	Apr. 14, 15
Stewart circuit, at Shady Grove	21, 22
Eupora circuit, at Walthall	23
Chester circuit, at Acuman	28, 29
Weir circuit, at Liberty	May 5, 6
Louisville circuit, at ——	10
Rural Hill circuit, at Plattsburg	12, 13

J. H. MITCHELL, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona circuit, at New Hope	Apr. 13
Okolona	14, 15
Houston and Wesley	21, 22
Shannon, at Shannon	28, 29
Buena Vista, at Buena Vista	May 5, 6
Saltillo, at Oak Grove	12, 13
Amory and Smithville	19, 20
Nettleton circuit	26, 27
Fulton circuit	31
Tremont	June 2, 3
Pontotoc	9, 10
Athens	12, 17

W. S. LAGRONE, P. E.

WINONA DIST.—SECOND ROUND.

Valden	Apr. 14, 12
Black Hawk	21, 22
West	28, 29
McNutt	May 5, 6
Winona circuit	12, 13
Carrollton circuit	19, 20
Brooklyn and Dublin	26, 27
Lebertou	June 2, 3

S. M. THAMES, P. E.

GREENVILLE DIST.—SECOND ROUND.

Cleveland	Apr. 14
Clarksdale	15
Austin	17
Greenville	18
Gunnison	22
Coahoma	24
New Salem	29
Glen Allen	May 6
Friar's Point	12
Rosedale	14
Bolivar	20
Australia	27

District Conference at Cleveland, April 12-14.

J. A. HANDOLPH, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Waterford	Apr. 14, 15
Holly Springs circuit	21, 22
Olive Branch	May 6, 6
East Holly Springs circuit	12, 13
Red Banks	19, 20
Cornersville	26, 27
Mt. Pleasant	June 2, 3
Ashland	9, 10

J. B. STONE, P. E.

CORINTH DIST.—SECOND ROUND.

Iuka circuit, at New Salem	Apr. 14, 15
Iuka station	16, 16
Rienzi, at Harrisville	21, 22
Marietta, at Marietta	28, 28
Hooneville and Baldwyn, at Baldwyn	May 6, 6
Blue Springs	12, 13
Guntown	12, 20
Brown's Creek	24
Pleasant Ridge	26, 27
Jonesboro	June 2, 3
Ripley circuit	7
Ripley and New Albany	9, 10
New Albany circuit	16, 17

T. W. LEWIS, P. E.

GRENADA DISTRICT—SECOND ROUND.

Charleston	Apr. 14, 15
Coffeeville	21, 22
Pittsboro	28, 29
Kilsy	(Wed.) May 2
Atlanta	6, 6
Toccopola	13, 20
Oxford station	(Mon.) 21
Chapel Hill	26, 27
Paris	(Thurs.) 31
Water Valley circuit	June 2, 3
Water Valley station	9, 10

R. A. BURROUGHS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus station	Apr. 12, 13
Columbus circuit	14, 15
Sparta	21, 22
Brooksville	28, 22
Macon	22, 30
Cedar Bluff	May 5, 6
Hebron	12, 13
Shuqualak	15, 16
Mashulaville	19, 20
Sturges	26, 27

T. C. WEIR, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Haynesville, at Colquit	Apr. 14, 15
Calhoun, at Calhoun	21, 22
Minden, at Minden	28, 29
Valley, at Blockes Chapel	May 1, 2
Ringgold, at Rocky Mound	5, 6
Sparta, at Ebenezer	12, 13
Arcadia, at Arcadia	19, 20
Vienna	23
Ruston, at Douglas	26, 27
Farmerville, at Farmerville	June 2, 3
Vernon	9, 10

The preachers of the district, travelling and local, will meet at Minden, April 27, at 9 A. M. Introductory sermon by Rev. J. D. Harper, April 26, at 7.30 P. M. It is my earnest desire that all the preachers of the district will come to this meeting lasting and praying for a baptism of power.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Big Cane	Apr. 15, 16
Alexandria	22, 23
Chicot, at Mamothe P	29, 30
Ada, at Prospect	May 5, 6
Nugent Mission	5, 6
Lecompte, at W. C	13, 14
Centerville, at T. C	12, 14
Pineville, at P. G	20, 21
Simsport	27, 28
Montgomery, at St. M	June 2, 3
Spring Creek and New H	10, 11
Dry Creek	17, 18
Colfax	24, 25
Columbia	30, July 1

S. J. DAVIES, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Franklin	Apr. 13, 14
Jeannerette	14, 15
St Martinsville	17, 18
New Iberia	21, 22
Lafayette	28, 29
Plaquemine Brulee	May 5, 6
Opelousas	10-12
Washington, at Bethel	12, 13
Abbeville	26, 27
Indian Bayou	June 2, 3
Sulphur City	9, 10
Lake Arthur	16, 17
Lake Charles and West Lake	24, 25
Grand Chenier	30, July 1
Crowley	7, 8

District Conference at Crowley beginning Thursday, July 5.

J. M. SHARP, P. E.

DELHI DIST.—SECOND ROUND.

Delhi, at Tallulah	Apr. 14, 15
West Monroe, at Fanks Chapel	21, 22
Floyd, at Midway	28, 29
Oaky, at Vidalia	May 5, 6
Oak Ridge, at Oak Ridge	12, 13
Lind Grove, at Bonita	13, 26
Winsboro, at Magnolia	26, 27
Harrisonburg, at Harrisonburg	June 2, 3
Rayville, at Girard	2, 10
Lake Providence	16, 17
Waterproof	23, 24

H. O. WHITE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield Station	Apr. 14, 15
Shreveport station and mission	22, 28
Grand Cane, at Bethel	28 29
Caddo, at Logansport	29, 30
DeSoto, at Pelican	May 5, 2
Many, at Negreet	12, 13
Fort Jessup, at Fort Jessup	13, 14
North Bossier, at Plain Dealing	13, 20
Mooringsport, at Pine Hill	22
Red River, at Campo Bello	26, 27
Sabine, at Mt. Pleasant	30
Pleasant Hill, at Marthaville	June 1
Coushatta, at Brownsville	2
Wesley, at Holly Springs	3, 4
Anuacoco and S. Vernon, at B. Grove	7, 8
Cane River, at Melrose	9, 10
Natchitoches station	10, 11
Victoria	12
West Natchitoches	13

The District Conference is appointed to convene at Pleasant Hill, Thursday, July 26.

NOTICE.—Four of the above appointments embrace Sundays and Mondays. Pastors will please compare with calendar, fix the time of their Conferences on first or second days of meetings, as they may think best, and notify their official members and the presiding elder accordingly.

ROBT. J. HARP, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Parker Chapel	Apr. 15
Algiers	22
Gretna and Craps, at Craps	27
Morean	May 3
Dryades	13
Rayne Memorial	20
Felicity	26
Gross Tete and False R., at Harmony	27
Louisiana Avenue	June 3
Plaquemine and Donaldsonville, at D.	10
Lower Coast, at Wesley	17
Carondelet	24
Baton Rouge	July 1

The pastors whose quarterly meetings occur in the month of May will act for the presiding elder.

C. W. CARTER, P. E.

For Sleeplessness

Use Horsford's Acid Phosphate,

and you who toss and turn all night, and long and long for sleep to come, will obtain it.

Integrity.

No amount of singing and prayer, of church-going and profession is sufficient to maintain a Christian character in a man who is not honest in his dealings, or truthful in his relations with men. The moral character is just as essential as a spiritual experience. If his faith does not dominate his life, influence his conduct, and shape his character, it is not saving faith.—Evangelical Messenger.

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Christian Advocate.

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WHAT MIGHT HAVE BEEN.

BY MARION HARLAND.

I might have said a word of cheer
Before I let him go.
His weary visage haunts me yet;
But how could I foreknow
The slightest chance would be the last
To me in mercy given?
My utmost yearnings can not send
That word from earth to heaven.

I might have looked the love I felt;
My brother had sore need
Of that for which—too shy and proud—
He lacked the speech to plead.
But self is near, and self is strong,
And I was blind that day;
He sought within my careless eyes,
And went, athirst, away.

I might have held in closer clasp
The hand he laid in mine;
The pulsing warmth of my rich life
Had been as generous wine,
Swelling a stream that, even then,
Was ebbing faint and slow.
Mine might have been (God knows!) the art
To stay the fatal flow.

O word and look and clasp withheld!
O brother-heart, now stilled!
Dear life, forever out of reach,
I might have warmed and filled!
Talents misused and seasons lost,
Over which I mourn in vain—
A waste as barren to my tears
As desert sands to rain!

Ah, friend! whose eyes to-day may look
Love into living eyes,
Whose tone and touch perchance may thrill
Sad hearts with sweet surprise,
Be instant, like your Lord, in love,
And lavish as his grace,
With light and dew and manna-fall,
For night comes on apace.

—Exchange.

The Methodist Episcopal Church, South, in the West.

BY H. M. DU BOSE, D. D., EDITOR PACIFIC METHODIST ADVOCATE.

The extension of the Methodist Episcopal Church, South, into the region west of the Rocky Mountains has furnished our connection with a problem which has affected to a remarkable degree its life, policy and growth. This movement has resulted, in part, from the operation of forces distinct from the inherent missionary spirit of the church. It has been missionary in the best sense, but has been intensified by the logic that grows out of the relation of those things for which we stand as a distinct ecclesiasticism. The peculiarities and issues of an eventful history of discussion, legal interpretation, differentia of conscience in many and vital matters, have necessarily entered into the problem of Southern Methodism in the West. The facts of our Western experience, then, must not be regarded as the results of an arbitrary policy, but as the sequence of an ecclesiastical life guided by the infallible Spirit of God to the indication of important phases of the truth committed to the company of the disciples. Intelligent study of the record leads me to affirm this of the history of Southern Methodism in the isolation of its Western field. I do not by any means advance these considerations to precedence of the evangelical influence of our church and ministry in these remote communities. Emphasis will be given this in another connection. I am addressing the conscience and intelligence of Methodism, and shall not be misunderstood. Holding these views, the admitted difficulties of our situation, and the niceties of our relations to other ecclesiastical bodies, have furnished me no suggestion of disparagement, nor discovered to me a single portent of failure in the end. The logic of duty makes our task a plain one, and the abundant tokens of providence set the outcome in the order of certainty.

I am glad of the opportunity offered me by the editor of the St. Louis Christian Advocate to bring a discussion of this problem into prominence before the general church. I crave the power to put my own convictions into the hearts of the princes of our Israel. If I should inspire the belief that the perpetuity of our church on this continent depends on the adoption and persistent support of a policy of aggression in Western America, I should accomplish no more than the cause of truth and Methodism justifies. When one finds his life and faith concreted in a system, the least thing to do short of disloyalty is to obey the logic of that system. Southern Methodism is possessed of a unique individuality; its influences are pronounced; it has developed a distinctive and independent social power; or, rather, it has perpetuated eclectic social tendencies, as we believe, the best and safest results of the past; it pursues a path, to it, plainly marked by providence; but, at the same time, it falls into its appointed place in the unity of Christianity. It is catholic without sentimentality; denominational without bigotry; conservative, but still progressive. Its history of procreation and growth is unparalleled this side the apostolic ages. It can not have run the cycle of its destiny in fifty years. As its genesis is in the spiritual life cradled in the revivals of the sixteenth and eighteenth centuries, so it is destined to divide in a new century the heritage of the world's spiritual wealth. The men who hold this view respecting the church of Soule, Pierce, McTyeire, Marvin and Kavanaugh, will find few difficulties in the problem of Southern Methodism in the West. I trust I shall not discount the cause I seek to serve when I lay claim to a knowledge of this problem such as I believe no other man in the church has had the same opportunity to acquire. During the past four years I have covered more than 12,000 miles in editorial visitations of the patronizing field of the Pacific Methodist Advocate; besides, I have in that time crossed this territory eight times, going and coming, on trans-continental journeys. During six years I have done little else than study the work to which I have all the while been related as pastor, and for upwards of four years as church editor. I mention these things only to show that my opinions are older than the stubble straw of last year's wheat harvest.

THE WESTERN FIELD.

The arena of Southern Methodist activity in the cis-Rocky region is confined to the States of California, Oregon, Washington, Montana and Colorado, and the Territory of Arizona. A very few appointments are maintained in the State of Idaho. These States are the cream of Western America. It is not likely that the church shall soon enter the other States, which are, for the most part, sparsely populated and remote from our present organizations. The States now occupied by us in the West contain an area of 751,295 square miles, a territory nearly equal to all the other States of the Union where our church is represented. The population of these States is estimated at about 2,500,000, one-half of which is in California, whose chief city contains one-fourth of her own. The agricultural, mining and industrial possibilities of this vast region can not be imagined. It is—

"The last of God's heritage—*best.*"

Archæological remains in the Valley of the Salt river in Arizona indicate that it probably supported half a million people in the times of a remote civilization, and that under imperfect conditions, what a higher civilization can do for it is already being shown. In that valley our church is wisely planted; and not here only, but everywhere throughout this West a mighty population is to be gathered. It is coming now, and is bringing hither the destinies of mankind. Here is to be fought the world's Armageddon. The Occident and the Orient are to meet in that struggle. The fate of our country and the perpetuation of our faith will depend on the outcome. Shall we be enrolled with the hosts that go forth to that conflict? The church has no field that can not better wait than this, for the reason that if this be lost, our inheritance is gone; we then shall not have whereof to share with the isles of the sea. Heathenism is here, come from the shores of "Sinim" and "Cipango;" atheism, anti-Christ, diabolism, are here; a menace to every altar from the Pacific to the Atlantic. This is our field, than which there is none more urgent, more inviting. To shun it would be cowardice, perfidy; to cultivate it indifferently would be folly, hypocrisy!

OUR RECORD.

The Methodist Episcopal Church, South, has been an organized factor in the religious life of the country west of the Rocky Mountains since the beginning of American occupation. It came in with the earliest of the Protestant missionary movements, and in California antedated in its first organization all other Methodist bodies. Through a history of almost unparalleled vicissitudes it has maintained its organization and pressed its cause with a steady, though often varying, success. This side the mountains the church has a membership of, perhaps, somewhat more than 14,000 lay communicants, divided amongst six Annual Conferences, comprising over 200 pastoral charges. These Conferences hold a church property valued at present at $884,882. The same Conferences give yearly to the cause of foreign and domestic missions and church extension a sum nearly equal to $10,000. Last year these figures were increased by several liberal special donations, which run the total up to between $1,100 and $1,200, which is a *per capita* for these important interests that would, if maintained throughout the church, increase contributions 100 per cent.

The revival record of our Pacific coast churches ought forever to settle their claims on the love and confidence of Methodism. From the earliest times revival power has been their marked characteristic. If the people converted under the ministry of our preachers in these States could have been retained in our communion, we would to-day rank with the first churches in numbers. Literally tens of thousands of converts have been lost to us because of lack of representation at important points. I mention it as one of the features of our "problem" that in the large cities of this coast where we are not represented, or, if represented at all, only feebly, hundreds of the people converted in our churches, housed and unhoused, are to be found. Oh, that we had homes for these! But, alas! the land in these cities has become as pavements of diamonds. We have not wherewith to buy, and this is the most difficult "problem of all."

One year within my knowledge the reports of conversions in the Pacific Conference equalled twenty to each and every pastor in the body. I did not keep a record last year, but I believe the average was even higher; the net gain in the Conference was 550, being about 9 per cent. Four years ago the Los Angeles Conference reported a net increase of nearly 30 per cent. Last year was one of marked growth in the work in Montana, Idaho, Washington, and a considerable part of Oregon. Already stirring reports of revivals are coming from those fields. If our organization and equipment were equal to the revival power developed by the churches, our year books would show different statistical returns. Two revivals in the Pacific Conference—one at Willows City, the other at Selma—are noteworthy in the annals of general Methodism.

ESOTERIC METHODISM.

Our Western work is a hostage to Heaven and a pledge to Christendom. We are not a sectional church. The charge that we are has been brought against us and urged with persistence and bitterness. Our army on the sunset slope of the continent is the refutation of this calumny. I verily believe that the marvelous growth of our membership during the past twenty years has been a favor of Heaven upon us not unconnected with our sincere efforts to show ourselves true to God and our profession by pushing our cause beyond its old boundaries. If this be true, and Heaven is my witness that I believe it to be, we can not safely falter. If we withdraw one impulse of committed conscience, or sever one bond now binding together the church in the South and the West, we shall fall back to the perilous possibility of becoming sectional. If we believe that our suffix means "south of the North Pole," let us fully prove that faith by extending east and west through the north temperate zone.

The sacrifices which the maintenance of the Western work has imposed on the general church has been the greatest blessing of its history. To forego this sacrificing sustenance of a feeble child would dry up the motherhood springs in the heart and bosom of Methodism. On the basis of the money lender, even, our investments in the West have returned us large interest.

A knowledge of the work and fortunes of other churches on the Pacific coast would cure the most pronounced case of anti-West in Southern Methodism. We are feeble; but we are not alone in that; some other evangelical churches are far weaker than we. With only driblets of missionary money from our Central Board, by comparison with lavish expenditures of other bodies, our church has won and maintained its place amongst the stronger ecclesiasticisms of the coast. Southern Methodism in California ranks well in point of strength and influence. The statistics of the Sunday-school Association show it to be third in that interest. Our evangelical spirit is recognized by all. The Southern Methodist who is too narrow, local or sectional, to recognize the hand of God in our work, needs an addendum to his conversion.

OUR NEEDS

Southern Methodism in the West will live, whatever course the church pursues. It is of God; it can not die. But the church at large must be true to itself. It must send blood from the heart to the extremities. In view of the trying times through which the church and the country have just passed, we can not ask more in the way of financial aid than we have had; but we do ask that this be not diminished, and that at the earliest moment enlargement in every direction be undertaken. We ask that the General Conference continue to give the Coast a connectional paper, and that provision be made for its publication. This is the link and bond of our scattered communities. They have prospered under its help. It gives definiteness to our cause; speaks our convictions; serves as a vigilant pioneer before our moving column. A withdrawal, or any discouragement, or neglect of the Coast paper by the General Conference would prove an irreparable hurt to our cause. Let neither be thought of. We need the best men Methodism can give. It is not demanded that these men come to spend their lives here. It would be good for the church if every pastor in it could have a few years of experience in the West. They would return to the old land better fitted for the work. Let those who come, stay with us, if possible; but let us have, anyhow, a few years of service from the best men in the connection.—St. Louis Christian Advocate.

San Francisco, Cal.

South Carolina Letter.

MR. EDITOR: I wrote you of the workings of the "Dispensary Law" in our State last year. At the meeting of our last Legislature great changes were made in the law. It is now quite different from the law as it first stood, and its provisions are very strict. The bill is considered "bomb-proof" in its present shape. It is very lengthy, but among the chief provisions are the following:

The manufacture, sale, barter, or exchange, receipt, acceptance, delivery, storing and keeping in possession of malt, vinous, fermented, brewed (whether lager or rice beer), or other liquor, or other mixture or compound thereof, by whatever name called or known, which contains alcohol and is used as a beverage by any person, the transportation, removal, the taking from the depot or other place of consignment, or the payment of freight thereon, is punishable by thirty days' imprisonment or one hundred dollars' fine; the liquor to be confiscated. Railroads are prohibited from hauling liquors, and liquor is seizable by constables without warrant. Dispensaries can be opened only by day time. The bond of the dispenser is fixed at three thousand dollars, and the dispenser is liable for damages to the wife, children, etc., of any man to whom liquor is illegally sold. There may be one, or more, dispensaries in each county, but a majority of ten free-holders in any township can prevent the establishment of a dispensary. Dry counties must pay for constables to enforce the law. In wet counties citizens can have liquor shipped to them from the dispensaries. Any person can make wine for his own use, and can sell same through the dispensary, by paying a commission of ten per cent. Payment of United States tax, or any place indicating that liquors are for sale, is evidence that the law is being violated, for which a penalty of one hundred dollars, or thirty days' imprisonment, is provided. Druggists can purchase through dispensaries by paying a commission of ten per cent. Manufacturing druggists can buy at wholesale cost. Hotels where tourists stop are exempt from the "nuisance" provision. All penalties are reduced to trial justice jurisdiction, and warrants are issuable upon the oath of any person who swears that upon information and belief liquor is sold in violation of the law. If liquor is found, it must be confiscated. Distillers must report quarterly to State dispenser as to their product and its disposition. Constables can search depots without warrant, and a penalty is prescribed for receiving liquor from any railroad, or for its delivery by a common carrier. No person can bring liquor into the State under penalty of one hundred dollars, or thirty days' imprisonment, even though the liquor be for his own use. Any person who resists a constable or officer, or attempts to seize, liquor illegally sold, is made guilty of a misdemeanor. A provision is made to allow dispensers to sell beer by the glass or any quantity.

The enforcement of the constabulary feature of the law has led to much trouble in our State. The spies are allowed to search private residences. To this our people will not submit. Where the matter will end I do not know. May the God of peace reign among us!

WATSON B. DUNCAN.

Kingstree, S. C.

A Rev. J. H. Brooks Memorial Cottage

On the campus of Millsaps College would be an excellent way to perpetuate the memory of this godly man, who, for over fifty years, was a faithful and successful minister of the gospel. His name is like ointment poured forth in all North Mississippi and the surrounding country where he was known. The placing of a suitable cottage there in his honor, and to perpetuate his good name, has been suggested, and, of course, it meets with general favor. We ought to raise easily, at least, six or eight hundred dollars from the many friends and admirers of Bro. Brooks. Let us have contributions of $1, $5, $10, $20, and up, for this noble object without delay. In every case where it is possible, let the cash be sent; but we will gladly take notes payable next Fall. Major Millsaps will duplicate whatever is given. Let us put not less than twelve or fifteen hundred dollars in this monument to "Uncle Joe" Brooks at Millsaps. A good man of precious memory would thereby be honored, and the means provided by which indigent, but worthy, young men could attend Millsaps College at the very lowest possible cost. The idea is to have rooms and boarding arrangements so very cheap that the poorest of the poor, who desire it, can have the benefits of a college education. As this matter has been placed in my hands, contributors will please send all moneys and subscriptions to J. W. MALONE.

Como, Miss.

Helping Others.

Every true and sincere effort, whether the probable result is failure or success, should be rewarded and encouraged with a kind, helping word. Perhaps the attempt may not merit approval. If not, a word showing wherein merit is lacking, with a word of encouragement that will, perhaps, bring about, or help to bring about, a second effort in the right direction, is no more than is due to one who has had the courage to make a first trial. Who can tell what the world has lost through rough criticism of first essays? None but the bravest survive them. How many would have had the fortitude to make a second speech before the Parliament of a great nation when the first met with such ridicule and laughter as Lord Beaconsfield's maiden speech met with? Few, indeed. While some have united to their genius this bravery, who knows but many, with even greater natural powers and abilities than any the world has known, have fallen for no other reason than lack of approbation at the critical moment when the soul trembled in the balance of success and defeat.

It is true that a person who allows himself to be so easily discouraged as to give up an effort he is convinced is right and worthy on account of adverse criticism, or lack of appreciation, is, in reality, unworthy of encouragement, and deserves failure. It is also true that, after all, the world is generally correct, and in time estimates justly the work of each individual. But even this conviction should not discourage. All can be brave, and should strive to be. For our encouragement life presents many noble examples. The heroes, the noble men and women of the world, whose hearts are filled with tender heroism, have not all left us. They live among us yet, though, perhaps, we know it not until some noble act reminds us. A burning building crowded with helpless employees, a tunnel accident, a wrecked train, a bridge disaster, will remind us of this truth when we least expect it, and have a better and broader influence over us than a hundred sermons. But even these acts are not the greatest. Many a life of heroism goes unchronicled. He is the greatest hero who does each day some duty distasteful to him. He has need of more courage than the boy who stopped the leak in the Holland dyke. With such reflections it is well frequently to encourage ourselves. We may not be appreciated, but we need not on this account be discouraged or faint of heart in any of our undertakings.

And since discouragement, weariness, defeat and disappointment is the common lot of so large a proportion of earth's toilers, it is well often to recall to our minds the duty of helping, sympathizing with, and encouraging others. It requires but a small effort to speak words of comfort and cheer to those about us.

Kind words cost nothing, and a kind word or action may put sunshine into the hearts of discouraged fellow-beings. The employer's word of approval when a work is well done will often give great happiness. A fellow-worker's word of sympathy and encouragement spoken in the right hour—the hour of dejection, and we all have such hours—will lift half the burden and the heavy weight of the labor, if it is not a love-work, and give a new love and tenderness for the cheerished and self-imposed task of the artist.—The Interior.

Defense of the Faith.

The defense of the faith is the business of the learned. Not the exposition of the faith. The humble Methodist preacher who read out on a snowy morning to twenty people, "Look unto Me, and be ye saved, all the ends of the earth," had among his hearers a youth called Charles Spurgeon, who dated his conversion from that hour. Jacob Bohme was a poor Silesian shoemaker, almost wholly without education, but he read the Scriptures, was diligent in prayer, and clave especially to the promise of the Holy Spirit; and he has instructed in the mysteries of the kingdom of Christ thousands of the most learned. Some of the finest intellects in the country among the company who, three years ago, made a pilgrimage to the grave, where his friends wrote upon a cross, "Here rests Jacob Behme, born of God, died in Christ, sealed with the Holy Spirit." Time would fail us to tell of a thousand other such of whom the world was not worthy. Nor are we bound at every man's challenge to dig up the foundations of the house that shelters us. To sift current speculation is not the business of Christians in the mass. Suffice it that they have come to Christ, their rest. But when questions are raised by masters in learning and science, the case is different. These should be met by their peers. If an appeal is made by skeptics to Hebrew scholarship, the champion of Christianity must be able to say, "Unto Hebrew scholarship thou shalt go." If the scientist disputes the existence of a Creator, there must be Christian men of science who, in the name of science, can confute him. It is monstrous that men should pose as constructors in theology who can not read a line of their Bibles in Hebrew or Greek. This applies to both sides. It is equally monstrous that men should rush into controversy on such subjects as evolution without the most rudimentary acquaintance with natural science. It can not be too often said that Christianity loves the light, welcomes all truth, is ready to hear patiently every new interpretation, and cleaves only to that which is good. Let us make this understood: that we are ready to meet philosophy by philosophy, learning by learning, science by science, and we shall find that the younger men will be as steadfast in the faith of Christ Jesus as their fathers have been.—British Weekly.

Home for Aged Methodists.

One of the most beautiful charities in this city is the Memorial Home for Old Men, which is maintained by the Women's Christian Association. In Philadelphia there is a similar home for aged Methodists, which commends itself as an excellent idea. If every church would make provision for its aged and indigent members who have no home of their own, it would brighten the last days of many who are helpless and infirm. It is sad to think of any Christian man or woman having to go to a county poor-house, and it would be very easy in this way to make provision for those who have laid up nothing for the "rainy day" of old age.—St. Louis Advocate.

HOME-COMING.

When life's hours of toil are ended,
And my day draws to a close;
When the bells of evening, chiming,
Call me to my long repose,
Eagerly my feet shall hasten,
And my eyes shall look to see,
Standing close by heaven's portals,
Loved ones, waiting there for me.

They who look from that far country
Watched me as I faltered too,
In earth's weary round of labor,
Strength and courage almost gone,
When they see me drop life's burdens
And to heaven's refuge flee,
Swift will gather round the portals,
Loved ones, waiting there for me.

And when on their silver hinges
Wide the gates of pearl shall swing,
And by grace of Him who loved me
I am suffered to come in,
First of heaven's joys to greet me,
In that joyful hour shall be,
As I pass those shining portals,
Loved ones, waiting there for me.

Then the cords which earth's rude conflict
Here had broken shall be joined,
And beyond death's gloomy kingdom
Still more strongly shall be twined;
Ah! my heart, fail not thy singing!
Though the way may weary be,
Soon my joyful eyes shall see them,
Loved ones, waiting there for me.

—Selected.

A Cry for the Light.

"Our souls have holy light within,
And every form of grief and sin
Shall see and feel its fire."

This double testimony completes the experience of every true child of God. There is not any more doubt of the existence of this light in the soul of the converted man, and of its influence over his sorrows and his sins, than there is of his individuality. The diseased man could not doubt he had taken the medicine that cured him; no more can the man doubt that the holy fire that consumes the sorrows and sins of his heart has been kindled in his soul. The existence of doubt is proof of absence, and the Scripture is true which says: "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." And no thoughtful Christian can contemplate the sad experience antedating the entering in of this light into the soul, and not feel that it is the need and the right of every other soul that hath sorrow and sin. And no conscientious Christian—and the Word of God knows no other class—can fail to recognize the need of others, and his obligation to help them. Yet the deceitfulness of the heart often cries "Peace," when there is no peace, while we excuse ourselves for reasons that are not reasons. The following will explain what I mean:

"Some years ago there lived a little girl in Kentucky, who was the only child of her parents, and they were members of our church. She was very fond of going to church, where she listened with all the attention she could give to what the minister said. One evening she heard a sermon upon the subject of family worship, which she seemed to understand perfectly, for, as soon as she got home, she asked her father why he did not have prayers with his family. He tried, for a while, to put her off with evasive answers, but she pursued the subject with such direct simplicity that, at length, he told her if she would go into the parlor and bring him the Bible, he would have prayer. Now, the child was five or six years old, very much afraid of dark places, and there was no light in the parlor, so that her father had not the slightest idea she would go. But, very much to his surprise, she arose, with a mingled expression of timidity and resolution, and started for the Bible. She could not open the folding-doors, and, therefore, had to reach the parlor through the dark hall. But she felt her way along, and in a few seconds her father heard her stumbling against the chairs in the parlor. This was more than he could bear. He was a Christian gentleman, intensely fond of his little daughter, and his heart was stung with remorse. 'Merciful God!' he exclaimed, 'is that my child groping about in the dreadful dark for the Light of Life, wherewith to guide my erring feet into the path of duty?' He sprang to the door, threw it open, and discovered his baby preacher with her dimpled arms strained around the big family Bible, the weight of which was a full match for her strength. God was keeping the dark and the fear off, while his little friend won her first trophy. In a few minutes more she was kneeling with her parents at their new family altar."

She triumphed, indeed; yet none but God knows what the conditions imposed by her Christian father made that victory cost her hungering spirit. The act may be credited to a spirit of thoughtlessness; yet that does not fully explain the real state of the case. There is the manifest prescribing of conditions that must merit the blessing bestowed, or, failing, justify the withholding of needed mercies. It is this spirit that destroys spirituality and cripples the energies of the church of God. We are losing sight of the fact that ours is purely a life of faith in what we do, as well as in God, and that we are not planning for a harvest in this life, but in that which is to come. Why should we, so ignorant and short-sighted, think of prescribing conditions of working and giving, save the one condition of doing both, which is the privilege? And besides all this, that which is made to come up to the measure of an elected condition of work or gift, must assume a new relation in responsibility. If I accept God's conditions, which are such as confront me at every turn, then may I do and give, leaving the increase to God. But if I assume to prescribe the precedent conditions, I must also assume the responsibility as well. But the rule with this class of Christians is the excuse for not doing, and not the doing. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."

J. M. WEEMS.

Port Gibson, Miss.

Length of Sermons.

The object of preaching ought to be purely to accomplish good and be benefited, on the part of both the preacher and the people. Consequently, no fixed limit can be set to the length of sermons. It seems, because different subjects necessarily require different lengths of time for their elucidation and application. While some may be profitably disposed of in half an hour, justice can not be done to others in less than a full hour, if in that length of time.

St. Paul preached once all night, and as he was under the guidance of the Holy Spirit, we must conclude that was the proper length of time he ought to have preached on that occasion, at least. It is true that one young man went to sleep during that long discourse, and fell out of a window and came near losing his life; but some people go to sleep in less than half an hour during preaching, but keep wide awake all night during amusement.

The preacher, it seems, ought to make it a rule to treat his subject as fully as it may deserve, but in as short time as he can do it justice. Those who are really interested in the subject-matter will listen and be profited by hearing the conclusion of the whole matter, even if an hour, or more, be required to finish it, while those who take no interest in it would not be benefited by cutting it short in fifteen minutes.

The preacher ought to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In the first place, it is absolutely necessary that he be born again and endued with power from on high, and that he acquire a clear understanding of the subject he is to present to the minds and hearts of his hearers; and then he ought to deliver his sermon in as appropriate and brief language as he can. If these essentials be scrupulously attended to, the people will almost invariably hear the preacher gladly, and much good will be accomplished; but if he have not a clear conception of the message he is to deliver, and be not filled with the Holy Spirit, he will accomplish little or no good, whether he cuts it short in fifteen minutes, or spins it out to an hour. It is not the length of sermons, whether long or short, that accomplishes the good, but the spirit and the matter they contain. The more one objects in life to the length of sermons, the more he will regret, when he comes to die, that he had not devoted more time to getting ready. This must be true, as necessarily as it is more important to prepare for endless eternity than for short-lived time. So thinks

ONE OF THE PEOPLE.

Rev. W. P. Lovejoy, Dr. D. C. Kelley and a Woman vs. the Parsonage and Home Mission Society.

MR. EDITOR: Rev. W. P. Lovejoy's article, "What Shall Be Done with the Parsonage and Home Mission Society?" stirred out Dr. Kelley and "A Woman." The articles of his coadjutors—Dr. Kelley and "A Woman"—were written evidently while their ears were filled with the whispers of "a few," whose eyes can see no harvest to reap save that of the foreign field. Now, there are others who see two harvest fields—the foreign and the home field.

1. Every argument that can be made for the existence of the Woman's Missionary Society can also be made to sustain the Parsonage and Home Mission Society.

2. The Parsonage and Home Mission Society is designed to occupy to the Board of Church Extension the same relation that the Woman's Missionary Society sustains to the Board of Missions. Now, if the Mission Board needs the help of the Woman's Missionary Society, the Church Extension Board certainly needs the assistance of the Parsonage and Home Mission Society.

3. Methodism is connectional. Nearly every church has a local aid society to do local work. If the church does not present these organizations with a program and specific work, they are going to be influenced by every local movement that sweeps through the community, and the connectional spirit will, in a great measure, be marred. There are, too, very few local aid societies that are capable of preparing a spiritual and edifying program themselves. As it is, they are furnished with a program that not only gives spiritual food, but general missionary news, which stir them to greater endeavor. It would be folly to localize again that which has been made connectional.

4. "The time has come," says Bro. Lovejoy, "to weigh this society in the light of the history it has made, and pronounce judgment according to the work it has done." Very well; I quote from the last annual report: "What the labor of effecting our organization has been, only those who entered into this work in its earliest stages will ever have any conception. There are some who might tell much of this. But the dark days have passed; God carried us through them; good seed we sowed broadcast, and behold our sheaves! In seven years besides effecting our organization, the society has raised for all purposes, general and local, $87,131 30. And this has been done by a society that had to struggle mightily for existence, and even now reaches but 554 adult and 87 juvenile auxiliaries." Splendid record, sure! Bear in mind that this work has been done in the face of intense opposition. Can the Woman's Missionary Society, in the first seven years of its existence, make a better showing?

5 Friction between the Woman's Missionary Society and the Parsonage and Home Mission Society ought not to exist, nor will it when the work is properly understood. The societies are not rivals; they are mutual helps. Many charges, like the one I serve, never organized the Woman's Missionary Society until the connectional spirit was stirred within them by the Parsonage and Home Mission Society.

6 The main objection urged by Rev. W. P. Lovejoy and his coadjutors—Dr. Kelley and "A Woman"—is that the same women run both societies. Then the plea—"they are overworked." Show me a man, woman or child doing too much for the Lord in Southern Methodism, and I will suggest that they be retired on a good, comfortable pension. Dr. Kelley is, in his usual role, opposing where the Bishops propose.

NOLAN B. HARMON,
Sec. Bd. Ch. Extension, Miss. Conf.

Examine Your Heart.

There are many professing Christians who do not seem to enjoy the religion they profess. There must be some cause for this, for Christians should be the happiest people on earth. Examine closely, and see if you can find where the trouble lies.

First, on what is your faith founded? Are you sure that it is resting entirely on Jesus, and the precious promises contained in the Bible? Is your faith strong enough to believe that God will fulfil all his promises to you? Do you love and thank God as you ought for the many blessings you have received? Do you take everything to him in prayer? Do you believe that God answers your prayers in the way that is best, though often different from the way that you asked? Do you go to him morning, noon and night? Are you fully consecrated to his service, giving to him so much of your time, life, means, etc., as your conscience dictates? Have you sought him with all your heart, preferring him to anything the world might offer? Do you ask God to bless you in reading or hearing his Word? Are you careless in your devotions? Do you try to live up to your conscience and to God's laws? Are you living in any known sin, which you are not asking God to help you overcome?

I ask you to put the above questions to your own heart, and see if some one of them does not locate the trouble. Be sure that your heart is rid of all self. Come to Christ, pleading his promises and merits. If you feel that your faith and love are not strong enough, pray God to strengthen them, and believe that he will grant your request, for he has promised to do so. Cast yourself and all you have at the foot of the cross, and Jesus will receive you and give you the Holy Spirit to guide you in the way of life everlasting. Cast all your care upon him. If you have done all this, and can say from the bottom of your heart, "Thy will be done," I do believe that you will rejoice and that you will enjoy your religion more, and your eyes will be opened to see some work around you that you can do for Jesus—be it to visit the sick, speak a cheering word to some lonely heart, or to point some one the way to heaven. Whenever a Christian is led to feel that "peace which passeth all understanding," he is sure to want to make others feel it. Lean on Jesus, and he will bear your burden.

R. W. VEST.

Learned, Miss.

Easy indeed it were to reach
A mansion in the courts above,
If swelling words and fluent speech
Might serve instead of faith and love!
But none shall gain the blissful place,
Or God's unclouded glory see,
Who talks of free and sovereign grace,
Unless that grace has made him free.

—Cowper.

Jail Work.

"Or when saw we thee sick or in prison and came unto thee? . . . Inasmuch as you have done it unto one of the least of these, my brethren, ye did it unto me."—Mat. xxv, 39, 40.

MR. EDITOR: A few weeks since I was called upon to bury an old man who was slain by his own son. On yesterday I visited that boy in the county jail at Woodville, Miss., where he occupies a cell along with a fellow-prisoner who protests his innocence of the offense with which he is charged. These men's names are, respectively, J. R. Wilson and J. M. McDowel. These men ask the prayers of the host of Christian readers of the ADVOCATE.

It is not hard to visit the sick. They are our friends, our neighbors, our loved ones, but these other! May it not be that we are often losing opportunities to win the plaudits of our Master? Yes, may we not be in danger of losing our crown? A few hundred unfortunates are in the jails of our State. Jesus called them his brethren; are they not ours? Thousands of Christians in those same towns. Can not there be found one in those towns to go and talk to them about Jesus, pray for them and give them Bibles to read, that they may be led to him who alone breaks the power of sin and sets the prisoner free? If you can not go you can pray, and at even great distances your prayers may avail with God and make these poor ones rich and bound ones free. Brethren, pray for these. Yours in Christ Jesus,

K. S. ENOCHS.

Do Your Best and Leave the Rest.

A young minister, for the past year over a country parish, declares that every Monday is a genuine "blue Monday," in which he re-reads the productions he has offered to his people the day before, realizes their poverty of thought and expression and fears he has mistaken his calling. But, since he has the work upon his hands, he feels forced to take up the burden of its responsibility, screws his courage to the sticking point by Tuesday, and goes on with renewed endeavor until the next Monday. His success with his charge has been indifferent. His people do not dislike him, indeed, they consider him clever and feel an interest in all he does, but they do not find food for their souls in his utterances. They say, "He seems to have some good ideas, but he isn't fairly broken to the harness." Since their minister is college-bred they wonder if he is not beyond their capacity—a little ahead of an old-fashioned community. They are faithful in going to hear him, but their spiritual enthusiasm is not what it ought to be.

They asked for him again this year because there was really nothing to say against him. They will not oppose him next year unless something unexpected develops. They believe he will be all right—"give him time enough." Meantime, though they have never put it into so many words—perhaps have not definitely thought it—the cause of God languishes in their midst.

This case is, doubtless, only one among too many. In truth, one is too many. And the simple fact is, the young preacher has not learned to do his best and leave the rest. Like too many of us, in and out of the pulpit, his powers are paralyzed by morbid sensitiveness about the effect of his efforts. He is looking in, and not out, in one sense. That is, he is burdened with his personality. To his congregation he fancies he says, "What think ye of Christ?" In reality his anxious query is, "What think ye of me?"

It is a common fault—the solicitude about the reception of our words because they are our words, instead of solicitude about them because they carry the message of God. And this erring solicitude, if not checked, can wreck a life-work, the hopes of reform, the projects of love and benevolence.

There is one sure way to make preaching and teaching effective. Having been certainly called to it, let teacher and preacher take up his work absolutely above the thought of the impression his individuality may make. Full of his message, let him adapt it to the needs of his people, and put the truth—not himself—before them. Having thus done his best let him leave the rest. God gives the increase.

Doubtless, the young often deceive themselves and fancy their extreme concern about the acceptability of their work is due to their desire to magnify their vocation. But let each person who finds himself tormented thus, ruthlessly search out his hidden thought. It will be of himself!

The man racked by over-sensitive doubts will grow morbid and lose power with God and his brother. The man that rests secure in cheerful and unselfish devotion to service, and the knowledge that God, having chosen, will use him, can heartily do his best and trustfully leave the rest.—Northern Advocate.

Don't think you have lost all your religion because you have made a mistake, or conclude that God is dead because the sky turns black. God is in the storm as much as in the sunshine.

The House of God.

Notwithstanding the numerous attractions of our time, so unfriendly to sanctuary service, what multitudes of hungry hearts are being satisfied with the "fatness of his house!" Never, we are confident, has the privilege of sitting where "strength and beauty are in his sanctuary" been more widely appreciated than at the present. Never have greater numbers in the aggregate sought his courts, or have exclaimed with joyful hearts: "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Many souls in Christian and heathen lands not only find delight in God's earthly temple; they also anticipate with joy an entrance upon the heavenly city. In the marvelous description given by the revelator of that abode, the temple of earth vanishes away, and God becomes evermore all and in all: "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." We claim that the world is coming to see the value of religious truth as never before. A bright, hopeful view of Christ's kingdom is fully justified by the facts. Depression should never rest upon our spirits. The hour calls for men and women of buoyant faith, for those who rejoice even in the midst of obstacles, thankful that all over the earth multitudes assemble steadily for worship, and have the truth of God sealed upon their hearts for edification as they sit together in earthly temples.

O, let us never lose confidence in the gospel, God's merciful provision for needy souls. It matters not that we are unable to explain the secret philosophy of redemption. It is enough to know that Jesus was "wounded for our transgressions," and that "by his stripes we are healed." The world is waiting to hear this glad announcement. Only let it be delivered by us in sincerity, tenderness, and fullness of consecration.—New York Advocate.

A Waste of Money.

The Atlanta Constitution gives the following startling figures: "Amounts spent by Americans in the last twelve months for whisky, $609,000,000! Spent during same time for beer, $617,258,000. Spent during same time for cigars and tobacco, $275,750,000." The Constitution says: "These grumblers and growlers who talked economy to their wives and children and prayed for the return of good times, managed to scrape up about $1,600,000,000 for their common drinks and their cigars, and what their wines and brandies cost we may imagine. This enormous sum, our correspondent says, is more than our entire volume of circulation. It is $27 per capita more than the present per capita circulation. It is $195 for each head of every family in the United States! This money would pay all the appropriations of a billion dollar Congress and leave enough to more than half pay the expense of another such Congress. It would pay six times over for our annual cotton crop. It would pay the cost of a long foreign war. It would feed and clothe in a plain fashion every family in the Union! We do not present these startling figures with the hope that they will bring about an economic revolution, but we believe they can not fail to influence thousands of thoughtful readers and create a prejudice against extravagance and waste. This is simply a statement of facts which must open the eyes of men to the true explanation of most of the poverty and suffering now prevailing. The American liquor and tobacco bill would be frightful enough in a period of prosperity, but what shall we say of it in these hard times?"

God's Promises.

A promise is like a cheque. I have a cheque, what do I want with it? Suppose I carried it about in my pocket, and say, "I do not see the use of this bit of paper, I can not buy anything with it," a person would say: "Have you been to the bank with it?" "No, I did not think of that." "But it is payable to your order. Have you your name on the back of it?" "No, I have not done that." "And yet you are blaming the person who gave you the cheque! The whole blame lies with yourself. Put your name on the back of the check, go with it to the bank, and you will get what is promised to you." A prayer should be the presentation of God's promise endorsed by your personal faith. I hear of people praying for an hour. I am very pleased that they can; but it is seldom that I can do so, and I see no need for it. It is like a person going into the bank with a cheque and stopping an hour. The clerks would wonder. The common-sense way is to go to the counter and show your check, and take your money and go about your business. There is a style of prayer which is of this fine, practical character. You so believe in God that you present the promise, obtain the blessing, and go about your Master's business.—Spurgeon.

Character Building.

Let us make no mistake here. It makes a vast difference what we build on. The Lord tells us of two shepherds who led their flocks down by the water courses and sought for a suitable place whereon to build their watch huts. One selected a place by the riverside, where the herbage was green and easy of access. The other, more prudent, preferred a shelf of the rock. Every handful of straw for its thatching must be carried up a toilsome path. It would be a difficult matter, moreover, to hold his flocks at eventide. But presently the stormy season was at hand; the rains descended, the floods came, the winds blew and beat upon his house, but it fell not. He stood in his doorway and saw the torrent roll through the wady below; with infinite, but vain compassion, saw it sweep away his neighbor's house to utter destruction. O yes, it makes a difference what a man builds on.

The foundation is already laid for us. "Other foundation can no man lay than is laid, which is Jesus Christ," the Rock of Ages.

And what is it to build on Christ? It is not merely to receive his teaching by an intellectual assent. The learned Grotius, who had taught theology all his life, lamented at the last that truth had taken no vital grip upon his heart. It is not to receive Christ sentimentally. To be a Christian is something vastly other than merely to rhapsodize about the Lord or to sing, "All hail the power of Jesus' name!" Nor is it merely to enroll ourselves upon the roster of the Christian church, for there will be multitudes, who at the last shall knock, saying, "Lord, Lord, open unto us. We have cast out devils in thy name, and in thy name done many wonderful works;" but he shall say, "I never knew you; depart from me, ye that work iniquity."

To build on Jesus Christ is to receive him in such a manner that our lives shall be blended in his, and we shall be able to say, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me."

It is to accept him with such an all-embracing consent that his will shall be our will, his work our work, his people our people, his manner of life our rule of action, his Bible the man of our counsel, his slightest wish our law, himself our first, last, midst, and all in all.—From "The Morning Cometh," by D. J. Burrell, D. D.

Counsel to Young Converts.

Don't think you have lost all your religion because you have made a mistake in something; or conclude that God is dead because the sky turns black sometimes. God is in the storm as much as he is in the sunshine. Make up your mind that you are going to believe in God no matter what happens. No sensible man will tear up his railroad ticket because the train runs through a tunnel.

Determine to be a happy Christian whether you have a cent in your pocket or not. With God's grace, it won't take much to make you rich.

Don't be a wobbling Christian. Keep your eye on Christ, and you won't have a bit of trouble in keeping even in your experience. Adopt a plan which will mean loyalty to God always and stand upon it.

Get into a habit of feeling that God is interested in everything which concerns you. Keep in the closest communion with him by asking and trusting him constantly to manage you.

Never make a plan and leave God out. Make him first in all your undertakings. If you make a mistake, instead of sitting down to cry and fret about it, tell God all about it, and ask him to overrule it for good.

Maintain habits of secret prayer, and pray and praise while you work or rest or think. Ask God to help you love people you don't like.—Ram's Horn.

Social Christianity.

The Master was not a recluse, but was a man among men. He was easily approached, and took special pains to meet the people. As church members we may not have much wealth, we may not be gifted in speech or in song, we may lack the ability to teach the Bible, though in all these particulars we can at least, partially succeed; but there is no possibility of failure in commending our religion to others if our hearts are full of love to God and man. Call on the stranger in your neighborhood, the cordial recognition of the young man at the Sabbath service, or at the prayer meeting, the warm grasp of the hand, the kind, loving word of commendation, the calling on your Sunday-school scholar, or the occasional entertainment at your home for the entire class, in these and other ways are we to preach the gospel. While we are not to infringe on the rights and privileges of sister churches, for we are brethren, yet we should have a pride in making our church as bright, cheerful as possible. The pastor can be greatly helped by every member attending the services of his own church and cultivating Christian sociability.—Exchange.

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THE CUISINE.

CONDUCTED BY L. A. B.

POTATO CROQUETTES.—To four cups of mashed potato add one cup of milk, four well-beaten eggs, and salt to taste. Put a spoonful into egg, then into breadcrumbs, then into boiling lard until golden brown. Serve immediately.—Exchange.

SHORTCAKE.—To one orange allow two bananas. Peel and slice the bananas very thin; grate the rind of the orange, and then peel and take out the pulp. Mix with the fruit a cup of sugar and the grated rind. Make a rich biscuit dough, bake in a thin sheet; when done split and butter it, spread over it the fruit mixture, and serve with whipped cream.—Exchange.

SANDWICH MEAT.—Boil an egg very hard and mash it with the yolk; add a teaspoonful of white sugar, half a teaspoonful of salt, half a teaspoonful of mustard, one tablespoonful of olive oil, and two tablespoonfuls of vinegar. Chop fine remnants of cold meat (steak is best), mix it with the dressing, and spread on thin pieces of bread cut into squares. Garnish with lemon and parsley.—House and Farm.

RAISIN PUFFS.—One-half teacup of sugar, one-half teacup of milk, two eggs, two teaspoonfuls of baking powder, a pinch of salt. Flour enough that the butter will drop from the spoon. Stir in a cup of seeded and chopped raisins. Fill buttered teacups half full. Steam one hour. This will make six or seven cupfuls. Eat hot with whipped cream and sugar or any kind of rich sauce.—House and Farm.

CURRANT COOKIES.—The following recommended in Good Housekeeping is an excellent recipe: Two cupfuls of sugar, two eggs, one cupful of butter (one half of each butter and lard), one teaspoonful of soda dissolved in a half teacupful of hot water (or sweet milk, if you have it), one tablespoonful of cinnamon and cloves and one grated nutmeg, one cupful of currants, and flour enough to mix soft. After rolling out, sprinkle well with sugar, and cut any shape desired.

WHITE CANDY.—There are two methods used in making this. For the uncooked the whites of eggs are required. Into a bowl break the white of an egg, with one-half its bulk of cold water and one teaspoonful of cornstarch; stir well, but do not beat, and gradually add fine sugar until stiff enough to form into balls with the fingers; flavor as desired. Form some of the mixture into cubes or balls. Into another portion stir powdered chocolate and make sticks, or stick the white balls on the end of a darning-needle and roll in chocolate which has been melted in a saucer. Set over a kettle of boiling water. Into another portion stir dessicated cocoanut, and shape. These are delicious. Color a part pink with fruit juice, and spread a thin layer on a greased platter, put over a layer of pure white candy, then a layer brown with chocolate.—Housekeeper.

HYGIENE.

The Healthfulness of Lemonade.

A paragraph in the Evening Post some time ago, referring to the doctrine of the German physician, Dr. Wilhelm Schmoele, that he who eats lemons in sufficient abundance need never die, inspires me to give my personal experience of the healthfulness of lemon juice in lemonade, particularly for persons subject to frequent bilious derangements resulting in dizziness, yellow complexion, and so-called "liver spots" on the skin. In 1875 I began drinking lemonade regularly, taking the entire juice of two or three lemons at a time in an ordinary goblet of water, with a small teaspoonful of sugar for each lemon, afterward rinsing my mouth with clear water to remove the acid and sugar from teeth and gums. With rare exceptions, I have now taken lemonade in this way four times daily for ten years—on rising in the morning, about one o'clock P. M., half an hour before dinner, and on retiring at night; and whenever professional duties prevented it, I have felt at once the absence of the lemon juice in my system. I take only two meals daily, but consume besides a considerable quantity of fruits of the season, such as grapes, peaches, oranges, melons, etc. I have no taste for and do not use ale, porter, wine, or spirits. Formerly, my ordinary weight was about 150 pounds, my height being, as now, 5 feet 7¼ inches. For six or eight years past I have weighed in the neighborhood of 190 pounds without feeling any inconvenience. The coating of my stomach is unimpaired, my step is quick and firm, and I have the vigor of youth. During the forty-three years of my residence in New York I have not been out of the city altogether more than six months, and I have been in uninterrupted active practice for over thirty years. For twelve years past I have indulged freely in surf bathing in the season, usually at Coney Island. My head is not bald, and there is but little gray in my hair. I am stronger, both physically and mentally, than I was twenty years ago, and I am taken by everybody to be ten or fifteen years younger than I am.

While I attribute these favorable conditions largely to the use of some 3,000 lemons a year, I have not "lemons on the brain." My patients frequently ask if it would benefit them to drink lemonade as I do. The answer must necessarily depend upon the appearance, temperament, condition, etc., of the questioner. I do not think that lemon juice is injurious to anybody, but would not advise that my example should be followed indiscriminately. People are apt to rush to extremes, and do some very foolish things when any new idea is advanced—although, for that matter, lemons have been in domestic use for ages. The trouble is that they have been used too sparingly or in the wrong way. After all that I have taken, I can not even now suck the juice of a lemon or relish it without the addition of sugar and water.—Otto Fullgraff, M. D.

Women Must Do It.

"The way America uses up its men is fearful. We must cry a halt—and women must do it. Our society women who keep men up at dances and routs until no time is left them for sleep and rest, are very short-sighted. They complain that no men can be had at entertainments, and they will not recognize the fact that we have no great leisure class of men who can lie in bed as our (worthless) girls can in the mornings. I had five women to luncheon lately and four of them were widows under forty! All but one had children—all had lost active, splendid, young husbands; practically killed them by demanding that they should not only do their work, but help them to keep up a fashionable existence besides. There is a limit to what a man can do, and if he does not keep within his physiological resources he will become a bankrupt, physically, in a short time."—Journal of Hygiene.

A Fifteen-Minute Rest.

"Do you remember old Dr. L?" asked a woman of society the other day. "He believed in what is now called 'rest cure,' years and years ago. I remember very well a formula he gave me when I was first married, which was practically the same thing that everyone advocates nowadays. 'Whenever a woman feels tired,' he used to say, 'or discouraged, or depressed, or out of sorts generally, she should lie down and be absolutely quiet for fifteen minutes. The eyes should be closed, and the mind should be made a blank, as far as possible. No pillow should be used, her head reclining on a level with her shoulders. She should not even think of the time, but have some one call her at the expiration of the time. This treatment,' he used to say, 'repeated twice a day, has a wonderful effect on nervous women.'"

Be careful of your health; it is a blessing that can never be too highly valued; it is simply priceless.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Truck Farming.

DEEP VERSUS SHALLOW COLD FRAMES.

During the cold wave that struck our community, on Feb. 22, 23 and 24, many tomato plants were killed in the different kinds of frames used for their protection. We have in use for this purpose hot beds, single and double cold frames. There were on the date alluded to more plants killed in hot beds than in single cold frames, and more in single than in double cold frames. This sprung a question among the growers: Why this difference of loss in the different kinds of bed? We believe the question answerable. Our hot beds are so constructed that their depth is about one foot on the back to six inches in front. Our single cold frames, two feet on the back to one foot in front. Our double, about three feet deep in center to one foot in front. Therefore the double cold frame is deeper than single, and the single deeper than hot beds. The loss of plants on the date mentioned increased as the depth of the frame went from the deepest to the more shallow. There were a great many lost in hot beds, less in single frames than hot beds, and double frames scarcely any. The question sprung is certainly an important one: Why this difference? Now, science teaches that confined air is a non-conductor, and the more confined to a certain extent, the less liability to freeze. There was less confined air in hot beds than in single cold frames, the single frame being deeper as before mentioned. There was more confined air in the double frames than either of the others, therefore, the answer—it was the result of the depth of confined air. The lesson taught: Our cold frames should be deeper and so constructed as to be certain to confine the air, and they will be almost proof against losses against cold so far as it becomes in our climate. When we reach cold frames, we will give our methods of covering.

Breed from Blooded Stock.

A great deal has been written in regard to the use of only blooded stock for breeding purposes, but the subject is by no means exhausted. It is one of those topics which need to have their truths constantly reiterated.

The great majority of people who keep live stock have a great deal more faith in individual excellence than they have in pedigree. They know that very many animals that are only grades are handsomer than many which have irreproachable pedigrees. They know that in various lines of production grades are often as profitable as full-blooded animals; while for the performance of farm work the grades are often equal, if not superior. Consequently, they reason that as the better class of grades are just as satisfactory for productive purposes and for work as are the full-blooded animals, they will certainly answer all requirements for breeding. In this they make a serious mistake. They overlook the great fact that while each animal may possess good qualities, and may have these qualities in an equal degree, the full-blooded one has a far greater power than has the grade to transmit its character to its offspring. The grade represents only itself. The full-blooded animal represents not only itself, but also the breed to which it belongs. The grade inherited certain qualities from its parents. The full-blooded animal has its inheritance not only from its parents, but also from a long line of their predecessors.

A grade may be an excellent animal to keep. It may be worthy of as much care and as high feeding as a full-blooded one. There are grades which for most purposes are as good as any animals. But when it comes to breeding, the grades are deficient. They must now, and this will be true for a long time to come, be used in a considerable extent because a sufficient number of full-blooded animals can not be obtained. But they should be used only as a matter of necessity. Just as soon as possible their places should be taken by animals of better breeding. This is especially important in the case of males. Whatever class of animals is kept, grade males should never be used if good ones of full blood can be secured.—John E. Read, in American Farmer.

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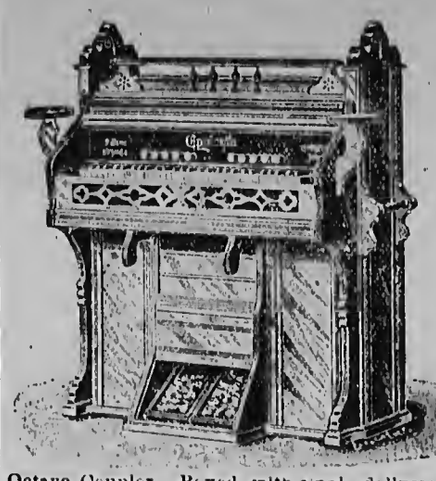

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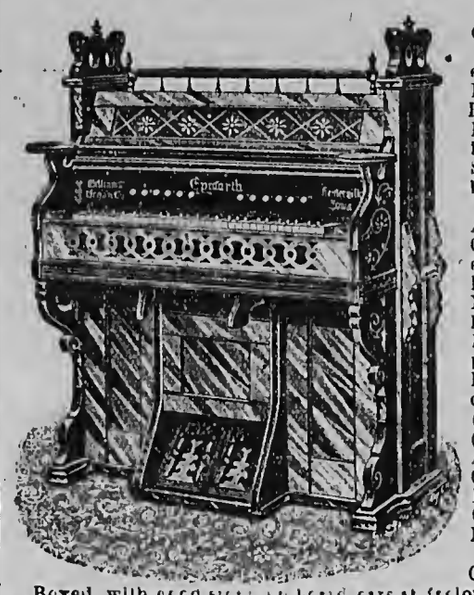

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14 Stops, including swell and Grand Organ.

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The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

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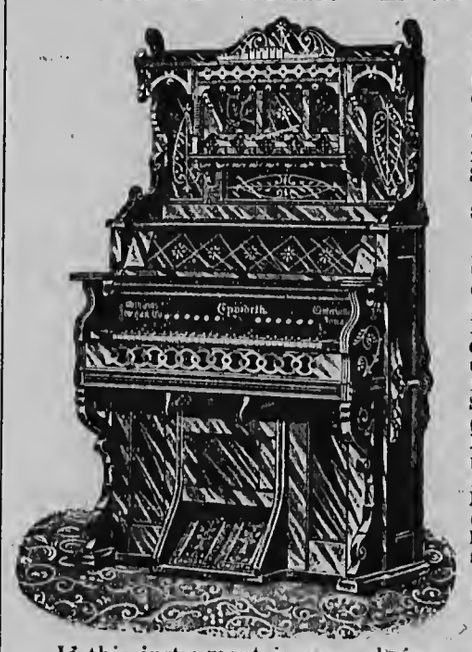

Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.

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Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced. Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell.)

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In the Delta.

We remained at Indianola until Tuesday morning, and had a pleasant time among the brethren. We will not attempt an account of the proceedings of the District Conference or the Woman's Missionary Conference, as both will, doubtless, be written up in an official way. The exercises of the meeting on Sunday night were specially good. Besides good music and several appropriate recitations by juvenile missionary workers, there were well written essays by Mrs. W. S. Shipman, Mrs. Bew, and Mrs. G. H. Lipscomb. We met several old friends and parishioners at Indianola. Among others, we had the pleasure of meeting Dr. F. A. Jones, and enjoying the cordial hospitalities of himself and his accomplished wife.

Tuesday, accompanied by the pastor, Rev. T. Y. Ramsey, we proceeded to Greenville, where we had been advertised for a sermon at night. We were most handsomely entertained during our stay with our old-time friends, Bro. and Sister T. L. Mount. We also enjoyed the hospitalities of the pleasant home of Bro. R. Somerville. We remained at Greenville until Thursday morning, and had the pleasure of hearing, on Wednesday night, an excellent sermon by Bishop Hargrove on Enoch. Pastor Ramsey has his work well in hand. He is much beloved by his flock, who speak highly of his work both in the pulpit and out of it.

Thursday morning we boarded the train for Cleveland, reaching there a little before noon. With Bishop Hargrove and Presiding Elder Randolph we enjoyed the generous hospitalities of Bro. and Sister Matthews. The District Conference convened at two o'clock P. M. Of the District Conference we will not attempt a report, as the secretary, Bro. Ramsey, has promised something official in that way. We will say, however, that we heartily endorse what "Gilderoy" said in our last week's issue about Bishop Hargrove's method of conducting a District Conference. We think his method would be hard to improve upon. We preached at night, and went from the pulpit to the train. Dr. I. W. Cooper was on hand, representing Millsaps College, and made an effective talk, which met a generous response, the brethren of the district pledging themselves to raise, if practicable, five hundred dollars during the year for the cottages on the college campus. At Cleveland, as in most other places in the Delta, Methodism takes the lead. Under the pastorate of Rev. H. P. Crowe the church is prospering.

A Layman's Wise Words.

BY HON W. L. NUGENT.

[The following article clipped from the Nashville Advocate is heartily commended to the powers that be. We are in hearty sympathy with the views it expresses]

The discussion about the organic union of the two branches of the Methodist Episcopal Church in the United States is unwise and unprofitable. The proposition thus broached is impossible of accomplishment. The federation of all Methodism, if I may be allowed the expression, is possible, and, in the existing condition of things, is both feasible and proper. To one familiar with the course of parties and politics in the United States since the flags of contending armies were furled at Appomattox, it is marvelous that the hearts and minds of Christian people have not before this drifted into closer fraternal relations. In National Conventions Northern and Southern men meet in happy accord, and forget, in the discussion of great economic and political questions, that they ever faced one another in deadly conflict. Confederates take part with Union ex-soldiers in legislating for the common welfare of the American people, and sit together around the council board at Washington to deliberate about the affairs of state. The minds of civilians have forgotten, or barely preserve, the recollections of the internecine strife of thirty years ago. And this is the outcome of Anglo-Saxon civilization and the result of our organized government. There can not be a nation with us without States. Indeed, it was not possible to reconstruct the Confederate States without a recognition of the several States as *quasi* distinct and sovereign corporate entities.

This furnishes us with an object-lesson in the effort to break down the barriers that separate us and bring the forces of Methodism into unity of purpose and harmony of action against the combined forces of evil. The way has always appeared to me to be plain. The *nexus* to bind the Northern and Southern Churches together must be found in an Ecumenical Conference, constituted of all the Bishops and selected clerical and lay delegates from the General Conferences of the church. But a Conference of this sort without jurisdiction would be powerless for special good. It should, therefore, have direct control of all foreign missionary enterprises, and, perhaps, publishing interests, while its prime duty should be to preserve in perpetuity the doctrines and polity of Episcopal Methodism. Other powers might be given to promote homogeneity of policy and unify the entire religious body committed to its supervision, but these must be gradually and prudently evolved.

The General Conferences are already too unwieldly. They are not fairly representative bodies, and it is difficult to accommodate them. They might be increased in number, each to represent a membership of not over five hundred thousand, no change being made in the powers and jurisdictions now possessed, except such as are necessary to prevent conflicts with the supreme judicatory. They should elect Bishops, and all Bishops elected should be of equal dignity and hold office "for life or good behavior." The Ecumenical Conference should convene once in eight years, while more frequent sessions might be held to meet recurring exigencies. The Bishops of the entire church could meet annually for consultation, and interchange of districts might be effected so as to bring the people in touch with all the superintendents. It might be well enough to give the body power to assign territory to each Bishop when occasion demanded, without reference to the General Conference by which he is elected. The details of the plan could be worked out by a wise and godly committee from each General Conference, and we have no time to lose. The General Rules, the body of the Discipline as we have it, and a thoroughly itinerant episcopacy and ministry, would constitute the basis on which all could stand; and with them and our forces properly mobilized we would be prepared for aggressive work "all along the line." As it is, our money and resources are wasted; sometimes we needlessly wrangle among ourselves; we often strive for mastery in fields of labor that ought only to be occupied by one of the two bodies, and develop antagonisms that bring reproach upon the cause of Christ. Of course, it goes without saying that the negroes would follow our example, and their churches might be organized and bound together by representation in a like Ecumenical Conference. Let our General Conference, to meet in May, take the initiative, appoint a committee to confer with a like committee from the Northern Church, and report four years hence what has been accomplished. Nothing but good can come out of this movement. The olive branch thus extended would quicken the sensibilities of our people everywhere, and make them realize the fact that God is in our midst.

On the Wing.

Since Conference the financial agent of Millsaps College has traveled five thousand miles in the interest of the college. The greater part of the time has been spent in the bounds of the North Mississippi Conference. The next three or four months will be given to this Conference. It is with profound gratitude I return thanks to the brethren of the North Mississippi Conference for their uniform courtesy and interest shown me for my work's sake.

Mr. Editor, did you ever meet Dr. Cameron, Bros. J. W. Malone, H. C. Morehead, W. S. Shipman, T. Y. Ramsey, Jr., John H. Mitchell, S. M. Thames, O. L. Savage, T. B. Hargrove, R. G. Porter, J. W. Anderson, J. A. Randolph, J. A. Leach, W. A. Dollar, J. J. Brooks, T. J. Newell, C. I. Allen, Geo. Lipscomb, R. M. Davis, R. P. Goar, J. D. Newsom? No Conference was ever blessed with a nobler band of Christian gentlemen than the brethren whom we have met in the North Mississippi Conference. By letter, by resolutions, by personal appeal, the agent is invited to visit them. The laymen are giving us the right hand of fellowship. With J. R. Bingham, of the Winona district, and J. A. Leach, of the Kosciusko, in charge of the Robert Paine Mitchell Home (to cost $1,500), this movement will be a success. With J. W. Malone, H. C. Morehead, J. D. Cameron, J. J. Brooks and J. A. Bowen in charge of the Brooks Memorial Home, this movement will be a success. These brethren propose to raise funds to build a memorial home to honor the memory of Rev. Robert Paine Mitchell, also one to the memory of Rev. J. H. Brooks. There could be no more fitting monument to the memory of these sainted brethren than the building of these homes. Each home will cost $1,500 or $1,600.

Rev. T. Y. Ramsey, Jr., has charge of the college's interest in the bounds of the Greenville district, and will do fine work.

Bro. J. T. Lewis, of Utica, is helping us to erect a cottage, which will be called the Henry T. Lewis Home. There is also a movement on foot to build a cottage in memory of Rev. Jno. A. Ellis, of holy memory. One or two of these homes will be used as professors' homes. Bro. Peter James, who is a friend of everything which helps this country, has given us substantial encouragement.

With the help of the Sunday-schools, the children, and the Methodist preachers of Mississippi, we are making a forward move, and getting ready for 300 boys next session. Mrs. A. B. Finlay, of Greenville, has given the college over $100 worth of choice books. Bishop Hargrove, in the three District Conferences he held, gave us fine talks, and did us much good.

Be it known far and wide that every Methodist in Mississippi who will not help us, the command is, Get out of the way, for with the Lord on our side, and so many friends working for the college, we are going to succeed.

I. W. COOPER,
Financial Agent Millsaps College.

Meeting Modern Skepticism.

BY THE LATE PRESIDENT MARK HOPKINS.

Modern skepticism is to be met by us just as it would be by an individual of good common sense. And

1. We are not to be afraid of it. We are to divest ourselves and, if possible, free others from any impression that skepticism involves superior sagacity or strength of mind. There has been an assumption of this on the part of skeptics, and an admission of it by others for which there is no foundation. Skepticism may indicate power, but never the highest power, either in kind or degree. It may also, and more often does, indicate weakness. The highest form of power is in affirmation and construction. So God intended. The greatest men have always been builders. But skepticism is negation. Its work is destructive, and to deny, to doubt, to object, to find flaws, to destroy anything that can be destroyed is comparatively easy. It does not require the highest form of power, and is a kind of work in which a thoroughly healthy and robust intellect does not readily engage. Strength is indicated by estimating evidence just as it is, and by believing, doubting or disbelieving, according to that. To accept as evidence what is not evidence is weak. That is credulity. Not to recognize as evidence that which is evidence is also weak. That is skepticism, and which shows the greater weakness it would be difficult to say. Credulity is often from indolence, and tends to superstition. Skepticism is often, perhaps most often, from vanity, and tends to conceit. Strength finds the rock and builds upon it.

2. We are to distinguish between facts and inferences.

Much of what is called science is mere inference. It may be the inference of scientific men, but it often happens that those most reliable in observation are least so in inference. When Darwin states the fact that a black bear was seen swimming in the Northern seas, and opening his mouth to catch the insects on which the whale feeds, we are to accept the fact, but not necessarily his inference that, by continuing to do this, bears might ultimately become aquatic animals, and as monstrous as whales. When he observes similarities, heretofore unnoticed, between man and the lower animals, we may accept the facts without adopting his inference that the progenitor of man was a monkey, probably an African monkey, and more remotely a low aquatic animal. Of the fact that the Cardiff giant was dug up in the State of New York, there can be no doubt. Of the inference from that fact by a distinguished paleontologist that it must have lain there at least ten thousand years, we may be permitted to doubt.

It is also to be observed here that we are to be careful respecting our own inferences, and not to charge men with holding facts and theories incompatible with the Bible and with religion when they are not. This has often been done, and the past is strewn with dead issues that have been fought over with fury, but are now seen to have had no relation to essential truth.

3 In dealing with skepticism we are to welcome candidly and fearlessly all truth, and to respect every honest doubt.

In the mind of a being coming forward as man does, doubt is as legitimate as the uncertainty of sight in the twilight. For every young man there is a period of doubt as he comes up to the great questions of all time, and begins to wrestle with them. This is a critical period. It is not necessarily skeptical doubt, but the doubt of ignorance and of inquiry. He is willing to believe, but needs sympathy and light. Give him these. At the same time win him over by every legitimate means from evil associations and from vice, and in almost every case he will come out into clear vision. Reproach and repression of inquiry will have the opposite effect.

I will only add that the most efficient remedy against skepticism which Christian young men can employ is the cultivation and exercise by themselves of the very faith they wish to produce in others.

This is in accordance with the great law that like begets like. Would you produce kindness in others? Manifest kindness before them, and to them. Would you produce hostility? Manifest hostility. And so, would you produce faith in others, you must manifest before them and toward them the fruits of faith. If an intellectual result simply were aimed at, this would not be so, but aiming at a practical result nothing can be substituted for this. Without this there may be arrangements, expenditures, meetings, addresses, but the work will be superficial. The unleavened mass, untouched by any particle with the true leaven in it, will remain unchangod. The whole secret of the spread of Christianity over the world is in this figure of the leaven. It is fire that kindles fire; love that kindles love; Christianity manifested that spreads Christianity. Talent, learning, conviction from argument are well in their place, but avail little. Belief is needed, but it must be in the form of trust. It must be belief *on* the Lord.—Exchange.

The World Is Changed.

Say what men will about the "decadence of piety" in these days, speak what they may about the inefficient relation of Christianity to the world, it is a very solid truth that this world is vastly different since Christ closed his earthly ministry from what it was before he came to it.

The presence of Christianity in the world has created changes which make it utterly impossible to place the world back to the condition of things before the Christian era. And this is true even though there should be a declension of true piety far below anything witnessed during the last century. Well did Horace Bushnell say: "The world itself is changed and is no more the same that it was; it has never been the same since Jesus left it. The air is charged with heavenly odors, and a kind of celestial consciousness, a sense of other worlds, is wafted on us in its breath. It were easier to untwist all the beams of light in the sky, separating and expunging one of the colors, than to get the character of Jesus, which is the real gospel, out of the world." The light of Christ can not be turned into blackness.—Exchange.

The Southwestern Presbyterian joins us in a plea for the abolition of the liquor traffic in grocery stores in Louisiana. If the friends of the cause will make a judicious effort, they can bring about this reform in the near future.

The Advocate for Twenty-Five Cents.

We will send the ADVOCATE from now until the first of July for twenty-five cents. This period embraces the session of the General Conference. The ADVOCATE will contain reports of the proceedings of the General Conference. All Methodist people ought to keep posted in regard to the action of the General Conference. Let all our subscribers make this offer known and constitute themselves agents for the paper. Let it be remembered that the cash must accompany each name. We will do no book-keeping for anybody on this proposition. This offer is made only to new subscribers.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

NOTES.

A revival is in progress in Arcadia, La., which is stirring the whole town.

***

Morean Street Sunday-school takes the banner this year for the best general average among the Sunday-schools of the city.

***

The Annual Reunion of the Methodist Sunday-schools of the city was held last Sabbath afternoon at Carondelet. There was a large attendance and the exercises were quite interesting.

***

Bishop Galloway has been selected to write the life of Bishop McTyeire, and has consented to undertake the task. In our judgment a better selection could not have been made. The Bishop's facile pen is admirably adapted to such work.

***

Episcopal Methodist: Mrs. Julian Hayes, president of the Woman's Missionary Society of M. E. Church, South, is seriously indisposed. She has been in feeble health the past year. Recently an attack of *la grippe* has further reduced her strength.

***

At the approaching commencement of Vanderbilt University, Rev. Dr. Jno. A. Broadus, president of the Southern Baptist Theological Seminary, will preach the baccalaureate sermon, and Mr. Richard Watson Gilder, editor of the Century, will deliver the literary address.

***

This from the Pacific Methodist Advocate causes us much solicitude: "We regret to state that Bishop Fitzgerald continues in feeble health. The prospect of his being able to fill any engagements for a fortnight, at least, is small. At this writing he is improved a little, but still under dictation of the medical men.

***

We invite attention to the able paper of our friend, Dr. H. M. DuBose, of the Pacific Advocate, anent Southern Methodism on the Pacific Coast. As the question he discusses will come before the General Conference, we take this opportunity of expressing ourself as in hearty sympathy with Dr. DuBose's views.

***

"The Progress of the World" of the April Review of Reviews contains a timely discussion of the question why the English game of politics is more exciting than the American game. This question is suggested anew by the resignation of Mr. Gladstone and the intense interest aroused by that episode among Americans, to the partial neglect of Washington politics. Other topics covered in "Progress of the World" are the Seignorage bill, filibustering in Congress, the outlook for bimetallism, the Wilson bill in the Senate, Louisiana and free sugar, the Senate report on Hawaii, the triumph of the Brazilian republic, the Bluefields incident, the prosecution of election crimes, the present positions of the Democratic and Republican parties, the fight against the House of Lords, the Russo-German commercial treaty, the services of the late Dr. Poole, of Chicago; the death of Louis Kossuth, and many matters of international interest.

Catarrh of Pelvic Organs.

A CLASS OF DISEASES NOT GENERALLY UNDERSTOOD.

It is a popular impression that catarrh is a disease confined to the mucous membranes lining the nose, throat and bronchial tubes and other of the respiratory organs. The real fact is, that all mucous membranes, wherever located, are subject to catarrh, and unless recognized and properly treated chronic ailments are sure to follow. No organ of the whole body is more frequently affected than the bladder. The symptoms of catarrh of the bladder are: frequent voiding, which is generally scant in quantity and highly colored, with a thick, white or slightly pinkish sediment. Catarrh of the bladder is also liable to extend downwards to the pelvic organs. This will soon cause smarting, and sometimes difficulty and pain. In females the extension of the catarrhal disease is certain to involve the female pelvic organs, and produces leucorrhœa, painful periods, and bearing-down pains. In using Pe-ru-na for catarrhal affections of these organs a tablespoonful four times each day is sufficient for cases of ordinary severity, but there are acute cases for which it is necessary to take six doses each day to get the full benefit of the treatment. Old persons who are annoyed by frequent calls and burning pains, day or night, never fail to find complete cure by a few months' faithful use of Pe-ru-na. Send for free copy of Family Physician No. 2, in which these subjects are fully explained. Address The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

Domestic Missions.

Bro. D. G. W. Ellis criticises the action of the Missionary Board in your last issue. If the object of the Board is to distribute certain funds among certain men according to the necessities of each man, the size of their families, his arguments are unanswerable. But if the object is to build up our domestic mission fields, make self-sustaining works and works that will assist in sustaining other works, much of his reasoning and array of figures fall to the ground. I know a work, a city mission, that had $300 appropriated to it, and then $250 and so on for some years. Now, it has been paying a salary of $1,000 and over for ten years. I know another work in our Conference that some fifteen years ago had $800 appropriated to it, and then $300 always under protest. It has been a self-sustaining station for several years. To each of these, works they sent strong men. The difference in the ability and availability of men Bro. Ellis overlooks. Having five children does not necessarily make a preacher acceptable and able to do efficient work in every place.

T. S. West.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.
Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free

Our Pianos and Organs.

The musical instruments which we are offering as premiums are manufactured by the Williams Piano and Organ Co., Centerville, Iowa. This is a large establishment which has branch offices in other cities. The descriptions we give of the instruments are taken from their catalogue. Our subscribers may write to them for catalogues and prices, if they choose. We will give them as good terms as they can get from the manufacturers themselves. Notice that if the requisite number of subscribers can not be procured, the instruments can still be had. Get as many subscribers as you can, and then write us for terms.

Mississippi W. C. T. U.

The eleventh Annual Convention of the Mississippi Woman's Christian Temperance Union will meet in Canton, May 5-8, 1894.

We expect to have with us Mrs. Clara C. Hoffman, of Missouri; Mrs. Mary McGee Snell, Miss Belle Kearney, Mrs. Kyle, Mrs. Mary I. Hoskins, and, perhaps, Miss Francis Griffin, of Alabama; Mrs. H. B. Kelly, and Mrs. Charlton Edholm, of Chicago.

The convention sermon will be preached by the noted evangelist, Rev. W. M. McIntosh, of Alabama. Delegates are requested to reach Canton by Friday, May 4. Friends of prohibition in Mississippi are invited to meet with us. We ask your prayers that God's Spirit may be present in great power.

Lavinia S. Mount,
Pres. Miss. W. C. T. U.

Greenville, Miss.

Biloxi, Miss.

The church here is in the midst of a glorious meeting. God is wonderfully blessing his people. Four daily services are held, and they are all deeply spiritual. The church is powerfully stirred, and sinners are being saved. The Holy Ghost was present in last evening's service and worked mightily. The altar was filled with penitents. Six joined the church. Bro. D. L. Mitchel and the writer are assisting Bishop Selby.

T. W. Adams.

From the Work.

Rev. J. W. Chambers, Crystal Springs: "The results of our protracted services were good. We will have fifteen accessions by certificate and on confession of faith. We now have seven class meetings running successfully and all the interests of the church are improving."

Rev. C. H. Pittman, P. C., Corinth circuit: "Corinth circuit is moving forward grandly—with leaps and bounds. Our second Quarterly Conference embraced March 24 and 25. We were gratified to report five accessions to the church, and collected for all purposes $220, which is only $12.55 less than was paid altogether last year. We are expecting a harvest of souls this year. This is to be one of our best circuits before long, at its present rate of progress. Our presiding elder, Bro. T. W. Lewis, fills the bill. He is an elegant and eloquent and spiritual preacher, and graceful and efficient presiding officer."

Rev. Hesiep R. Tucker, Booneville, North Mississippi Conference: "Since coming here in December the ladies have put in the parsonage needed and valuable furniture. We have organized a Woman's Parsonage and Home Mission Society with 19 members, a ladies' prayer meeting, and Epworth League with 27 members, with promise of more; and many members have taken the course of reading, organized a Juvenile Missionary Society, and revived Woman's Missionary Society. We have supplied the church with hymn books. We have just closed a meeting of nearly two weeks' duration, which resulted in much good. Many were reclaimed and many church members blessed. Bro. Lewis, P. E., preached 16 sermons and did faithful work, all of which is appreciated by the pastor and congregation. Bro. Bachman was with us preaching and singing and selling books. He left among our people about $70 worth of good books, and also many good papers. Glad he was here. Bro. McKeown gave appreciated help."

Rev. G. R. Ellis, Escatawpa, Miss.: "As the trumpet has not been sounded from these 'ends of the earth' this year, perhaps a few blasts would not be out of place. On Feb. 7 we organized a Ladies' Parsonage Aid Society with the following officers: Mrs. A. E. Colmer, president; Mrs. Lola Herring, vice-president; Mrs. Jane Mayers, second vice-president; Mrs. E. McGregor, secretary, and Mrs. Drucilla Ferrill, treasurer. Numerically, the society is small, but is composed of energetic ladies who have gone to work vigorously to furnish and paint the parsonage. Considering the terrible financial pressure under which we have been laboring for months past, with the inclement weather all through February and March up to date, we are moving on well on this (Escatawpa) circuit. I am serving a kind and appreciative people. While money is exceedingly scarce with most of them, yet they are endeavoring to keep the preacher's larder supplied with the necessaries of life, for which I am deeply grateful. And right here let me extend my heartfelt thanks to the dear friends of Moss Point station for a half barrel of flour and other articles of food, too numerous to mention here. May the great Giver of all good reward them tenfold and my own dear people, is the daily prayer of their unworthy servant."

Maggie Magee Flowers, Adams circuit: "The last Annual Conference made a circuit of Adams, Ebenezer and the newly organized church, Pisgah, giving Adams two Sabbaths of each month. Since the Conference, however, the presiding elder, Bro. Norsworthy, has changed the work by taking Pisgah off and making a new circuit of Pisgah, Whitestown, Fernwood and Muddy Springs, and giving to Adams three Sundays instead of two. The debt which has been hanging over our parsonage for several years has been arranged to the satisfaction of the creditors. Encouraged by this, a few of our members resolved to complete the house by putting blinds on it and painting it. The paints and blinds were bought and work immediately begun. A great deal of credit is due our beloved pastor, Bro. Tinnin, who not only worked up an interest in the enterprise, but did a large amount of the painting himself. The work is very nearly completed, and the house presents a handsome appearance. The ladies of the church have formed an organization for the purpose of buying needed furniture for the parsonage. On March 11 we organized an Epworth League with twenty-one members. It was decided that the League should hold its meetings twice a month. Our first meeting was held March 25, following the afternoon service. A large number of the congregation remained by invitation—all of whom seemed much interested. Several persons applied for membership after the League was dismissed. From the beginning which was made there is prospect of doing much good for the Master. The District Conference of the Brookhaven district is to be held in our church in July, to which we cordially invite the editor to be present and see for himself if the foregoing report is not correct."

Great Revival at Muskogee, I. T.

We have been in a revival meeting here for nearly two weeks. The Lord is with us in great power. One hundred and thirty-one conversions have been reported, and seventy-seven have united with our church to date. The work continues with unabated interest. The country is stirred for miles around. I go from here to Marceline, Mo.

E. G. Kilgore.

Muskogee, I. T., April 12, 1894.

THAT'S WHAT:

When with your head you suffer pain,
Indicative of weary brain,
You simply take that substance pure,
PRESTON'S HED-AKE—the cure is sure.

Rev. Jos J. Jones.

On Friday, April 20, Bro. Jones will begin a meeting at Utica. A tabernacle of seating capacity of over a thousand people has been built. A grand revival is expected. The brethren on adjoining works and all others interested are cordially invited to attend and assist us. They will please announce the meeting. All Christians are requested to join with us in their prayers.

Chas. W. Crisler.

Utica, Miss., April 14.

Everybody should read "From the Ball Room to Hell," a wonderful book. Price, 25 cents. Order of Religious Book Co., Ltd., No. 9 Chartres St., New Orleans.

Notice.

The Sunday-school Board will not send out programs for this year. Brethren will please order at once. Take the amount out of collection. We supply them at ten cents a dozen or sixty cents per 100.

Laird & Dominick.

The Poisonous Acids

In the blood should be taken up and removed by the Liver and Kidneys, but these organs get out of order—fail to do their work—and the result is Rheumatism. There are a thousand remedies for the Liver and Kidneys, but there is only one cure for Rheumatism, and that is Dr. Drummond's Lightning Remedy. If you have the disease, send $5 to the Drummond Medicine Co., 48 Malden Lane, New York, and they will send to your express address two large bottles—enough for one month's treatment. Any one who is having an argument with the Rheumatism will feel fully repaid by the first dose. Agents Wanted.

Mississippi State Sunday-School Convention.

The first session of the fifteenth Annual State Sunday-school Convention will be held at 2:30 P. M., Tuesday, April 24. A large attendance desired.

J. C. Cavett,
Chair'n Ex. Com.

THE best investment in real-estate is to keep buildings well painted. Paint protects the house and saves repairs. You sometimes want to sell—many a good house has remained unsold for want of paint. The rule should be though, "the best paint or none." That means

Strictly Pure White Lead

You cannot afford to use *cheap paints*. To be sure of getting Strictly Pure White Lead, look at the brand; any of these are safe:

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FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors. These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.

A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

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FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

DO YOU OWN
HORSES OR MULES?

Is Guaranteed to Cure in Every Case.

No Drenching—Dose: One Tablespoonful.

Learned, Miss., Feb. 24, 1890.

Dear Sirs:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. McDougald.

PRICE, $1.00 a bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

Epworth League.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

LOVE GREATER THAN ALL THINGS.

(1. Cor. xiii; John xiv, 12-14; I. John iv, 15-21.)

David wrote not a sweeter psalm than the one contained in our lesson. Paul, the prosaic logician, could have excelled as bard. In his own inimitable way he says that

1. Without love all else is vain.

(1.) In vain is eloquence. "Though I speak," etc.

(2) Love equally so. "Though I understand all knowledge," etc.

(3) Loveless faith is but historical credence.

(4) Even charity is devoid of value without love.

(5) Without love self-sacrifice would not avail.

2. In verses four to seven the apostle portrays love negatively and positively.

(1) Negatively: Is not envious; not boastful; not arrogant; not rude; not selfish; not morbidly sensitive; not unduly suspicious; not basely rejoicing at others' misfortune.

(2) Positively: Love is long suffering; is benevolent; exults in truth's victories; suffers contradiction without irritation; confiding and almost credulous; optimistically buoyant; bears life's burdens cheerfully.

3. The apostle declares, that love is greater than faith and hope. Hope is the life-buoy in earth's afflictions. Hope dries our tears. Hope is our rod and staff. Hope is our pillar of a cloud by day, and of fire by night. Faith opens the gate of paradise. No other key. Can there be anything greater than these? Let's see:

(1) Hope's reign is sublimary. In its highest reach it clings to the tree of life in paradise. When domiciled in heaven, in the fruition of absolute joy, hope's function ceases. But love continues to sway her scepter. Love continues to scatter flowers of pleasure on the saints' pathway for ever and ever.

(2) Faith saves. When saved its office ceases. No faith in heaven. We see God face to face. But in heaven love finds fields for tillage.

Love—God is love. Love high as heaven, deep as hell. God's children desire to be made perfect in love.

Union Epworth League.

The Union Epworth League of New Orleans met Thursday night, April 12, in the Louisiana Avenue Church. A goodly number was present, and seemed to thoroughly enjoy the program.

The religious exercises were led by Rev. J. T. Sawyer, D. D., pastor of the church.

The reports read by the secretaries of the different Leagues showed a marked improvement along all lines.

The feature of the evening was the paper read by Miss Ella Crebbin, of the Louisiana Avenue League—subject, "The History of Louisiana Avenue Church." The paper was most carefully prepared and was highly interesting.

Rev. W. H. LaPrade, D. D., pastor of Carondelet Street Methodist Church, invited the co-operation of the Leagues in the New Orleans Church Extension Society.

The next meeting will be held at Parker's Chapel.

The meeting adjourned with singing and the benediction by the pastor.

HAVE YOU CATARRH?

There is one remedy you can try without danger of humbug. Send to H. G. Coleman, Chemist, Kalamazoo, Mich., for a trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage 4 cents. Judge for yourself. Mention this paper.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual,	Total Dividends 1868 to 1892, 25 Years,	-	$84,520,680
N. Y. Life,	" " " " "	-	40,684,163
Equitable,	" " " " "	-	40,117,610

The Mutual Recently Paid *$9,215* on a *$3,000* Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

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Importer and Wholesale Dealer in All Kinds of Roofing Slate.
CENTRAL BANGOR SLATE A SPECIALTY. Contracts Taken in All Southern States.
Send for Prices and Estimates.

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W. W. CARRÉ
LUMBER,
NEW ORLEANS, LA.

North Mississippi Conference Notes.

This itinerant has recently visited Aberdeen, Okolona, Guntown, Booneville, Corinth, Corinth circuit, West Point, Starkville and Ackerman. He was treated everywhere with ministerial courtesy and Christian kindness, for which he is very grateful.

The longest time spent in one place was in Booneville with Bro. Tucker and his people. More than one week was given there in the services of a protracted meeting, and to the promotion of colportage, Sunday-school and Epworth League work with gratifying results. Success is always expected when we have such a hearty co-operation as was rendered here by the pastor, Bro. Tucker, and the presiding elder, Bro. Lewis. The latter did most of the preaching during the meeting, and did it well. He is in good favor, and is making a fine impression as a preacher and officer of the church throughout his district. Bro. Tucker has the work well in hand in his charge.

The Epworth League recently organized at Booneville bids fair for prosperity. I supplied them with several sets of the "Course of Reading" books, which is ominous of intellectual and religious culture, which will issue in sound piety and good works.

I also found the Epworth League doing well in Corinth, Okolona and Starkville. This newest development of our progressive church enterprise only needs the fostering care of our pastors and people to make it a power for good.

In West Point I found the revival fire kindling under the ministry of Evangelist McIntosh, who was assisting the faithful pastor, Dr. Sullivan. I hope the meeting will result in great good. The Preachers' Meeting at Okolona was an occasion of interest. Important topics were discussed and there was some good preaching.

Time and space preclude special mention of other brethren and places visited. Suffice it to say, that I found all in place and at work cheerfully and hopefully. Bishop Hargrove is spending two weeks with us holding District Conferences and visiting whilom friends.

Winona circuit carries the banner for Children's Day collections last year; the amount collected being over twenty dollars. Who will carry it for this year? The programs are ready for distribution without cost. Send me your orders at once, pastors and Sunday-school superintendents, and let us observe the day in every Sunday-school in our Conference. Read the Discipline, page 142, paragraph 245.

G. W. Bachman.

Kosciusko, Miss.

Many, La.

Rev. R. M. Blocker will dedicate the new church in Many, La., on the fifth Sunday in April, all former pastors being cordially invited to attend.

Rev. A. S. Lutz.

Forty Barrels a Day.

Harris & Baquo, Erin, Tenn., manufacturers of the celebrated Erin Lime, say they have great faith in Drummond's Lightning Remedy for Rheumatism. One of their principal coopers was laid up with Rheumatism until induced to take Drummond's Lightning Remedy. After taking two bottles he went to work, and has since been making **Forty Barrels per day.** If you want this remedy, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your express address two large bottles—enough for one month's treatment. Agents Wanted.

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$30 for $2.50.

Or you can secure it free! See our offer below!

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Over 12,000 Pages.

A reprint of the Edinburgh and London edition of Chambers' Encyclopædia, a library of universal knowledge for the people, with very large additions upon topics of special interest to American readers; giving American statistics of population down to and including the census of 1890.

Remember, this great Encyclopædia contains thousands upon thousands of articles, embracing all subjects within the limits of human knowledge; yet, in its more than 27,000 specially prepared articles, while giving pointed, practical, explicit and most interesting and instructive information both for the student and the general reader, it is free from ambiguous technicalities and comparatively void of the mass of scientific signs, symbols and foreign nomenclature which crowd the pages of most other cyclopedias prepared for scientific and professional use alone. The Philadelphia Press well says:

Do you ever want to post yourself easily and speedily, on some facts or matters belonging to the domain of Biography, Chemistry, Religion, Geography, Medicines, Health and Disease, Physical or Mental Recreation in Popular Games, etc.; Literature, Natural Philosophy, Astronomy, Agriculture, Mathematics, or any of the Arts and Sciences? If you do, avail yourself of this opportunity to secure a set of this great Encyclopædia.

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The regular retail price of the imported edition of this immense reference library is $30.00. The cost to you for a full set, complete, printed on good paper, in beautiful, clear type, bound in flexible covers, delivered, free of cost to you, together with one year's subscription for this paper, will be only $4.50.

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If you are not a subscriber to the Advocate, subscribe at once. Send us $2.00 for a year's subscription with $2.50 additional for the Encyclopædia. We will send it to you postpaid. If you are already a subscriber, pay your subscription to June, '95, at the rate of $2.00 a year or $1.00 for six months, and we will send the work, postpaid, at the same price.

TO AGENTS.

To any preacher or other agent, who will send us five new subscribers with $10 in cash we will send the work free, postpaid.

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Rev. W. C. Black,
113 Camp street, New Orleans, La.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

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Lovely Complexion.

Pure, Soft, White Skin.

Have you freckles, moth, black-heads, blotches, ugly or muddy skin, eczema, tetter, or any other cutaneous blemish? Do you want a quick, permanent and absolutely infallible cure, *FREE OF COST* to introduce it? Something new, pure, mild and so harmless a child can use or drink it with perfect safety. If so, send your full Post-office address to

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HIGHLY ENDORSED by the medical faculty of Paris. An agreeable and highly efficacious Remedy. *London Lancet.*

For Stomach affections, Loss of Appetite, Mental Depression, Poorness of the Blood, Fever and Ague, Retarded Convalescence.

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108 pp. 51st Edition. Written and sold by a farmer and Poultryman of 50 years experience. A plain, practical System, easily learned. Describes their diseases, how to make hens lay. Cholera, Gapes & Roup you need not have. Price, 25c. (stamps). A Free Catalogue. A.M. LANG, Cove Dale, Ky.

Don't Lose Heart.

PLANT FERRY'S SEEDS this year, and make up for lost time. Ferry's Seed Annual for 1894 will give you many valuable hints about what to raise and how to raise it. It contains information to be had from no other source. Free to all.

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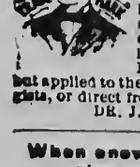

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DR. J. W. CHILES, DIXON, ILL.

When answering advertisements please mention the Advocate

HOME CIRCLE.

SLEEP, LITTLE DARLING, SLEEP.

BY HETTIE A. FARRAR.

Sleep, little darling, sweetly sleep,
Tho' now beside thy grave I weep,
I know thou art not here;
In yonder fair and happy land,
You're joined a bright and happy band,
I know this, little dear.

But still I linger here and sigh,
A weary, hopeless mortal, I—
Beside thy little grave;
It seems to me I must have dreamed,
That life was bright as once it seemed,
And oh! such blessings gave.

For years have melted into one,
Without a star, without a sun,
To cheer my dark despair;
And yet I know there's One above,
A God of Wisdom, Truth and Love,
Who heeds the mourner's prayer.

Ah! baby dear, I little thought
Thy destiny with his was wrought,
That both so soon would go;
When last I held that hand of thine,
And pressed thy little cheek to mine,
And yet, oh! God, 'twas so.

Sleep, little darling, sweetly sleep,
Angels now a guard will keep
Above this sacred spot,
But thou, and mine on yonder shore,
Will feel the sorrows never more,
That falls to mortal's lot.

Two shadowed homes, with shadowed hearts,
Where oft the bitter tear-drops starts,
Will sadly miss its own.
But oh! the wrecked, the ruined life,
For weary broken-hearted wife,
Is known to God alone.

The Duty of Being Pleasant.

We all recognize, in a vague, general way, the fact that we ought to treat our neighbor as ourself. While he is at a respectful distance, outside our gate and withdrawn a little from the wear and tear of daily life, we do treat him with courtesy, if not with effusiveness. We listen with outward patience to his tiresome platitudes, and respond without seeming effort to his sometimes unreasonable demands upon our time and good nature.

But when our neighbor comes into the sacred citadel of home and is transformed into the wife we have pledged to cherish, the husband we have promised to obey, the brother or sister or child who has a special claim on our forbearance, the aspect of the case changes with marvelous rapidity. We no longer have the slightest hesitation in telling them plainly what we think of them, even when our opinion of them is decidedly unflattering. If they are cross, or stupid, or unreasonable, we say so with a frankness that would be charming if it were not exasperating, and we excuse ourselves on the plea that it does them good to hear the truth.

Yet we love those who are nearest and dearest to us a hundredfold more than we love ourselves. We would cheerfully suffer bodily pain to save them from harm, we would gladly share anything that we have with them, we would resent an injury to them as if it had been done to ourselves, and yet we consider ourselves privileged to hurt their feelings and cause them unhappiness because they belong to us and we to them. We should hesitate a long time before we told a friend that he was ill-tempered or grasping, or mentioned any of the plain truths that we bestow on the members of our family without shrinking. Why should the intimacy of the home life be taken advantage of to inflict wounds that bleed long after we have forgotten that we dealt them?

Many of us lead busy, anxious lives. We are oppressed with cares and laden with burdens that we scarcely have strength to carry, and we make this an excuse for frowns, cross tones and impatient words. We think we have not time for the small courtesies which yet we manage to extend to strangers. We smooth our brows and summon a smile when some one speaks to us on whom we wish to make a good impression, but we will not take this trouble for the dear ones who are entitled to it, and who really are of far more importance to us. We do not mind shutting out the sunshine from them and spoiling their day by an exhibition of ill-temper which we would not dream of showing to an acquaintance.

If we are dining with a friend, and one of the dishes is a failure, we amiably try to console the hostess by pretending that we have not noticed the defect, or if this is impossible and our attention is called to it, we make light of it and say that accidents will happen and everything else was so delicious this is only the imperfection that is inseparable from human undertakings. Or we refer civilly to the innate perversity of inanimate matter, which accounts for much that is otherwise inexplicable. At home we hold the house mother to strict account by remarking, "This pudding is not fit to eat," or, "I wonder why we never can have decent bread," when no doubt she had done her very best and is more perturbed over the failure than we can be. Would it not have a more distinctly encouraging effect if we said, "Never mind, dear, better luck next time; no one can expect to be always successful?"

Differences of opinion there may be and must be in the household. It would be very monotonous if all the members of a family thought alike. Good-tempered discussion and the mutual agreement to differ hurts no one's feelings. It is the want of self-control, shown in snappish tones, curt replies and sulky looks, that spoils the peace of mind of those who are subjected to them. For a person to come to table and sit buried in gloom throughout the meal, not vouchsafing a word or smile or contributing in any way to the pleasure of those assembled there, shows a selfishness which is appalling and inexcusable. Away from home he would make an effort to be agreeable, and it is no less necessary because he happens to be in the privacy of his own house.

It will surprise many persons to learn that being pleasant is merely a matter of habit. It must be cultivated like every other good habit. It has its roots in an unselfish desire for the happiness of others, not excluding one's own family. It will require a great effort at first to check the hasty words, to forego the profitless argument, to withhold the impertinent criticism, to speak the truth in love, but it is an effort that is well repaid by the results. Rudeness is never justifiable. It is sometimes necessary to reprove, to warn, to remonstrate, even to speak gravely and plainly of faults that should be corrected; all this can be done without encroaching in any way upon the courtesy that is due from one human being to another. Well-bred persons are never rude: the chivalrous man, the refined woman, hesitate to hurt the feelings of anyone with whom they are brought in contact. They treat them with the respect which they exact for themselves. There is no surer sign of a flippant, ill-regulated, narrow mind than a disregard for the rights of others. "Be courteous" is a divine command as binding as "Be pitiful."—Congregationalist.

How to Select a Boy.

A gentleman advertised for a boy, and nearly fifty applicants presented themselves to him. Out of the whole number he selected one and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation." "You are mistaken," said the gentleman; "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave his seat instantly to that lame old man, showing that he was thoughtful. He took off his cap when he came in, and answered my questions promptly, showing that he was gentlemanly. He picked up the book which I had purposely laid on the floor and replaced it upon the table; and he waited quietly for his turn instead of pushing and crowding, showing that he was honorable and orderly. When I talked to him I noticed that his clothes were brushed, his hair in order; when he wrote his name I noticed that his finger nails were clean. Don't you call those things letters of recommendation? I do; and I would give more for what I can tell about a boy by using my eyes ten minutes than all the letters he can bring me." Little things show character, and frequently determine a boy's whole career. It is the boy who does the kind, polite and thoughtful acts unconsciously that wins his way to employment and success. And success does not mean wealth or fame. True success means the development of a character that is worthy of example—a character that is honest to every duty, faithful to every trust, and that is unselfish enough to find time for kindly acts that are not forced, but the simple expression of a warm and generous principle. True success is fidelity to every relation in life.—Christian Union.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where heart-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songful birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless,
Silent rivers of happiness,
Whose hidden fountains but few may guess.
—Selected.

Jenny the Great.

"Now, mama," said Ben, "it's a good time to hear a story."

Mama did not think it was a very good time to tell a story, for she was sick in bed, and she and Ben, between them, were taking care of the baby, while dear little Jenny, their big sister, or at least the biggest they had, was flying about cleaning up the house.

But Ben seemed to be so sure that mama would tell him a story that she didn't like to refuse.

"What is the story to be about, Benny?" she asked, in a rather weak voice.

"Oh, a hero, 'course," answered Ben.

"What do you think a hero is?" asked mama.

"Why, a fellow that does something big and gets praised for it," said the little boy confidently.

"I know a hero that is doing something big right now," said mama, "and not getting praised for it either."

"Do you, mama? Who is it? Don't they call him Peter the Great, or something like that?"

"I never heard my hero called great," said mama, smiling; "in fact, my hero is a girl, a rather small girl, who would like to be off on a picnic with some nice girls who invited her; but instead of that she is dusting the parlor and hall, and singing merrily over the work."

"Oh, mama, you just mean Jenny!" exclaimed Ben. "Well, I don't think anything of Jenny for a hero. She hasn't even got a sword."

"When you grow a little bigger, Benny," said mama, "about as high as the mantelpiece, you'll find that doing disagreeable things sweetly and cheerfully is a bigger job than slaying a whole army of men."

Ben didn't seem to think so; but when the little girl came to carry off the restless baby, to let mama get a nap, Ben almost made baby jump out of her arms by hurrahing so loud for Jenny the Great.—E. P. A.

John Jones' Monument.

John Jones began at the age of fifteen to build a monument and finished it at fifty. He worked night and day, often all night long, and on the Sabbath. He seemed to be in a great hurry to get it done. He spent all the money he earned upon it—some say $50,000. Then he borrowed all he could: and when no one would loan him any more he would take his wife's dresses and the bedclothes and many other valuable things in his home and sell them to get more money to finish that monument.

They say he came home one day and was about to take the blankets that lay over his sleeping baby to keep it warm and his wife tried to stop him; but he drew back his fist and knocked her down and then went away with the blankets and never brought them back, and the poor baby sickened and died from the exposure. At last there was not anything left in the house. The poor heart-broken wife soon followed the baby to the grave. Yet John Jones kept working all the more at the monument. I saw him when he was about fifty years old. The monument was nearly done; but he had worked so hard at it that I hardly knew him, he was so worn; his clothes were all in tatters, and his hands and face, indeed his whole body, were covered with scars which he got in laying up some of the stones. And the wretched man had been so little in good society all the while that he was building that he had about forgotten how to use the English language; his tongue had somehow become very thick and when he tried to speak, out would come an oath.

That many seem strange, but I have found out that all who build such monuments as John's prefer oaths to any other word!

Now come with me and I will show you John's monument. It stands in a beautiful part of the city where five streets meet. Most men put such things in a cemetery. But John had his own way and put it on one of the finest lots to be found.

"Does it look like Bunker Hill monument?" asked little Amy Arlott by my side.

Not at all. John didn't want to be remembered that way. He might have taken that $50,000 and built an asylum for poor little children that have no home, and people would have called the asylum his monument.

But here we are at the front door. It is a grand house! It is high and large, with great halls and towers, with velvet carpets, elegant mirrors and a piano, and I know not what all, so rich and grand.

This is John Jones' monument. And the man who sold John nearly all the whisky he drank lives here with his family, and they all dress in the richest and finest clothes.

Do you understand it?—Michigan Christian Advocate.

The Boy Ben Franklin.

Few of you small people who are familiar with the name of Benjamin Franklin are acquainted with the circumstances of his childhood, nor do you realize how much of his fame was achieved through persistent, untiring effort to master the many obstacles which would have crowded success from the pathway of a less persevering character.

Born in the city of Boston, Mass., in the year 1682, one of the seventeen children of an obscure tallow chandler and soap boiler, his very early childhood was passed in poverty.

He seems to have been exceedingly clever, and his parents thought at one time of educating him as a clergyman, but owing to their poverty were unable to do so. He was put to learning writing and arithmetic, but was removed from school at the age of ten, his father intending to make a tallow chandler of him. After some months spent by the sturdy little boy who was to become so illustrious a man, in cutting wicks for candles, filling moulds, going upon errands, and doing all the drudgery connected with his father's business, he took so strong a dislike to the trade that he resolved to go to sea rather than continue at it. Finally, however, he was indentured as a printer to his brother James, and at this time his real life seems to have begun.

We read of how he was known to spend whole nights in study; of his attempts at writing poetry and prose, of his love of reasoning and of his wonderful self-denial, and, indeed, we find in the boy Ben Franklin fascinating promise of future greatness.

Energy and perseverance characterized his whole life, than which there is none in the history of our great country which offers greater encouragement or more splendid lessons to boys who wish to impress themselves upon the times in which they live. The pale-faced, discontented, ambitious and stout-hearted errand boy in the tallow chandler's shop knew how to make golden opportunities of leaden obstacles by the simple alchemy of determination. You remember, do you not, old Midas of the golden touch? He turned base metal into shining material gold, but our immortal Franklin's was the noble power to make stepping-stones of barriers, and a glorious and shining career from poverty, obscurity, and discouragement.—Southern Churchman.

THE RACE IS WON—over to good health and rendered impervious to disease when the blood is pure and the liver active. For the liver is the sentinel which permits or forbids the germs of disease to enter the circulation of the blood.

You ought to be germ-proof against Grip, Malaria, or Consumption; you will be—if you take Dr. Pierce's Golden Medical Discovery.

When your flesh is reduced below a healthy standard, when you are troubled with pimples and boils, or if you have dizzy, weak and sleepless, spells—its best to *heed the warning.*

Build up your strength, purify the blood, and set all the organs of the body into activity, by taking the "Discovery." It's *guaranteed* to benefit or cure all diseases resulting from impure blood or inactive liver, or the money paid is refunded.

There's no case of Catarrh so hopeless that Dr. Sage's Catarrh Remedy cannot cure. The proprietors of this medicine will pay $500 for any incurable case.

ILLINOIS CENTRAL R. R.

GREAT FAST MAIL ROUTE.

Four Daily Trains between NEW ORLEANS and CHICAGO.

The Only Line running Pullman Buffet Sleepers and Through Cars for All Classes to

CHICAGO.

AND SIOUX CITY, IOWA,

Connecting with all Buffet and Dining Car Lines East, and the ONLY LINE Running Through Cars for All Classes.

FREE RECLINING CHAIR CARS TO CHICAGO

St. Louis Without Change.

The Only Line running a Double Daily Train Service to

ST. LOUIS.

ONLY ONE CHANGE OF CARS FROM NEW ORLEANS TO

Washington, Baltimore, Philadelphia and New York

The great Steel Bridge, spanning the Ohio River at Cairo, completed, and all trains (freight and passenger) now running regularly over it, thus avoiding the delays and annoyances incident to transfer by ferry boat.

Arrive.		Leave.	
Passenger.....	8:50 p.m	Passenger....	7:00 a.m
Chic. St. L. mail	8:30a.m	Chic. St. L. mail	6:00p.m
Chic. limited...	7:20 p.m	Chic. limited..	11:30a.m

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RAILROAD COMPANY.

All trains arrive and depart from new Passenger Station, cor. Howard Ave. and Rampart St.

Kansas City and Memphis	Leaves.	Arrives
Fast Train.....	4:45 p. m	9:00 a. m
Vicksburg & Natchez Ex....	8:10 a. m	6:15 p. m
Bat. Rouge "Coast Train."	3:30 p. m	10:00 a. m

The Only Line running Solid Trains between New Orleans, Memphis and Vicksburg, with Modern Pullman Buffet Sleeping Cars through to Memphis and Kansas City.

The direct and favorite route to Kansas City, Denver, and All Points West.

The short line to Hot Springs and points in Arkansas and North Louisiana.

Commutation Tickets, Mileage Books, Party Rates and Week End Excursions.

Summer Excursion Tickets on Sale in season.

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Own Your Own Home—Only $60 Per Lot.

$2 Down and $1 Per Week buys a beautiful lot 25x125, east of CHICAGO HEIGHTS, the great manufacturing suburb of Chicago. Sixteen factories, streets paved, stone sidewalks, beautiful shade trees, schools, churches, etc.; no such bargain was ever offered in CHICAGO REALTY. No doubt but these lots will treble in one year. These lots are on the Belt Line, where there are factories now in operation employing 50,000 people; adjoins what is destined to become of the largest MANUFACTURING CITIES in the WORLD. No filling or grading, all lots are ready for building at once. No expense for sidewalks, street paving, or any special assessments of any kind to purchaser.

After pavements have been completed on lot, will build house thereon, which can be paid for in monthly payments, if the PAST is a guide to the FUTURE, as business men believe, then a few of these lots purchased now, would give you an independent fortune for your old age. For descriptive circular send 2-cent stamp.

DEFOREST LAND AND IMPROVEMENT CO.
Unity Building, Chicago.

WANTED!

A Teacher for three months, to teach English, Mathematics and Music.

MRS. M. J. THOMASON,
Charlieville, La.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.

$14 Buys our 2 drawer walnut or oak 7th proved High Arm Singer sewing machine finely finished, nickel plated, adapted to light and heavy work; guaranteed for 10 Years; with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments; shipped any where on 20 Day's Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. Cut This Out and send to-day for machine or large free catalogue, testimonials and Glimpses of the World's Fair.

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CINCINNATI, OHIO.
SOLE MAKERS OF THE BLYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &c.
Catalogue with 2500 testimonials, Prices and Terms FREE.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World.
PUREST BELL METAL, (COPPER AND TIN.)
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THE VANDUZEN & TIFT CO., Cincinnati, Ohio, U.S.A.
Best Bell Copper and Tin.
CHURCH BELLS, PEALS AND CHIMES.
Price & Terms Free. Satisfaction Guaranteed.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Awarded Highest Honors—World's Fair.

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum

Used in Millions of Homes—40 Years the Standard.

Old Time Methods of treating Colds and Coughs were based on the idea of suppression. We now know that "feeding a cold" is good doctrine.

Scott's Emulsion of cod-liver oil with hypophosphites, a rich fat-food, cures the most stubborn cough when ordinary medicines have failed. Pleasant to take; easy to digest.

Prepared by Scott & Bowne, N. Y. All druggists.

MARRIAGES.

LOEBRICK—SCARBOROUGH.—At the residence of Mr. R. L. Farmer, Meridian, Miss., April 4, by Rev. D. Scarborough, Mr. Gus Loebrick to Miss Mary Scarborough, both of Meridian, Miss.

LEDEAU—GREENWOOD.—At Centreville, La., April 9, 1894, by Rev. C. M. Atkinson, D. D., Miss Cland tis Greenwood, of "Greenwood Cottage," near Morgan City, fourth daughter of the late Hon. J. J. Greenwood, to Dr. J. E. Ledeau, of the "Ville Platte."

TUREAND—BATEMAN.—At the residence of the bride's mother, "Cinzenco Home," Ascension parish, April 11, 1894, by Rev. H. S. Johns, Mr. Joseph T. Tureand to Miss Mary Dracie Bateman, daughter of the late sheriff of Ascension parish, La., all of Louisiana.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

CATCHINGS—Mrs. ARCHIA STEELE CATCHINGS, wife of Dr. J. M. Catchings, died at their home in Hazlehurst, Miss., on Monday, March 5, 1894, after a protracted and painful illness. Mrs. Catchings was the daughter of Capt. A. and Mrs. M. J. Steele, and the niece of Rev. Elijah Steele, one of Mississippi's great preachers. She was of Methodist ancestry, her family having been one of the most prominent and devout of our denomination. She joined the church in early life, and ever afterward lived a consistent Christian life. Her influence in purity and trustfulness remains with all who knew her.

Mrs. Catchings was the mother of four children. Two had gone before; two remain with her bereaved husband to mourn her loss. During three years of sickness and suffering she never once murmured on account of her affliction, but prayed continually for God to be merciful, and to give her patience to endure her sufferings. The last days of her life were filled with agony; but a brief respite came as they closed. She died triumphantly, praying for her loved ones and praising God. Her pathway was brighter and brighter, and, in her own words, all was light when the hour of death was with her.

Sister Catchings was born Oct. 10, 1861; was married Feb. 11, 1885; she went to her rest March 5, 1894. R. W. BAILEY.

ANDERS—Mrs. SUSAN ANDERS was born in Amite county, Miss., Jan. 12, 1818; was converted and joined the M. E. Church in her sixteenth year under the ministry of Bro. Watson (then junior preacher on the Amite circuit); was married to Michael Anders, April 6, 1841, and died Nov. 16, 1893.

For fifty-nine years Sister Anders led a faithful Christian life, and though for years after their marriage her husband was not religious and seemed to care very little for the church, yet her faith was firm in God, and thus she went daily to him in earnest, fervent prayer, pleading only as a Christian wife can plead for the salvation of her husband, and in 1880 her prayers were answered in his conversion.

It was my privilege to be her pastor for some time, and I can say she was a devoted wife, a kind and patient mother, a good neighbor and, above all, a true Christian. Her house was always a pleasant home for the preacher, and many who read this notice will remember the hospitable home of Bro. and Sister Anders. She leaves a son, Rev. J. B. Anders, several daughters and many grandchildren to mourn her loss. HER OLD PASTOR.

SPARKS—J. HAROY SPARKS was born, Aug. 13, 1841, in the Teche country; moved to North Louisiana in 1851, where he resided until his death, Feb. 5, 1894.

Bro. Sparks had been a member of the Methodist Church for about sixteen years, and died in the faith. There was nothing harsh in his nature. A kind and gentle husband and father, in all his dealing with his fellows he was eminently a "gentle man." His death was occasioned by a stroke of paralysis, under which he lay for about ten days before the summons came. He was conscious until near the end and was perfectly resigned to God's will. There was no suffering or terror, but, as the morning star melts away into the light of heaven, so his spirit was lost to earth. He leaves a wife, two daughters and a large circle of friends to mourn his loss. May God bless and comfort them in their bereavement! Being unable to understand this dispensation of Providence, may they find refuge in an implicit trust in God, and with Job exclaim, "Though he slay me yet will I trust in him." HIS PASTOR.

HAYGOOD—Mrs T. J. HAYGOOD was born in Escambia county, Ala., Jan. 11, 1874; died in Ponchatoula, La., Jan. 4, 1894, lacking only seven days of being twenty years of age. She had been a member of the Baptist Church three years. Had she lived until May 19, she would have been married five years.

Her faith in God vanquished all dread of death. She leaves a husband, mother, two sisters and a fond brother to mourn her loss. May the same spirit that was precious to her be their comforter too! W. T. WOODWARD.

HART—At his home near Camden, Miss., Feb. 18, 1894, ELIJAH HARRY HART quietly and peacefully "fell on sleep." He was born March 13, 1843. He was married, Jan. 18, 1866, to Miss Emma Newland, who with three daughters and two sons, survive him. He was a good and affectionate husband and father. He was a good citizen and a kind neighbor, faithful in all the relations of life.

BROWN—The following resolutions were adopted at Fannin, Miss., March 11, 1894:

Whereas, Our Heavenly Father, in his all-wise providence, has taken from our midst our dear Bro. S. O. BROWN, who has been a member of the Fannin Methodist Sunday school for more than a quarter of a century; therefore, be it

Resolved, That we bow submissively to this seeming affliction, believing that "all things work together for good to those who love the Lord."

Resolved, That in the death of this faithful man of God, our Sunday-school has lost one of its most efficient and faithful members; the church, one of its purest and strongest advocates; the community, one of its most praiseworthy and exemplary citizens; his wife, a devoted husband; his children, a loving, tender father.

Resolved, That we will ever cherish his memory and keep in our recollection his liberal and charitable heart; and extend to the bereaved family our deepest sympathy, invoking the divine blessings of his grace, who is ever ready to bind up the broken-hearted.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and a copy to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that these resolutions be spread upon the minutes of this Sunday-school.

E. M. ODAN, for Com.

HERNDON—Bro. JOE E. HERNDON, son of Geo. E. Herndon, departed this life Feb. 12, 1894. Bro Herndon was born in the year 1852, professed faith in God and joined the M. E. Church, South, in early life, and remained a true member thereof till the day of his death. Although he had been threatened for several weeks with dropsy, yet his death was not at all expected at the time, being up and at his mill Saturday before his sudden death, Monday. He leaves a kind wife and five lovely children to grieve his death, but their temporal loss is his eternal gain. The good Lord will be a husband and father to the faithful.

Whereas, It has pleased Almighty God to take from us our brother, Joe E. Herndon; therefore, be it

Resolved, That our Sunday-school has lost a faithful superintendent, the church at Murrah's Chapel a devoted member, and the community a good citizen; his afflicted wife and children, a kind husband and devoted father, and his aged father and afflicted sister, an affectionate son and brother; but we all humbly bow to the Holy One, and say, "Thy will be done."

BOAT. GUNTER, for Com.

MASSEY—MARY AMANDA, daughter of Sister and Bro. D. B. and N. E. Massey, was born at Decatur, Jan. 7, 1877; died at Decatur, March 3, 1894.

Dear little Mary was afflicted all of her life. She never knew, even from her infancy, what it was to be well. She was a constant care to her mother, as much so as an infant, all of her life. But God was not willing that she should suffer anymore; so he sent his angels and took her to himself in that home where there is no disease and no suffering.

Yes, dear parents and loved ones, she is clothed and in her right mind, and enjoying as much of the glory of that happy home as anyone else. So let us not grieve any more, but let us strive to meet her and see her in that glorified state.

W. M. WILLIAMS, P. C.

Decatur, Miss.

BULLOCK—Bro. JESSE A. BULLOCK was born in Washington parish, La., Feb. 24, 1841. Bro. Bullock was twice married; his first wife being Miss Lizzie Watson, of St. Helena parish, La., who only lived about one year. He afterwards married Miss Martha Alford. To them were born eight children, six of whom are living—five daughters and one son. As I write I think of the many pleasant hours I have spent with him and his dear wife and children, whom he loved so tenderly and devotedly. Bro. Bullock united with the M. E. Church, South, about the year 1870. He loved his church, and was serving her in the capacity of steward when called from labor to rest, which sad event occurred Sept. 2, 1893, at his home in the bosom of his family, near Holmesville, Miss. He was ready. A devoted wife and children and a host of friends mourn his departure. May the Lord comfort the bereaved ones!

W. F. HARDAN.

HUITO—Mrs. CATHARINE HUITO was born March 15, 1829; joined the Methodist Church in her fourteenth year; married in her twentieth. She was happily converted in her twenty-sixth, and died in her sixty-fifth year.

Mr. Wesley said of the people called Methodists, "they die well." It was true of our sister, as she looked into the great mysterious future and considered the reasons for her hope. She took her loved ones to her heart, and bade them meet her in heaven. With no fear she bowed her head and met the destroyer. Behind are left a devoted husband and three children to mourn their loss. May this great sorrow be sanctified of God to their good in a greater devotion to his cause!

G. H. GALLOWAY, P. C.

GRIFFIN—SUSAN TINKER, daughter of Rev. C. C. and Mrs. E. E. Griffin, was born Nov. 2, 1892, and died at their home, near Pulaski, Scott county, Miss., Feb. 2, 1894.

This precious little darling lived long enough to gather the affections of all the family. She was the baby—bright, attractive, lovely. What a beautiful angel she will be in heaven! This being the first death in the family, the sorrow is inconceivably great; but the joy of meeting her again will more than compensate for the sorrow of parting. So may it be with every sorrowing member of the family!

B. S. RAYNER.

An Only Daughter Cured of Consumption

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Unquestioning obedience to the will of God is the highest test of loyalty to him.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

The man who knows a good deal never has to call attention to the fact.

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Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York. 37

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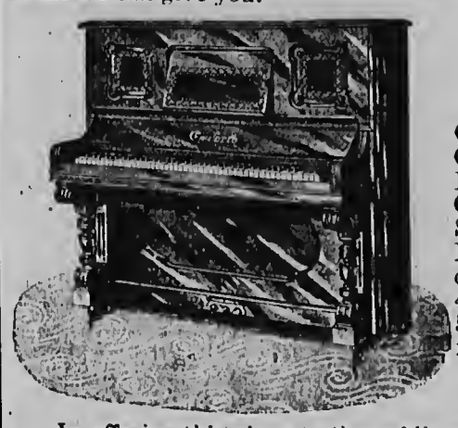

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Seven and one-third Octaves: Chaste Design; Overstrung Scale; Heavy Iron Frame; 3 Strings; Carved Trusses; Improved Sounding Board; Perfect Repeating Action and Sliding Music Desk. Height, 4 feet 4½ inches; length, 5 feet 2 inches; depth, 2 feet 4½ inches.

In offering this piano to the public our object is to provide for the existing demand for an instrument which, although taking up but a small amount of room, possesses the same quality of tone, the same high grade of action, work and material found in our larger pianos, at the same time a plainly but thoroughly well-finished exterior, enabling us to offer it at a price within the reach of everyone who wishes to secure a perfect piano for a small amount of money. This style is a favorite with ministers, as it takes less room and is more easily moved than the larger instruments.

Made in Rosewood, Ebony, Walnut or Mahogany finish.

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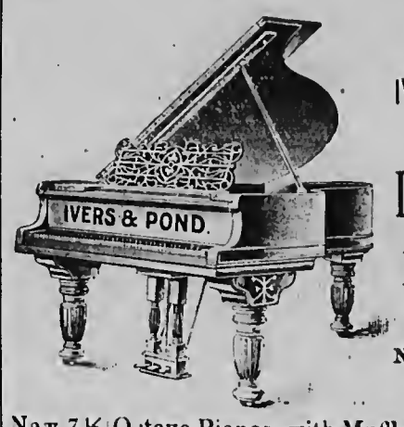

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That runs through car from Shreveport to Atlanta (via Birmingham) without change. This car is attached at Meridian to Solid Vestibuled Train for Chattanooga and Cincinnati.

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IT IS THE
SUPERIOR SOUTHERN ROUTE.

Constitutional History of American Episcopal Methodism.
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BY JNO. J. TIGERT, D. D.

Most Constitutional histories are dry reading, but this has interested me very much. I have been especially impressed by its vivid portrayals of signal events, its felicitous illustrations of the way in which the most important matters of ecclesiastical polity have been determined by the opinions and acts of individuals, and its omnipresent proofs of the Providential origin and development of Methodism on both sides of the Atlantic.—Bishop C. D. Foss, of the M. E. Church.

Few books have ever been issued from the presses of our Publishing House at Nashville equal in importance and value to this one. It fills a place occupied by none other. The scope of the work is full and comprehensive, and the subject is treated from beginning to end with rare ability. The publication of this work is timely. It ought to be read and studied by every intelligent preacher and layman of our Church. Particularly ought it to be mastered by every delegate to our General Conference.—Southern Christian Advocate.

From the care with which you have sifted statements, examined documents, and analyzed facts, I think you have produced a work which will reflect credit on your industry and ability, and entitle it to a place of a classic in Methodist literature, not to say ecclesiastical literature.—Bishop E. R. Hendrix.

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NEWS OF THE WEEK.

DOMESTIC.

Senator Vance, of North Carolina, died in Washington, D. C., on April 14.

New York spent $13,000,000 for the support of the poor during the year ending Feb. 28.

The necessary guarantee fund has been raised for the exposition which is to be held in Richmond, Va., in the Fall.

Atlanta has got more than the $200,000 guarantee fund for its cotton exposition, which it set out to raise, and considers its great show an assured success.

A cyclone struck the town of Melville, La., on April 15. The Methodist Church was entirely demolished, one cabin destroyed, two houses blown off their blocks, two women and one child injured.

The Ferris Wheel is to be removed from Chicago and set up in New York. The company has leased a plot of land bounded by Broadway, Seventh avenue and Thirty-eighth and Thirty-ninth streets.

A report on the production of coal in 1893 has been compiled for the United States Geological Survey. It shows the total production for the year to be 179,326,612 short tons, with a valuation of $205,256,479.

The Century Magazine proposes to make a thorough investigation of the liquor traffic, such as Congress has for so long been urged to make, but which the political influence of the brewers and distillers has hitherto prevented.

A British-American Colorado colony has been organized for the purpose of establishing communities of English, Scotch, Canadian and north of Ireland people in Phillips and Logan counties, Colo. It is said that between fifty and one hundred families have already joined the movement.

After a session of two hours, on April 16, the Democratic members of the House Committee on Rules agreed on the new quorum-counting rule, and, thereupon, sent for Messrs. Reed and Burrows, the Republican members of the committee. It is understood that the rule provides for ascertaining a quorum by counting members present, but not voting, and also for fining members who absent themselves from the House.

The mine situation at Birmingham, Ala., threatens to become serious as the result of the strike of the 8,000 men on April 14. It is said that the operators will attempt to put negro labor in the Blue Creek Mines, and race trouble may result. At the request of the operators, Sheriff Morrow sent a strong posse of well-armed deputies to Blue Creek to quell any disturbance that may occur when the negroes go to work.

It is announced from Washington that Senator Morgan, of Alabama, has about completed his report on the Nicaragua Canal bill, and will shortly be in a position to present it to the Senate. It is understood that Senator Morgan's plans have the sanction of the President, and will, without doubt, find both houses of Congress predisposed to act favorably upon any reasonable proposition which promises to secure the completion of the canal.

An important decision affecting the interests of labor organizations was rendered by Judge Caldwell at Omaha, Nebraska, last week, in the case of the employees of the Union Pacific railway, who protested against reductions of wages by the receivers of that road. Judge Caldwell sustained the plea of the employees, setting aside the order of Judge Dundy to the contrary. He also delivered the opinion that organizations of labor were entitled to the same privileges in their endeavors to look after their interests as are incorporated organizations of capital.

FOREIGN.

Ever since the retirement of President Dole, of Hawaii, from the office of Minister of Foreign Affairs, he has been engaged in drawing up a new Constitution to be submitted to the convention to be held in May.

Reports from Friedrichsruhe say that Prince Bismarck is now more robust and vigorous than he has been for a long time past. The Prince takes much longer walks, and has expressed his desire to resume his exercise on horseback.

Lady Henry Somerset is trying to close all the saloons on her estate, and the trustees of the estates have petitioned the courts to enjoin her doing so.

Admiral De Mello and 1,500 insurgent troops were disembarked on the frontier of Uruguay, after having been driven out of the State of Rio Grande do Sul by the troops of Peixoto, have surrendered to the Uruguarian authorities, and the rebellion in Brazil may be said to have completely collapsed. The authorities of Uruguay have disarmed the Brazilian insurgents.

Emperor William arrived in Vienna, on April 13, and was welcomed by Emperor Francis Joseph, ten archdukes, the heads of the civil and military departments, the municipal authorities and by the German ambassy and its staff. The railroad station was profusely decorated for the occasion and was surrounded by troops who kept back the crowds of people assembled to greet the German Emperor.

For Indigestion and Nervousness

Use Horsford's Acid Phosphate.

Dr. W. O. Hoyt, Rome, Ga., says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaustion."

The troubles in Samoa are far from being settled. The rebels, having mustered a formidable force, fought a desperate battle with the army of the recognized ruler. A movement has been inaugurated to release the United States from the entanging alliance, into which it drifted as a result of the troubles in Samoa, culminating in the treaty of Berlin in 1889, by which the United States, Germany and Great Britain undertook for the protectorate over the Samoan group.

The use of Hall's Hair Renewer promotes the growth of the hair, and restores its natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

Friends of General Booth propose to raise by July, next, a thanksgiving fund of £50,000 in celebration of the fiftieth year of his ministry, says the Manchester Guardian. In his reply to a communication announcing this intention, General Booth suggests that in addition to raising £50,000 his friends should organize an International Congress to be held next July, including a day of thanksgiving at the Crystal Palace.

Sunday-school superintendents should send their orders at once for Children's Day Programmes to Bro. F. D. Van Valkenburgh, No. 9 Chartres St.

Change of Time on Queen and Crescent Route.

On Sunday, April 1st, the Spring schedules of passenger trains on the Queen & Crescent will go into effect.

The service has been carefully arranged with a view to the convenience of the public, and in order to handle Spring and Summer traffic in a manner most comfortably and promptly.

The equipment of the Queen & Crescent is known everywhere for its elegance and convenience, and the new schedules are intended to increase its value to the traveler.

Ask agents for time, information, etc.

W. C. Rinearson, G. P. A.,
Cincinnati, O.

Notice to the Brethren.

It is my intention to spend the Summer in assisting the brethren in their revivals. Those of the brethren who may be able to use in any way my services to God's glory and to men's salvation, will please address me.

W. T. Browning,
Care of Millsaps College, Jackson, Miss.

Nothing but Dirt

is taken away by Pearline. It won't make black white — it gives you a clean black, instead of a dirty black, that's all. Colors are restored and freshened by it, and look just as they did when new. They are cleaned, but they are never altered or changed. Safety comes first in washing. The easiest and cheapest way to get things clean safely is to wash them with Pearline.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back*. 383 JAMES PYLE, N.Y.

Woman's Missionary Society, Mississippi Conference.

TREASURER'S REPORT FROM MARCH, 1893, TO 1894.

JACKSON DISTRICT.

Adams	$ 13 30	
Bolton	33 80	
Bolton Juveniles	7 00	
Canton	19 45	
Canton Juveniles	5 00	
Camden Juveniles	7 35	
Edwards	27 12	
Jackson—First Church	53 00	
Jackson—Capitol Street	35 75	
Jackson—Capitol Workers	35 90	
		$ 237 67

MERIDIAN DISTRICT.

Daleville Juveniles	$ 5 07	
DeSoto	6 80	
Enterprise	20 00	
Meridian—Central	110 00	
Meridian—Central Juveniles	15 23	
Meridian—West End	16 00	
Meridian—West End Juveniles	55	
Meridian—East End	29 76	
Mt. Pleasant—DeKalb	3 35	
New Hope	8 82	
Paulding	24 80	
Paulding Juveniles	21 41	
Pachuta	16 90	
Shubuta	42 35	
Vossburg	26 05	
Vossburg Juveniles	6 05	
Waynesboro	16 95	
		368 59

BRANDON DISTRICT.

Montrose	$ 19 25	
Newton	19 90	
		39 15

WOODVILLE DISTRICT.

Amite City	$ 2 87	
Port Vincent	85	
Jackson, La	37 95	
Jackson, La, Juveniles	18 50	
		59 67

SEASHORE DISTRICT.

Bay St. Louis	$ 29 00	
Covington, La	6 00	
Hattiesburg	17 00	
Lumberton	8 55	
Moss Point	27 10	
Mt. Pleasant—Vancleave	10 00	
Purvis	9 00	
		106 65

VICKSBURG DISTRICT.

Annie Thacker	$ 5 35	
Fayette	7 00	
Natchez—Jefferson Street	66 96	
Natchez—Wesley Chapel	20 85	
Port Gibson	23 00	
Rodney	12 70	
Vicksburg	87 25	
		173 11

BROOKHAVEN DISTRICT.

Bethesda	$ 11 90	
Bethesda Juveniles	25	
Brookhaven	2 70	
Crystal Springs	88 71	
Gallman	4 05	
Mt. Pleasant	6 05	
Topisaw	6 50	
Wesson	68 92	
Miss Ratcliffe	5 00	
		144 83

Total $1,124 37

Respectfully submitted.

Miss Mary Andrews,
Treas. W. M. S., Miss. Conf.

Prevention is better than cure, and you may prevent that tired feeling by taking Hood's Sarsaparilla, which will keep your blood pure and free from acid taint and germs of disease.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently. 25 cents.

Periodicals.

The magazines are on hand with their usual budget of fresh reading matter. Among those that lie on our table we name Harper's, Scribner's, the Cosmopolitan, Cassell's, the Preacher's Magazine, the Treasury, the Popular Science Monthly, Godey's, St. Nicholas, Babyland, the Century.

BUSINESS NOTICES.

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If you want your life insured, you can't do a better thing than read the ad. of that mammoth company, the New York Mutual, which you will find in another column.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Here is Your Chance.

During the next sixty days we make the following offer:

For $2.50 we will send the Advocate one year and a copy of Christian Womanhood. The price of the Advocate is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—New Orleans Advocate.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

James G. Wilson,

Patentee and Manufacturer,

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Venetian Blinds in All Woods.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

Jackson	Apr 21, 22
Wilson, at Pine Grove	24
Clinton	(night).. 21
Zachrie	May 5
East Baton Rouge at Meador's	5, 6
Tunica at Tunica	12, 13
Amite City, at Roseland	19, 20
Live Oak, at Killion	20, 21
North Wilkinson	25
Wilkinson, at Macedonia	26, 27
Port Vincent, at Huff's	June 9, 10
Ponchatoula, at Springfield	10, 11
Franklinton, at McTyeire	16, 17
St. Helena, at Darlington	28, 21
East Feliciana, at Clear Creek	30, July 1

P. A. Johnston, P. E.

VICKSBURG DIST.—SECOND ROUND.

South Warren, at Willis' Chapel	Apr. 21
Crawford Street—Vicksburg	22
South Vicksburg	22, 23
Fayette and Harrington, at Harriston	25
Wesley Chapel—Natchez	27
Washington, at Klugston	28, 29
Jefferson Street—Natchez	29, 30
Martin, at Russum	May 1
Utica station	5, 6
Rocky Springs, at Cayuga	12, 13
Learned, at Reeves' Chapel	19 20
Warren, at Wesley Chapel	26, 27
Roxie, at McNair	June 1
Meadville, at Nebo	2, 3
Hermanville, at Pisgah	9, 10
Port Gibson	12
Rolling Fork, at ——	14
Cary, at ——	13, 17
Mayesville, at ——	23, 24

J. M. Weems, P. E.

Postoffice: Port Gibson, Miss.

MERIDIAN DIST.—SECOND ROUND.

Waynesboro cir., at Pleasant Grove	Apr. 21, 22
Binnsville, at Binnsville	28, 29
Shubuta, at DeSoto	May 5, 6
Linwood, at Pleasant Grove	(Sat.).. 12
DeKalb, at Marvin	(Sun.).. 13
N. Kemper, at Spring Hill	19, 20
Daleville, at Union	26, 27
Marvin, at Cokers	June 2, 3
Why Not, at ——	(Wed.).. 6
Chunky, at ——	9, 10
Lauderdale, at ——	(Wed.).. 19
Mathersville, at ——	16, 17

D. A. Little, P. E.

BRANDON DIST.—SECOND ROUND.

Rose Hill, at Paulding	Apr. 21, 22
Clarksburg, at Clarksburg	26, 29
Shiloh, at Shiloh	May 5, 6
Morton and Forest, at Pelahatchie	7
Steen's Creek, at Bethel	12, 13
Westville, at Westville	14
Neshoba, at Cooks Chapel	19, 20
Indian Mission	21
Raleigh, at Raleigh	26, 27
Montrose, at Montrose	28
Trenton, at Gasque Chapel	June 2, 3
Homewood, at Grange Hall	10, 11
Hillsboro, at Good Hope	16, 17
Fannin, at Union	23
Brandon station	24, 25

C. McDonald, P. E.

JACKSON DIST.—SECOND ROUND.

Sharon circuit, at Mount Pleasant	Apr. 21, 22
Silver Creek and B. Lake, at Hillsdale	26, 29
Benton circuit, at New Hope	May 5, 6
Flora, at Livingston	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	12, 20
Lake City and Lodi, at Lodi	26, 27
Bolton, at Raymond	June 2, 3
Jackson circuit, at Liberty Grove	2, 10
Camden circuit, at Soule Chapel	16, 17
Madison circuit, at Pearl River	23, 24
Tranquil circuit, at Tranquil (Thurs.)	28
Mount Olivet circuit	30, July 1

E. H. Mounger, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Terry, at Spring Ridge	Apr. 21, 22
Wesson	(night).. 26
Bowerton, at P. Valley	28, 29
Caseyville, at Bethesda	May 5, 6
Adams, at Ebenezer	9
Beauregard, at B	12, 16
Pleasant Grove, at Wellman	19, 20
Providence, at Monticello	28
China Grove	26
Summit	27
Martinsville	(11 A. M.).. 31
Hazlehurst	(night).. 31

The pastors and official members of Brookhaven district, will please come to the second Quarterly Conferences prepared to elect delegates to the District Conference, to be held at Adams Church, July 27, 28, 29. No man should should be elected to District Conference who will not attend his Quarterly Conferences and support his pastor.

R. D. Nonsworthy, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Morgansville	Apr. 21, 22
Panola, at ——	22, 23
Pleasant Hill	28, 29
Hernando	May 5, 6
Nesbit	12, 13
Tyro, at Fredonia	13, 20
Arkabutla, at Hunter's Cha'l	(Fri.).. 25
Pleasant Grove, at ——	26, 27

H. C. Morehead, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Stewart circuit, at Shady Grove	Apr. 21, 22
Emora circuit, at Walthall	23
Chester circuit, at Acuman	29, 29
Weir circuit, at Liberty	May 5, 6
Louisville circuit, at ——	10
Rural Hill circuit, at Plattsburg	12, 13

J. H. Mitchell, P. E.

WINONA DIST.—SECOND ROUND.

Black Hawk	Apr. 21, 22
West	28, 29
McNutt	May 5, 6
Winona circuit	12, 13
Carrollton circuit	19, 20
Brooklyn and Duhlin	26, 27
Leberton	June 2, 3

S. M. Thames, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs circuit	Apr. 21, 22
Olive Branch	May 5, 6
East Holly Springs circuit	12, 13
Red Banks	19, 20
Cornersville	26, 27
Mt. Pleasant	June 2, 3
Ashland	9, 10

J. B. Stone, P. E.

GREENVILLE DIST.—SECOND ROUND.

Gunnison	Apr. 22
Coahoma	24
New Salem	29
Glen Allen	May 2
Friar's Point	13
Rosedale	14
Bolivar	20
Australia	27

J. A. Randolph, P. E.

ABERDEEN DIST.—SECOND ROUND.

Houston and Wesley	Apr. 21, 22
Shannon, at Shannon	28, 29
Buena Vista, at Buena Vista	May 5, 6
Saltillo, at Oak Grove	12, 13
Amory and Smithville	19, 20
Nettleton circuit	26, 27
Fulton circuit	31
Tremont	June 2, 3
Pontotoc	9, 10
Athens	16, 17

W. S. Lagrone, P. E.

CORINTH DIST.—SECOND ROUND.

Rienzi, at Burnsville	Apr. 21, 22
Marietta, at Marietta	29, 29
Booneville and Baldwyn, at Baldwyn	May 5, 6
Blue Springs	12, 13
Guntown	19, 20
Brown's Creek	24
Pleasant Ridge	26, 27
Jonesboro	June 2, 3
Ripley circuit	7
Ripley and New Albany	9, 10
New Albany circuit	16, 17

T. W. Lewis, P. E.

GRENADA DISTRICT—SECOND ROUND.

Coffeeville	Apr. 21, 22
Pittsboro	28, 23
Kirsy	(Wed.).. May 2
Atlanta	5, 6
Toccopola	19, 20
Oxford station	(Mon.).. 21
Chapel Hill	26, 27
Paris	(Thurs.).. 31
Water Valley circuit	June 2, 3
Water Valley station	9, 10

R. A. Burroughs, P. E.

COLUMBUS DIST.—SECOND ROUND.

Sparta	Apr 21, 22
Brooksville	28, 29
Macon	29, 3
Cedar Bluff	May 5, 6
Hebron	12, 13
Shuqualak	18, 16
Mashulaville	19, 20
Sturges	26, 27

T. C. Wier, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Calhoun	Apr. 21, 22
Minden, at Minden	28, 29
Valley, at Rocks Chapel	May 1, 2
Ringgold, at Rocky Mound	5, 6
Sparta, at Ebenezer	12, 13
Arcadia, at Arcadia	19, 20
Vienna	25
Ruston, at Douglas	26, 27
Farmerville, at Farmerville	June 2, 3
Vernon	9, 10

The preachers of the district, traveling and local, will meet at Minden, April 27, at 9 A. M. Introductory sermon by Rev. J. D. Harper, April 26, at 7.30 P. M. It is my earnest desire that all the preachers of the district will come to this meeting fasting and praying for a baptism of power.

J. L. P. Sheppard, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Alexandria	Apr. 22, 23
Chicot, at Mamotbe P	28, 29
Ada, at Prospect	May 5, 6
Nugent Mission	5, 6
Lecompte, at W. C	12, 13
Centerville, at T. C	12, 13
Simsport	19, 20
Pineville, at P G	26, 27
Montgomery, at St. M	June 2, 3
Spring Creek, at New H	9, 10
Dry Creek, at S. H	16, 17
Colfax	26, 24
Columbia	30, July 1

S. J. Davies, P. E.

The District Conference will meet in Colfax, Wednesday, July 25.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	Apr. 21, 22
Lafayette	28, 29
Plaquemine Brulee	May 5, 6
Opelousas	10-12
Washington, at Bethel	12, 13
Abbeville	26, 27
Indian Bayou	June 2, 3
Sulphur City	9, 10
Lake Arthur	16, 17
Lake Charles and West Lake	24, 23
Grand Chenier	30, July 1
Crowley	7, 8

District Conference at Crowley beginning Thursday, July 5.

J. M. Beard, P. E.

DELHI DIST.—SECOND ROUND.

West Monroe, at Fanks Chapel	Apr. 21, 29
Floyd, at Midway	28, 29
Oakly, at Vidalia	May 5, 6
Oak Ridge, at Oak Ridge	12, 13
Lind Grove, at Bonita	19, 29
Winsboro, at Magnolia	22, 27
Harrisonburg, at Harrisonburg	June 2, 3
Rayville, at Girard	9, 10
Lake Providence	16, 17
Waterproof	23, 24

H. O. White, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Shreveport station and mission	Apr. 22, 23
Grand Cane, at Bethel	28, 29
Caddo, at Logansport	29, 30
DeSoto, at Pelican	May 5, 6
Many, at Negreet	12, 13
Fort Jessup, at Fort Jessup	12, 14
North Bossier, at Plain Dealing	19, 20
Mooringsport, at Pine Hill	23
Red River, at Campo Bello	26, 27
Sabine, at Mt. Pleasant	30
Pleasant Hill, at Marthaville	June 1
Coushatta, at Brownsville	2
Wesley, at Holly Springs	9, 4
Aunacoco and S. Vernon, at B. Grove	7, 8
Cane River, at Melrose	9, 10
Natchitoches station	10, 11
Victoria	12
West Natchitoches	13

The District Conference is appointed to convene at Pleasant Hill, Thursday, July 26.

Notice.—Four of the above appointments embrace Sundays and Mondays. Pastors will please compare with calendar, fix the time of their Conferences on first or second days of meetings, as they may think best, and notify their official members and the presiding elder accordingly.

Robt. J. Harp, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers	Apr. 22
Gretna and Craps, at Craps	29
Moreau	May 6
Dryades	19
Hayne Memorial	20
Felicity	20
Gross Tete and False R., at Harmony	27
Louisiana Avenue	June 2
Plaquemine and Donaldsonville, at D.	10
Lower Coast, at Wesley	17
Carondelet	24
Baton Rouge	July 1

The pastors whose quarterly meetings occur in the month of May will act for the presiding elder.

C. W. Carter, P. E.

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Christian Advocate.

VOL. 41.—NO. 17. NEW ORLEANS, THURSDAY, APRIL 26, 1894. WHOLE NO. 1966.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

"HIS CARE."

BY REV. JOHN PARKER.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I had rather be unlock the day,
And as the hours swing open say,
"My will is best."

The very dimness of my sight
Makes me secure,
For, groping in my misty way,
I feel his hand—I hear him say,
"My help is sure."

I can not read his future plan,
But this I know,
I have the smiling of his face
And all the refuge of his grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I can not he can see,
And in his care I sure shall be
Forever blest.

In Japan, from Kobe Port to Aso Volcano.

BY HENRY G. HAWKINS.

The Japanese, like the ancient Egyptians, restrict free foreign residence to certain localities. Kobe, on the main island, is one of the five open ports. The little native steamers which ply between Kobe and towns on the western coast of Shikoku (Four-province) island pass through some of the fairest portions of the Japan Inland Sea, famed for its beauty.

All Japanese schools have a holiday of two weeks in the Spring; so, one afternoon of last Spring two of us, teachers in Kobe—one of Kentucky, one of Georgia, U. S. A.—found ourselves with traveling passports in hand, buying tickets and boarding one of these steamers. As the big ships lying in the busy port are left behind, the fairy lands come into view—some large, others small; some green, others rocky and barren; but each one more beautiful than the last. A village nestles along the shore, or in yonder nook; the terraced fields stretch far up the mountain-side; higher still, where a little of the Winter's snow remains, the smoke rises from a farmer's charcoal pit; sails of fishing-boats and junks dot the sea; a herd of dolphins not far away gambol in exuberance of animal spirits; the mainlands are dimly visible; the sun gives numerous tintings to the varied landscape, and, enchanted, we peer into the deep blue water, as our vessel glides along; now in a channel, with its mysterious current; now out into the calm, open sea, and again happily turning at the mountain-side. But night comes. We must spread our blankets upon the floor of the little cabin and sleep as best we can.

Upon waking at daybreak we find the vessel moored at Tadotsu. Near by is the place is Kotohira Jinsha, one of the most famous Shinto shrines of Japan. Upon the deck several passengers are even now clapping their hands and worshiping towards it.

About noon the vessel moors at Mitsugahama, the port of Matsuyama, capital of one of the "Four-Provinces." Though four miles distant, from the dock we get a splendid view of the Matsuyama Castle, a well-preserved and extensive relic of the Japanese feudal age. It crowns the summit of a mountain in the middle of the city. At Mitsugahama we are joined by another American teacher. This one is from the State of Mississippi, and is employed in the provincial school of Matsuyama.

About nightfall the vessel moved out into the Bungo Nada. Nada means "a stormy part of the sea," and this was rough that night as to make one of our party seasick. Into this Nada extends a long projecting cape, in order to get around which the vessel goes so far west that it touches at several points on Kiushiu Island. One of these is a good starting-point for Aso; but we had a day to spare, and we got off for Beppu, for here is one of the three most famous hot water regions of Japan. Immediately after landing at midnight we took a hot bath in the bath-tory attached to our hotel. The next morning we visited some of the free public bathing-places, and without a guide wandered along the mountain. We came across many thermal springs. Some of these were of continual, uniform ebullition; others, eruptive; some put forth a good supply of clear water; others only spurted up a little mud. In one or two the peasants were boiling vegetables.

There are bathing resorts, villages and towns far up the mountain-side. At one of these a kind woman gave us each a cup of hot water, which was found slightly mineral. There is a lake of boiling water; and we were told afterwards that there are 700 of the hot springs and one geyser which throws water up several feet every ten minutes.

The jinrikisha ride of an hour from Beppu to Oita is along the sea, looking far out upon which you may see the curling smoke of beautiful steamers and the sails of countless fishing-crafts.

Oita is the capital of the province of Bungo. Its old name was Funai. It was here that the Portuguese landed in 1543, and found a friendly reception. It was then the residence of the most powerful lord of Kiushiu, who was the first Daimio of Japan to go over to Christianity. In his capital there was established a Jesuit college and a university, in which twenty Portuguese *patres* labored and bestowed academical degrees. The friends and disciples of Loyola possessed besides three monasteries near the town, and in 1582 an embassy of four young men went from Bungo and the neighboring provinces to Lisbon, Madrid and Rome to pay their respects to Philip II., and to kiss the feet of Pope Gregory XIII. They were gone eight years, but during that time great changes had occurred, and after a few decades more the Jesuits and their converts in Japan had been exterminated. Now, after the lapse of three centuries, a young American of North Carolina is living at Oita on a passport, and attempting to establish Protestant Christianity in this same Bungo. He joins us in our trip to the volcano.

Aso-yama (Aso Mountain) is near the center of Kiushiu, a league south of the road leading from Oita, on the northeast coast, to Kumamoto, on the west. This road must have been constructed at great cost to the government. Thirty years ago it was a path; now it is a highway. There are several tunnels, and often the way had to be cut in the rocky mountain bases along the river beds.

By starting from Oita at sunrise, Sakanashi, a village in Aso's extinct crater, may be reached by sunset. Takeda, a town of 5,000, is about half way. The teacher from Kentucky led the way on a bicycle; the rest of us went to Takeda in jinrikishas, and then took a kind of back called basha.

In the morning were glorious views of river, snow-crowned mountain, terraced fields, and picturesque valleys, with numerous water-moved rustic mills. One wooded region was passed said to be frequented by wild monkeys, though at Takeda, just beyond, we heard the sound of a steam engine.

Our slow pace in the afternoon gave good opportunity to observe the beautiful clusters of large cedars, signs of ancient devastating eruptions, and during the last ten miles smoke rising from the volcano ahead. Though the soil is dark and the last season's cornstalks are fairly good, the population is sparse. We incline upward, but at last a long, steep descent is made, and we arrive at Sakanashi. This and the villages beyond lie in a valley supposed to be the volcano's extinct crater—the largest in the world, thirty miles, or more, in circumference. Here we engage a guide for the morrow, and, too tired to dream of Etna or Vesuvius, we pass the night in pleasant sleep.

The back in the morning quickly took us to the second village, from whence the remaining three miles up to the present crater's edge are not suitable for a wheeled vehicle, though they would, for the most part, do for a horseman. We went on foot, quickly getting above the wooded base; then surmounting gently rolling, grass-covered hills, and at last passing through eroded chasms and over numerous conglomerated volcanic hills, with no vegetation except a few shrubs. As we drew near to the top ice was visible in the clefts of the rocks, but we could get nothing for our thirst until we reached the tea-house farther on. Surmounting the opposite side of the volcano from us was a peak covered with snow. By and by the sound of roaring is heard, and the cone, composed of ashes, lava and stones, is reached. But the ascent, which before had been gradual, has even here an inclination of, perhaps, not more than thirty degrees. A quarter of a mile up this brings us to the highest point, from which we step down a few feet and are upon the level caldera, which stretches as a broad, uneven race-track around the western edge of the crater. Two small shrines are on the caldera, and three pilgrims who arrived soon after us cast into the receptacle of one of these a copper coin or two, clapped their hands, and briefly asked the volcano's god to save them from misfortune and grant earthly prosperity. A half-minute sufficed for it all, and then they were ready to look at nature's wonder. The crater is, perhaps, two miles in circumference, from 100 to 200 feet deep, in shape an ellipse, stretching north and south, with its western side irregular. A wind was blowing the rising fumes to the north, so that we could stand upon the western edge and look down upon the rolling, hissing, seething mass, plain glimpses of which were got through the glowing steam. The southern part of the crater is not so deep and active as the other, and may be descended with some risk. Here I scraped up some of the sulphur. The southern end of the more active part is called Yu No Tani—"Valley of Hot Water." Here the ugly fiery liquids spurt and roll and writhe, as if from unmanageable, exploding, subterranean engines. It was cold and about to rain. We secured specimens of stone, and hastened down to the valley. Once we stopped to admire some columns of rocks which creation had left wall-like and beautiful.

A Japanese teacher of mineralogy told me that he found samarskite and iron sulphide in Aso's crater. Six thousand two hundred and fifty feet is the estimated height of the mountain. The village natives say that their valley, the extinct crater, was once a lake. At the mountain-base rises the Shira-Gawa (White river), which, after making a considerable waterfall, flows on to Kumamoto and the sea. The river takes its name from the white tinge given to the water when the pumice ashes, from time to time, are sent down by the volcano. This occurred last in 1884. At that time the villages were damaged, and stones two or three feet in diameter fell near the crater.

Letter from Oregon.

MR. EDITOR: I have been so pressed with work I have not sent you an expression of my feelings of gladness and congratulations on your ascension to the throne of the tripod. Allow me to do so now, and also to say we have so much enjoyed your weekly visits to us through the paper. It is so like a letter from absent friends. While we have plenty people out here, yet sometimes we are inclined to feel like one "lost in a crowd," for ways and manners are so different. For instance, you seldom hear even a child say, "Yes, sir," etc., but, "Yes," "No," etc., even to the oldest people, and so few say Mr. Even teachers say those prefixes smack too much of royalty. This, coming from people who claim to be Republicans, seems inconsistent to me, for the central idea of the Republican party is centralization, and if that does not do far more to the establishment of royalty than the use of prefixes, then I confess I do not understand much about it. But it is the old fact of straining out a gnat and swallowing a camel.

I have just read Bishop Galloway's account of his trip to Boston. Was glad he received such a hearty welcome; but I could not but remark the sharp contrast of this eclat with the treatment the rank and file of our ministry receive at their hands in this Western field, where we are brought into working contact with each other. For instance, the case in the Los Angeles Conference, when Dr. Stradly appeared before their Conference as a fraternal messenger; how their Bishop took advantage of the occasion to speak such abusive words of us and our people; then Bishop Haygood coming in, knowing nothing of what had occurred; how that same Bishop put his arms around him and spoke such words of welcome and fraternity.

We have recently had a touch of the same "hold-out-the-hand, side-thrust" sort of treatment. An eminent professor from the Oregon University is our co-laborer or co-pastor, and when we reached here we were told by our people of his good fraternal talks and hearty, cordial invitations to them to co-operate with him. This was while our people had no pastor. He was quite profuse in his eagerness to organize a preacher's association. The Presbyterian, as the oldest pastor, was elected president; I was elected secretary. When the time came to arrange for the thanksgiving service, another than the M. E. Church was chosen as the place, and I was elected to preach the sermon. He has never been to another meeting. He had urgent business in the country that day. The service was not announced in his church the preceding Sunday, so about one dozen of his people were present. Still we had "the largest congregation ever seen here on a similar occasion." I am thus particular to show the animus of the people.

I began my meeting Dec. 10. He was then in the country in a meeting. As soon as he returned, though he had never called to see me, I went to see him, and asked him to help me. I continued till Jan. 21, and came twice; excuse was, "A brother in the country wanted me."

January 14 they called a Church Conference, and voted to begin their meeting that night. About five or six of their members insisted they would not attend while our meeting continued. They then postponed a week. On morning of the fourteenth a committee came to see if I were going to close the next Sunday, saying they wanted to begin if I closed, though they had voted to begin anyhow. I told them I'd close if I failed to get help. They announced at night that I had promised to close on the twenty-first, and so they would begin. That week was our best meeting. Many said, "Never have seen such a prospect." Many scores of sinners were under deep conviction, and we had twenty conversions. How I did wish for an evangelist then! I'd been willing to vote for their establishment as a class. But my health gave way, and I could get no one to promise to come, so the general feeling was, we must close. Saturday night I had a telegram from a brother, saying he could come Monday; but our leading members thought that it was so late it would be construed into an attempt to prevent the M. E. brethren doing anything, and would be used against us. And "he has announced that the meeting shall be for the conversion of sinners, and not for members, saying, 'I will not, nor shall any of my members do, anything to influence anyone to join the church.'" So we decided to close and go work with them, and I so announced on Sunday night, urging my people and congregation to go. I was much surprised to find the general sentiment in the world against closing. I did not then know of the votes spoken of above. I rested a week. He came on Saturday, urging me to help him. I began on Monday to attend; preached Tuesday night. Thursday night he asked me to preach again Friday. I insisted, as his presiding elder would be with him, "Use him while you have him," to which he consented, "If you will agree to preach turn about with me next week." Saturday night he and the presiding elder urged me to preach again. I did so. Sunday night he announced, "I will do all the preaching after this." I went to his meeting three times, but he never explained or gave any reason for his change of purpose. I learn the presiding elder told him if he kept me, that my preaching would carry the larger influence to our church, and that he had better get rid of me. Up to this time there had been thirty or forty conversions; but little more real work was done. Much was done in this way: After close of a sermon many of his people would go and persuade young people and children to come to the altar, or consent to remain for an after-meeting. He would ask them: "Are you trying to seek the Lord? Do you believe he is willing to save you?" If answered affirmatively, he would say: "You are all right. All you have to do is to acknowledge it, get up and confess it." If they did not do so, he would announce for them, and thus he counted 175 conversions. Another piece of instruction two sinners told me he used with them: "You just say you believe Jesus Christ has forgiven your sins, and you are all right." I relate these facts to show the animus of these people, and to show the character of the work being done by them. About 75 of them have gone into their church, and 50 or 60 into the Campbellite Church, and 40 or 50 into the other churches.

Before I left the South I felt a growing hope that the day was near when there would be a union of the Episcopal Methodisms; but since I've been thrown into contact with the M. E. Church I see that the same spirit that actuated New England Methodism in 1844 rules in the body of the M. E. Church to-day, and union would be only absorption. Our people out West, at least, would go to almost any church rather than to the M. E. Church. This is shown in our large cities now. Some of our people who live in Portland, Or., tell me they are sure there are 300 to 400, or more, of our people in that city, but they are sure not more than 50 of them are in the M. E. Church. An editor of a prominent paper there told me very few Southern people could stay in that church and hold their self-respect. I find the same fact holds good in Tacoma and Seattle. Why do we not enter these places? I can not tell.

I wanted to say something about the propriety of a change of name, but I fear to start on this, else I might land in the waste-basket. Let me say to my friends that when I voted against the change, I did it "ignorantly in unbelief." I have now repented, and had I one hundred votes, they would all go for a change; not that I love the South less, but that I love my church more. I hope all our delegates to the General Conference will read and re-read the articles that have recently appeared in the Christian Advocate (Nashville) on this subject, especially the ones by Bros. Duncan, Stanton, Few, and the brother from West Texas. One point made by all of them is the local significance of the suffix (South), as also the political significance many attach to it. True, some, as Dr. Barbee, argues it has no significance. If so, why hold so tenaciously to it? That it is a great hindrance to our progress, especially in those portions of our work where we are thrown into contact with the M. E. Church, all who have had experience admit. It teaches no spiritual, theological, or historical truth; is only a local or geographical factor. I could tell several instances which have come under my own observation within a few months where this suffix has cost us several members; and if this be true in one or two charges in so short a time, what must be the number in the many hundred similarly situated charges during the past twenty-seven years? Let's not be controlled by sentiment, but by a desire to do good. If I allowed sentiment to direct me, I would be more in favor, for my sentiment in favor of all that is Southern has been intensified by coming West. I have found that the South and Southern people are much better than I thought they were. They will bear comparison in every good way; so let us amend and be simply "Episcopal Methodist Church."

—J. L. FUTRELL.

Dallas, Or., March 20, 1894.

Old Testament Saints.

BY PRESIDENT JAMES H. CARLISLE, LL.D.

"My observation is, that one great difficulty which keeps many young men from becoming believers is found in the errors and faults of the Old Testament saints." A man with more than usual experience from travel made this remark not long since. As several months are now given to the Old Testament, this difficulty, in some shape, may meet young teachers or older pupils. To these a few suggestions may be made.

The Bible does not sharply divide saints and sinners in the history. The writer does not usually say, "Now, I am about to introduce a wicked man into my story." It does not always comment on the good or bad deeds of good men. The author of the Book of Job does not tell us, "Job is right here, but he is wrong there," or, "Bildad is narrow in his theology at this point." In the New Testament, Luke does not stop to apportion praise or blame to Paul and Barnabas when he tells us about their sharp contention. Perhaps we may say that the Bible is not only a true history of the lives of inspired men, but an inspired account of the lives of all kinds of men. Men of various degrees of inspiration, and of no appreciable inspiration, move across the pages, and they are not labeled definitely, as we might wish to have them. It may be added that we meet the same difficulty in watching the strange current of life around us to-day. We are left to draw our own conclusions as to the spirit prompting the men who jostle us in daily intercourse. Phillips Brooks says: "We shall find by our side upon the sea of glass—if God's mercy bring us there—some saint whom an inconsistent habit, or a scandalous report, has made us think that we dislike, and find, as we look him through and through with the insight of that perfect world, and know him for the first time, that we can not hate, but must completely love, so noble, true and pure a soul as his."

The whole scheme of revelation is progressive. After waiting for thousands of years, the world was visited by the "Light of the World" in a human form. He confined himself to a very small part of one continent. He devoted special time and care for several years to a dozen men. Yet to these he said, a few hours before his death, "I have yet many things to say unto you, but ye can not bear them now." In our ignorance and haste we might say, "Let the Creator tell us at once all he wishes us to know." This is certainly not his plan, and, therefore, it can not be the best plan. Individuals are left to grow in knowledge and moral discernment, and why not nations, races, worlds? Those living nineteen centuries after Christ surely have light, privileges, opportunities, responsibilities, not given to those who lived nineteen centuries before him. If it is asked, "Why leave Abraham with less light than we now have?" the question may be carried further, "Why leave us with less light than others may have on earth a century hence, or than we may have a century hence in another stage of life?"

As examples, there are the instances of untruthfulness in the lives of Abraham, Isaac, Jacob, David, and others. It may be noticed that the first time the word "truth" occurs in our English Bible is in the speech of Abraham's servant (Gen. xxiv, 27). It is still a stock question with some moralists, "Is a lie ever justifiable?" Some writers decide it, theoretically, in the affirmative, even now. Is it strange that four thousand years ago a patriarch, in a crisis of his life, decided it practically on the same side? Abraham, it may be, did not lose self-respect by this act, as a believer of to-day necessarily does by a kindred fault. The great test of probation may be applied in dim or brighter light. Part of Abraham's trial was in the vague instructions given him. Part of our trial may be in the effort to read his wonderful life-history wisely and charitably. Tried by the light of his time, his character, in its vast bulk, was elevated, majestic, spiritual, to a remarkable degree. It may show some traces of weakness, enough to keep us from worshiping him.

"But is not truth in the abstract, infinite, always the same?" We come in contact with truth concrete, not abstract. Truth, as God knows it, as it is embodied in his perfections and attributes, is infinite, incapable, it may be, of increase or change. Truth, as he sees fit to impart it to any of his finite creatures, is a very different thing. This is a variable, growing quantity. There are duties binding on us now which did not meet the men of old. Delicate points of justice and right, social questions, international claims and rights, are now seen more or less clearly, which were not even dimly seen by men in Old Testament times. Their views of truth, personal purity and honor, treatment of enemies, etc., were to be enlarged and made clear by experience, mistakes, and suffering. There was as much electricity, active and sleeping, in the time of Noah, as there is in the world to-day; but the men of that day were not able to draw it out from its secret place, nor were they able to use it if it had been drawn out for them. The rays of the sun falling on Abraham's tent were as able and as willing to paint a picture as are those which fall on the photographer's plate to-day; but the patriarch was not ready to use them. The amount of truth in the universe of the great Creator was as great then as to-day; but the amount of truth, the ideal of truth, the standard of truth, within Abraham's reach, was not equal to that offered to us to-day. He rejoiced to see the coming of the great Teacher from afar; but he could not see, as we may see, what was in the life of Him who could say, "I am the truth."

"But after all explanations and apologies, did not these men of old know enough to keep them from these sins?" Perhaps so. Then let all those who now live habitually and fully up to all the light within their reach—let these men cast a slight on the memory of the saints of earlier times!

It will be profitable for us, as we pass over these lessons, to notice closely the failings of the heroes, that we may try to guard our own lives. We can often find reason to say: "It may not be surprising that this believer, in his day, committed that wrong; but it will be surprising and inexcusable if, in this day, I repeat it." The author of the Epistle to the Hebrews, running over the history of centuries with discriminating, yet charitable eyes, selects a muster-roll of worthies. He surprises us by putting on such a list the name of wild, frolicsome Samson. We stumble over the records which the lives of men in earlier ages present. If our lives were written out as honestly and fearlessly, would not coming generations of readers stumble over the faults and errors of the churches and saints of to-day?

In some moods we feel like saying: "Give us a Bible all as clear as the multiplication table, with no poetry, parable, or mystery; with no deep truth requiring the experience and study of generations to exhaust it; with none but perfect saints in its pages." No such Bible has been given, and for this we may well be thankful. If our Bible was filled with the experiences, speeches, and deeds of perfect, faultless men, the critic and skeptic would have abundant reason for criticism and offense.

As we read these venerable records, we may often find occasion to say, with feelings of tender sympathy, "This man is just like one of ourselves!"

"Heir of the same inheritance,
Child of the self-same God;
He hath but stumbled in the path
We have in weakness trod."

—Sunday-School Times.

THE PRODIGAL DAUGHTER.

To the home of the father returning,
The prodigal, weary and worn,
Is greeted with joy and thanksgiving,
As when on his first natal morn.
A "robe" and a "ring" is his portion,
The servants as suppliants bow,
He is clad in fine linen and purple,
In return for his penitent vow.

But, ah! for the prodigal daughter,
Who has wandered away from home—
Her feet must still press the dark valley,
And through the wide wilderness roam.
Alone on the bleak, barren mountains—
The monotains so dreary and cold—
No hand is outstretched in kind pity
To welcome her back to the fold.

But, thanks to the Shepherd whose mercy
Still follows the sheep, though they stray,
The weakest, and e'en the forsaken,
He bears in his bosom away;
And in the bright mansions of glory,
Which the blood of his sacrifice won,
There is room for the prodigal daughter
As well as the prodigal son.

—New York Graphic.

Col. William R. Stuart.

Col. WILLIAM R STUART was born on the eastern shore of Maryland, and died at Ocean Springs in the seventy-third year of his life, March 29 1894. He was the son of William R. Stuart, of Maryland, who died in New Orleans of yellow fever in the year 1853.

For some years Col Stuart was a planter near Baton Rouge; but the greater part of his active business life he was a commission merchant in New Orleans. For the last twenty years he has been living at Ocean Springs, and has been largely engaged in the orange culture, in raising blooded stock, and, at the last, in the pecan cultivation. Few men have shown more enterprise in the several pursuits which have occupied his energies from his early manhood, and few have been more generally known throughout Mississippi and Louisiana. He was gifted with a fine person and most pleasing address, and an extensive acquaintance with all the arts of commercial and agricultural employment. Socially, he was known as the most hospitable person to be met with. Strangers and visitors to this town where he lived could scarcely escape his generous attention. His house was open to everyone who wished to become acquainted with the resources of this part of Louisiana. For thirty years he has entertained his friends, and exercised toward all a boundless hospitality and unstinted personal attention.

Though in early life he was far away from the Savior, upon the sudden death of his father and brother in 1853 he became a member of the Methodist Church in New Orleans at Carondelet Street, where, for many years, he was steward and class leader. He was in religion, as in everything he undertook, an ardent follower of the Master. He supported and advanced the church liberally. At one time he gave a thousand dollars to Centenary College. He delighted to entertain the preachers, and his house was open to all of them, equally, from the Bishops to the youngest circuit rider. He numbered among his most intimate friends Bishops Kavanaugh, Pierce, Wightman, Parker. They all have partaken of his hospitality. He corresponded with them, and his service was at their command. In church and at camp meeting, and especially at an experience meeting, he was at home. His talks and songs and prayers could always be counted on in furtherance of a work of God. His reading was mainly in the Holy Scriptures, and the Wesleyan literature, and in the hymn book. He delighted in the sermons and biographies of godly men. He was a capital hearer, and has aided many a prosy preacher by the fervency of his responses. His Christian cheerfulness, activity and religious zeal kept pace with all other of the many enterprises of his active life. He was never ashamed or slow to announce himself as a Methodist, however worldly or fashionable the company.

Like other men of decided character, he had a few acquaintances who saw in him much that was defective; yet, taking many years, who has been more active in upholding whatever was praiseworthy and estimable among men? We shall never see another like him, who, to so many admirable traits of Christian quality, added so many graces of social intercourse. He will be missed as a citizen, as an acquaintance, as a member of the church of Christ, as a dear friend, as an ever affectionate and tender husband, and by all who love those that love the Savior. He realized that he was a sinner saved by grace, and he delighted in all sermons that emphasized a gospel that called sinners to repentance. All of the young people regarded him as a delightful companion in all the families he visited, and his interest in them followed them on through all their maturing fortunes.

He, doubtless, has found an abundant entrance into the kingdom of his Lord, and is already at home among hundreds of those dear brethren who have preceded him to glory. He leaves one behind him to whom his soul was bound by many years of tender care and sympathy, and who has watched as angel over the fading light of a life that never wearied in loving attention to her, his first and only wife. Many friends have gone before, and we all shall soon follow after.

J. C. KEENER.

Carrollton, La., March 28, 1894.

P. S.—He was buried here on yesterday under a cloudless sky. There was a large attendance of those who came to pay their tribute to the memory of one of the most valuable citizens of Mississippi.

Ocean Springs.

Opelousas District.

FIRST ROUND.

Perhaps the first impulse of a new presiding elder upon completing his first round of appointments is to write and inform his friends and the public of it; but from far higher motives, we trust, this brief note is penned. During the past three months the undersigned has traveled hundreds of miles through one of the most beautiful and romantic countries of the Western world, at a season of the year when it can be seen to least advantage, and for at least two months of which it can be said to have been a veritable storm center. All nations are represented in the field thus traversed, and all languages spoken, so that heterogeneous is the word to apply to the population; and though we might not use so expressive a term in speaking of the latter, surely a polyglot of idioms could be constructed from the jargons that one might chance to hear in a day's travel. So many growing towns and cities constructed out of truly cosmopolitan material, and located on railroads and rivers, can hardly be found in a region of equal compass, North or South. But for all this, the district is largely rural, and embraces every variety of population usually employed in the farming, fruit, fishing, cattle, and lumber industries. Our itinerary was accomplished in all sorts of weather, and by railroads, steamboats, wagons, buggies, jumpers, on horseback, and afoot. We preached to all denominations of Christians, and all classes of people, in churches, meeting-houses, school-buildings, court-houses, and private residences, during all the days of the week. Through grace accompanying the word, we saw numbers of persons brought to repentance, many converted and sanctified, and numbers besides these join the church, which we are persuaded is as much a haven for returning sinners as the bays along our sea coast for battered vessels escaping from the storm. It was our privilege often to preach to assemblies composed of strangers from as many lands as waited upon the apostolic ministry at Pentecost, with effects, in some cases, we trust, not less profound, if less overwhelming. As an additional summing up, one educated young man (engaged in teaching school) was called to preach, and sent into the itinerant field; two local preachers were called to enter the itinerant work, and given employment; three new missions started in needy and populous fields, and eight church-buildings enterprised, with a fair prospect of completion during the present year. Perfect harmony prevails throughout the district, moreover, and the preachers and people who, in the beginning of the year, professed themselves disappointed in their appointments are, at this writing, perfectly joined together in the bonds of mutual admiration. In the light of such facts, who will pretend that there is no presidence or providence in the decrees of the Bishop's cabinet. During many trials and toils and privations, not a few, the writer has had a sufficiency of grace, and, with much of diversion for both heart and mind, has realized at all times the comforts of redeeming love.

Brethren, pray for us, that this open door may be effectual, and that the present material storms, which have so threatened to impede the good work, may be the precursor of equatorial outbreaks in the spiritual sky, and of "times of refreshing from the presence of the Lord," for all this thirsty land.

J. M. BEARD.

Winona District Conference.

The Winona District Conference met in twenty-fifth annual session at Indianola, Miss., April 9, 1894. Bishop R. K. Hargrove presided to the entire satisfaction of all. Gentleness and firmness are delightfully blended in this chief pastor. His visit to this district proved a benediction. His strong and forceful sermon met the warmest commendation. Bros. Ritchey, Shipman and Davis did good preaching during the Conference.

On Sunday preceding the Conference the editor of the NEW ORLEANS CHRISTIAN ADVOCATE preached to the delight of the people of Indianola. The Conference gladly welcomed Dr. Black, and was surprised that he would not make a speech for the paper. Rev. I. W. Cooper, agent for our college, was present and made a speech for the college. The only fault of the speech was its brevity. The Conference resolved to co-operate with the Kosciusko and Aberdeen districts in building the "Robert Paine Mitchell Home" on the campus of Millsaps College, and appointed a committee to put the resolution into effect. In all this territory where Bro. Mitchell labored as presiding elder his name is as "ointment poured forth."

The Winona district has been fortunate in the character of the men who have served it as presiding elders. None was held in higher esteem than "Bro. Paine Mitchell." Of the present incumbent the District Conference adopted the following resolution:

Whereas, The labors of our presiding elder, Rev. S. M. Thames, will close with us, as a district, at the end of this ecclesiastical year, by limitation; therefore, be it

Resolved, That we heartily commend him to those with whom he may hereafter be thrown as an earnest, fearless preacher of the gospel of Jesus Christ, and as one who looks well to all the interests of the church. We pray that God's blessings may attend him and his family, and that they may have constantly the comforting influence of the Holy Spirit.

The methods for getting at the facts and true condition of the work were thorough; and if there had been more time for Conference, the results would have been better and more lasting. The reports showed that the work in the district is prospering. There have been more than one hundred additions to the church since last Annual Conference, and more than $500 paid on the general collections to date.

The General Conference was memorialized to transfer the licensing and recommendation of preachers from the Quarterly to the District Conference.

The following-named brethren were elected delegates to the Annual Conference: Rowan Thayer, J. R. Bingham, J. H. Fraiser and Rev. Chas. A. Spraggine. Alternates: J. B. Streater and H. H. Estes.

The next District Conference will be held at Carrollton.

The Conference adjourned on Tuesday. On Wednesday, at 11 A. M., Bro. R I. Allen preached in Indianola, and Dr. Cooper preached at night.

Indianola is the county site of Sunflower county, and is one of the prettiest towns in the Delta. Situated on both sides of Indian Bayou, it is beautifully located and is well drained. It is sadly in need of a new court-house, which the county is well able to build, as it is one of the richest of Delta counties and has, as I learned from the efficient sheriff, Mr. E. A. Andereon, Jr., about $6,000 in the treasury. The citizens extended a most bountiful hospitality. Your correspondent was never more royally entertained and made to feel more at home than he was in the elegant home of Mr. E. A. Anderson, Jr., and his charming wife,

The pastor, Rev. O. L. Savage, is in favor with his people. DELEGATE

Seashore Camp Ground.

The Board of Trustees held their annual Spring meeting on the grounds on April 12 and 13.

The officers of the Board elected to serve for the ensuing year were as follows: E. P. Mackie, president; J. H. Campman, vice-president; P. Werlein, treasurer; H. W. Spear, financial secretary; J. E. Michael, recording secretary.

The Executive Committee: J. H. Campman, Dr. E. F. Griffin, D. Zable, W. W. Sutcliffe, A. C. Danner, A. S. Daniels, J. L. Dantzler.

The Tents and Lodging Committee: J. H. Chapman, W. W. Sutcliffe, E. B. Vaughan.

The Transportation Committee: A. C. Danner, E. B. Vaughan, H. W. Spear.

The Advertising and Printing Committee: H. W. Spear, J. E. Michael, J. H. Lakin.

The Restaurant Committee: D. Zable, A. S. Daniels, W. W. Sutcliffe.

The Gates Committee: D. Zable, H. W. Spear, J. E. Michael.

The Music Committee: P. Werlein, J. H. Campman, J. H. Lakin.

The Hauling Committee: A. S. Daniels, J. H. Lakin, W. A. White.

The Building Committee: J. H. Campman, J. P. Carter, E. B. Vaughan.

The Reception Committee: E. P. Mackie, P. Werlein, J. L. Dantzler.

The time for holding the twenty-third annual camp meeting was fixed for Wednesday evening, July 11, next, and to continue for eight days.

The presiding elders of the three sustaining District Conferences have charge of the services during the camp meeting.

The usual gate fees will be in force, in order to contribute to the expense for sustaining the grounds.

Owing to the unusual expense incurred for rebuilding the two wharves and bath-houses, to replace those swept away by the storm last Fall, the Board were forced to levee a tax on each tent of five dollars, to aid in meeting the cost of same.

The Board approved the action of the Executive Committee in the selection of J. R. Everitt, as keeper of the grounds, in place of C. W. Blake, resigned. The Board also enacted a rule requiring all tenters to supply themselves with covered, galvanized garbage cans.

The season for residence on the camp ground begins May 1, and closes November 1. It is expected that a larger number than usual will summer on the grounds this season, as applications are already being made for purchase and rent of tents The grounds are beginning to put on an inviting look, and preparations are now taking shape towards several important improvements. The artesian well is still sending forth an abundant flow of exhilarating and superb water.

All communications concerning the purchase or rental of tents and rooms should be addressed to the resident keeper, Biloxi P. O., Miss., or to J. H. Campman, chairman Tents and Lodging Committee.

New Orleans District Conference.

The New Orleans District Conference met in Baton Rouge, La., April 5, 6 and 7; Bishop Jno. C. Keener in the chair.

The Conference organized by electing Rev. H. H. Ahrens, secretary; Rev. F. S. Parker, assistant secretary. Rev. S. S. Keener was appointed a Committee on Public Worship, and Revs. Robt. H. Wynn, J. M. Henry and L F. Jackson the Committee on Quarterly Conference Records.

The reports of the brethren showed a marked improvement along all lines. The spirituality of the churches on the whole was good, Sunday-schools improving, Epworth Leagues doing good work; finances in fair condition.

The brethren were requested to state the number of religious papers taken in their congregations, and the number reported was distressingly small.

Dr. W. L. C. Hunnicutt, president of Centenary College, was introduced to the Conference and made a strong appeal for Old Centenary.

The Conference adjourned regularly each day at 11 A. M. for preaching, and services were again conducted at night. May God's blessing rest upon the words spoken by his servants and bring forth much fruit to his glory!

A resolution of thanks was offered the Methodist families of Baton Rouge for their generous hospitality. Every preacher thought he had the best home.

The short talks by the senior Bishop were freighted with wisdom, and always greatly delighted all who heard.

The following brethren were elected delegates to the Annual Conference: W. B. Thomson, C. L. Andrews and E. P. Mackie; T. J. Reams and M. C. Aldrich, alternates.

It was a matter of much regret that the presiding elder, Rev. C. W. Carter, D. D., was unable to be present on account of illness.

The Conference adjourned to meet next year in the Dryades Street Church, New Orleans.

H. H. AHRENS.

Greenville District Conference.

The Greenville District Conference met at Cleveland, Miss., April 13, 1894 at two o'clock P. M.; Bishop R. K. Hargrove in the chair. T. Y. Ramsey was elected secretary, with D. M. Broyles assistant. The Bishop's method of conducting the business of District Conference is decidedly unique, but eminently satisfactory. He gets at the bottom of things. The reports of the preachers gave evidence of growth and healthfulness in spiritual and material things. Every pastor present but one, and a goodly number of laymen. The preaching was of a high order. Rev. J. C. Mimms preached the opening sermon. Bishop Hargrove, Dr. W. C. Black and Dr. Julien C. Brown each gave us a strong sermon. Dr. Black looked after the interests of our organ, the NEW ORLEANS CHRISTIAN ADVOCATE, and Dr. Brown the Memphis Advocate, of which he is now associate editor. Dr. I. W. Cooper, agent of Millsaps, and Rev. J. W. Honnoll, president of Malone Female College, were on hand pressing the claims of these worthy institutions. The Committee on Education made flattering mention of Grenada Collegiate Institute. Bishop Hargrove told us of the great work the Vanderbilt University is doing. A communication from Rev. J. W. McLaurin was read, and the interests of the American Bible Society, of which he is district agent for Mississippi and Louisiana, given careful consideration. The District Conference passed the following resolutions:

Resolved, That we urge the pastors in the district to instruct their congregations fully what the law is for estimating and raising the pastor's salary; also the general collections.

Resolved, That the stewards and members be directed to observe them.

J. D. Palmer, J. D. Davenport, E. V. McKinney, S. C. Blanchard, were elected delegates to the Annual Conference. Alternates: Thos. Mount, R. Henderson.

Tunica was selected as the next place of meeting.

Cleveland dispensed a most generous hospitality. Bro. H. P. Crowe, the efficient pastor, and his accomplished Christian wife are held in high esteem and affection by all his people. One of his leading laymen told me that the wonder was how they ever got him.

We were glad to have you with us, Mr. Editor, and we desire you to come again. T. Y. RAMSEY, Sec.

Greenville, Miss., April 14, 1894.

The District Meeting of the Greenville District.

"Whatsoever ye shall ask in prayer, believing, ye shall receive."

This promise was graciously fulfilled in the district meeting held at Cleveland, April 11 and 12.

Those who had the care of the meeting asked our Father for a large attendance, for increased interest among preachers and people, and especially that the meeting might be a spiritual blessing to all who attended. The answer was abundant. The attendance was much larger than at any previous meeting. There were present as delegates and visitors seventeen women from all parts of the district. Ten of the preachers of the district were in attendance, and Bro. Bachman also honored us with his presence. Has any district made a better showing? Three services were held. On the afternoon of the eleventh an experience meeting, led by Rev. J. L. Bowling, of Lula, the same night the annual meeting, and on the morning of Thursday the business meeting of both the W. M. S. and P. and H. M. S.

The night service was opened with devotions by Rev. J. M. Wyatt, of Clarksdale. The address of welcome was beautifully rendered by Mrs. Hicks, of Cleveland, The response by Mrs. Mimms, of Arcola, was appropriate and suggestive. A sweet recitation was given by Maggie Pierman, of Cleveland. The work of the Parsonage and Home Mission Society was presented by the district secretary, and a beautiful and touching appeal in behalf of the Woman's Missionary Society was made by Mrs. Gibbs, of Jonestown. Mittie Echols recited "Biddy Red Wing's Nest" as a collection speech, and after a song the meeting closed with benediction by Rev. J. M. Wyatt. The audience was large and appreciative, and many said that the exercises were appropriate and interesting and not in any way tiresome or tedious.

At nine o'clock the next morning the business meeting for the Woman's Missionary Society was called to order. The district secretary was unable to be present, and at her request Mrs. Robert Somerville, district secretary for the P. and H. M. S., presided. Devotions were conducted by Rev. B. F. Phillips, of Tunica. Bro. Phillips' brief talk was to the point and was gratifying to the women present. Mrs. H. P. Gibbs was elected secretary. The report of the district secretary, Mrs. Clifford, was read, showing an increase of four societies during the year. The reports of delegates were heard, several pastors reporting for societies which had not sent delegates. Attention was called to the literature of the W. M. S., and the president spoke in the interest of the "Little Worker." Here Bro. Phillips rendered invaluable service by suggesting that it was time to take a collection. Mrs. Shelby and Mrs. Archer were appointed for that service, and twenty-nine subscribers were secured in a short time. This concluded the session of the Woman's Missionary Society.

After a short intermission the meeting was called to order to hear the report of the Parsonage and Home Mission Society. Mrs. Mimms was elected secretary. The district secretary reported seven adult societies in the district. Two new auxiliaries, reported by Rev. B. F. Phillips, increased the total number to nine. Reports of auxiliaries were heard, and several pastors reported work for the society in charge without a regular auxiliary. A paper on the work of the Parsonage and Home Mission Society was read by Miss Lillian Derrick, of Shelby. After brief remarks by the presiding officer, the meeting closed with prayer by Mrs. Gibbs.

Thanks are due the organist and choir for sweet music throughout the meeting and to the pastor and people of Cleveland for their abundant kindness and hospitality. Nothing gave us so much encouragement as the attendance and hearty sympathy of the preachers. We expect a great advance in our work during the year.

MRS. R. SOMERVILLE,
Dis. Sec. P. and H. M. S.

Remedies for Fits.

For a fit of grumbling, visit those who are ill, or blind, or totally deaf, or without daily bread, or in some other way really afflicted, and you will be ashamed of making such a fuss over your little annoyances.

For a fit of rage, go out into a large field, and, taking your stand in its exact centre, express your mind with the utmost freedom concerning him who has provoked you. Where this is not feasible, sit down and write him a scorching letter, and then carefully put it into the fire.

For a fit of idleness, count carefully the ticks of the clock for a full hour, and you will probably be glad then to take hold of something useful. If that does not avail, a visit to some humming hive of industry, or a literal hive where the bees are busy, might have a good effect.

For a fit of ambition, study the history of famous men, and see both how hard they worked and how little real satisfaction they found in their honors when they came. If you are still consumed with this fever for applause, visit the graveyard and spend a little time reflecting on the small amount of space which the mightiest men must occupy in a very short time.

For a fit of envy or covetousness, go to the watering-places or the fashionable Summer resorts, and count the number of wealthy invalids, and the forms draped in mourning, and the faces that show bad temper and care, and listen to the accounts of the domestic unhappiness of those possessing the largest wealth.

For a fit of boastfulness, walk through the alcoves of a large library and remember how very small a portion of the learning there entombed is yours, or ever will be.

These recipes for the prevention or cure of fits are not patented, nor will any charge be made for the prescription. Nearly all are more or less subject to snob attacks, and they are hereby exhorted not to suffer them to become chronic. If they will follow the advice above given, they will escape so sad a fate.—Zion's Herald.

Empty Lives.

It is most surprising the way some women of means waste their time and money. Their dresses are made to order; so are their hats and their wraps. They send their washing to the laundry, and their gloves and laces to the cleaners. The maid who does the bedroom work darns the stockings and sews on buttons. Once a week a manicure comes by appointment, and spends two hours treating fingers and feet; another specialist is engaged by the month, and calls at least once a week to shampoo and dress the hair. Now, this is what might be regarded as the luxury of living, from the standpoint of a busy woman overburdened with the cares of domestic or professional life. Such care-taking should leave ample time for some great work. Instead of that, it does little more than give industrious women the means of a livelihood.

The waking hours of these childless women are idled away in novel reading, gossiping visits, matinee-going or lounging. No attention whatever is given to study or to uplifting of the helpless classes. The number who lead those empty lives is on the increase.—Selected.

For Making Every Day Happy.

When you rise in the morning form a resolution to make the day a happy one to a fellow-creature. It is easily done. A left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves as light as air, will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old, it will send you gently and happily down the stream of human life to eternity. By the most simple arithmetical sum look at the result; you send one person, only one, happily through the day—that is three hundred and sixty-five in the course of the year, and supposing that you live forty years after you commence that course of medicine, you have made fourteen thousand and six hundred human beings happy, at all events, for a time. Now, is not this simple? It is too short for a sermon, too homely for ethics, too easily accomplished for you to say "I would if I could."—Stylus.

It is told of a certain Chinaman who applied for Christian baptism, that on being asked where he had heard the gospel, made answer that he had never heard it, but had seen it. That a man in Ningpo, who had been an opium smoker and a man of violent temper, had become a Christian, and his whole life had been changed. He had given up his opium and had become loving and amiable. "So," said his neighbor, "I have seen the gospel, and I want to be a Christian, too." There can be no more effective "evidence" for Christianity than the life that exemplifies it. "What have they seen in thine house?" was the prophet's searching question to King Hezekiah after the ambassadors from Babylon had visited him. "What does the world see in your daily life?" is the question which the followers of the Lord should ever hear resounding in the heart. As has been said: Christians are the world's Bible. And, alas! too, they are the only Bible many of "them that are without" ever study. What do they see in us? A man, who had long been irreligious and a scoffer, but who afterward came to the knowledge of the truth said, concerning his pious wife, "I could easily answer all her arguments against my unbelief, but I could not answer her holy life."—Exchange.

Happiness is not the end of life. Hope is better, and holiness is best of all. It is our incompleteness which is the prophecy and pledge of our greatness. We are appointed to die daily in order that the inner man may attain his stature, as the acorn dies that the oak may wave its branches in the upper air. A restless striving for something better and higher is the sign and the seal of our superiority over plants and animals. As John Stuart Mill pithily said, "It is better to be a dissatisfied man than to be a satisfied pig."—Dr. A. J. F. Behrends.

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During the next sixty days we make the following offer:

For $2.50 we will send the ADVOCATE one year and a copy of Christian Womanhood. The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

THE CUISINE.

CONDUCTED BY L. A. B.

DEMONTFORT CAKE.—One cup of sugar, one-half cup of butter, one-half cup of milk, two cups of flour, two eggs, two teaspoonfuls of baking powder. Bake in layers with any kind of filling.—House and Farm.

APPLE PUDDING.—Steam the apples and press them through a colander; take the yolks of five eggs, half a pound of sugar and six ounces of butter; beat *them* well together; then add apples to the taste; season with nutmeg and bake in pastry.—Woman's Work.

BUNS.—One egg, one pint of flour, one-half teacupful of yeast, one teaspoonful of loaf sugar, one teaspoonful of soda, and as much sweet milk as will make it soft enough; mix this at night and put it to rise. In the morning add three-fourths of a teaspoonful of acid, and knead the dough well. Put the buns in a deep pan and bake them.—Woman's Work.

LEMON JELLY WITH BANANA.—Make some lemon jelly, using three lemons, a pound of sugar to half a box of gelatin. Let it get a little stiff. Peel and slice quite thin some fine, solid bananas. Pour a layer of jelly into a mold, then put in a layer of bananas, then another of jelly, and so on until the mold is full. Let it stiffen, and serve in a bed of stiff-whipped cream.—Nashville Advocate.

DEVILED EGGS.—Boil a dozen eggs for fifteen minutes, and throw them in cold water for half an hour; remove the shells, and cut the eggs in halves lengthwise. Take out the yolks, and rub them to a smooth paste with a teaspoonful of French mustard, two tablespoonfuls of cold boiled tongue, a tablespoonful of melted butter, and a squeeze of lemon juice; season with salt and pepper. Fill the whites with the mixture, press together, and arrange on a bed of lettuce leaves.—Harper's Bazar.

ORANGE CAKE.—Three eggs, one tablespoon of butter, one and a half cups of sugar, two cups of flour, with two teaspoonfuls of baking powder sifted through it, half a cup of rich milk, a very little salt, orange juice or some extract of lemon. Bake on jelly cake tins. *Jelly for Orange Cake.*—Take two good oranges, grate a part of the rind of one, then peel and grate them both; remove the seed and add one cup of sugar, two tablespoonfuls of water, and scald in a tin pail; set in a kettle of hot water. Take one tablespoonful of cornstarch, mix smooth with a few spoonfuls of water, and stir into the orange, and cook just enough to cook the cornstarch. When nearly or quite cold, beat the whites of two eggs, and add powdered sugar for frosting; leave out a little of this for the top of the cake, if you like, and stir the rest into the orange, and you will have a jelly that will not run off or soak into the cake.—Woman.

Buckingham's Dye for the Whiskers is the best, handiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentlemen's favorite.

HYGIENE.

Suicide by Inches.

A valuable article on inebriety in the New York Sun says:

Heredity is doubtless of the highest importance as an etiological factor in the production of either the vice or the disease. In an analysis of 600 cases admitted to an institution for inebriates in this country direct inheritance of a tendency to drink was traced in 239 cases and insanity was noted in the progenitors of thirty-eight others, so that nearly one-half of them were born in a condition to become victims of the inebriate malady. Inebriate parents not only beget children who may fall a prey to the same morbid impulse, but their progeny are often feeble, idiotic, epileptic or insane. It is the custom of physicians in all cases of insanity, epilepsy, idiocy and many other disorders to inquire into the record of intemperance in the family history. . . . Alcohol affects the system in such a variety of ways, perverts the functions of so many organs, invades and corrodes so many tissues, that the physician is often puzzled as to what part of the organism needs treatment first. The poison produces chronic inflammation of the stomach; it gradually inflames the liver and, in fact, strangles it like an iron hand; it injures the heart; it affects the kidneys; it does harm to the lungs; it produces *neurasthenia*, delirium tremens, insanity and epilepsy by its influence upon the nervous system; it attacks the spinal cord and causes *pseudotaxia*. Sometimes the physicians treat one of these conditions in a patient and sometimes many. But the worst condition is that of the vice or disease itself. He may treat and relieve to a certain extent the disorders just enumerated, but the habit offers terrible difficulties to overcome in order to conquer it.

Living at the Expense of Life.

This great practical error, though extremely common, seems as yet to have attracted but little attention.

There are thousands who are daily and hourly living at the expense of life, and yet suppose—and so do their friends—that they enjoy the best of health. It is true they have bad feelings now and then, and perhaps a few trifling diseases, but these they suppose are the common lot of humanity.

They are plump and rosy, and what do they want more? Is not this the best evidence of health?

We say it is not. People often become full, and apparently robust, by excess of wine, whisky or cider. Is their fullness an evidence of health? Far from it. In like manner they sometimes become full and ruddy by what is commonly called high living; and everybody will say of a person of this description—"He is the very picture of health." But is it therefore so? The physiologists would say no. Reason says no. And the lapse of a few more years will say no. He may do very well for a time; he may even run on in this way to fifty years of age. But he is living too fast; he is living at the expense of life; he is destroying himself by excess of nutriment.

This, reader, is not an exaggerated picture. Would that it were so.

Half of what we call the infirmities of old age—and thus charge them upon him who made the human frame subject to age—have their origin in the same source; we mean, in this living too fast, and exhausting prematurely the vital powers.

When will the sons of men learn wisdom in this matter? Never, we fear, till they are taught, as commonly as they now are reading and writing, the principles of physiology.—Hall's Journal of Health.

The Best Disinfectant.

"What is the best disinfectant to use in the house, doctor?" said a fashionable woman to the family physician. "Fresh air, madam," was his prompt answer.

Notwithstanding the fact that the gospel of fresh air has been preached unremittingly for the last few years, and every intelligent person understands the beneficial effects of oxygen and the equally injurious qualities of the impure air which is breathed out of the lungs in a confined space, there still remains an unaccountable prejudice against letting in the outer air in cold weather. In many houses, except when the beds are being aired or the floors swept, the windows are never opened, the one airing being deemed sufficient, if the temperature is below freezing. Very few people comparatively would dream of leaving their windows open at night, although it is a practice that has been recommended by physicians over and over again; and it is a known fact that fresh air in a bed-room even on the coldest night is not harmful, but healthy. "Instead of colds coming from atmospheric changes, as people generally suppose," says a noted physician, "they generally originate, in my opinion, by breathing impure air. Ninety-nine per cent. of what are termed colds are nothing more or less than the poisoning of the mucous membrane by bad air."—Chicago Journal.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Strawberries.

There is no fruit more delicious than the strawberry. It is a genuine luxury, sweet and palatable, with a rare exception, to nearly every one. We have just finished a heaping dessert dish twice full, and we know of what we speak. It is not an imaginary emotion, but a real fact. Again, it is the earliest of all fruits; comes at a time the most desirable, after the long Winter months have just closed, and the warm days of Spring are upon us, languishing in their effects and the human system needing the acid they supply. Another feature of this fruit: there is none more universal in its growth nearly everywhere found upon the habitable globe.

Juan di Cuba, as far back as 1485, thus eloquently speaks of it: "To traverse the globe from north to south, from mountain to mountain, forming in its passage over prairie and plaine, a thousand mingled patches of obeckerwork of its fair flowers and scarlet and rose-colored fruit, with plants of every clime—how it has been able to scatter itself from the mountains of Cashmere to Archangel, from Kamschatka to Spain; how in word we find it in equal abundance on the continent of America, from the bleak fields of Terra del Fuego to Oregon and Watson's Bay, though myriads of animals are making incessant and universal havoc upon it; yet no gardener is necessary to sow it again. We are struck with wonder and admiration at so precious a gift."

With all its desirable qualities it is easily grown. It needs no professor of agriculture, learned chemist, no professional gardener to give a long list of specifics as to how it shall be grown; yet any one among the least learned who can manage a cotton or corn crop can grow the strawberry.

Again, the quantity as to acreage need be only very small—one-sixteenth of an acre is sufficient for almost any family. It is strange so few farmers have it. The poorest could with an amount of labor they never could miss. Now, it is our intention to tell what we know of this fruit through our columns; its nature, varieties, how to cultivate, fertilize, the best kinds for our climate. We began growing it in the year of 1872; have never seen a Spring since but what our table has been supplied with it in its season; have been engaged in its cultivation for, at least, fifteen years for market purposes.

Those who desire to know how to grow it will do well to file the numbers of the ADVOCATE containing these communications.

Canker in Fowls.

When the poultryman discovers a yellowish white substance on the face of his birds, he may conclude at once that canker is present. The disease spreads very rapidly, and therefore should be taken promptly in hand on its first discovery. The fowl affected with this difficulty should be removed at once from the pen with the other fowls and put in quarantine. Canker develops with great rapidity among the flock, hence the necessity of removal of the sick birds. We should not advise the ordinary farmer or poultryman whose birds are not valuable, that is, not pure-bred stock, to fuss very much with them in attempting to cure them of canker or, indeed, of roup or any kindred difficulty. But in regard to birds that are valuable, it is well to apply a saline wash and alum water, frequently cleansing the affected parts, then alternating with a wash of burnt alum or of chlorate of potash in solution. It is important that the sore places be cleansed every morning and evening and the cankerous matter removed. A remedy which has always proved efficient is after the removal of the cankerous matter, wash the mouth and throat with water and apply equal parts of tincture of myrrh, borax and chlorate of potash. Dust over with powdered borax until healed.—American Farmer and Farm News.

A Veteran's Story

Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 140th St., N. Y. City, writes voluntarily. In 1852, at the battle of Fair Oaks, he was stricken with **typhoid fever**, and after a struggle of several years in hospitals, was discharged as incurable with **Consumption**. Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

Hood's Sarsaparilla

as a blood purifier and **tonic medicine**, especially to comrades in the G. A. R.

HOOD'S PILLS are purely vegetable, and do not purge, pain or gripe. Try a box. 25c.

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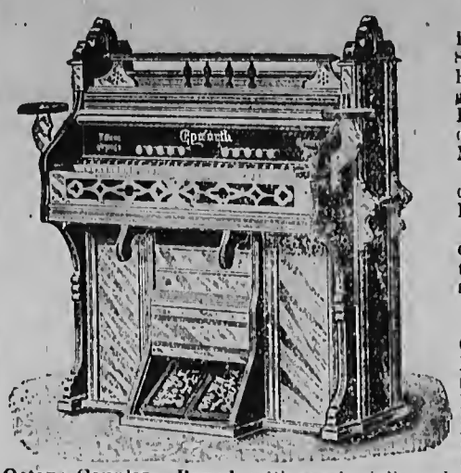
We have made arrangements to offer a rare bargain in the way of organs as premiums to our subscribers. The organs which we handle are the Epworth Organs. Those have not heretofore had much sale in Mississippi and Louisiana, though they have had an immense sale throughout the North and West and also in some of the Southern States. Do you want a small organ for your church? If so, read the description given below of Style No 102, and see how it would suit you.

STYLE 102. THE EPWORTH CHAPEL ORGAN.

HEIGHT, 51 IN.; WIDTH, 23 IN.; LENGTH, 48 IN.



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Walnut case; Hard Wood Panels; Finished Back; Lamp Stands; Handsome Fret Work; Full Length Music Desk; Engraved Ornaments; Hand Rubbed; Oil Finish; Pedals covered with Brussels Carpet; Metal Guards on Pedals.

This is the Organ for Churches and Sunday-schools, where a First-Class Action is Desired.

In a good, plain case, the quality of action and tone being the same as in the higher priced styles.

Style 102 12 Stops.

EPWORTH CHAPEL.—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory.

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

IMPROVED STYLE 302 "SPECIAL." EPWORTH CHAPEL ORGAN.

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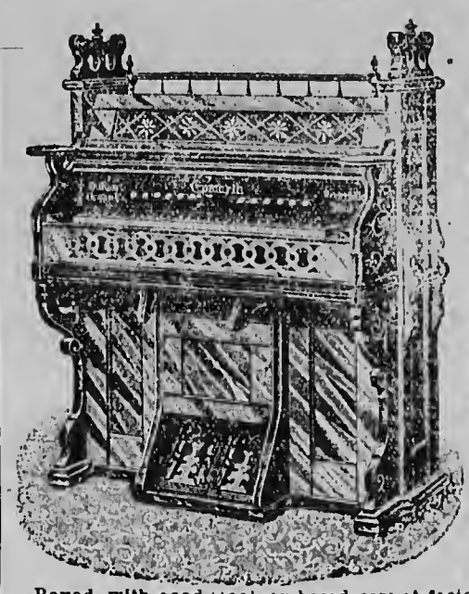

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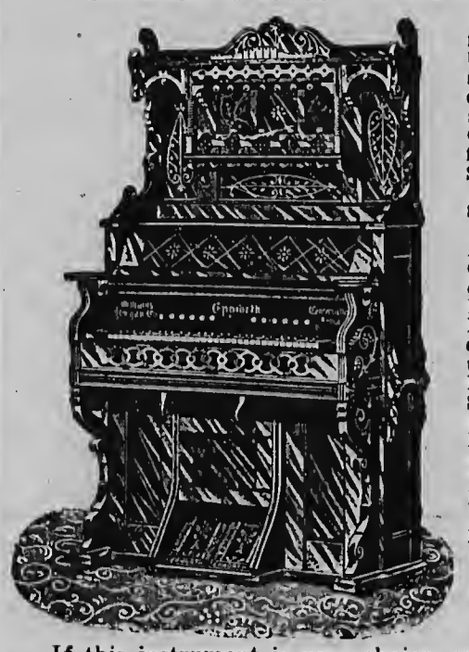
STYLE 602 "SPECIAL." EPWORTH PARLOR ORGAN.



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If this instrument is your choice, send us one hundred and fifteen new names, with the cash $230, and you will get it free. If you can't get the requisite number of names, get as many as you can, and then write us for terms. No doubt you can make satisfactory arrangements. Of course, this offer applies to individuals as well as to churches. What we want is the subscriptions, let who will get the organ.

These instruments have had a great run among Methodist people in the North. More than a thousand preachers have purchased Epworth Organs. We offer special bargains to the clergy.

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Thursday, April 26, 1894.

The Advocate for Twenty-Five Cents.

We will send the ADVOCATE from now until the first of July for twenty-five cents. This period embraces the session of the General Conference. The ADVOCATE will contain reports of the proceedings of the General Conference. All Methodist people ought to keep posted in regard to the action of the General Conference. Let all our subscribers make this offer known and constitute themselves agents for the paper. Let it be remembered that the cash must accompany each name. We will do no book-keeping for anybody on this proposition. This offer is made only to new subscribers.

Children of Mississippi.

The work of raising money to build a boarding hall for the poor young men of Mississippi on the campus of Millsaps College goes on slowly, but surely. Here is a good letter on this subject:

Smithville, Miss., April 10, 1894.

Rev. I. W. Cooper, D. D.:

Dear Sir: The proposed scheme to raise money for the purpose of attaching a hall to Millsaps College for the benefit of the poor boys of our State has aroused us to action, and, as a result of our labors, we enclose two dollars and thirty cents. We are two little girls eleven and eight years old, and we desire our brother, Gaston, to have an interest in this hall and to be a pupil of this college some day. We think the hall should be called "Gilderoy," as the plan of building it emanated from his fertile brain and great big heart. We trust all the little folks will go to work in this glorious cause. We expect to continue to work. Your little friends,

FANNIE LOU AND IRENE WAX.

That is a good letter, and it stirs old memories. That Wax family is a good one. Many happy hours we have spent in that Christian home. These dear girls are "aroused to action," and they have acted nobly. Who will be the next to act? They want "their brother, Gaston, to have an interest in this hall and to be a pupil of Millsaps College some day." That is right. Have the hall ready for him. These girls suggest the name "Gilderoy" for that hall. No, no, this will not do. "Gilderoy" is not worthy of so great an honor. He has never been anybody nor done anything worth naming. The "Gilderoy" for whom he was named is a character celebrated in one of Campbell's poems. "The plan of building this hall did not emanate from his fertile brain." Indeed, his brain is not fertile, but, like the brain of most boys, it is poor soil, and needs fertilizer all the time. That is exactly what we are after at Millsaps College, fertilizing the brains of the boys of Mississippi, so they can produce something that will be worthy to live. I have to borrow fertilizer for my brain from those who have enough and to spare. I expect to sit at the feet of boys educated at Millsaps College and learn wisdom from them. Hurry up, children, and let's get this hall ready.

Your uncle, GILDEROY.

At Bay St. Louis.

We lectured on Wednesday night, April 18, at Bay St. Louis. We had quite a good attendance, and although the lecture was long, there was remarkably good attention from beginning to end. The object of the lecture was to raise funds for building a new church. This is a project on which the pastor, Rev. N. B. Harmon, has set his heart. We are sure he will succeed. He is one of the sort that do not know the meaning of the word "fail." The good women of the church have already built a very neat, comfortable parsonage. They raised the money by their own efforts, without resorting to fairs or other objectionable methods. When we say that they raised the money by their own efforts, we do not mean what is often meant by such a statement, that they raised it by circulating a subscription list. They raised it by doing needle work and selling it. A noble band of Christian workers they are.

Our church at Bay St. Louis is on rising ground. A new house of worship will be immensely advantageous to our cause. If there are Methodist people in Mississippi or Louisiana who are on the lookout for an opportunity to make a paying investment for the Lord, here is a chance. At this popular Summer resort Methodism ought by all means to have a larger and more expensive church than our congregation there are able to build. Bay St. Louis has a Winter population of, perhaps, thirty five hundred. In Summer the population reaches, perhaps, ten thousand. Yet our people there are worshiping in a church which does not at all represent Methodism.

On our trip we were glad indeed to have a few words with Rev. H. E. Partridge, presiding elder of the Seashore district, and Rev. T. W. Adams, of Moss Point. Bro. Adams has been assisting Bro. Selby in his meeting at Biloxi. He has his church at Moss Point closed at present for repairs and improvements. Several hundred dollars' worth of work will be put on the building. Bro. Partridge had just returned from a short trip to Monticello, Fla., his native town. He preached while there to a crowded house. He had a very pleasant visit among his relatives and old-time friends. He reports Pastor T. C. Bradford as winding up his fourth year in Monticello prosperously.

During our brief stay in Bay St. Louis we were domiciled with Capt. Toulme at the Crescent Hotel—a magnificent place to be. The accommodations are good, and the hotel stands immediately on the beach and commands one of the finest views on the whole gulf coast.

Counting a Quorum.

The country is to be congratulated upon the fact that Congress has at last adopted rules by which it can secure an official quorum whenever there is a quorum present. We never did take any stock in the denunciation of "Czar Reed" for his efforts to compel congressmen to do their duty. To be present in the House, and yet to refuse to answer to roll-call, and then to insist that there is no quorum because the requisite number have not answered to their names, always seemed to us both silly and wrong. Congressmen are paid to legislate for the country, and every member should be in his seat, should vote in accordance with his convictions, and should let the majority rule. This thing of obstructing the proceedings of Congress by the no quorum process at a time when the country demands immediate action seems to us little less than criminal. "Czar Reed's" party certainly has the laugh on the now dominant party.

Dispensary Law Annulled.

THE SUPREME COURT OF SOUTH CAROLINA DECLARES IT UNCONSTITUTIONAL.

Columbia, S. C., April 19.—The Tillman State Dispensary Liquor law has been declared unconstitutional by the Supreme Court of South Carolina.

The decision was rendered by Chief Justice McIver, Justice McGowan, assenting. Justice Pope, the Tillman justice, dissents. The decision was rendered in a composite case composed of a case originating in Darlington, and appealed to the Supreme Court by the State authorities, and of several minor cases likewise appealed by the State. The ground on which the law is declared unconstitutional is that it creates a monopoly for the State. Justice McIver's decision declares the law unconstitutional in nearly every respect and practically holds that it can not be upheld on any vital point. The profit to the State feature is declared vicious,

The court holds that the State has a right to absolutely prohibit the sale of intoxicating liquor, but denies its right in the exercise of the police power to assume the conduct and control of the traffic in any manner. The State has no right to treat it in a different manner from any other lawful business, and that, as it would have no authority to debar any class of its citizens from following any other lawful business and devolve its conduct upon the State similarly, it has no such right with regard to the liquor business. The opinion covers every conceivable aspect of the case and is generally sweeping and condemnatory of the liquor law.

Associate Justice Pope, in an equally lengthy dissenting opinion, maintains the constitutionality of the Dispensary act based on the right to exercise the police power, and holds that all rights not reserved to the people may, in their interest, be expunged by the Legislature. He invites the particular attention of the judiciary to the consideration of the rights of the State.

Governor Tillman is known to be a man of many resources, and his opponents do not believe that he will yield and close the dispensaries.

The Supreme Court is composed of Chief Justice McIver and Associate Justice McGowan, who belong to the faction of the Democratic party opposed to the governor, and Associate Justice Pope, who filed the dissenting opinion, who is a member of the faction supporting the governor.

Justice McGowan's term expires in July of this year, when he will be succeeded by F. B. Gary, who is a member of the faction supporting the governor.

The first Dispensary law was passed in December, 1892, went into effect July 1, 1893, and was repealed in December, 1893, by a new Dispensary act, which went into effect in January, 1894. The cases in which the decision of the Supreme Court was rendered to-day were brought under the old law.

Tillman can continue the operation of the dispensaries, claiming that the *new* law has not been declared unconstitutional, though its principle is practically the same as that of the old law. This would necessitate a new suit. Before it could get up to the Supreme Court, there would be a change in the personnel of that tribunal and a different result might be reached. A motion for a rehearing would accomplish the same result, and then there is some talk about an appeal to the United States Supreme Court. In this connection it might be mentioned that the federal judge in this State held the Dispensary law constitutional in a case brought before him.

The general impression here is that Governor Tillman will call an extra session of the General Assembly to pass a new law, and then take it up to the Supreme Court, which, on July 1, will be Tillmanite in politics by the qualification of Justice E. B. Gray.—Picayune.

Remarkable Presentment by the Grand Jury.

[In order that our readers may know something of the beauties and felicities of saloon domination, we present the following from the Picayune, of the eighteenth.]

Grand juries recently have brought to light many striking facts of official disregard for law, but it is to be doubted if there has been anything more astounding than the presentment made by the Grand Jury yesterday in regard to the official failure to prosecute violations of the anti-gambling and Sunday laws.

The Grand Jury, having been instructed by the court to take cognizance of violations of the various statutes prohibiting crimes and misdemeanors, reported to the judge that there were on the records 14,425 cases of violation of the Sunday law; and of violation of the law against unauthorized lotteries, 916; and not one of these cases has ever been brought to trial. The report of the inquest concludes with the statement that "with due respect to your honorable court, we submit that the public mind is in no doubt that the several laws are being openly violated, but until we are encouraged by the trial of just one indictment in these particular cases, the Grand Jury will be slow to waste time which might be better employed than by adding to the pile of untried indictments already in the possession of the district attorney. The entire fraternity of law-breakers are banded together for self-protection, and, we fear, include some high in authority; but we hold ourselves in readiness to push further investigation as soon as the district attorney will try a single case of violation of either the Sunday, lottery or gambling laws."

This sworn statement by a high tribunal of investigation only confirms the opinion which the Picayune has often expressed, that, under existing conditions, no law can be executed against gamblers and liquor dealers. They hold, if not the whole, at least the balance, of political power in this city, and they are above any law they may choose to defy.

Millsaps College.

We are enjoying a most delightful revival at Millsaps College. Bro. J. A. Bowen, of Macon, Miss., in accordance with a promise made me at the last session of the North Mississippi Conference, is here and is rendering us splendid service. When I was a pastor I used to say that I would rather have Bowen to help me in a meeting than any man I ever saw, and I am of the same opinion still.

Everything is moving on well in our college work. The present session will close June 12. Rev. Dr. H. C. Morrison, our Missionary Secretary, will preach our annual sermon Sunday, June 10, and the Hon. W. H. Sims, of Washington, D. C., will deliver the annual address Tuesday, June 12.

W. B. MURRAH.

Jackson, Miss., April 16, 1894.

Advertising Rates.

One insertion, $1 per inch.

Two insertions, $1.50 per inch.

Four insertions, $2.40 per inch.

Twelve insertions, $6.60 per inch.

Twenty-six insertions, $13 per inch.

On less space than a half-inch twenty per cent. additional will be charged.

The Preacher Ruling Men.

Eloquence has been justly defined as the art of ruling men's minds by public discourse. The orator is more than an interpreter; he is an antagonist; he wrestles with his audience and he wins his victory by bringing his hearers to think as he thinks, feel as he feels, and to act as he would have them act. The Christian preacher is a Christian orator. Anything falls short of the true idea of preaching that does not take it into account that the preacher is to win some victory over his congregation, that he is to rule their minds by his thought, by his spirit, his will blessed of God. Saul of Tarsus, upon the hill overlooking Damascus, was filled with the imperious desire of stamping out the Christians, and of conquering that city for his faith. When he became a disciple of Jesus, he approached every city whither he went to preach the gospel with a like ambition to conquer for Christ. He expected a contest, but his heart was set on winning a triumph for his Master. If modern preachers lack in one thing more than another, it is in their failure to regard sermons as battles, and in their willingness to be satisfied with something less than bringing the minds of those who hear them into captivity to Christ.

If we accept this as the true idea of preaching, the preacher must be a man of fixed personal conviction. No man can rule another's mind without knowing his own mind. It is no wonder that men who do not know what they believe fail as preachers. There is no reason why they should succeed. A few truths that a man can utter with the accent of conviction, that his own soul is burning to make other men see and acknowledge, will do more execution in a sermon than a whole system of theology that he has caught by hearsay, or in which he has merely a professional interest. Agnosticism robs preaching of its power. The wheels may buzz and whirr, but they strike no hour. A discourse does not rule men's minds unless the truth it expresses rules the speaker's soul.

With this conception of preaching the Christian minister should expect antagonism. If his hearers agree with him and think as he thinks and are acting as he would have them act, his sermon is needless. His business is to make men who are thinking wrongly think right, who are looking at things from a material point of view look at them from a spiritual point of view, who are selfish and world-loving, self-denying and God-loving. It is a hard thing to do, but that is his work. No man stands more in need of the unconquerable and conquering spirit than the preacher of the gospel. Everything is against him but the human conscience and the truth. The girded, vigilant, aggressive spirit that expects antagonism, but also expects victory, is the temper of the true preacher. It is no accident that the Apostle Paul in speaking of service for the gospel so often employs figures drawn from the soldier's equipment and struggle. "The world is against us, the times are unfavorable for the presentation of spiritual truth!" are the weak cries echoed in the newspapers and reviews. But if the servants of Christ are to wait until the world is for them and the times are favorable, they will never do much; of course, the world is against them and the times are unfavorable, but it is this hostile world and these skeptical times that men are to conquer for Christ.—Watchman.

We hear very encouraging reports concerning the pending local-option contest in Hinds county, Miss. It is thought by those who know the situation that the county will go dry by a very large majority.

NOTES.

A revival is in progress in Oxford, Miss.

***

Pastor Wynn has a meeting in progress at Parker Chapel, in this city.

***

Communications will not be needed in this office from now until the first of June.

***

One-eighth of the members of the General Conference are from the empire of Texas.

***

Bishop Galloway will deliver the commencement address at Albion College, Michigan, June 28.

***

Bishop Keener leaves this week for Louisville to attend the meeting of the Board of Church Extension. He will not return until after the General Conference.

***

The Georgia prohibitionists are making an effort to secure a straight-out prohibitory statute for the entire State. The campaign is being conducted on a non-partisan basis.

***

In accordance with a resolution passed by the District Conference, most of the preachers of the New Orleans district preached last Sunday on "Christian Education."

***

The New Orleans Preachers' Meeting will send a memorial to the General Conference, looking to a more equitable distribution of the funds raised for the support of superannuates.

***

A general strike has been ordered by the "United Mine Workers of America." As this organization has a membership of three hundred thousand, lively times may be expected in mining circles.

***

Bishop Galloway preached last Sabbath at Bardstown, Ky. After the meeting of the Board of Church Extension he will hold the Dyersburg District Conference before going to Memphis.

***

Bishop Keener preached on last Sunday morning at Craps Street Church. His theme was, "The power of Christ's resurrection and fellowship with his suffering." We've heard the sermon spoken of as one of great power.

***

The Publishing Committee, at its last meeting, instructed the publisher to conduct the business of the office on a cash basis. The instructions will be carried out. Subscribers will take notice and govern themselves accordingly.

***

Prof. R. S. Ricketts, of Whitworth College, has been elected president of Edward McGehee College, at Woodville, Miss. We congratulate the friends and patrons of Edward McGehee upon the wise choice of the Board.

***

Bishop E. R. Hendrix will preach the commencement sermon at the Louisiana A. and M. College, at Baton Rouge, on the first Sunday in July. The literary address will be delivered by Judge Charles E. Fenner, of New Orleans.

***

The General Conference of 1894 will be composed of three hundred and forty-one members. That is too large a body for expeditious legislation. We think the ratio of representation ought to be so changed as to reduce the size of the body by at least thirty per cent.

***

Southern Methodism is to be congratulated upon her prosperity during the past quadrennium. Our increase in membership since the last General Conference has been nearly one hundred and fifty thousand. Our membership now approximates one million three hundred and fifty thousand.

***

The Board of Trustees of the Grenada Collegiate Institute, on April 17, elected Rev. J. W. Malone, of Como, and Rev. W. M. McIntosh, of Alabama, presidents of the college. Rev. T. J. Newell, who declined re-election, has been appointed pastor of the Methodist Church at Paris, Tex., by Bishop Galloway.

***

A gracious revival is in progress at Capitol Street Church, Jackson, Miss. The pastor, Rev. T. S. West, is assisted by Rev. J. A. Bowen, of the North Mississippi Conference. Bro. Bowen also preaches every afternoon at Millsaps College. Much interest is manifested by the students. A revival service is also going on in the Presbyterian Church at Jackson.

***

A former editor of the ADVOCATE required or requested that field notes should be written on postal cards. The object, of course, was to insure brevity. We wish to return to the postal-card system; and as inducement to the brethren to adopt it, we promise that all notes from the work written on postal-card shall have immediate attention. Longer ones will be published when we can make room for them, and that may be after a lapse of several weeks.

Bright's Disease of Kidneys.

ONE OF THE DISGUISED FORMS OF CHRONIC CATARRH.

Mr. J. Brake, Petrolea, Ont., writes: Four years ago I had a severe attack of Bright's disease which brought me so low my doctor said that nothing more could be done for me. When one of your lectures on the above disease was read to me I took Pe-ru-na and Man-a-lin, and found it acted just as represented. In three months I was a well man, and have continued well ever since.

SYMPTOMS.—Dull pain in the back; scanty, high-colored urine, containing albumen and various sediments; nausea, and sometimes vomiting; puffiness of the face and feet; dropsy of the legs; shortness of breath and general weakness; pallor and dryness of the skin; chilly feelings, alternating with fever and sleeplessness.

TREATMENT.—A tablespoonful of Pe-ru-na should be taken before each meal, between meals, and at bedtime, and enough Man-a-lin at night to produce one natural action of the bowels each day. When the disease is of long standing heated Pe-ru-na should be applied to the back in addition to the above treatment, and the diet consist principally of milk and dry toast. Avoid liquors and tobacco. Send for free copy of Family Physician No. 2. Address The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

Woman's Work.

The district meeting of the Woman's Missionary Society, Meridian district, Mississippi Conference, convened at Enterprise, March 23, 1894.

The opening sermon was preached on Friday night by Rev. J. T. Nicholson, whose zeal and eloquence held the rapt attention of the large audience. The committee exercised wisdom in their choice of the minister for the occasion.

Saturday morning the society met in formal session. With Miss Sallie Smylie, district secretary, in the chair, aided by the prompt and efficient recording secretary, Miss Clara Black, the business was dispatched in a way to excite the warmest approbation of all present. In the afternoon the devotional exercises were conducted by Miss Lela McNemar, the young lady missionary who is being educated at the E. M. F. College. She won the hearts of the people by her modesty and dignity of manner. A discussion of Laredo Seminary followed. The fact of Miss Buntyn, of this district, being one of the teachers there, gave prominence to the subject. The interest manifested foretells great results to be accomplished in this field. In the evening a miscellaneous program was the order. The beautiful and heart-felt address of welcome read by Mrs. Evans was responded to by Miss Blanche Buntyn, of Meridian, in an impressive style. Mrs. Powe gave a reading which added much to the pleasure of the occasion. Miss Smylie's address to her co-laborers was replete with facts, words of encouragement and exhortation, which gave an impulse to yet higher and nobler works.

Sunday was a day never to be forgotten. The able and soul-stirring sermon by Rev. T. B. Holloman and the love-feast in the afternoon bore evidence of the presence of the Spirit in power. A Bible reading at night; recitations beautifully rendered by Miss Montgomery, of Daleville, and Miss Mabel Gulley, of Meridian; a strong and well-written paper on the outlook of missions by Miss Agnes Carlsman, of the E. M. F. College—and a collection—brought to a close one of the most pleasant experiences of our lives.

Too much praise can not be accorded Miss Smylie for her untiring energy in working up the missionary interest in Meridian district. What a potent factor is a quiet woman at the helm!

Revs. I. L. Peeples, B. F. Lewis, H. W. Van Hook, and Rev. Mr. Marshall cheered the ladies by their presence and assistance.

Mrs. Lillie Shipman, fraternal delegate from the North Mississippi Conference, brought a message of love from those who are sisters in the same great cause.

All of the delegates and visitors were unanimous in their opinion that this was one of the most successful and enjoyable Conferences ever held, and that no place has more cordial and hospitable people than dear, old Enterprise.

VISITOR.

Our Pianos and Organs.

The musical instruments which we are offering as premiums are manufactured by the Williams Piano and Organ Co., Centerville, Iowa. This is a large establishment which has branch offices in other cities. The descriptions we give of the instruments are taken from their catalogue. Our subscribers may write to them for catalogues and prices, if they choose. We will give them as good terms as they can get from the manufacturers themselves. Notice that if the requisite number of subscribers can not be procured, the instruments can still be had. Get as many subscribers as you can, and then write us for terms.

PERSONAL AND OTHERWISE.

Dr. M. G. Williams, late president of Athens Female College, a member of the North Alabama Conference, died a few days ago in Athens, Ala.—Alabama Advocate.

"I have never owned a dollar in my life that I would not be willing for the angels to see," said a rich man who loved his Master, and followed the Golden Rule in his business.

Col. J. W. Nicholson, president of the Louisiana A. and M. College, was a welcome caller a few days since at the ADVOCATE office. He was passing through the city *en route* to the Confederate Reunion at Birmingham.

Some time in January last, Col. Shoemaker, a Methodist and a philanthropist, died at Gate City, Va. He gave $5,000 to build an academy at Gate City, and $45,000 more—his entire fortune—as an endownment fund to educate poor boys and girls.—Holston Methodist.

Mrs. E. E. Wiley, of Emory, Va., passed through the city last week, returning from a very successful trip South in the interest of the Parsonage and Home Mission Society of our church. She organized about 30 societies, and revived many that were lifeless.—Holston Methodist.

The congregation of the First Methodist Church have granted their pastor, Rev. Dr. J. C. Morris, a leave of absence for several weeks. He will spend the time in Europe, and will be accompanied by his youngest daughter. Dr. Morris needs the vacation as a means of recuperation.—The Age-Herald.

The St. Louis Advocate has changed its form. It now appears as a sixteen-page paper, the size of the page being near that of the Nashville Advocate. A sheet of this size is more convenient to handle than a larger one, and for this reason is preferable. The quantity of reading matter is the same as before. We congratulate the publisher and editor on the improvement.

Bishop Wilson, in a letter to the Arkansas Methodist, approving of Summer normal schools for young preachers, says: "They will learn how to study—often quite as important as to know what to study. They will get a higher appreciation of the value of the course, and will be moved to a wider range of reading by the suggestions and incentives of their intercourse with other students, and from the counsels of the director of their work."

E. W. Cole, Nashville, Tenn., requests the papers of our church to copy the following notice: "We are authorized to say that delegates and visitors to the General Conference of the Methodist Episcopal Church, South, to convene in Memphis, Tenn., on May 3, 1894, will be charged only one fare for the round trip. That is, they will pay full fare from the place of starting to Memphis, and receive from the agent at the railroad at such place a return ticket from Memphis. This arrangement holds over all railroads east of the Mississippi river, and south of the Ohio and Potomac rivers."

Everybody should read "From the Ball Room to Hell," a wonderful book. Price, 25 cents. Order of Religious Book Co., Ltd., No. 9 Chartres St., New Orleans.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

Masons and the Liquor Traffic.

We have received a number of replies to our recent query in regard to the action of the Mississippi Grand Lodge of Masons concerning the liquor traffic. Of these we select the following for publication:

MR. EDITOR: I see in ADVOCATE, of April 5, you are requested "to correct a statement made . . . to the effect that a liquor dealer can not be a Mason in the State of Mississippi," and declaration "that there are instances of a dealer's occupying high position in a masonic lodge in Mississippi." I transcribe rule adopted by the Grand Lodge of Mississippi, February, 1892, and now the law governing throughout the Grand Jurisdiction of Mississippi.

"Rule—It shall be an offense against Masonry for any Mason, not now so engaged, to hereafter engage in, or for any Mason now engaged in, to continue in the business of selling intoxicating liquors to be used as a beverage, after the first day of January next, and the penalty therefor shall be expulsion." (Vide Grand Lodge Proceedings, 1892, page 37.)

Very much valuable information, for all who desire to know the truth, found in the "published proceedings."

Yours truly, J. A. B. JONES.

Bolton, Miss.

This is official. Still we are informed that there are liquor dealers in Mississippi who occupy high official position as Masons.

Grenada Collegiate Institute.

The Board of Trustees of Grenada Collegiate Institute met, on April 17, to elect a president. Rev. T. J. Newell, who has so faithfully served in that capacity for the past twelve years, had declined to be re-elected.

All the members of the Board were present except Dr. J. W. Sharp and Mr. R. P. Lake. All the interests of the school were carefully and prayerfully considered.

After a free exchange of views, and full conference about all the interests involved, and the field to be cultivated, the Board unanimously elected Rev. Jno. W. Malone and Rev. W. M. McIntosh to the presidency. These brethren, jointly, assume all responsibility for the management of the school. Bro. Malone will have charge of the boarding department, and, assisted by expert teachers in each department of instruction, will have personal supervision of the entire school. Bro. McIntosh will be in the field working in the interests of the school.

Each of these brethren is specially qualified for the work he undertakes. They only ask the earnest co-operation of the preachers and members of the Methodist Church, especially in the North Mississippi Conference, to build a great school on the foundation which has been laid so broad and deep by Rev. T. J. Newell. Let our people at once rally to their assistance, for they are in every way worthy of confidence and support.

The girls in the boarding department will be under the immediate care of Mrs. Malone. This is sufficient guarantee for their comfort and safety. The building will be thoroughly overhauled, and we hope to have every room filled for the next term.

J. R. BINGHAM.
Pres. Board of Trustees.

Important to Pastors in the Mississippi Conference.

DEAR BRETHREN: By reference to the report of the Sunday-school Board in the Minutes of our last Conference you find, "Programmes for Children's Day will be furnished only upon application to the secretary by the preacher in charge." We are prepared to furnish programmes free to the pastors who apply for them; but, by the above condition, I can not respond to the application of any but the preacher in charge. So, brethren, please take notice and send me your applications for Children's Day programmes at once.

Your servant in Christ,
H. M. ELLIS, Secretary.

Anguilla, Miss.

Notice.

The Woman's Missionary Society of the Columbus district, North Mississippi Conference, will meet in West Point, Miss., May 1, 1894, at nine A. M. Mrs. Dear, Conference president, will preside. It is hoped that all delegates will be present.

MRS. J. W. MCELROY.

IN paint the best is the cheapest.—Don't be misled by trying what is said to be "just as good," but when you paint insist upon having a genuine brand of

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It costs no more per gallon than cheap paints, and lasts many times as long. Look out for the brands of White Lead offered you; any of the following are sure:

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LEARNED, MISS., FEB. 24, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

J. J. MCDOUGALD.

PRICE, $1.00 a bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

Macon, Miss.

The revival at Macon closed last Sunday. Bro. McIntosh left on Wednesday morning, but the meeting continued, Bro. Bowen being assisted by Revs. D. L. Cogdell, of Brooksville, and Geo. H. Thompson, of Landerdale. As a result the Episcopal Church will receive two accessions, the Presbyterian five, the Baptist six, and the Methodist thirty-three. In addition to this numerical increase in the churches, there is a large spiritual increase. Backsliders have been reclaimed, prayer meeting and Sunday-school are filled, family altars established, Bibles are more used and prayers multiplied.

Bro. McIntosh has the faculty of uniting Christians of all denominations in the common work of saving souls upon the broad basis of the risen Savior, where all can stand on equal terms and forget differences. When clustered around this common center Christians have no conflict, and harmonious accord prevails until they fly off on some tangent of immaterial theology. Bro. McIntosh preaches the necessity of conviction for sin, which he explains as simply a knowledge that one is living in sin; of repentance, of confession, of faith and acceptance, and of the witness of the Spirit, and he sends these truths home to the hearts of his hearers. But the great point in the success of his preaching consists in his faith in the power of prayer, and his assurance of having definite prayers answered, and he insists on his hearers having this same faith and importuning till the same assurance comes. Our community is left in a higher religious condition by his visit.

C. B. AMES.

April 5, 1894.

Once More, and Lastly.

We would kindly remind the pastors and Sunday-school superintendents of the North Mississippi Conference of the near approach of the time to observe Children's Day. Let us do all we can to make the children happy by giving them the benefit of the only day in the year in which they are given the first place in the service of the church. This can be done by having the service at a popular hour and giving publicity to the occasion, so as to secure a large attendance. The programme embracing sixteen pages, prepared by our Sunday-school editor, is a thing of beauty and should be seen by all of our children. We have it free of charge, for all who will use it as by law provided. Will those who have not yet done so, send me their orders at once for what they need, and let us have a general observance of the day.

Report the whole amount collected to Rev. O. L. Savage, treasurer, Indianola, Miss., or to myself, and we remit the ten per cent. to the General Committee. Those neglecting to thus report will be charged for the programmes used at the rate of sixty cents per hundred.

G. W. BACHMAN,
Sunday-school Agent.

Kosciusko, Miss.

Melville, La.

Our church in Melville, La., was wrecked on last Saturday, the fourteenth instant, by a cyclone.

This congregation has been noted for its liberality and charity towards others. They need help in rebuilding. Let Bros. J. M. Johnston and C. R. Godfrey, former pastors, who know them well, come up to the help of this people. They are already beginning to rebuild.

S. J. DAVIES, P. E.

Alexandria, La., April 19.

A Delicious Drink.

Horsford's Acid Phosphate.

For a right good and lasting cool drink, take Horsford's Acid Phosphate with ice water and sugar.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

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Equitable, " " " " " "	-	40,117,610

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On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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EPWORTH LEAGUE.

BY REV. HENRY H. ARRENS.

Theme for Prayer Meeting.

TEMPERANCE LESSON.
(Prov. xxiii, 29-35; I. Cor. viii, 1-13.)

Reliable statistics show that intemperance increases. Its increase is more rapid than that of our population. It requires much wisdom successfully to battle against it.

1. Intemperance is one of the greatest evils in the world.

(1) It causes a wicked wastage of money. Enormous sums of money spent for ardent spirits.

(2) It wrecks many happy homes. It blights the prospects of millions.

(3) It precipitates many into a premature grave.

2. It is a mistake to suppose that alcoholic stimulants add to man's physical strength.

(1) They simply stimulate existing physical resources; they do not add, but subtract from same.

(2) The stimulation increases temporarily the pulsation. A hurtful wear and tear. Are over-strung. Hence early decay. Extravagant use of our strength results in physical collapse.

3. Total abstinence should be practiced by all.

(1) Even temperate use of intoxicants elates and depresses in turn. Makes, hence, unfit for business. To succeed in business it requires cool heads—equanimity.

(2) There are some men so strangely constituted that the use of the smallest quantity of liquor deprives them of power of resisting intemperate imhibition.

(3) Call them weaklings, if you will; but they are found in large number. Abstain for their sakes. Away with liquor on their account.

4. The Bible inveighs emphatically against intemperance. I have place to quote only a few verses:

Eph. v, 8: "Be not drunk with wine, wherein is excess."

In our lesson: "Who hath sorrow?" etc.

Prov. xxiii, 21: "Drunkards . . . shall come to poverty."

I. Cor. vi, 10: "Drunkards shall not inherit the kingdom of God."

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Notice.

The Sunday-school Board will not send out programs for this year. Brethren will please order at once. Take the amount out of collection. We supply them at ten cents a dozen or sixty cents per 100.

LAIRD & DOMINICK.

Forty Barrels a Day.

Harris & Buquo, Erin, Tenn., manufacturers of the celebrated Erin Lime, say they have great faith in Drummond's Lightning Remedy for Rheumatism. One of their principal coopers was laid up with Rheumatism until induced to take Drummond's Lightning Remedy. After taking two bottles he went to work, and has since been making **Forty Barrels per day.** If you want this remedy, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your express address two large bottles—enough for one month's treatment. Agents Wanted.

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Home Circle.

GROWING OLD.

BY LUCY LARCOM.

Old—we are growing old:
Going on through a beautiful road,
Finding earth a more blessed abode;
Nobler work by our hands to be wrought,
Freer paths for our hope and our thought,
Because of the beauty the years unfold,
We are cheerfully growing old!

Old—we are growing old:
Going up where the sunshine is clear;
Watching grander horizons appear
Out of clouds that enveloped our youth,
Standing firm on the mountains of truth
Because of the glory the years unfold,
We are joyfully growing old.

Old—we are growing old:
Going into the gardens of rest
That glow through the gold of the west,
Where the rose and the amaranth blend,
And each path is the way to a friend;
Because of the peace that the years unfold,
We are thankfully growing old.

Old—are we growing old?
Life blooms as we travel on
Up the hills, into fresh, lovely dawn;
We are children who do but begin
The sweetness of life to win.
Because heaven is in us, to bud and unfold,
We are younger for growing old!

Keep Close to Your Children.

Blessed is that man or woman who never ceases to be a child! There is no better cure-all for physical ills; no cosmetic like it for wrinkles. For the young-old man or woman there are still what I call twinkles, love wrinkles, which laughter and good fellowship gather into corners of eyes and mouth.

We often see the child and his grandsire companions, but there is no reason why there should be a gap between, a long waiting for extremes to meet. Side by side mother and daughter, or father and son, or vice versa, may journey through life. The smooth pebble the child picked up from the bed of a brook is as worthy the attention of the father as the gold which in sweat of brow and strain of nerve he mines from the busy mart, and that childish hand holding the pebble may slacken the tension of nerve and wipe the sweat from the brow, while together they marvel over the bit of stone which the water, like a cunning workman, has made into a polished stone, no less a jewel, that man has not put upon it a market value. The true value of things is not always gauged by the man or woman. The child long ago found the philosopher's stone which turns the baser metals into gold. Alas, that man reverses the process and the true gold becomes the baser metal, and the wine of life the poison of death! The further we get from childhood, the greater distance between ourselves and God. It is quite common for us to speak of Jesus as a lover of children, but do we not forget that God had the father and mother heart? May I be permitted to say that childhood was in the heart of God from all eternity?

Suppose we were to enter a house, knowing nothing of the inmates, and should find in every room something dear to the hearts of children; in the parlor, pictures of children, flower fancies, heads of animals, and in a corner a child's toy; in the library, children's books, as "Grimm's Fairy Tales," "Alice in Wonderland," or "Timothy's Quest;" in the dining-room, on the sideboard, a silver cup, marked "D. A. R., from Papa," and a baby's bib folded in a napkin ring. Climbing the stairs we enter a nursery, to see in one corner a swinging basket cradle, and a double crib, with its two downy pillows, and, perhaps, tumbled spread; would we need to be told there were children in the house? Would we not be certain that a father or mother heart, probably both, had prepared all things, beautiful and needful, for the children? God's world is a heaven for children. Men and women may pick flaws and quarrel with the creation, forgetting or ignoring the blasphemy of which they are guilty, but the child finds perfection, satisfaction, in cloud-land, earth-land, the water ways with their creature inhabitants, and almost infinity of productions, mineral and vegetable. Could the mind of God have planned all these without the thought of the child, who most perfectly enters into the kingdom of God? No wonder Jesus, who knew the heart of his Father, said: "Of such is the kingdom of God." He did not say "of my kingdom," but "God's kingdom;" yet we may remember also his words, "I and my Father are one."

Are we teaching our children, are we remembering ourselves, the tenderness, the lovingness of God? Have I wandered from my subject—Keep close to the heart of your children? I think not.

Man of business, living in office or store until home is scarcely more than a memory, woman in society, with children turned to the arms of a nurse for love as well as care, student of theology, seeking evidence of a divine revelation—as if the Creator needed human hands to certify of the existence of a God, woman of affairs, which term covers a multitude of good things, as well as needless anxieties and worries, come home to the hearts of your children. It may be ere you are aware, that you may find an answer to the question of Job, "Canst thou by searching find out God?"

When mother and daughter, father and son, are ready to sit down together, learning of each other the things each one is best fitted to teach, reverently drawing nigh unto God, "The peace of God which passeth all understanding" will brood over, and find a nesting place in our hearts and homes.—Alice Hamilton Rich, in The Interior.

To the Boys.

Now, then, remember that you have to work. Whether you handle a pick or pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around, you will see that the men who are most able to live the rest of their days without work are the men who work the hardest. Don't be afraid of killing yourself with work. It is beyond your power to do that. Men can not work so hard as that on the sunny side of thirty. They die sometimes, but it is because they quit work at six and don't get home until 2 A. M. It's the interval that kills. Work gives an appetite for meals; it lends solidity to your slumbers, it gives the appetite appreciation of a holiday. There are young men who do not work, but the world is not proud of them. It does not know even their names, it simply speaks of them as old-so-and-so's boys. Nobody likes them, nobody hates them, the great busy world doesn't even know that they are there. So find out what you want to be and do, take off your coat and make a dust in the world. The busier you are the less deviltry you will get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—Humane Herald.

Our Girls.

Our girls do not realize how much the happiness of home depends on them. The mother has been called the better-half of her husband, and I think our girls can be called the better-half of mama in more senses than one. Do not be too dependent on your mother for the direction on your ideas. Study them out yourself. If you have plenty of time on your hands, do not loll around, and wander from room to room after mama, but read awhile to grandma who is too dull-eyed to read to herself. Anticipate mama's wishes, ease her cares. Try and rise up to some one of the requirements of home every day. Come out of yourself and try not only to be happy, but make others so. There is something very beautiful about the affection of brother and sister. You can be a co-worker with mother in directing the headstrong boy into right paths; not by speaking unkindly; even if you feel vexed restrain yourself, and try to be pleasant—if you can not, then keep still. Better to say nothing than to speak cross. Respect your parents before the younger children. Make mother your confidant. It is heresy to think a mother's prayer is ever lost—a father's might be, but a mother's never. Do not forget that she prays for you.—Selected.

THE CHILDREN'S ROOM.

How peaceful at night
The sleeping children lie.
Each gentle breath so light
Escaping like a sigh!
How tranquil seems the room, how fair
To one who softly enters there!

Whose hands are those, unseen,
That smooth each little head?
Whose locks are those that lean
Over each pillowed head?
Whose lips caress the boys and girls?
Whose fingers stroke the golden curls?

Whose are the yearning eyes,
And whose the trembling tear?
Whose heart is this that cries,
Beseeching God to hear?
Whose but the mother's, in whose face
Love shows its sweetest dwelling place?

Her hopes in beauty bloom,
And heaven sends down its light,
Which lingers in the room
Where mother says, "Good night."
Soft treading by the sleepers there,
Her very presence seems a prayer!

—Buffalo Commercial.

Unpleasantness at Home.

Our moods as well as our actions are very much the result of habit, and very often, as we know, our most offensive habits get the better of us. It would matter less if we alone were the sufferers, but when they mean disappointment and unhappiness to others, especially those who are nearest and dearest to us, it is time to step before the mirror of self-examination and behold ourselves in our true light. The reflection would, undoubtedly, make many new and unpleasant revelations, and we would be a little surprised, perhaps, to see ourselves shown forth as victims of the habit of unpleasantness. It is no easy matter to overcome bad habits, for as they are usually the outcome of carelessness, they are left to grow unheeded until they unconsciously become a part of ourselves. Bad habits, like weeds, need no cultivation; good habits, like flowers, need constant attention. It is very easy for one to fine fault at home with things which ordinary courtesy and ambition for the good opinion of others prevent one from noticing abroad. In society we display, without effort, grace of temper and speech which at home are often shown only with the greatest difficulty. We do not mean to place outsiders above our own cherished ones, observing toward them courtesies, or favoring them with kindness, that are neglected at home, but the restraint of the outer world and the freedom of the family world being so diametrically opposite have had wholly different effects. We may have allowed ourselves to be carried on by these influences until we have established the habits of unpleasantness at home and pleasantness abroad to such an extent that life seems like one gigantic hypocrisy. We would hesitate long before reproving a friend for his ill temper, while at home we would speak of it with a frankness more forcible than kind; and we would turn away from a dinner at our own table when, had it been served under other conditions, we would regard our host with an amiable smile and swallow it with a most facile compliment. Of course we do not mean such rudeness, but it comes as the unconscious result of habits that, with a little care, need never have existed. The little reproofs must necessarily come now and then, and often are we prompted to utter the plain, unvarnished truth; but we need not growl it out, or say it in any way unkindly. Differences of opinion there may be and must be in every household. It would be very monotonous if all the members of a family thought alike. Good-tempered discussion and the mutual agreement to differ hurts no one's feelings. It is the want of self-control, shown in snappish tones, curt replies and sulky looks, that spoils the peace of mind of those who are subjected to them. For a person to come to table and sit buried in gloom throughout the meal, not vouchsafing a word or smile, or contributing in any way to the pleasure of those assembled there, shows a selfishness which is apalling and inexcusable. Away from home he would make an effort to be agreeable, and it is not less necessary because he happens to be in the privacy of his own house. Whatever be the provocation, rudeness is never to be excused. No well-bred man or woman allows a hasty word to pass their lips, for it jars upon the modesty and refinement of their natures. In the home, as in society, he never forgets his courtesy, and never ignores the rights of those in whose happiness he has so large a share. He never allows himself to become the victim of the habit of unpleasantness.—Detroit Free Press.

Household Religion.

Surely this is the only kind worth mentioning. That is, the religion which is not felt in the household from day to day, the religion which confines itself to the church and to Sunday, or to a certain round of outward observances, must be spurious. It certainly will not pass muster as genuine Christianity.

The sort of piety on which Christ puts his stamp studies the comfort of all around. It is full of sympathy, brotherly kindness and friendly aid. It is considerate for others' feelings and scrupulous about others' rights. It carries a cheerful countenance, speaks pleasant words, and abounds in little deeds of love. It does not forget that happiness is made up mainly of trifles, being not a single magnificent gem, but a mosaic composed of a thousand pieces. And it resolves to enroll itself in the number of happiness-makers, burden-bearers, who scatter flowers, diffuse sunshine, and take all possible pains to give pleasure.

Of what vital importance is it to every household that it be a shrine of this religion! How otherwise can the children grow up good? Of what use is right instruction by the preacher one day in the week, if it be offset by bad example at home six days? What avails a formal lecture from the parents now and then, if it be not emphasized by a consistent life?

Blessed are the children of true Christian parents, day by day drinking in wholesome spiritual food and strengthening moral nutriment! Blessed are the parents of Christian children, sending forth into the future prolonged influences for good, permanently represented on the earth by intelligence and virtue long years after they themselves have ascended to heaven! How miserable the estate of those whose names must go down to posterity linked with creatures of wretchedness, vice and crime! Too late for repentance do such behold the legitimate outcome of the absence of household religion.

Some have we seen whose own parents had left in their hearts and lives a precious legacy of Christian faith and love divine. Yet they themselves were not pious, and so were making a break in the chain, and defrauding their children of that boon which should have passed on without diminution. Those children had no godly influences around them, and hence in the hour of temptation would have no sweet memories to hold them fast, and in the stress of the world's conflicts they would be almost sure to deteriorate. An impaired vitality of virtue would probably be passed on in turn to their children, and so the stock would degenerate. How sad!

Let every man who is a man, every woman who is a woman, reflect very seriously on these things, and in some moment of sacred silence answer honestly one or two questions: Will your children have as good a chance as you had, not merely in temporal, but in spiritual matters? Or will they reproach you some day, and say that they have been robbed of the best part of what should have been theirs? Are you doing by them as you would wish to be done by? They have a right to receive from you an example of positive piety. It will be worth to them more than lands and golds.

Household religion—something which shall brighten the eye, sweeten the voice, check the hasty word, alter the impatient tone, make the brow smoother, the heart happier, and the home a paradise! This is what we need. May it grow and prevail mightily throughout the land in this year of our Lord 1894!—Zion's Herald.

Some one says that gentleness is the best dress for a journey, and is never out of style at home. It is the best oil to prevent friction, the best salve to heal bruises, the best provender for a long journey, the best testimonial to a good character.—Herald and Presbyter.

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Arrive.		Leave.	
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Chic. St. L. mail	8:30a.m	Chic. St. L. mail	6:00p.m
Chic. limited	7:20 p.m	Chic. limited	11:30a.m

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Bet. Ronga "Coast Train."	2:30 p.m	10:00a.m

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MARRIAGES.

ALDRIDGE—OAKS.—At the residence of Mr. E. W. Black, Cemetary Street, March 28, by the Rev. J. D. Crymes, Mr. Daniel Aldridge to Miss Laura Oaks.

CHEVIS—CUNNINGHAM.—At the residence of the bride's mother, Rayne, La., April 12, 1894, by Rev. T. S. Randle, Mr. Willie C. Chevis, of Baton Rouge, La., and Miss Emma J. Cunningham.

GRIFFITH—SIMS.—In the Methodist Church, Hillsboro, Miss., April 15, 1894, by Rev. Chas. C. Evans, Mr. John D. Griffith to Mrs. Mattie O Sims, all of Scott county, Miss.

WHITE—HYDE.—At the residence of the bride's father, Tangipahoa parish, La., April 10, 1894, by Rev. J. P. Haney, Rev. G. P. White, of Amite county, Miss., to Miss Flora Hyde, of Tangipahoa parish, La.

ALBRETON—AMBROSE.—At the residence of the bride's mother, April 11, 1894, by Rev. J. P. Haney, Mr. E. D. Albreton to Miss Lulu Ambrose, both of Livingston parish, La.

PIERCE—BICKHAM.—At the Methodist parsonage, Franklinton, La., April 12, 1894, by Rev. W. M. Sullivan, Dr. A. T. Pierce, of Pike county, Miss., to Miss Angie Bickham, of Washington parish, La.

GRANT—HENDERSON.—At the residence of Mrs Grant, Raleigh, Miss., April 15, 1894, by Rev. J. H. Evans, Mr. J. J. Grant to Miss Jennie Henderson, of Shongelow, Miss.

OBITUARIES.

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 800. Poetry excluded from this column.

WARD—MAMIE ELIZABETH WARD (*nee* Shrock) was born June 3, 1859, and died Feb. 13, 1894. She was married to Mitchell Emmett Ward, in Shrock Chapel, Oct. 7, 1892.

She was a devoted and affectionate wife and an equally affectionate daughter. Since her mother's death, some years since, she has been the stay and comfort of an aged father and the pride of brothers and sisters. She also assumed the care and education of her little niece (Hallie Thomas), whom she loved with all the wealth of a mother's heart.

Her death is deeply deplored by all who knew her. She professed faith in Christ, and joined the Methodist Church at Shrock, several years ago, under the ministry of Rev. W. W. Williams. She was a Christian of the purest type. With her husband, she daily worshiped and honored God. She was loved and admired by all who knew her. For some time she had anticipated the coming of death, and talked freely of it to her husband, and tried to comfort him and prepare him for the great trial. She was ready and waiting. She has rejoined the sainted mother in the realms of endless bliss. May God comfort the bereaved husband and other loved ones! E. F. E.

ARMSTRONG—Sister V. S. ARMSTRONG was born Feb. 14, 1847, and died Feb. 22, 1894. She was a member of the Methodist Church, and in the same she proved a faithful and devoted Christian till death severed her relations to this life. She leaves seven children to mourn their loss. As a mother, Sister Armstrong was to her children a tender and loving shepherd. As a sympathizer to the distressed and lonely, she ever evinced the same by lending a helping hand. To the orphans in her community she was related to them as a mother, and in her some of the writer's own dear ones confided as a mother, and he, as her pastor, will ever preserve in memory's casket the kind welcomes and motherly kindness found under her roof.

To the weeping ones left behind we extend our prayers, and wish them all at last an unbroken whole in the land of unclouded day!

R. H. KIMBALL, P. C.

Alba, Texas.

HEMINGWAY—Little CORA HEMINGWAY, daughter of Bro. George L. and Sallie Hemingway, was born April 3, 1880, and died Nov. 27, 1893, after an illness of three weeks, which, resulting in a congestive chill, was the cause of her death. She was devoted and obedient to her parents, affectionate and kind to her brothers and sisters, and loved by all who knew her. She was a regular attendant on the Sunday-school unless prevented by sickness. She was baptized in infancy by Rev. J. H. McClain.

The writer found little Cora to be a true Christian during his pastorate of 1893, and the sweet memories of Bro. Hemingway's happy home will ever sweeten future life; but while in his home we shall never see little Cora again (blessed thought!), take consolation, little Mallie, Ida and Bailey, we shall meet on heaven's shore. R. H. KIMBALL, P. C.

Alba, Texas.

BARKSDALE—JESSE ERNEST BARKSDALE was born July 13, 1893; died March 20, 1894.

Little Ernest is gone. He did not stay long to gladden your hearts with his baby smiles; but, papa and mama, the little hands that twined themselves so lovingly about your necks a few days ago are now beckoning you toward the pearly gates of paradise; the dark eyes that looked so tenderly into your own are watching over you from angels' courts of heaven. Little Ernest was too bright and pure for this world, and he has crossed the great river into that better and happier land, there waiting and watching for loved ones. Wait yet a little, Ernest darling, we are all coming by and by. Soon we will meet thee at the beautiful gate, that swings ajar at Mercy's touch.

FLORENCE.

BRANING—The dark-winged angel continues to visit the homes of our people of the North Bend and Pine Grove communities. On Nov. 19, 1893, Bro. J. S. BRANING passed away to try the realities of an unknown world to us. Bro. Braning was born Feb. 3, 1861, and died Nov. 19, 1893. He was born and raised in Kemper county, Miss., not far from Hopewell Church. He had been a member of the M. E. Church, South, for several years. He said to the writer just before he died that he was not afraid of death, but was ready to go at God's command. On Nov. 20 we laid him away at Hopewell. He leaves a wife and three children to mourn their loss.

On Feb. 3, 1894, this angel of death again visited the same home and took away the infant babe, LOVINAVILIA. The little one was baptized last year by Bro. C. McDonald. Christ said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

May God bless that lonely home, and give Sister Braning grace sufficient to bear her deep afflictions! J. H. FOREMAN, P. C.

KNIGHT—Mrs. MARTHA J. KNIGHT (*nee* May) was born near Jackson, Tenn., July 21, 1841. When she was but three years old her parents moved to Yalobusha county, Miss., and settled near Water Valley. Here, at the age of eighteen, she joined the Methodist Church, South; but for a number of years was a member of the Wesley Chapel Church, Water Valley. In March, 1861, she married Henry D. Knight, who died in April, 1873, leaving her the mother of four children, two of whom survive her. In 1888 she moved to St. Landry parish, La., to live with her daughter, Mrs. J. C. Murray, at whose home, near Bayou Chicot, she died Feb. 21, 1894.

For some weeks she had seemed to have impressions at times that her race was nearly run; and while she was ever ready to go, yet she greatly desired to live to see her son who had been in Texas for some time, and would not return till May.

Sister Knight leaves many warm friends in this section whose unanimous testimony is that hers was a pure, spotless Christian character. May the grief stricken ones feel the influence of the Comforter, and be prepared to meet her again! JNO. B. KENT, P. C.

DAVIS—ANNA HULL DAVIS, daughter of Mr. A. H. and Mrs. M. H. Davis, of Rosedale, Miss., was born Oct. 16, 1892, and died Feb. 7, 1894. She was a bright, lovely little girl—a flower not full blown, though rare and radiant in its opening beauty. Plucked so early from its stem in the garden of this life, it now grows and blooms in the Eden above. Her father often remarked that she was too innocent and beautiful for this world—only fit for sunnier climes. His remarks proved too true.

She was a great joy to her fond parents, often entertaining them with her cute ways and playful sayings. Everything in the power of man was done to keep her a while longer in this world; but God knew best and took her to heaven. Into the home from whence she has gone Christ is come more abundantly. How hard would be the affliction if there were no Christ to comfort!

May the God of all grace comfort the bereaved parents, and keep them in the "hope of the glory to come," so that they may meet their darling in the bright world above!

A FRIEND.

FOULES—Died in Natchez, Miss., Jan. 15, 1894, RACHEL EVA FOULES. Her remains were buried in the country cemetery at Kingston, near her native home. She was a member of the M. E. Church, South, having joined during the ministry of Rev. C. W. Crisler at Kingston, three years ago.

Over a once happy home a cloud has fallen, and grieving hearts are confronted with a sad bereavement. She was so happy, so young, so cherished by friends and family, it seemed cruel in the dread destroyer to take her from the scene of happiness and usefulness. Full of hope and joy, the future lay bright and fair before her. She was popular and beloved for her sweetness of temper, cheerful nature and nobility of soul. In her home life her gentle, home-loving character was exhibited in all its beauty and affectionate kindness. So thoughtful, so considerate and unselfish was she, that her presence was like the smile of God in the household. To the grieving mother, sister and brothers is given the promise—"At eventide it shall be glorious light." A FRIEND.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The day will come when men have grace
To know themselves, and sometimes take
An humble task, a lowly place,
And use it well for honor's sake.

The day will come when men shall know
That goodness only can be great,
That no man can be mean and low
Whose nobleness is his estate.

—Marianne Farningham.

I, A. C. Haffenger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

To reserve one's self only for great occasions—to wait for opportunities of doing good on a large scale—is not to copy our pattern. Life is made up of moments, so of trivial events, and evanescent scenes. We must seize the passing incident, or it is gone for ever. Individuals cross your path to whom you might do a kind office, or speak a kind word; if you do as your Master did, you will not despise the day of small things. An unexpected word of sympathy or counsel has penetrated many a heart, and made a life-long impression there.—Boardman.

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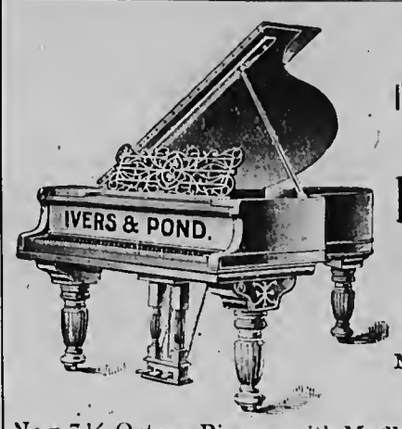

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NEWS OF THE WEEK.

DOMESTIC.

The twenty-fifth anniversary of the wedding of Dr. I. L. Leuchi, rabbi of Tonro Synagogue, was celebrated on April 22.

Small-pox has become so bad in Chicago that a house-to-house canvass has been ordered though the infected districts to find the hidden cases and isolate them.

The latest variety in the march of the industrial armies on Washington is the announcement that 800 Philadelphia workman, under command of a general of their own, arrived in Washington on April 20.

The Supreme Court of Louisiana, on April 23, decided the right of the Olympic Athletic Club to hold "glove contests" in its premises. The law forbids "prize fights," and permits "glove contests," without defining either.

The commissioners of Washington, D. C., have issued a manifesto to the different Coxey bands, warning them to desist in their purposes. It says it will do them no good to enter Washington. The laws of the district will be strictly enforced.

The wives of strikers attacked deputies at the Oliver plant, in Pennsylvania, on April 23. They charged the squad of men, using every missile and weapon except firearms. Numbers of women were felled with blows from maces and others were stabbed by bayonets.

Complaints are being received almost daily from sugar planters who have not been paid their bounty. The fact is, that the bounty division of the treasury department is about a month behind with the claims. That is, claims received a month ago have not been taken up.

A splendid monument is in preparation, to be paid for by the women of the South, as a memorial for the Confederate dead at Atlanta. It is to be a copy of the famous "Lion of Lucerne," wrought from white Georgia marble, resting on a pedestal of gray marble. It is to be 9 feet long.

The Commercial Cable Company is now engaged in laying another trans-Atlantic cable between Waterville, on the coast of Iceland, and Nova Scotia. The steamer Farraday started from London a few days ago with a part of the cable to begin laying it. The entire cable will be about 2,000 miles long.

The lawyers of the Senate are discussing the question of the constitutionality of the bill introduced by Mr. Hoar, and which has been reported back favorably for the suppression of lottery traffic through national and interstate commerce and the postal service. The bill prohibits lotteries within the jurisdiction of the United States, the carrying of lottery tickets, advertisements, etc., in the mails; the importation of the same from abroad.

There are strong indications of a desire among the Democrats of Congress for harmonious action on the Tariff bill. This is particularly noticeable in the House. The Democratic representatives now fully realize that their only hope of continuing in control of the House depends upon the passage of the Tariff bill, and the early adjournment of Congress—say by the end of June—so that members may have time to canvass their districts, and organize the Democratic vote for the Fall election.

The great coal strike, which has been pending for several months, was inaugurated on April 22. The strike will be confined to the bituminous coal regions of the United States. In this there are twenty-three districts organized, four being in Pennsylvania. The other districts are Washington, Wyoming, Indian Territory, Missouri, Kansas, Alabama, Tennessee, Kentucky, Virginia, West Virginia, Maryland, Ohio, Indiana, Colorado and Illinois. A Massillon (Ohio) special says that 3,000 mines in the United States will be abandoned. It is estimated that from 100 000 to 140 000 men have voluntarily quit work at the command of the Central Council of the miner's organization.

FOREIGN.

Two bombs exploded on April 22 just outside of the mayor's house in Liege, France. Nobody was hurt. Numerous arrests were made.

Greece has been badly shaken by earthquake shocks. Two hundred and twenty-seven persons are reported killed, and eight villages were almost wrecked.

A memorial to Tennyson is to be erected in the shape of a huge Iona cross. It will stand on the Isle of Wight and serve as a beacon, to replace the Nodes beacon. The spot was one of Tennyson's favorite walks.

During the past week the stringency in the money market in London vanished. Four months' loans were arranged at 1 per cent. discount. Rates for money also fell sharply and holders of three months' bills were so confident of a further decline that many of them refused to accept the present rate of 1 per cent.

A seizure of the personal effects of Admiral Saldanha da Gama was made recently by the government police. Among the papers found were documents, which the loyal papers print, showing complicity of the British and Portuguese officers with Da Gama to restore the monarchy, and expressing full sympathy with the rebels.

The Best mutual insurance policy against attacks of sickness is to be found in taking Hood's Sarsaparilla. If you are weak it will make you strong.

Hood's Pills are the best after-dinner Pills; assist digestion, cure headache. Try a box, 25c.

A dispatch from Berlin says that German colonial enthusiasts advocate the annexation of Samoa by Germany, but earnest men of calmer judgment earnestly advise the annexation of the islands by Great Britain or New Zealand, claiming that this will be the best guarantee of order and that it will probably save Germany both blood and treasure.

JUST AT THIS MOMENT.

Don't parse purpose in the future tense, my lady. If you are suffering with Uterine Troubles, suppression, inflammation, irregularities, prolapsus uteri, or any of the ailments peculiar to womankind, *just now* take CREOLE FEMALE TONIC. You will thank us.

The English colony in Paris is excited over the action of the government in forcing Sir Edward Blount, who for thirty years had been chairman of the West Railway, to resign. The ground taken by the government was that Chairman Blount, by virtue of his position at the head of a great railway, had access to the plans of the government in the matter of mobilizing troops.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If you want your life insured, you can't do a better thing than read the ad. of that mammoth company, the New York Mutual, which you will find in another column.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Sunday-school superintendents should send their orders at once for Children's Day Programmes to Bro. F. D. Van Valkenburgh, No. 9 Chartres St.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

(Concluded).

Mt. Carmel, at Mt. Moriah	Apr. 29, 30
Williamsburg, at Pleasant Grove	May 5, 6
Columbia, at Thomson's Ch	12, 13
Purvis, at Purvis	19, 20
Vancleave, at Antioch	19, 20
Augusta, at Galloway	26, 27
Escatabuchie, at Escatabuchie	June 2, 3
Tallahock, at Parkersville	2, 3
Hattiesburg, at Enon (Third Round)	9, 10
Ellisville (3rd Round) District Conf.	16-17
Pearlington, at Logtown	24, 25
Covington, at Slidell	30, July 1
Gainesville, at Pearl River	1, 2

Where two appointments occur on the same date, satisfactory arrangements will be made to supply the presiding elder's place in the pulpit at one of them.

HENRY E. PARTRIDGE, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Pleasant Hill	Apr. 28, 29
Hernando	May 5, 6
Nesbit	12, 13
Tyro, at Fredonia	19, 20
Arkabutla, at Hunter's Ch't. (Fri.)	25
Pleasant Grove, at ———	26, 27

H. O. MOREHEAD, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Chester circuit, at Acuman	Apr. 26, 29
Weir circuit, at Liberty	May 5, 6
Louisville circuit, at ———	10
Rural Hill circuit, at Plattsburg	12, 13

J. H. MITCHELL, P. E.

WINONA DIST.—SECOND ROUND.

West	Apr. 26, 29
McNutt	May 5, 6
Winona circuit	12, 13
Carrollton circuit	19, 20
Brooklyn and Dublin	26, 27
Leherton	June 2, 3

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Olive Branch	May 5, 6
East Holly Springs circuit	12, 13
Red Banks	19, 20
Cornersville	26, 27
Mt. Pleasant	June 2, 3
Ashland	9, 10

J. B. STONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

New Salem	Apr. 29
Glen Allen	May 6
Friar's Point	13
Rosedale	14
Bolivar	20
Australia	27

J. A. RANDOLPH, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Chicot, at Mamouthe P	Apr. 28, 29
Ada, at Prospect	May 5, 6
Nugent Mission	5, 6
Lecompte, at W. C	12, 13
Centerville, at T. C	12, 13
Simsport	19, 20
Pineville, at P. G	26, 27
Montgomery, at St. M	June 2, 3
Sprigg Creek, at New H	9, 10
Dry Creek, at S. H	16, 17
Colfax	23, 24
Columbia	30, July 1

S. J. DAVIES, P. E.

The District Conference will meet in Colfax, Thursday, June 21.

NEW ORLEANS DIST.—SECOND ROUND.

Greina and Craps, at Craps	Apr. 29
Moreau	May 5
Dryades	13
Kayne Memorial	20
Felicity	20
Gross Tete and False R., at Harmony	27
Louisiana Avenue	June 3
Pisquemine and Donaldsonville, at D.	10
Lower Coast, at Wesley	17
Carondelet	24
Baton Rouge	July 1

The pastors whose quarterly meetings occur in the month of May will act for the presiding elder.

C. W. CARTER, P. E.

The Poisonous Acids

In the blood should be taken up and removed by the Liver and Kidneys, but these organs get out of order—fail to do their work—and the result is Rheumatism. There are a thousand remedies for the Liver and Kidneys, but there is only one cure for Rheumatism, and that is Dr. Drummond's Lightning Remedy. If you have the disease, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your express address two large bottles—enough for one month's treatment. Any one who is having an argument with the Rheumatism will feel fully repaid by the first dose. Agents Wanted.

Sam Jones Camp Ground.

The semi-annual meeting of the Sam Jones Camp Ground Association was held on camp ground, Tuesday, April 3, 1894. A large majority of the members of the association were present and an unusual number of visiting friends. The L. N. O. & T. R. R. officials kindly gave special favor by stopping trains at the camp ground during the day. The weather was propitious, and everything conspired to render the occasion one of memorable delight. According to established custom the ladies served in the hotel a bountiful and sumptuous dinner. The religious services were specially impressive, refreshing, and profitable. The annual sermon was by Rev. C. C. Miller, professor in that grand old institution, Centenary College. The divine presence and power characterized the services.

To prevent colliding with another camp ground association, who had magnanimously appropriated for their camp meeting our regular time—the full moon in August—we generously decided to try the dark nights in July this year, and then publish that hereafter we will hold to our original time—the first full moon in August—that all may take due notice thereof and govern themselves thereby.

Camp meeting begins this year Friday, July 27, and will continue ten days. By resolution a cordial invitation is given to all ministers friendly to the camp meeting. Special arrangements were made to secure important improvements for the comfort of all who attend.

Persons desiring information, or to select lots upon which to build, or to secure cottages, during the camp meeting, or for the Summer, or to secure rooms in hotel, address John F. Cressels, secretary, Gloster, Miss.

J. A. B. JONES.

Bolton, Miss., April 5, 1894.

West Point, Miss.

Our people in West Point worshiped for the first time in the new church on the first Sunday in March. It was a glad day. All the churches joined on the joyful occasion. On Sunday, March 25, we began a protracted meeting. On Wednesday following Bro. W. M. McIntosh, of North Alabama Conference, took charge of the meeting, and conducted from two to three services a day for ten days. The Lord wrought much good through this earnest, consecrated brother. The preaching was plain, direct, searching, and the church was greatly benefited. Twelve persons joined on Sunday, April 1, and some the other churches; others still are to come in. Bro. Patton conducted the singing in this meeting.

W. T. J. SULLIVAN.

Crowley, La.

A meeting in the Baptist Church here conducted by Rev. J. J. Baird, the pastor, and Rev. Meniel, of Beaumont, in which our people have participated, has resulted in a number of conversions, 8 additions to the Baptist Church and 4 to ours, as well as a quickening of both churches.

W. WINANS DRAKE.

W. M. S., North Mississippi Conference.

The fifteenth annual meeting of the W. M. S., of North Mississippi Conference, will be held in Kosciusko, June 23-27.

S. E. DEAN, Pres.
CARRIE GILLESPIE, Rec. Sec.

Iuka, Miss.

Wanted.

The address of Mr. Clemens Scott, son of Mrs. Sarah E. Scott, who died in New Orleans about two years ago.

W. H. UNDERWOOD.

Patterson, La.

Unlike the Dutch Process

No Alkalies

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Other Chemicals

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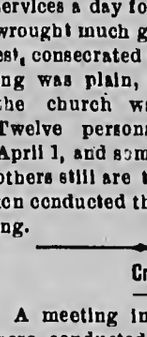

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

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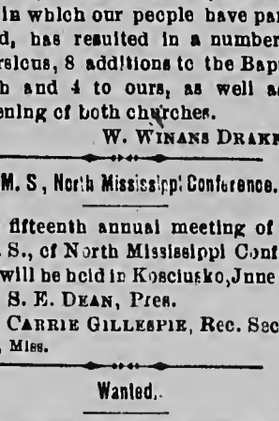

120 and 122 Camp St., New Orleans

Conference Board of Missions, Louisiana Annual Conference.

Received for foreign missions from

Pineville, Rev. J. F. Wynn	$ 12 75
Oak Ridge circuit, Rev. R. A. Davis	10 70
Bryce and Colfax, Rev. J. E. Denson	20 00
Grand Chenliere, Rev. W. B. Van Valkenburgh	5 00
Louisiana Avenue, Rev. J. T. Sawyer, D. D.	201 10
Centreville, Rev. W. F. Sanders	2 00
Centreville, Rev. W. F. Sanders, D. Miss.	1 15
Total	$ 61 70

W. B. THOMSON, Treas.,
68 S. Rampart St.

New Orleans, April 20, 1894.

Joint Board of Finance, Mississippi Conference.

TREASURER'S REPORT.

I have received for Conference claimants, first quarter, as follows, from the

MERIDIAN DISTRICT.

Enceptia	$ 10 70
Why Not	5 00
Enterprise and Stonewall	20 00
West End	30 00
East End	15 00
Shubuta	20 00
North Kemper	2 30
DeKalb	15 00
Loakville	5 75
Marion	10 00
Binnville	10 00
Daleville	10 00
	$153 75

BROOKHAVEN DISTRICT.

McComb City	$ 12 50
Crystal Springs	25 00
Wesson	32 50
Summit	12 00
Bowerton	27 00
Caseyville	15 00
Beauregard	5 00
Gallman	5 80
Magnolia	25 00
	$159 80

VICKSBURG DISTRICT.

South Warren	$ 20 00
Crawford Street	96 50
South Vicksburg	12 00
Warren	20 00
	$148 50

WOODVILLE DISTRICT.

East Baton Rouge	$ 7 90
Jackson, La	40 00
Bayou Sara	10 00
Tunica	2 50
Gloster and Centerville	10 00
Amite City and Mission	5 00
Franklinton	20 00
	$ 95 40

BRANDON DISTRICT.

Hillsboro	$ 5 00
Lake	15 00
Decatur	15 00
Clarksburg	6 00
Montrose	11 00
Forest and Morton	8 75
Neshoba	4 00
Walnut Grove	4 00
	$ 68 75

JACKSON DISTRICT.

Edwards	$ 25 00
Bolton	30 00
Yazoo City	55 75
Yazoo circuit	10 00
First Church	30 00
Capitol street	10 00
	$160 75

SEASHORE DISTRICT.

Columbia	$ 15 00
Hattiesburg	7 00
Heidleburg	15 00
Bay St. Louis	5 65
Covington	10 00
	$ 52 65

I have paid as follows to claimants:

Mrs. Fannie M. Stewart	$ 37 50
Mrs. Wm. Finn	25 00
Mrs. A. M. Barrington	18 75
Mrs. T. Y. Armistrong	25 00
Mrs. J. N. Williams	25 00
Mrs. H. D. Berry	25 00
Mrs. J. J. Smylie	25 00
Rev. Thos. Price	50 00
Rev. Wm. B. Hines	50 00
Mrs. L. W. Wood	31 25
Mrs. J. D. Hays	25 00
Mrs. B. Jones	18 75
Rev. H. J. Harris	25 00
Mrs. J. A. Ellis	25 00
Rev. D. Merchant	25 00
Mrs. D. W. Dillehey	18 75
Mrs. Wm. Wadsworth	18 75
Mrs. E. R Strickland	18 75
Mrs. G. M. Gilmore	31 25
Mrs. D. M. Wiggans	31 25
Mrs. W. G. Millsap	12 50
Mrs. J. L. Forsythe	25 00
Rev. A. B. Nicholson	37 50
Rev. E. A. Flowers	12 50
Mrs. G. Hawkins	18 75
Rev. W. E. Ballard	50 00
Rev. J. T. Nicholson	50 00
Rev. H. R. Caldwell	37 50
Rev. Geo. Bancroft	37 50
Rev. J. M. Pugh	37 50

For the want of quarterly reports, drafts have not been sent to Mrs. S. Dawson, Mrs. H. H. Montgomery, Mrs. J. A. Newsom, John Calhoun, Rev. J. C. Brogan's daughter, Mrs. J. M. Gann, Mrs. V. H. Johnston, Mrs. Jos. Nicholson, Mrs. Matt Calhoun, Mrs. J. A. Godfrey, Mrs. H. F. Johnson, Mrs. C. C. Watkins, Otis Calhoun and Mrs. P. H. Napier.

W. M. THORNTON,
Treasurer J. B. F.

Lake, Miss., April 10, 1894.

Notice.

To the Christian People of New Orleans:

If you wish to spend the Summer in the country, come over to St. Tammany Camp Ground. You can get board in first-class hotels, private families, or you can rent a tent on the grounds and board yourself. We will aid you if you are a worker for the Master. You can come over on Wednesday and visit the camp ground, seven miles from Covington, and return to city for less than $2. Ministers will receive special attention.

D. C. RAWLS, P. C.

The Supreme Court of South Carolina, by a vote of two to one, has decided that the Tillman Liquor law in operation in that State is unconstitutional.

From the MOMENT OF BIRTH use CUTICURA SOAP

It is not only the purest, sweetest and most refreshing of nursery soaps, but it contains delicate emollient properties, which purify and beautify the skin, and prevent skin blemishes occasioned by imperfect cleansing and use of impure soap.

Sold throughout the world. Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.
"All About Baby's Skin," free.

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Large corps of able and **experienced Professors.**
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Students can enter any day.
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G. P. Curtiss, of Washington, Ct., writes as follows: "The FREE sample books, papers, etc., I received from the 500 firms mentioned, if bought would cost me $25 00 to $40 00. Am delighted." AGENTS' (HERALD) DIRECTORY, No. 250 Lum St., Philadelphia, Pa.

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2 Packages of Elegant Silk Remnants, all colors, brilliant, assorted, possessing all requisite qualities of first-class goods of this description.

Also an unrivaled

Premium Package of Flower Seeds, 200 choice varieties, including all the favorites of this season, such as ASTERS, PANSIES, SWEET PEAS, etc., too numerous to mention here.

Remember, we send all these premiums free and our Homes and Hearths, on receiving 15 cents. Send to us at once. The slight trouble and outlay will be richly repaid. HOMES AND HEARTHS PUB. CO., 21 Park Row, New York.

Christian Advocate.

VOL. 41.—NO. 18. NEW ORLEANS, THURSDAY, MAY 3, 1894. WHOLE NO. 1967.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FORGIVENESS.

BY WHITTIER.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong.
So, turning gloomily from my fellow-men,
One Summer Sabbath day, I strolled among
The green mounds of the village burial-place,
Where, pondering how all human love and hate
Find one sad level, and how soon or late
Wronged and wrong-doer, each with meekened face
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart—
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and, trembling, I forgave. —Exchange.

Prohibition in Atlanta.

The whisky men are trying to re-establish the sale of whisky in Jackson, Miss. The fight is on, and Bishop Galloway, with a strong force, is pushing the battle to the gates. A friend of the cause sends us a copy of the Jackson Evening News, of April 14, in which there is an editorial headed, "Prohibition a Failure." The editorial is made up of an array of statements about the failure of prohibition in various cities. Among them is this concerning Atlanta: "Taxes in Atlanta, Ga., increased forty per cent. in the first year of local option, and, in addition, the city had to sell $90,000 worth of stock to pay current expenses."

The brother who sends the paper asks us to give the facts concerning prohibition in Atlanta, which we are glad to do, not only for the cause in Jackson, but for the cause at home and everywhere.

If the other statements in the Jackson Evening News have no more truth in them than this about Atlanta, they may all go in a pile with the hundreds of other falsehoods that are doing service in the devil's cause. In the first place, we have lived in Atlanta for ten years, including the time of prohibition, which was a little more than a year from the time it went into operation, the year 1886. All these ten years we have paid taxes, and the same rate has obtained all the time. An officer in the city tax office informed us yesterday that the rate had been 1½ per cent. for fifteen years, or more. We know, too, that during the year of prohibition the city prospered in every line. Numbers of retail and wholesale merchants informed us that their trade had never been so good, and cash sales were far in excess of any they had ever known. The morals of the city, also, in spite of the "jug trains," were far above anything before or since. There was less crime of every sort. This would have been better still if the sale had been prohibited in the State at large.

As to the sale of property to meet expenses, Judge Hillyer, who was mayor during the time of prohibition, said to us yesterday that there was not a word of truth in the statement. On the other hand, at the close of that year there was in the treasury, clear of all expenses or liabilities, the sum of $225,155, the largest amount that had ever been to the city's credit. In his report, which is before us, he stated to the new council as he retired: "No new council ever began an administration with its treasury in as full and satisfactory condition." If that statement has ever been challenged, neither he nor this writer has ever heard of it. This, too, was after a year of large expenditures in public improvements. For instance, $125,570 for street paving, $39,934 for sidewalks, $22,139 for sewers, over $25,000 for public school buildings, $30,000 in retiring old bonds, and other large amounts in permanent investments, besides negotiating bonds to the amount of $168,000 on the old debt at lower rate of interest, which, if carried out as begun, would save the city $50,000 interest. The ex-mayor informs us that there was $50,000 worth of stock sold and put in the Georgia School of Technology, which had just been located here, and which the city had promised a large amount of help. It was simply taken from one place and put in a better place. This is, perhaps, the semblance of truth that gave wings to the above false statement.

But more than this. While at the end of 1886, with a population of 65 000 and a tax income of only $688,592, there was in the treasury the net amount of $225,155, yet at the close of 1893, after more than six years of whisky rule, with a population of 85,000 and a tax income of $1,947,777, and over two millions the year before, there was in the treasury only $253,237. An increase in population of only 20,000, and yet the expenditures were nearly three times what they were under the prohibition administration. How does that look for the excellency of a long license rule?

Again, at the close of 1886, after only a short period of prohibition sway, the retiring mayor said in his report: "The very high state to which you have brought the finances of the city readily suggests a marked reduction in the rate of taxation." He hoped that the new council would see its way to reduce the taxes, and in that happy event he wanted it remembered that the council of 1886 laid the foundation to that end and had the structure well under way. But, alas! for all; the whisky power assumed control the next year, and we have heard nothing more about reducing the taxes, notwithstanding the immense increase in the income of the city.

The real effects of prohibition are truly represented in the following sentences from Mayor Hillyer's report as he was about to retire. He said: "In this high presence I here bring the testimony down to date, that the city collectively was never in better condition than she is to-day, and that our people, as individuals, have very greatly prospered, both materially and morally, since prohibition was adopted; that their progress and improvement moves with an accelerated pace as time goes on, and the end of the year just closed found our people more advanced therein than ever before. I assert confidently that Atlanta has prospered more than any city in the State, and I think it highly probable that she has, during the last two years, advanced and increased more in houses built, in population, and in the general elements of prosperity, than any five of the next largest cities in Georgia that hold on to the bar rooms, put together. Is there any other city where they have bar rooms that has a surplus of over $25,000 in the treasury, on a clean balance sheet, at the end of the year, and can sell 4½ per cent. bonds at par?"

These are facts, and they accord with reason. No amount of testimony can make a rational man believe that money spent for whisky, destroying manhood, happiness and home life, can help the prosperity of any city or country.—Wesleyan Advocate.

Coxey's Army.

The newspapers, and mankind in general, have been for some time making merry over the daily marchings of Coxey's army of the unemployed. We are of the opinion that this is not a matter to be laughed about, and there are wiser men than ourselves who take the same view. We present below the views of Gov. Lewelling, of Kansas. Gov. Lewelling's utterances we clip from the Times-Democrat.

GOV. LEWELLING GIVES HIS VIEWS OF THE COXEY MOVEMENT.

Wichita, Kas., April 22.—Gov. Lewelling, of Kansas, has written for the Associated Press the following statement of his views of the Coxey movement, designed also for his official public expression on the subject:

"The Coxey movement is a spontaneous uprising of the people. It is more than a petition; it is an earnest and vigorous protest against the injustice and tyranny of the age. The demonetization of silver has been the last straw upon the backs of an overburdened and long-suffering people, and they have taken this method to protest and to assert their manhood and independence. The depth of this movement is not comprehended by the politicians of the old dispensations. It is awe-inspiring, and, believing as I do in divine interposition in the affairs of men, I can not fail to see an inspiration beyond mere enthusiasm. This body of men is not a mere aggregation of tramps. Some of the best blood and bone is enlisted, and the wonderful discipline, the patient suffering, the steadfastness of purpose, all go to show that this ghost of the 'hunger demon' will not down at the bidding of plutocracy.

"The followers of Peter the Hermit were a rabble of men, women and children. Here we see a vast army of untrained men, all under conscious and willing discipline. It is the marvel of the times, and foreshadows a change in the politics of the government of this nation. And what is more significant, the spirit of the times will demand fair play and just treatment of these men.

"The person or party that does them violence in this, their right of petition, will go down before a wave of public indignation which has never been paralleled.

"Here in Kansas the people should hold public meetings and petition Congress to afford the industrials food and shelter, and give a patient ear to their demands. If this is really a government of the people, shall Congress not at least give ear to such a mighty voice? If these men are an army of tramps and vagabonds, they are none the less representative in character; and if the government crucible has forced the people into pauperism and vagabondage, still the people shall rule, and thus the voice of vagabondage, representing the majority, must and shall be heard."

Children Attending Church.

BY GERTRUDE L. VANDERBILT.

The Rev. Dr. Strong, in The New Era, speaking of regular attendance at church, says: "Ideas of duty are not so strict now as formerly, and men, therefore, more readily yield to inclination. The present generation of young people have had a training very different from that which their grandparents, or even their parents, received. In most families the rod, like Aaron's rod, has budded and brought forth almonds and sugar plums of all sorts. Children are hired and coaxed instead of being commanded and required, and accordingly grow up to consult inclination rather than obligation. Attending church is not now commonly considered a sacred duty. People go if they feel like it; and for a great variety of reasons most people do not feel like it."

All who have had experience in church and Sunday-school work can testify to the truth of this. Children are not taught that to attend services of the sanctuary is a duty; to be present in the Sunday-school and to have the lessons thoroughly learned a privilege. On the contrary, this is left optional, and whether the child is present or absent often depends upon the presence or absence of some other child, or teacher, on some excursion, or entertainment—in short, upon anything other than a sense of duty.

"Shall you go to-day?" asks some member of the family.

Do the parents answer? No, the child decides. "I don't want to go. It is too warm." Or, "It is too cold." "Anne isn't going to-day, so I won't go." "My teacher won't be there to-day. She is sick."

The matter rests entirely upon the decision of the child, and is dismissed from the mind of the parent as if it were a question of going out to play.

Under such circumstances can we wonder that the child does not form the habit of attending church regularly—this being a matter of apparently so little moment!

The consequences involved in this negligence on the part of the parents are serious in the extreme. Whereas, formerly, parents and children filled their pew in the house of God, now many seats are empty, and instead of learning their duty from the lips of the minister, the children are reading at home, or gossiping with the children of their neighbors equally negligent. This is a fertile source of that Sabbath desecration which is becoming, alas! so general. We are drifting toward the continental Sunday; amusements fill up the time, and instead of setting aside these hours to learn our duty to God, they are, more than all the rest of the week, devoted to pleasure-seeking.

Many who tell you that they need rest on the Sabbath day stultify themselves by filling the hours with such activity that they are more exhausted at the close of the day than at the close of any other in the seven. It is not seldom that laboring men are unfitted for their work on Monday by their Sunday pleasures. And yet they will tell you that they need the day for rest! If the children were early taught to keep the Sabbath day holy; if it was taken as a matter of course that they should attend church on that day, the habit thus early formed would hold on through later years, and that which was done through habit would become later not only a duty, but a pleasure.

We sometimes hear it said that parents who have required too strong an observance of the Sabbath have made the children dread the coming of the day. There may be instances of undue severity on the part of parents, but they are rare. For the few children who have grown up in godly families with dislike to the requirements made upon them and the restrictions upon their pleasures for that day, there remain a vast majority who keep the Sabbath and reverence the sanctuary as their parents do, while the Sabbath breakers are recruited from the families whose inattention to the commands of the Decalogue has left their children to follow their own inclination as to church attendance.

If parents were asked if they wish to have their children brought up to obey the Ten Commandments, they would most emphatically assert that they expected their little ones to obey the laws of God. It would be almost in the way of an insult to ask a mother if she would be willing to have her child swear, steal, or kill! But she deliberately takes her choice which of the Commandments she shall obey, when she forbids them to steal, is horrified at the thought of a murderer, and yet entirely ignores the words of God, "Remember the Sabbath day to keep it holy."

If parents would place their children under influences in the house of God, where they could be taught on the Sabbath day their duty to God and man, would not obedience to the rest of the law more naturally follow? As well expect the children to become wise and learned in secular matters without being sent to school as to expect them to become wise unto salvation without instruction in the law of God.

Instruction at home, in the church, in the Sunday-school, should be combined. None of these sources should be neglected, for we can not surround the children with too many barriers against the temptation with which everywhere they are beset.

We can not help raising a warning voice against that negligence and inattention of parents which seem to be so greatly on the increase, as we say to every father and to every mother: See that your children go regularly to church. Whenever it is possible, go yourself, and take them with you.

If you can not go yourself, at least see that the children go, and on their return home ask them what the minister said. Then when the sower goes forth to sow the good seed, some of it may lodge in the fresh soil of the child's heart and spring up unto everlasting life.—Christian Intelligencer.

David Dudley Field.

The Hon. David Dudley Field died at No. 2 Grammercy Park, New York, April 13. He had arrived from Italy only Wednesday before.

His father was for many years settled as the pastor of the Congregational Church in Haddam, Conn., and there David Dudley was born, Feb. 13, 1805. He was the eldest son of this famous family. At the age of sixteen he entered the Williams College, and four years later he began the study of law. In 1828, three years later, he was admitted to the bar in New York City, and there he soon made his way to the front of his profession. He never left the place he early gained.

David Dudley Field was one of the few lawyers who have devoted great talents and enormous labor to the reforming of the law itself and the simplification of the methods of the courts. He was soon impressed by his own experience with the necessity of improvement in the way of transacting legal business. He found the old rules and forms which were patterned after the English model very slow, cumbersome and expensive. Accordingly he set to work, with something of the same enthusiasm and the same indomitable perseverance which characterized his brother's struggles in the laying of the first Atlantic cable, to bring about a radical change for the better. To that task he gave much of the best part of his life and his highest powers, which were prodigious.

In 1839 he published his first essay on the improvement of court procedure, and he continued to press the need of this reform upon the people of his State until, in 1847, he was appointed by an act of the New York Legislature as one of a commission to devise ways of reforming the methods of practice in that commonwealth. The work of the commission occupied two years, and the result was the drawing up of two codes, one civil and the other criminal. The civil code devised by this commission, and known as the Field code, was adopted, in great part, by the New York Legislature, and the improvement was so great and apparent that it has since been followed by more than half of the States. The Field code is the base of the legal reforms embodied in the Judicature acts of the British Parliament, and it has changed the practice of the courts in India and other British colonies.

In 1857 the great lawyer was placed at the head of another commission created by the New York Legislature for the purpose of codifying the whole body of the law. This was an enormous task, but in 1865 the commission reported a civil code, a criminal code, and a political code.

In 1867 Mr. Field brought before the British Association for Social Science a proposition to frame an international code. This led to the preparation by the American lawyer of a complete work on international law, though he called it, modestly, if not accurately, "Outlines of an International Code." One of the most striking features of the code was the proposition to settle disputes by arbitration. This work has attracted wide attention. It was translated and published in France and Italy.

In 1861 he was a member of the Peace Conference at Washington, and in 1877 he was a representative in Congress. In 1890 he presided at the great Peace Conference in London. The famous jurist published many papers on questions of the day, from time to time, and he was the author of several books devoted to legal subjects. To the last he was active, alert, and public-spirited; a wonderful old scholar and reformer whom no country could well afford to lose.—Central Advocate.

A Wrong Practice.

There is a common practice of disparaging religion by making plausible statements which may be literally true, but which are adapted to suggest questionable things not expressed. We have heard people try to justify their neglect of the public services of the church by saying, "I can get more good from reading the Bible quietly at home than I can from listening to dry theological sermons and long prayers." This may be true in the case of the person who makes this statement, and yet the excuse may be a weak pretext for questionable conduct. Why should the church service be described by disparaging terms, which may be unjust, and the thing contrasted with it by commendatory eulogy? Are we to assume that the people who faithfully attend the religious services of the church are less interested in the study of the Bible than those who neglect the house of God? If it is a duty to "not forsake the assembling of ourselves together" for united worship, we are not absolved from this duty by doing something else. The preaching of the gospel and public worship are not things to be substituted for other duties, but divinely appointed means of grace in which we may receive inspiration for the duties of life. Even when the words of disparagement may be limited to formalists or hypocrites, the tendency of the whole is generally to disparage the church and its work. Setting one duty in rivalry to another, for the sake of disparaging one and exalting the other, is all wrong.

Sayings that are smart and plausible may be unjust and unedifying. A recent writer says, "There is more real religion in baking a loaf of sweet bread than in going to a church meeting and letting the bread get sour." To this a contemporary pertinently replies, "A very plausible remark, a glittering sentiment, but a ton of such superficial philosophy would probably not add an ounce to anybody's saintliness." Why is the letting of the bread get sour attributed to the one who attends church, and the baking of the sweet loaf credited to the one who is supposed to neglect going to a church meeting? Is not the woman who is faithful in the performance of her Christian duties as likely to bake the sweet loaf as the one who is indifferent to the well-being of others? Those who place some religious duty in unfavorable contrast with something they desire to exalt, should remember the words of Scripture, "These ought ye to have done, and not to leave the other undone."

In the same way, those who have some new theory to propose denounce those who cling to creeds and doctrines received from the past in a way that, while it literally condemns only the narrow and creed-bound, makes the impression that doctrinal beliefs are a matter of very secondary importance. To be the slave of human dogmas is a bad thing; to be indifferent to the importance of truth, and unduly ready to adopt new theories, is no better. We mention these simply as illustrations of this adroit and questionable way of seeking to gain acceptance for views that, if plainly presented, would be questioned and rejected. It is easier to meet a direct charge than to deal with something that is only insinuated, and leaves open a door of retreat for the accuser.

It is all right to urge the church to more self-denying work; but nothing is gained for the cause of humanity by caricaturing and disparaging the various Christian agencies that are laboring to relieve the bodily and spiritual wants of the world, in order to magnify the need for some new fad. These forces arrayed on the side of reform and purity may be imperfect, but they should be strengthened and improved rather than assailed with sneers of depreciation. Disparagement of the good that others are doing is a very cheap way of winning popularity from those who are seeking some pretext to excuse their own religious indifference. Everything said against Christian churches and Christian people gives comfort to the irreligious by making them feel that religion is a vain thing, and that though they "make no profession," they are as good as those who do.—Exchange.

Rothschild's Power.

The accession of Lord Rosebery to the premiership of the British Empire increases the prestige of the famous banking-house of Rothschild. Lord Rosebery has been identified with the latter ever since his marriage with Miss Hannah Rothschild. She bequeathed to him her vast fortune when she died; but it remains in the hands of the Rothschild firm. Not a dinner party does he give but that one of the Rothschilds is present; and his political power and social prestige are increased a hundredfold by the knowledge that he has at his back the inexhaustible resources of the Rothschilds, who control the finances of nearly every Continental country. At Paris they have one of their co-religionists and adherents, M. Raynal, who is minister of the interior and possessed of the most extensive executive powers in France. In Italy it is a member of their race again, Sig. Sonnino, who is a minister of the treasury. At Vienna and at Pesth their word is law at the ministry of finance. At Brussels, King Leopold does nothing without consulting M. Lambert, the son-in-law and representative of Baron Alphonse Rothschild, while in Portugal and Spain the treasury is bankrupt, and there is no Jew at the head of affairs. —Jewish Times.

An interesting trial of a kind rarely known in this country was begun on April 9 in Omaha, Neb. It was that of the Roman Catholic Bishop, Bonacum, of Lincoln, on a great number and variety of charges, comprising "Maladministration, tyranny, oppression, insubordination, inciting strife, slander and libel, arbitrary exercise and abuse of power, violation of diocesan statutes, misappropriation, falsehood, speculation, undue influence, unjust favoritism, scandal, gambling, and incitation to perjury." Over one hundred priests and nuns and laymen were present to testify at the trial, but the trial did not take place on time, for Archbishop Hennessy, after hearing the charges, dismissed them, and refused to proceed with the case. The priests who made the charges against their Bishop have issued an address justifying themselves. They say: "If the priests could not substantiate their charges, they were guilty of calumny, and should be punished, and for this they stood ready, fearlessly and undaunted. He has assailed and outraged the priests, nuns and laity in this diocese, and his abuse of power will and must not be passed over until satisfaction is made in full." It is understood that an appeal will be made to the papal delegate.—St. Louis Advocate.

"A LITTLE TALK WITH JESUS."

A little talk with Jesus—how it smoothes the rugged road!
How it seems to help me onward when I faint beneath the load!
When my heart is crushed with sorrow, and my eyes with tears are dim,
There's naught can give comfort like a little talk with him.

I tell him I am weary, and I fain would be at rest;
That I am daily, hourly longing for a home upon his breast;
And he answers me so sweetly, in tones of tenderest love,
"I am coming soon to take thee to thy happy home above."

And this is what I'm wanting—his lovely face to see;
And (I'm not afraid to say it) I know he's wanting me.
He gave his life a ransom to make me all his own,
And he can't forget his promise to me, his purchased one.

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will while away the time;
And yet the more I know him, and all his grace explore,
It only sets me longing to know him more and more.

So I'll wait a little longer, till his appointed time,
And glory in the knowledge that such a hope is mine;
Then in my Father's dwelling, where "many mansions be,"
I'll sweetly talk with Jesus, and he shall talk with me. —Anonymous.

Brookhaven District.

The Preachers' Institute of the Brookhaven district was formally organized, on April 13, by the adoption of a Constitution and the election of a secretary. The Constitution recognizes the presiding elder of the Brookhaven district as president, and Rev. M. L. Burton, of McComb City, was unanimously elected secretary.

The times of meeting were set for April and October of each year. Its membership is to consist of all the traveling and local preachers of the district and such laymen as shall desire to obtain the benefits of the institute. Its object is to discuss the doctrines and polity of the M. E. Church, South, and afford a better opportunity for cultivating brotherly love.

A trial of the institute was made April 12 and 13. "The Importance of Doctrinal Preaching" was the first topic. It was agreed that the great doctrines of our church ought to be preached not only in every sermon, but that whole sermons should be given to each doctrine, and that "A preacher can not become a hobbyist as long as he preaches all our doctrines."

Bro. Norsworthy gave us a most excellent paper on "The Administration of Discipline." His points were so well made that every person present endorsed them. The object of discipline is to save the soul of the offender. Violations of law, whether by rich or poor, young or old, are not to be winked at; but a kind, gentle following of the course prescribed in the Discipline is to be pursued. Few trials will be necessary where the preacher is faithful. The subject of withdrawals in connection with discipline was discussed at this point. It seems to be the sentiment of the institute that in scandalous cases the quiet withdrawal of the guilty party or parties is to be preferred to a church trial. Bro. H. P. Lewis was detained at home, but sent an article on this subject which breathed at once a spirit of loyalty to God and the church, and a spirit of brotherly kindness to the offender.

After all had spoken, it was clearly seen that we, as a body, were in perfect agreement. The administration of discipline would be uniform if we only understood one another better. There is no preacher in the Mississippi Conference to-day who would retain, on the church-roll, the name of a brother which stands at the same time on a whisky petition. In other equally open violations of law it ought to be possible for us to pursue the same course.

A paper on "Pastoral Visiting" was read by Rev. T. L. Mellen. It takes health, common sense and religion to make a good pastor. In his own way the author developed this thought to the edification of his hearers. The benefit of the work to the pastor and to the people, as well as the question, "What constitutes a pastoral visit?" received a thorough ventilation.

The most absorbing topic was, "What Is It to Keep the Sabbath, and Do We Thus Observe It?" The opening paper by Rev. W. T. Griffin was one of unusual merit, and went to the bottom of the question, "What is it to keep the Sabbath." The Sabbath is older than Moses, and ranks in dignity and authority with the other commandments delivered on Sinai. One-seventh of our time is God's. We can not use any part of that time for our own purposes. It was designed as a day of rest, a day of communion with God. Its authority has been vindicated from the beginning of history unto the present day. Punishment for its violation is certain. No matter what others may do, our business is to do right and set a good example by obeying God. The paper of Rev. M. L. Burton answered the question, "Do We Thus Keep It?" It has never been the privilege of this scribe to hear a clearer or more manly sifting of the whole question. This district is sorely tempted to break this commandment. McComb City, with its hundreds of railroad employees; Brookhaven, the end of a freight division; all the country from Jackson to Osyka busily engaged in trucking, this subject is to us of vast importance.

For twenty years the laboring classes of America have been calling on the church to give them a day of rest, and for answer our railroads, street cars and public conveyances are given more to do on the Sabbath than any other day of the seven. Tired of waiting, these men have covenanted together not to vote for any man who will not pledge himself to vote for a Sabbath for all men. When these men get their Sabbath, as get it they will, what influence will the church of God exercise over them? Never before have we heard such a deliberate, mathematical answer to the assertion, 'Trains run anyhow." It was shown by undeniable proofs that trains are not run anyhow, but are run for revenue. Sunday travel, mail, newspapers, and all the other common violations of the command, were discussed; yet for lack of time it was decided to carry the question over to the next institute.

The preaching was spiritual, the praying seemed to bring earth and heaven very near together, and every man went down to his work strengthened in the Lord.

JOHN W. CHAMBERS.

Miss Lusita Roldan.

I think it was in the latter part of 1879 when Lusita Roldan was placed by my husband in charge of the girls' school connected with our mission in the City of Mexico. This school was mainly supported by the Woman's Missionary Societies of the various churches of our denomination in New Orleans. She had come to us with the highest recommendations from members of the Church of Jesus, in whose mission school I think she had been both as a pupil and teacher. We found her to be all that had been said of her; refined and dignified in manner, and possessed of a mind and character singularly strong and well developed for one of her age. She seemed at that time to be about eighteen years old, with a pleasant face lighted up by the dark and expressive eyes so often found in Mexican women. The school was then held in the room adjoining the chapel of San Andres, and had an average attendance of about thirty girls, ranging from six to sixteen. They were the daughters of the members and preachers of our church, together with a lot of little waifs gathered in from the lowly homes of the very poor in that portion of the city. Such a school is a trying one at best; but Lusita patiently and faithfully labored with them in lessons suited to their capacities, in books, music, and needle-work of various kinds. On Sunday mornings she took part in the exercises in the Sunday-school and regular church services, lending her voice, which was sweet and well trained, to aid us in our service of song.

In the Spring of 1880 Miss Charlotte Halloran, the representative of the New Orleans societies, arrived in Mexico, and immediately entered the school-room, taking charge of the little ones, and, as she laughingly said, "in teaching them to read, she taught herself to spell in Spanish." She left to Lusita the heavier teaching, until she had time to master the Spanish language. During this period, when Lusita was gradually passing from the position of principal to that of assistant, I do not remember to have ever heard of the slightest friction, or any complaint on either side. A strong attachment grew up between these two devoted young women, and harmony and love prevailed in all their work with each other.

After four years' continued and enthusiastic school work in Mexico, Miss Halloran returned to the United States, and some changes were made in the school; but in a short time it was found necessary to place it in the same hands and on the same footing, under Lusita's direction, as it had been four years before. Larger and more suitable rooms had been secured in a comfortable house on the same street, on the corner of the same block as the church, and here, with a steady prosperity and a hallowed influence, the school continued in its labor of love for many years.

During two of these years, 1885 and 1886 (and also a part of 1884), the gifted Miss Callie Halloran, the sister of our first missionary teacher, was induced to devote half her time to the direction of the school, retiring only when failing health warned her that her strength was not equal to the task. As in the former case, a warm friendship grew up between her and Lusita, and I have often heard her express her admiration for the noble girl who labored at her side.

During all these years I had the privilege and pleasure of attending many of the private and public sessions of this school; have even taught in it for a few days, when one or the other of its teachers was sick, and I know what I say when I affirm that it has been a blessing to our church and to the class of people among whom its labors were so abundant. I have seen girls who entered its walls, ragged, dirty, uncouth and illiterate, come out from under the training of its teachers, lovely, refined, intelligent Christian young ladies; some of them becoming teachers, others becoming the worthy wives and fit companions of some of the best preachers in our own and other denominations.

All honor to the noble young women who consecrated their lives to such a Christ-like life! Two of them, Miss Callie Halloran and Lusita, have "fallen on sleep," but "their works do follow them," and their memory will never fade, I am sure, in the hearts of those who knew and loved them in the bounds of the Central Mexican Mission Conference.

DELIA M. PATTERSON.

Missionary Board.

MR. EDITOR: Dr. West's reply to what he is pleased to call my "criticism of the action of the Missionary Board" is brief and in good spirit. He seems to think I have misunderstood "the object of the Board" in the distribution of the domestic mission fund. I think, however, that I know and appreciate the object. I see no reason why those "strong men" appointed to those favored missions should continue to draw three hundred dollars from the domestic mission fund every year after their works have developed into self-sustaining works. Why continue to appropriate $300 to these "strong men" at the expense of their weaker brethren after their works are able to pay, and do pay, $200, or more, above the average salary of the preachers of their Conference? I do not object to the policy of discriminating in favor of those places that promise largest and speediest results, but I do protest against continuing these large appropriations for the accommodation of the strong men when their works afford them a comfortable support. Let these strong men make an exhibit of their strength in liberality to their weaker brethren instead of clamoring for large appropriations, and their claims to strength may pass unchallenged. My contention is that no charge is entitled to an appropriation that pays its preacher $500, and furnishes him a house, rent free. If these strong brethren can not live on that, let them retire, or go where they can do better. I plead for simple, strict justice—that is all. D. G. W. ELLIS.

An Appeal.

Loesburg, the parish seat of Cameron parish, is situated on the east bank of the Calcasieu river, about one and a half miles from the mouth. The mouth of this river is now being jetied by the government for deep water; more than one hundred and fifty thousand dollars having already been appropriated for the purpose; and while we wait for an additional appropriation of some eighty thousand dollars to pass the House, the public are anxiously awaiting the results. We now have a semi-weekly mail packet from here to Lake Charles, and with deep water, which we are almost sure of, a railroad and an influx of population, we will have a general boom.

The contemplated road (the Kansas City, Watkins and Gulf railroad) has already been surveyed and is only awaiting results at the jetties. The present population, inside of a radius of one mile, is perhaps less than one hundred inhabitants. Of this we have here a membership of thirty-five, with a much greater following.

The Catholics have a strong hold on the surrounding country and are now building a church in town. The only Protestant denomination holding service regularly here is our church. We have no church-building, but, through the courtesies of citizens here, we have the use of the court-house. While we expect to build at an early date, yet we can only hope to erect a small building, if we are shut up to our own resources. We have just closed a week's meeting, which was the outcome of our first quarterly meeting.

The presiding elder appointed a committee to raise funds and purchase a building site at once. The committee was composed of T. E. Gee (clerk of courts), Mrs. Mamie Suttles (Sunday-school superintendent) and myself. While we are using every effort to insure success, yet we have decided, through the church papers, to lay our enterprise before the public and solicit their aid.

This is a much-needed work, a place where the money thus invested will bring in sure returns, and a membership that will appreciate any favors thus extended to the cause they love so well. Should anyone in reading this appeal decide to help us, they can make their remittances payable to either of the above-named persons, or they can remit to me.

W. B. VAN VALKENBURGH.

Cameron, La.

The Simplicity of Faith.

Faith works by love, and where our love is not simple, our faith is likely to follow in the same groove. Faber has said what many have proved to be true:

"If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord."

Peter Bohler once said, "Our mode of believing in the Savior is so easy to Englishmen, that they can not reconcile themselves to it; if it were a little more artful, they would much sooner find their way into it." The same trouble remains. The simplicity of faith is staggering to great minds, and often to little minds as well. We do not come to our heavenly Father with artless simplicity, like children to their parents. Children live by faith. While they are entirely dependent for home and food, and clothing and protection, yet witness the perfect confidence they repose in their parents' ability to supply every need, they know not what it is to doubt, and consequently have no anxiety. They are really "careful for nothing." Ought we, as Christians, to be less confident? We should come "like little children," and with the same simple-hearted confidence. We should be free from that anxiety which unbelief induces and save our lives, our health, our food and raiment, our joys and sorrows, in the keeping of our great Provider.

If God removes a friend, or takes from us earthly treasures, or leads us into fiery trials, we should not complain of our hardships, chafe under our losses, and think ourselves more unfortunate or less favored than others. Our Father may mean all for our great good. But our little faith fails to trust him out of our sight. He takes away the present objects of sense that he may give us richer and better things to take their place.

"Pining souls, come nearer Jesus,
And, oh, come not doubting thus,
But with faith that trusts more bravely
His huge tenderness for us."

—Christian Witness.

Work and Pray.

Some persons misuse prayer by asking this and that from God without using the means which he has ordained for bringing about that for which they pray. Though, perhaps, they would not do such a thing wilfully, they are really tempting God. God certainly intends us ordinarily to use the means within our reach, and it is on that use that his blessing comes, and it is on that that it may be sought. There was a girl at school who was rewarded for repeating her lessons well. When she was asked how she accomplished this, she said that she always prayed that she might do so. Her school-fellow said: "Do you? Then I will pray, too." But, alas! next morning she could not repeat a single word, whereupon she angrily taxed her school-fellow with having deceived her. "Perhaps," said her school-fellow, "you took no pains to learn it." "Learn it! learn it!" answered she. "I did not learn it at all. I thought I had no occasion to learn it when I prayed that I might say it." God is not the patron of idleness. He can work, no doubt, without means, and in many instances has done so; but in all circumstances of ordinary life he requires us to use the means which he puts into our hands. Jesus took the five barley loaves and two small fishes which were at hand, and blessed them, and then and there came the grand result. A blessing on the means when there are means—a blessing without the means when there are no means—this is what we may look for in prayer to God.—The Quiver.

The worshiper may expect spiritual enjoyment, but if that fail him, he may hope for some salutary lesson; or if he miss that, he may cultivate patience; or if that be not accomplished, there may be some reward awaiting him by and by; or if he hope not for that, there is at least a gain in being found in the company of church-goers. A man whose purposes and aims are all subordinate to the will of God, can find a hundred motives instead of one for serving God and keeping to the path of duty.—Teacher's Journal.

Do not wait for to-morrow to speak a word for Christ, let it come to-day. Speak to the one next to you. Pray for strength and courage and the right word to say. Do not let the opportunity pass. To-day's opportunities never come again. Look out for now. No matter whether we reach the results we wish or not, let us do the work. To-day we have; to-morrow we may never know. God needs to-day Christian workers.—Union Gospel News.

The number of young men who are able to pay for a good education, but who are contenting themselves with merely a business course, is alarming. Unless parents guard the interests of their boys at this point, the next generation of business men will be a set of thick-headed ignoramuses—the easy prey of every quack in the world of thought.—Texas Advocate.

Prayer for Preachers.

A faithful brother once remarked: "Whenever I go to the house of God praying for the preacher, I always get a good sermon."

There is much in this preparation of the heart. The sermons, doubtless, were mainly prepared before the prayers were offered. Some other hearers slept under the same sermons, while others criticised them severely. What was the reason that to Brother A they were a feast of fat things, while they did not keep Brother Bawake, and Brother C thought them weak or unsound, and Brother D said, "It is time we had a new minister"? The whole secret of the matter was in Brother A's coming to the house of God praying for the preacher. He came seeking and desiring a blessing, while the others did not.

The gospel is always relished by the spiritually-minded; but human hearts, like the shallow ground of the parable, are not always ready for its healthful reception.

How many professing Christians habitually think of the watchmen on Zion's walls, and pray for special grace that they may speak a word in season, and that it may fall into soil prepared for its reception?

I am not a preacher, but I can easily see how much advantage a preacher must derive from the prayers of his people, and from their devout attention to his public labors.

Let the people and the preacher go up to the house of God praying for the life-giving power to be imparted to all the exercises. So praying, we shall find much to learn, much to enjoy, and much to put our affections in a lively exercise, from any one whom God in his providence shall place over us.—National Baptist.

He Seeks the Lost.

Let us not forget that God's way for us may not be our way; and that when we have lost our own way, we may have been providentially led into the right ways of the Lord. Many a good man has found it so, his defeat leading him straight on to victory, perhaps through unpleasant and painful experience, yet by the only paths which have victory at the end of them. The defeated, good man needs to look to himself, to see how defeat has helped him. If it has merely made him wary and cautious, it has helped him. If it has disciplined his courage, and made him more thoughtful and trustful, it has done him good. After a crushing defeat, a great king said, "All is lost save honor." So after the greatest of defeats, a good man may say, "All is lost save faith," and feels as the king felt, that he keeps the best and most precious of his possessions. Unhappily, most of us need to be whipped at least once, and some of us many times, to fit us for successful warfare; for all fighting comes more or less under the apostle's rule, "The weapons of our warfare are not carnal." Even in an Indian the soul does the best fighting. So God's way for us may lead through loss and defeat to train us for gain and conquest.—Western Christian Advocate.

Tallsheek, La.

MR. EDITOR: We appreciated your presence and preaching among us. Can't you come again? We will try every time to give you a large and attentive congregation.

We rejoice to report our charge, under our much-beloved pastor (D. C. Rawls), in a growing condition. Through his influence and hard work we are blessed with an excellent school at the camp ground. Thank God for such a man!

We can not help from loving Millsaps College and its faculty for giving us the teacher we have. Can Dr. Murrah tell which one of the boys it is?

Sunday, April 22, was a day of grace to us. The Holy Ghost fell on the preacher and the people as we were being instructed from Psalm cxvi, 7, the subject being soul-rest.

Many of our people are quitting the use of coffee and tobacco. We are waging an aggressive war against every evil.

We hope to have many Christians from the city to spend the Summer in our community.

Our great holiness camp meeting will embrace the fourth and fifth Sundays in September, and, Mr. Editor, we expect you with us.

Yours in Christ,

OTTO STRATMAN.

Who Supports the Saloon Keeper?

At a labor meeting held in Chicago recently, Bishop Fallows said: "There are 6,000 saloons in Chicago, whose annual income is about $12,000,000 at the lowest estimation, and of this at least $8,000,000 represents the profits of the saloon keepers." Those $8,000,000 profits came largely out of the patronage of laboring men, who should have kept it for their own families, instead of robbing their families to enrich the saloon keeper, who is always last to render aid in hard times.—Evangelical Messenger.

Working for a Soul.

Not for souls. But for a soul. Only one. One at a time. Not by wholesale, but individually. Not indefinite souls in Africa or New Zealand, but one soul in your own family, in your own circle, in your own community. Work for a soul. Dr. Cuyler tells of a warm-hearted lawyer in his church who made up his mind to work for the conversion of a certain infidel in the congregation. He went to work deliberately. He was patient and persistent. He did not lack faith or wisdom. He was kind and gentle. His yearning after the soul of his friend brought a rare degree of Christ-likeness to his own life. After a while the infidel said to him in a half jest, "Mr. J——, you would better give me up as a hard case, and try somebody else." But the soul-hungry lawyer did not give up his friend. He gave himself all the more to his self-appointed work, and he did not cease his praying and working until his friend was soundly converted to God.

O, worker in the cause of the unsaved, pick out your one soul! Then devote yourself wholly to your task. Do not be diverted from your royal purpose. Let that one soul be constantly in your thoughts, in your prayers, in your plans. And it may be that sooner than you think, for God will grant you your heart's desire, One soul. Not a score. Only one. Pray for one. Plead for one. Work for one. Live for one.—The Epworth Herald.

Esteem Your Pastor.

When tempted to think lightly of your pastor, think of how much you are indebted to him for starting good thoughts, for inciting you to noble resolutions, for directing you into right channels, for helping you in every good work. He moves and sways you in ways you little imagine. No one rightly disposed can sit under the preaching of a minister Sabbath after Sabbath, and come under his influence week after week, without being more or less affected by what he says and does. His counsels, his warnings, his instructions, his prayers and his examples are more or less helpful and inspiring; and one must, in his thoughtful moods, trace to him much of the good that he does, of the resistance of the evil that he makes, of the stimulation which he enjoys, of the spiritual quickening which he receives, and of the better living he manifests from time to time. His faithful ministry is indispensable to individual and church life and development. It is foolish to talk against it, as it is possessed by you Sabbath after Sabbath. It may not be all that it ought to be and might be, but it is the best you have, and would be better if everyone encouraged and sustained it as he might and should do. Talk it up, not down, and note the increased benefit which you derive from it.—Exchange.

Hear what Washington said in his memorable Farewell Address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is security for prosperity, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us, with caution, indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, both forbid us to expect that national morality can prevail in exclusion of religious principles. It is substantially true that virtue, or morality, is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?."

A Winsome Religion.

Is your religion winsome? Does it charm and attract? Does it show itself in a pleasant face, a cheerful smile, gentle tones, courteous manners? Is it kindly and thoughtful for the comfort of others, willing to serve, slow to push personal claims, quick to sympathize and help? Or is it sour and hard, grim and frowning, dominated by petty gossip and jealousies, self-asserting and domineering—driving away more than it draws? Look into this matter, sister! Carefully consider this question, brother! See whether or not you are properly representing Christ, O Christian!—Selected.

Whisky, good to preserve corpses, ought never to turn you into a corpse. Do not touch it.—Talmage.

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Here Is Your Chance.

During the next sixty days we make the following offer:

For $2.50 we will send the ADVOCATE one year and a copy of Christian Womanhood. The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

THE CUISINE.

CONDUCTED BY L. A. B.

POTATO FRITTERS.—Grate four large potatoes, add salt and two well-beaten eggs into which two tablespoonfuls of flour have been stirred until smooth; fry brown in boiling lard.—Housekeeper.

CHOCOLATE CARAMELS.—One cup of chocolate, one cup each of milk, molasses, and sugar, butter the size of an egg. Boil till it drops hard. Pour into a buttered pan, and, before it is cool, mark off in squares.

MINCED SPINACH.—Wash spinach carefully and boil until tender. Drain, and rub through a colander or chop fine. Then put in frying pan a good lump of butter, the spinach, and salt and pepper to taste. When hot, beat in three spoonfuls of cream. Garnish with sliced, hard-boiled egg.—Ex.

RICE WAFFLES.—Separate the whites and yolks of two eggs, and beat light. Sift a pint or more of flour in a bowl, add salt to taste, two teaspoonfuls of yeast powder, enough milk to make a good batter, and then put in the half-cupful of cold rice, the yolks, and lastly the whites well beaten. Bake in hot waffle irons.—Exchange.

STRAWBERRY SAUCE.—Half a teacupful of butter, one and a half teacupfuls of sugar, and one pint of strawberries mashed until juicy. Canned berries may be used instead of fresh ones. Beat the butter and sugar to a cream, then stir in the berries and the well-beaten white of an egg. Chill, and serve with steamed or boiled puddings.

ASPARAGUS SOUP.—Boil one quart of asparagus, cut in inch lengths, in one quart of water until tender; rub through a colander and return to the water in which it was boiled. Heat one pint milk, stir into it one tablespoonful butter rubbed with one of flour, and cook a few moments. Season and pour into asparagus. Let it get boiling hot, pour into tureen over toasted bread cut into dice. Serve at once.—Selected.

VANILLA SOUFFLE PUDDINGS.—Put half a pint of milk over the fire in a double boiler; moisten two tablespoonfuls of flour and one of cornstarch in a little cold milk; add it to the boiling milk, and stir until it thickens; add quickly the well-beaten yolks of four eggs, take from the fire, and add carefully the whites of four eggs beaten to a stiff froth. Have custard cups well greased, fill them two-thirds full with this mixture, stand them in a baking-pan partly filled with hot water, and bake in a quick oven until nice and brown, about fifteen minutes.—Selected.

HYGIENE.

Milk Diet.

A diet composed of milk, either alone or associated with bread and a few other farinaceous articles, has been recommended by physicians in certain cases from very early times; indeed, some say that it is as old as medicine itself. According to good authorities, however, it has never been so highly esteemed as at the present day, and has produced such excellent effects in diseases of the heart, of the kidneys, and of the digestive organs, that it would be resorted to still more frequently but for certain popular prejudices concerning it.

Patients themselves, as a general thing, have no unsurmountable objection to living on milk; it is their friends and attendants who are opposed to its exclusive use, on the mistaken ground that this will lead to starvation—in the case of adults, that is, for it is admitted to be very suitable for children. When it is urged that milk is the chief of animal aliments, that it is a complete food in itself, uniting in due proportions all the nutritive principles required by each of the organs, and that nothing is more digestible, they regard these arguments as unsound, and are still convinced that no other diet, for grown persons at least, can replace that to which they are accustomed, of bread, meat, and vegetables.

If we admit the physiological axiom laid down by Bouchardat—that it is not what is eaten, but what is digested, that affords nourishment—then it can easily be shown that, when the system has become accustomed to it, milk taken in prescribed quantities is actually more nutritious than the mixed diet.

All other foods must undergo a complicated form of digestion and assimilation, which render their nutritive value somewhat unstable.

In the case of milk, the digestive process is greatly simplified. When this food reaches the stomach, a selection of its directly nutritive principles immediately begins; the albuminoids and butter solidify and coagulate, while the sugar, remaining dissolved in the whey, passes into the bowels and may there be at once absorbed, unchanged, to be ultimately employed as respiratory aliment. This absorption involves no waste of nutritive substance. Meanwhile, the albuminoids are peptonized and absorbed, also, it may be said, without leaving any residuum. The same is true of the butter, and even to a greater degree, since it is the most digestible of all the fatty bodies. Yet it is owing to this constituent that some patients, whose pancreatic digestion is impaired, can not tolerate a diet of milk unless it has been skimmed. But when it is well borne, the amount of intestinal debris which is left after its digestion is trifling in amount, and even foreign, in some degree, to its very nature. This lately ascertained fact corroborates what has been shown by the previous figures, namely, that a few liters of milk afford more nourishment than the mixed army ration.—Repertoire de Pharmacie.

How to Get Thin.

The Vegetarian says: "It is very foolish for persons to live on lean beef and water to reduce obesity, because this is merely starvation; and though they will certainly reduce their obesity by this method, they will also reduce their strength and bring down their constitution. A simple diet of brown bread and fruits will reduce obesity far better than any nostrum, and the good of this diet is that it will invigorate the body and keep up the strength. Of course, the diet should be accompanied with proper exercise—walking is the most suitable for fat people, because in it the whole body is exercised, and not one set of muscles at the expense of another. When the dishes are not unduly elaborate, people do not eat too much; when the diet is plain and simple they will take what they want. Rich and elaborate cookery causes persons to eat more than is good for them, and bring an undue obesity and many other disorders. Of course all fat people tell you they are small eaters, but whatever they do eat, they eat more than is necessary to keep them in health and strength, and the extra is packed on as fat that they do not want. Persons should not try to reduce themselves to emaciation; they should have sufficient fat on their bodies to round off their angles and prevent their bones staring people in the face."

Danger in Perfumery.

Women who are fond of indulging in strong perfumes should remember that they are decidedly injurious to the sense of smell. By their frequent use the secretory glands of the nose and throat are overtaxed and weakened. One day a person notices that the hearing is less acute than usual, and the sense of smell seems defective. This is, of course, put down to a cold, and but little is thought of it. After a time the entire head becomes affected, and there are throat and lung complications which are likely to end in chronic, if not fatal illness. Smelling salts are a prolific cause of deafness. All strong and pungent odors, particularly those which act upon the secretory processes, should be avoided as far as possible.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Strawberries.

There is, perhaps, no fruit known with a greater difference in varieties than the strawberry. Not only are they different as to color, flavor, firmness, but as to adaptation to suit different localities. Some suited to one and some to another, yet it is astonishing so few of the kinds will do well in the same locality. After a test of fifty varieties, very few have been found suited to our wants. It must be understood we are speaking as to market purposes, with long transportation. What does well in the North and West does not seem to suit the South, and *vice versa*. This seems to be true even in different parts of the same State.

Again, the different soils, we have discovered, do not suit the different kinds. One character of soil seems to meet the wants of one variety, while it will not another. It is true, a medium soil between the poorest and best, if properly fertilized, is what is desired to make highly colored, fine and well-flavored fruit, all of which are desirable for market purposes. It would be well for everyone who may see a new berry highly recommended, whether in his own latitude or another, to go slow as to the extent in increasing his acreage in it. An instance: There was no berry more highly spoken of than the Jessie when it first made its appearance, but it is one of the poorest berries we have ever tested as to our locality. This many not be true at another place or State. This hint ought to be of profit to anyone who may desire to engage in raising strawberries.

To go back to the character of the soil best for the strawberry, there is a great difference in varieties at this point. While the remark must be taken in a general sense as to medium soil for the strawberry, it is not true of every variety. For instance, the Wilson Albany Seedling has succeeded best for us on the poorest soil we have—so poor that it would not produce ordinary weeds. This must be remembered, however, to be clay land; sandy soil has never done well for us with any kind of strawberry.

Again, some kinds of berries are very vigorous growers—great runners. Soil of a medium character is especially adapted to this kind, if not fertilized with anything too highly nitrogenous.

(To be continued.)

Brevities.

It is said no man of business will continue the use of an article which involves a constant loss. It would show good farming sense to save the tobacco bill and lost hours.

Intensive farming, improved implements and small farms save labor, save money, save time. Farmers, use them.

The farmer to become independent must raise less cotton and make more hog and hominy.

Sowing Peas in Corn.

1. Does it injure corn while laying it by to sow it in peas?

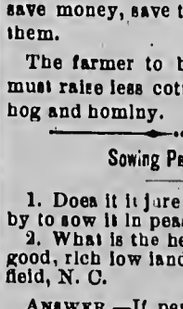
2. What is the best pea. I mean on good, rich low lands.—J. B. P., Wakefield, N. C.

ANSWER.—If peas are not sown in corn, when the latter is laid by, grass and weeds will spring up, and the latter will do the corn about as much injury as the peas would. Any growth must do some harm by robbing the corn of food—the peas as little as any. The peas make some compensation by yielding a valuable crop; the weeds and grass make none, except in supplying humus, and the peas do this also, in quite as large quantity, and of decidedly better quality. Upon the whole the advantages are in favor of sowing peas.

If corn is laid by early, hardy variety that stands the weather well and makes much vine is to be preferred like the "clay." If the laying by is late, an early maturing variety like the Whippoorwill is preferable.—Southern Cultivator.

That Tired Feeling

The great benefit which people overcome by That Tired Feeling derive from Hood's Sarsaparilla proves that this medicine "makes the weak strong." J. B. Emerton, a well known merchant of Auburn, Me., says: "About 5 years ago I began to suffer with very severe **pain in my Stomach**, gradually growing worse. I took Hood's Sarsaparilla, being convinced that I was troubled with **Dyspepsia** and **Liver and Kidney** troubles. I improved at once and am very much better and feel more like working.



Mr. J. B. Emerton.

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ARE CURED BY
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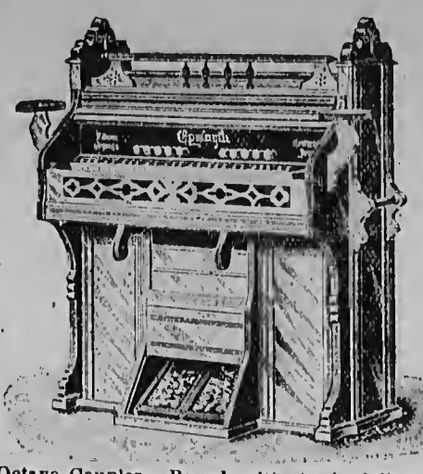
STYLE 102. THE EPWORTH CHAPEL ORGAN.
HEIGHT, 51 IN.; WIDTH, 23 IN.; LENGTH, 48 IN.



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In a good, plain case, the quality of action and tone being the same as in the higher priced styles.

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EPWORTH CHAPEL—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet; Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory.

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

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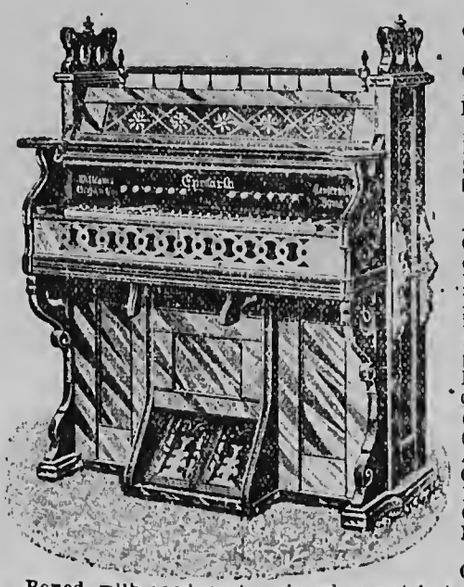

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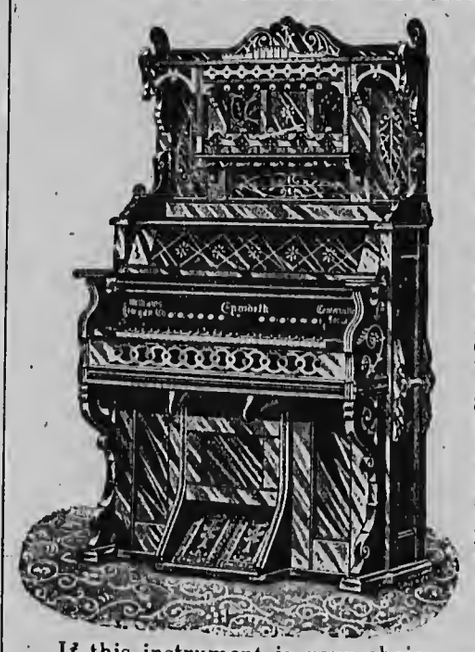

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Boxed, with good Stool and Book, on board cars at factory.

If this instrument is your choice, send us one hundred and fifteen new names, with the cash $230, and you will get it free. If you can't get the requisite number of names, get as many as you can, and then write us for terms. No doubt you can make satisfactory arrangements. Of course, this offer applies to individuals as well as to churches. What we want is the subscriptions, let who will get the organ.

These instruments have had a great run among Methodist people in the North. More than a thousand preachers have purchased Epworth Organs. We offer special bargains to the clergy.

If you have any inclination to accept any one of these offers, don't delay. Now is the time. Address

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REV. T. C. WIKE.

Thursday, May 3, 1894.

A Year's Subscription to the New Orleans Christian Advocate for $1 25

For the next sixty days we will take subscriptions at the rate of $1 25 in combination with the Memphis Commercial. That is, send us $2.25, and we will send you the ADVOCATE for one year and the Memphis Commercial (weekly) for one year. As the sub cription price of the Weekly Commercial is $1, this is putting the ADVOCATE at $1 25. This is a chance you ought not to miss. The Memphis Commercial is a live, wide-awake, progressive newspaper, which will keep you posted as to what is going on in the world. This offer applies to old subscribers as well as new, provided they will pay their subscriptions one year in advance, up to June, '95. Send $2 25, and you will receive both papers at once.

Children of Mississippi

Here is another pair of good letters. The work is growing every day. That hall will be built, and the children of Mississippi will have a big hand in it. Send on the money as fast as you can. We must have that hall by September. It is greatly needed. We are suffering for it. Many poor boys are not in college because it is not there. At once and all together, and let us make a long pull and a strong pull, and do this work and be done with it. Your uncle will not write any more till after the General Conference. Then he hopes to have great things to report from the children of this State. Here are the letters:

Barlow, Copiah Co., Miss., April 18, 1894.
Rev. I. W. Cooper:

Dear Brother: Enclosed you will find one dollar for college hall paid by two little folks, Orville Early Shelton and Lucy Ira Baldwin, fifty cents each. The first-named is related to the sainted Bishop John Early. The other is our little granddaughter. I have suggested to the teachers in our Sunday-schools to appoint an agent from each class to collect for the hall. I think you will hear from some of them before long. Success to you. God bless you and yours.

Your brother,
IRA B ROBERTSON.

Yes, yes, these Sunday-schools are a great power for good along many lines of work.

Magnolia, Miss., April 19, 1894.
Rev. I. W. Cooper:

Dear Brother: Enclosed find check for twelve dollars and fifty cents for Millsaps College from the Magnolia Sunday-school. We held our first public meeting Sunday and had a very nice exercise and an address by Bro. Boone. Have adopted the little wooden collection barrels, and I am assured that we will be able to raise fifty dollars for the college this year. Your friend,
J. H. CAPERS.

Hurrah for Magnolia! That is no small bud, but a full-grown flower, large, open and wonderfully fragrant. Every Sunday-school in Mississippi ought to be moved to action by the fragrance of that Magnolia blossom. What Sunday-school will bloom next? Your uncle,
GILDEROY.

Don't fail to read our offer of the ADVOCATE for $1 25.

The General Conference.

THE LENGTH OF THE SESSION.

The question is often asked, "How long will the General Conference be in session?" It is, of course, impossible to answer the question in a definite way. We think, however, that there is no necessity for a long session. We see no reason why all the work that is needed to be done should not be gotten through with in about two weeks. The General Conference, like other large bodies, sometimes wastes a good deal of time. At Richmond, in 1886, nearly three days were consumed in adopting rules of order. We hope no time will be consumed in that way by the present General Conference. We see no reason why the rules of the last General Conference should not be adopted during the first morning session. True, if this should be done, some members would miss an opportunity to air their knowledge of parliamentary law; but we do not doubt that the church could survive this for four years at least.

NEW BISHOPS.

Are any new Bishops needed? We think not. On the affirmative side of this question only one argument of any plausibility has been advanced, viz., the possibility of a decrease in the working force of the Episcopacy during the next quadrennium. It is urged by some that our senior Bishop is likely to become superannuated, and that Bishop Granbery's health is precarious. So far as Bishop Keener is concerned, he is apparently as vigorous as he has been at any time within the last decade. We think it very probable that he will go through the next quadrennium doing his full quota of work. Bishop Granbery's health is said to be considerably improved, so that he is now effective. Suppose, however, that one or two of the Bishops should fail within a year or two, what of it? We do not believe that even in that case the church would suffer for lack of episcopal supervision. Eight Bishops, without being overworked, could hold all the Annual Conferences and do a great deal of work besides. This is our creed, and will continue to be until some one points out a flaw in it.

THE ELECTION OF OFFICERS.

The suggestion that all General Conference officers shall be elected by the several Boards ought not to be entertained for a moment. This would be a good thing for the shrewd, wire-pulling place seeker, as it would afford him a superb opportunity for the practice of his art, but for the church it would be a step in the wrong direction. The General Conference will throttle this movement in its infancy.

LOCAL PREACHERS

It is an unquestioned fact that local preachers, as a class, are far less efficient and influential than formerly. Whether it is possible to restore the local preacher to his former relative status in the church is a question more easily asked than answered. It will be generally admitted, however, that something ought to be done looking in this direction. Several measures of this sort might be adopted. One we particularly favor, viz., the transfer of the responsibility of the local preacher from the Quarterly Conference to the District Conference. We will not here enter into details, but we believe that by the adoption of this measure the local preacher might be made a much more potent factor in our church life than he now is.

Glove Contests.

The Supreme Court of Louisiana has decided that "glove contests" are not prize fights. Sullivan and his gang can now come to Louisiana and give exhibitions of their strength and brutality whenever it suits them.

We have no fault to find with the action of the Supreme Court. The presumption is that they have given a proper interpretation of the law. One thing, however, is certain, viz., that the law ought to be amended. Shall Louisiana become a dumping ground for brutalities that are tolerated nowhere else? Shall her name become a "proverb, a by-word and a reproach" among the States of this great nation? Shall she alone of all the great sisterhood of States educate her brave sons and her fair daughters in the direction of crime by placing before them public exhibitions of brutality far more demoralizing than the bull fights of dark-age Spain?

We are not prepared to believe this. That same righteous, patriotic, sentiment which extirpated the Louisiana Lottery will still more expeditiously expel the barbarous prize fight. Let the facts be placed before the people. Let the press be true to its trust. Let it wield its almost immeasurable power over the human heart in stirring up the people against this disgraceful iniquity. Let the pulpit arouse the public conscience. Let every good citizen do "whatsoever his hands find to do" to put an end to this public infamy. Let every good woman make the most of her God-given influence over her husband and her sons in the same direction. Let it be clearly understood that no man need apply for legislative honors who favors the perpetuation of this relic of mediæval barbarism. Citizens of Louisiana, the eyes of the nation—yea, of the civilized world—are upon you. Lovers of morality and good order everywhere have a right to expect that you will be true to the instincts of the age—that you will no longer allow your State to be regarded as belonging to a low order of civilization. Let the cry go forth from one end of the State to the other, "Down with the prize fight!"

Obituaries.

[The following from the Alabama Advocate fits our case as thoroughly as if we had written it. We commend it to the consideration of our readers.]

We are forced again to appeal to our friends to be as brief in writing obituaries as possible. This is a very delicate matter, and we regret to be forced to mention it again. It is not one obituary in ten that we do not have to cut down, and that, too, to a considerable extent. This we dislike very much to do, but we are forced to it. In many instances our friends complain and write us unkind letters. We are very sorry, but can not help it. If we were to publish all the obituaries that come to us just as they are written, they would fill, from week to week, most of the reading space of the Advocate. Even after boiling down as freely as we have done, since Conference we have had from two to five columns a week.

Again: We are criticised because we publish long obituaries of some persons and short ones of others. In reply to this we have this to say: It is a rule with the Advocate to allow only two hundred words for each obituary. All over that number are charged for at one cent a word. Some persons who are able to pay for excess send the money with which to pay for the excess. This admits a long obituary.

Then, it is true, there are exceptions to this rule. To ministers and their wives there is no limit, except the editor's prerogative. There are a few other favored ones. These are active and distinguished workers in the church—missionaries and others, such, for instance, as Sister Allday. Then in cases eminent for piety and zeal—benefactors and others, who at death are indigent. But in all cases the editor reserves his right to exercise his notions of propriety, and to cut out what he deems unnecessary and irrelevant.

Then we beg all the *living* to have mercy on the editor and the patrons of the paper, and be as brief and concise as possible. It is not necessary to state the exact age of the dead to the day, unless he has lived a century or more. It is of no interest to the general reader whether the deceased married more than four times, nor whether he was the father of ten or fifteen children. In the case of infants, just state that the little one has gone to heaven. Do not, by any means, give expression to the eloquence of your sorrow in half a dozen verses of original poetry. Let it be distinctly understood that we will publish no original poetry except from those whom we may ask to write.

Now, in writing the above, we have done it in the tenderest sympathy and regard for the feelings of our bereaved friends. We know the depth of their sorrow, and how natural it is to speak the praises of our sainted dead. We desire to know, in a brief way, how our good people die. Tell it in as few, simple words as possible, and we will be glad to send the sweet, sad message abroad over the land, that it may do good and glorify God.

The Minimum Christian.

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest and easiest rate possible. The Christian who purposes to get all out of the world that he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can without being destitute of it altogether.

The minimum Christian generally goes to church on Sunday morning, unless he is too tired with his week-day labors, and has lain in bed too late to get ready for the service; in that case he attends in the evening, unless it is likely to rain, or is too warm or too cold, or he feels too sleepy, or has a headache. He listens respectfully to the minister, and joins in prayer and praise. He applies the truth often to his neighbors, rarely to himself. If there is a lecture in the week, he goes, if quite convenient, but rarely attends the prayer-meeting, as the latter is apt to be uninteresting. He feels it his duty to be present on communion Sabbath, and has family prayer at least once a day, unless business presses upon him too urgently.

The minimum Christian is friendly to all good works; he wishes them well, but it is not in his power to do much for them. He thinks it a good thing for laymen to take part in the prayer meeting of the church, but he has no gift for public prayers or for making addresses—unless the subject be business or politics—and he must leave it to others. He is friendly to home and foreign missions, and gives his "mite," but he thinks there are too many appeals; still he gives, or he will lose his reputation.

The minimum Christian is not clear on some points relating to Christian conduct. The circus and dancing, the theatre and card-playing, give him considerable trouble. He can not see the harm in this or that or the other popular amusement. He says there is nothing in the Bible directly against it. He does not see but that a man may be a Christian and go to the theatre or to the ball-room. He knows several people who do go, and members of the church, too. Why should not he?

In short, the minimum Christian knows he can not serve God and mammon; he would if he could, and he will come just as near doing so as he can, for he thinks it not best to be "righteous overmuch." He will give to himself and the world all that he may, and to God and his cause as little as he dare, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he actually is.

Ah, my brother, are you making this attempt? Beware, lest you find at last, in trying to get to heaven with as little religion as possible, that you have missed it altogether; lest, without gaining the whole world, you have lost your own soul. Would it not be wiser and better and happier to make sure of heaven by being a *maximum*, rather than a *minimum* Christian?—Rev. John W. Dalles.

Unseen Goodness.

There is more good in most people than we are accustomed to give them credit for. Very many conceal their best feelings, having a sort of shame about them. Or perhaps no occasion offers wherein they can be appropriately disclosed. We do not generally know how much good-will is felt toward us until we come into severe trouble, and that may not be until we die. Men are prevented by a thousand things from understanding the excellences of their neighbors. But God sees them all. And no doubt much that passes for evil in the sight of men is good to him.

We should certainly make an effort, both for our own sakes and for others', to obviate this evil. We should have a keener eye for excellences, and should not be so reluctant to speak about them. Men and women need encouragement. Why should it be so grudgingly bestowed, or so generally withheld? Is it a lurking jealousy, a contemptible envy, an idea that we lower ourselves by raising others, which shuts our mouths? Or is it only a foolish diffidence, and a thoughtlessness concerning what will give pleasure? Whatever it be, it is not good. Let us speak more words of approval and love, and so make this earth a sunnier place to live in.

There is noble doing and enduring all about us, mostly hid away from common view. Few of the truest heroes ever find a chronicler to make them famous. They do not know that they have done anything of special worth. But they have been, nevertheless, fighting a right good fight, giving up their comfort and strength to others with no thought of any special merit or reward. There will come a grand surprise to such souls by and by. To them, amazed and unaware of what they have wrought, the Christ will say: "Well done; ye have ministered to me." It is every way fitting that we do what we can to anticipate these judgments of the last day and get the crowns on the right heads even now.—Zion's Herald.

The Advocate for Twenty-Five Cents.

We will send the ADVOCATE from now until the first of August for twenty-five cents. This period embraces the session of the General Conference. The ADVOCATE will contain reports of the proceedings of the General Conference. All Methodist people ought to keep posted in regard to the action of the General Conference. Let all our subscribers make this offer known and constitute themselves agents for the paper. Let it be remembered that the cash must accompany each name. We will do no book-keeping for anybody on this proposition. This offer is made only to new subscribers.

Advertising Rates.

One insertion, $1 per inch.
Two insertions, $1.50 per inch.
Four insertions, $2.40 per inch.
Twelve insertions, $6.60 per inch.
Twenty-six insertions, $13 per inch.
On less space than a half-inch twenty per cent. additional will be charged.

The Serving Spirit.

When God has nothing more for a Christian to do on earth, he will call him home. Unless a Christian is glad to serve at any time, and in any way he can, he may well question his adoption. Our blessed Lord "went about doing good." That is your mission. There is a place for you in the church, where you ought to be a power for good, and work for you to do out in the vineyard. Have you found your place? What is it? Are you doing your work? What is it? Looking at it in one light, a year is short; in another, it is long; opportunities of service are many and great. The true spirit of service always leads one to ask when he can be useful, and how helpful in the line of counsel, comfort and encouragement; to ask whose home can be brightened, whose heart made glad, and whose life inspired with holy purpose.

Christian, the church has claim upon you! You can aid your pastor in his arduous and sometimes thankless toils. You can invite and bring to the house of God. You can look up the neglected. You can welcome the stranger. You can care for uncared-for children. You can tenderly warn the indifferent, encourage the desponding, strengthen the weak, and establish the wavering.

Possibly you have been pressed with care all this year, and thus unable to serve as you could wish. The question is, How much have you gained in the real spirit of service? When you *can serve*, do you find more pleasure in it? Are you growing quick to respond to the divine summons? God counts and measures our *purposes*, rather than our accomplishings. His eye is on the *heart*. What has been your gain of honest thorough-going desire to be useful? This is a good time for taking inventory of spiritual stock in trade. The past can not be changed; but from the past inspiration should be gathered for future work. How much of gain in knowledge, patience, steadiness, giving and serving, this last year? What about next year?—J. E. Twitchell, D. D.

NOTES.

The Preachers' Pastoral and Theological Society of the Winona district will convene at Greenwood, Miss., June 8, 1894.

***

The burning of the St. Charles Hotel removes one of the historic structures of the Crescent City. It will, doubtless, be rebuilt very soon.

***

Almost the entire business portion of the town of Bolton, Miss., was burned on Monday last, entailing very heavy losses upon some of her citizens.

***

The Supreme Court of Louisiana has inhibited the city of New Orleans from using the canal as a receptacle for its sewerage. A righteous and salutary decision.

***

We hereby give notice of an extension of our three months' offer. We will send the ADVOCATE from now until the first of August for twenty-five cents. This applies only to new subscribers.

***

At the Mississippi I. I. and C. the commencement sermon will be preached by Rev. J. J. Tigert, of Kansas City, Mo. The literary address will be by Hon. T. A. McWillie, of Jackson, Miss.

***

The commencement sermon of the University of Mississippi will be preached by Rev. John Hunter, D. D., of Jackson, Miss. The literary address will be delivered by Hon. John Temple Graves, of Georgia.

***

Bro. J. H. Keller, one of the patriarchs of New Orleans Methodism, has given a lot worth $9,000 to the Y. M. C. A. of the city, to be used as a site for a Y. M. C. A. building. It is one of the conditions of the gift that work on the building shall commence within one year from this time. At the same public meeting at which this offer was made quite a handsome sum was raised for the building, several persons contributing $1,000 each, and several others $500 each. We think it safe to say that the building will be erected. Bro. Keller is entitled to the thanks of all friends of the Y. M. C. A., not only for his gift, but also for the manner of it. He has given in a way that will stimulate others to give. What a boon wealth is to a man who has the grace to use it right!

BUFFALO LITHIA WATER

Goes regularly to Hot Springs for GOUT, RHEUMATIC GOUT, RHEUMATISM.—How this Water is valued there in BRIGHT'S DISEASE OF THE KIDNEYS and STONE OF THE BLADDER.

Dr. Algernon S. Garnet,
Surgeon (retired) U. S. Navy, Resident Physician, Hot Springs, Ark., says:
"My experience in the use of
BUFFALO LITHIA WATER
is limited to the treatment of Gout, Rheumatism and that hybrid disease, "Rheumatic Gout" (so-called), which is in contradistinction to the Rheumatoid Arthritis of Garrod. I have had excellent results from this Water in these affections, both in my own person and in the treatment of patients for whom I have prescribed it. Of course the remedial agent is its contained Alkalies and their solvent properties. Hence it is a prophylactic as well as a remedy in Nephritic Colic and forming Calculi, when due to a redundancy of Lithic Acid."

Dr. Wm. B. Towles,
Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia, former Resident Physician, Hot Springs, Va., says:
"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all Diseases of Uric Acid Diathesis, I know of no remedy at all comparable to
BUFFALO LITHIA WATER
Its effects are marked in causing a disappearance of Albumen from the urine. In a single case of Bright's Disease of the kidneys I witnessed decided beneficial results from its use, and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease."

The late Dr. Wm. F. Carrington,
Resident Physician, Hot Springs, Ark., Surgeon (retired) U. S. Navy, says:
BUFFALO LITHIA WATER
has signally demonstrated its remedial power in Gout, Rheumatic Gout, Rheumatism, Uric Acid, Gravel and other maladies dependent upon the Uric Acid Diathesis. It not only eliminates from the blood the deleterious agent before it crystallizes, but dissolves it in the form of Calculi, at least to a size that renders its passage along its ureters and urethra comparatively easy. Send twenty cases No. 2."

Dr. T. B. Buchanan,
Resident Physician, Hot Springs, Arkansas, says: "Send me five cases of
BUFFALO LITHIA WATER
I have made use of this Water for Gout in my own person and prescribed it for patients similarly suffering, with the most decided beneficial results. I take great pleasure in advising Gouty patients to these Springs.

This water is for sale by druggists generally, or in cases of one dozen half gallon bottles, Sold Only at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor,
Buffalo Lithia Springs, Va
Springs open June 15th.

Centenary College.

Bishop J. C. Keener will preach the commencement sermon at Centenary College, June 3, and Hon. C. J. Boatner will address the literary societies on Tuesday, June 5. A full meeting of the Board of Trustees is desired on Monday, June 4.

W. L. C. HUNNICUTT.
Jackson, La., April 27, 1894.

OH! HOW FAIR!

No cure, no pay, we freely say,
To all who PRESTON'S HED-AKE use;
This famous cure is quick and sure;
But this can scarcely be called news—
As everyone knows it will cure
Headache in fifteen minutes, or no pay.

Be sure to read our offer of a year's subscription for $1 25.

The Queen and Crescent Route

is the only line running solid vestibule trains from the principal cities of the South to Cincinnati.

Through car lines are run from New Orleans, Meridian, Birmingham, Chattanooga, Jacksonville, Macon, Atlanta, Asheville, N. C., Knoxville, Harriman, Lexington, and intermediate points, without change, connecting in Cincinnati with through trains to the North, East and West.

Through car lines Shreveport and Vicksburg to Birmingham and Atlanta.

All through trains make close connection at Lexington with double daily service to Louisville.

Send for folders, literature and schedules, to I. Hardy, A. G. P. A., Vicksburg, Miss.; R. H. Garrett, A. G. P. A., New Orleans, La.; S. C. Ray, T. P. A., Birmingham, Ala.; or

W. C. RINEARSON, G. P. A.,
Cincinnati, O.

Everybody should read "From the Ball Room to Hell," a wonderful book. Price, 25 cents. Order of Religious Book Co., Ltd., No. 9 Chartres St., New Orleans.

Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Missionary-plans to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, and your young friends, to help us build this hall! Let me hear at once from you. Your friend,

Jackson, Miss. I. W. COOPER.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

PERSONAL AND OTHERWISE.

Dr. Charles Foster Smith, of Vanderbilt, has accepted the chair of Greek in the University of Wisconsin.

Rev. J. C. Brown, of the North Mississippi Conference, has become assistant editor of the Memphis Advocate.

It is announced that Talmage will lecture at Meridian, Miss., on the seventeenth, for the benefit of the First Baptist Church of that city.

We regret exceedingly to learn of the death of Mrs. Mary C. Murrah, mother of Dr. W. B. Murrah, president of Millsaps College. She died on Sunday last, and was buried on Monday at Columbus, Miss.

Rev. W. J. Ferguson, of the Mississippi Conference, was married on the twenty-fifth ultimo to Miss Blanch Vinson, of Scooba, Miss. We welcome our brother into the honorable fraternity, and wish him and his fair bride a happy voyage across the sea of life.

Preachers' Meeting, Corinth District.

The Preachers' Meeting of Corinth district met at Guntown, Miss., April 10-12, 1894. Eleven of the pastors of the district were present and a few of the local preachers.

We were blessed with the presence of our former and much-beloved presiding elder, Rev. W. S. Lagrone, of the Aberdeen district. Although six of the pastors were absent, the meeting was a success. Every part seemed perfect in every respect.

By the kindness of Bro. Buck and his good people we were furnished with good homes and large audiences.

The program prepared by our most excellent presiding elder, Rev. T. W. Lewis, embraced subjects of great interest and importance; such as, "The Relation of Children to the Atonement," "The Itinerant Wheel in Methodism," "The Preparation and Delivery of Sermons," and "How to Promote a Revival." Each subject was discussed at length, and with great profit to ourselves and the audience.

The preaching was done by Rev. W. J. Burt, on "Regeneration;" Rev. H. R. Tucker, on "Infant Baptism," and L. A. McKnown, on "Faith."

The last service was a love-feast conducted by Rev. J. M. Bradley, and was a glorious success. Holiness seemed to pervade every heart and there were shouts of joy.

Amid shouts and praises we adjourned to meet next Fall at Rienzi.

C. H. PITTMAN, S. C.

Greatest on Earth.

James M. Brooks, Washington Ave., St. Louis, Mo., makes affidavit that he suffered from Rheumatism for years, until persuaded to try Drummond's Lightning Remedy, and that by its use he has been fully restored. He says the remedy is the greatest on earth. This is high praise, but fully warranted by other miraculous cures. If you want to be cured, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your address two large bottles of their remedy. This treatment lasts one month, and will cure any ordinary case. Agents Wanted.

Our Pianos and Organs.

The musical instruments which we are offering as premiums are manufactured by the Williams Piano and Organ Co., Centerville, Iowa. This is a large establishment which has branch offices in other cities. The descriptions we give of the instruments are taken from their catalogue. Our subscribers may write to them for catalogues and prices, if they choose. We will give them as good terms as they can get from the manufacturers themselves. Notice that if the requisite number of subscribers can not be procured, the instruments can still be had. Get as many subscribers as you can, and then write us for terms.

Nesbit, Miss.

The second Sunday in May the M. E. Church, South, at this place will be dedicated by Bishop C. B. Galloway. We hereby extend a cordial invitation to all former pastors to attend and take part in the services. The second Quarterly Conference for the charge will meet on Saturday before second Sunday in May. G. W. GORDON.

Are You Getting Deaf?

THE FOLLOWING EXPLAINS WHY, AND SHOWS THE REMEDY.

Mr. W. D. Stokes, Baton Rouge, La., writes: "I had chronic catarrh very badly, noise in the ears, and nearly deaf. I used your Pe-ru-na according to directions, and am now well; can hear the tick of a watch ten feet. Your Pe-ru-na is a wonderful medicine."

Catarrhal deafness is always due to catarrh of the throat passing up through the eustachian tubes to the middle ear. The catarrh in rare cases originates in and remains confined to the middle ear. The symptoms are: Roaring, cracking, buzzing in ears, with gradually increasing difficulty in hearing. If not cured, the hearing will be entirely destroyed. When the case has not already gone too far before the treatment is begun, Pe-ru-na will cure every case. It is only after the catarrh has destroyed portions of the middle ear that Pe-ru-na fails to cure. All such cases should write to Dr. Hartman, Columbus, Ohio, for further advice.

A book on la grippe, coughs, colds, catarrh, etc., will be sent free to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

Preachers' Meeting, Winona District.

Program for Preachers' Meeting, Winona district, North Mississippi Conference:

1. The Conference of Religions: Its Effect on the Future of Christianity—T. Cameron.

2. How to Keep Up a Continued Interest in the Prayer Meeting—George H. Lipscomb.

3. Do We Need a Restatement of the Doctrines of the M. E. Church, South—R. M. Davis.

4. The Gambling Evil: Is There a Remedy?—J. Richey.

5. The Needs of More Spirituality in the Church and the Best Methods of Receiving It—R. I. Allen.

6. The Necessity of Prayer: Its Answers and Results—J. C. Woodruff.

7. The Necessity of Circulating Religious Literature among Our People—J. T. Howell.

8. How to Study the Bible, So as to Obtain the Greatest Benefits Therefrom—Jno. R. D. King.

9. Should the Methodist Church Create the Office of Evangelist? (Give your views in full)—W. S. Shipman.

10. The Pastor's Relation and Consequent Duties in the Sunday-school—Chas. A. Spraggins.

11. The Benefit of Thorough Organization in Church Work—O. L. Savage.

12. The Rewards and Punishments upon the Observance or Violation of the Sabbath—R. M. Evans.

13. The Best Methods of Promoting the Legal Prohibition of the Liquor Traffic—L. M. Lipscomb.

14. The Great Benefit to the Church and the Cause of Christ Growing Out of Hearty Co-operation of Preachers in Charge with the Presiding Elder, and *vice versa*—S. M. Thames.

S. M. THAMES,
JOHN RICHEY,
O. L. SAVAGE, Sec'y,
Executive Committee.

Woman's Work.

The P. and H. M. Society of the Winona district, North Mississippi Conference, convened in the Methodist Church, Indianola, 3 o'clock P. M., April 7, 1894.

After devotional exercises conducted by Mrs. Bessie Lipscomb, the session was formally opened by Mrs. Williams, of Winona, assisted by Mrs. Thayer, of Greenwood. Reports from each auxiliary showed a decided interest in this part of the Master's vineyard. Some of our officers being absent, they sent in written reports, urging us to more earnestness and zeal in the future than has been manifested in the past.

An evening session conducted by Mrs. Thayer resulted in the organization of a good society in Indianola.

The entire meeting was full of interest and enthusiasm.

LOULA L. SAVAGE, Sec.

Why Not, Miss.

I hereby acknowledge the receipt of one dollar from a widow lady in Shreveport, La. Thanks. The Christian heart in it is appreciated.

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EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

JOSEPH'S LAST DAYS.

(Gen. l, 11 26; Jos. xxiv, 32.)

Joseph did not despair in life's calamities, nor was he disgustingly puffed up when on the sunny heights of prosperity.

1. Joseph's end was drawing nigh.

(1) A review of his life was matter of gratification to him. Life well spent. His name without tarnish.

(2) Though long since dead, he still speaketh.

(3) Soon our life will terminate. Live piously, and the end will be well.

2. Their father having died, Joseph's brethren feared that they would now suffer the penalty of their crime. Joseph would now retaliate.

(1) It is indeed true: "Conscience makes cowards of us all."

(2) Joseph dispels their fear by stating that he was to them in the peace of God. This may be paraphrased: "Fear not me, for I fear God."

(3) We, too, have no reason to fear a person who truly fears God. When Ananias was afraid to go to Saul, the former persecutor, the Lord simply declared: "Behold, he prayeth."

3. Joseph was a firm believer in divine providence.

(1) Though his brethren had designed to destroy him, God had overruled all for good.

(2) Cowper's couplet apropos:

"The bud may have a bitter taste,
But sweet will be the flower."

(3) God writes straightly on crooked lines. "All things work together for good to them that love God."

4. Before death God granted Joseph prophetic visions.

(1) The progeny of his brethren would be visited by sore afflictions.

(2) In due time liberation would come.

(3) They would occupy the promised land. "Blessed are the dead who die in the Lord."

Horsford's Acid Phosphate
is vitalizing in its effect on the nervous system.

Sunday-school superintendents should send their orders at once for Children's Day Programmes to Bro. F. D. Van Valkenburgh, No. 9 Chartres St.

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

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"Yes, I am real proud of the splendid body of men and women we have to represent us in the various parts of the country: many of them are among the best men and women that ever walked the sod, and we wish to employ a few more." This is the explanation that Mr. B. F. Johnson, of the firm B. F. Johnson & Co., Richmond, Va., gives of their advertisement.

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For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If you want your life insured, you can't do a better thing than read the ad. of that mammoth company, the New York Mutual, which you will find in another column.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

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Equitable, " " " " " - 40,117,610

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What the "CHRISTIAN AT WORK" of New York, has to say in their issue of March 22, 1894:

"These spoons have been submitted to us, and we are sure that those who send for them will be exceedingly gratified to receive such dainty and useful souvenirs of the World's Fair as these spoons are. The Leonard Manufacturing Company will act promptly and without question return the money sent in payment if the spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so."

SEASHORE CAMP GROUND.

"ON THE BEACH."

The twenty-third annual camp meeting will be opened on Wednesday evening, July 11, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 4, and remain on the grounds until the end of August. Tickets on sale from July 4 to 21. All trains to stop at camp ground station from July 11 to 25, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the camp meeting, should address communications to J. H. Campman, chairman Tent and Lodging Committee, 84 Baronne St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
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Persons addicted to the use of Opium or Morphine should try the above remedy. The principal ingredients composing it have been used with remarkable success in the English Hospitals of China, and prescribed by the most eminent physicians of the day. Trial package by mail securely sealed for $1. Send money by registered letter or P. O. money order.

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The funnel-shaped tops are beaded or "pearled"—a trade mark.

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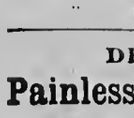

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DR. J. W. CHILES, DIXON, ILL.

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HOME CIRCLE.

DEAR MOTHER LONG AGO.

Oh I see her tender face,
Hazel eyes with wondrous shine,
Ivory neck and scarf of lace,
Pretty, girlish mother mine.
Drooping waves of glossy hair,
Dimpled arms and slippered feet,
Sitting in her rocking chair—
O, she was both fair and sweet!

But she left me one dark night—
Left me, never to return—
Taking from my life the light
For which I must always yearn,
Till we meet at last above,
Where she waits to welcome me
With the same unchanging love,
Reunited we will be.

—Exchange.

A Plea in Behalf of the Children.

BY ADRIAN ALBOMA.

One morning while enjoying my usual exercise in the fresh air, I passed a simple little cottage with a green lawn and trees in front. I observed the well-kept yard and the neatness all about the place, and I thought, some one must have been inspired by love to have fashioned such a home as this. As I walked along I saw a child's swing, a little Summer house, and a croquet ground, all giving proof to me that there had been thoughtfulness and labor expended for the enjoyment of the inmates of the little cottage. Listening, I heard voices, a man's rough voice in a high key, saying:

"John, why were your chores not properly attended to last night?"

"Papa, I did"—began the boy.

"Not a word about *I did*; if you did, I should not be asking you about it now," sharply retorted the father.

"Papa, you won't let me"—

"There is no *let* in the case. You didn't do your work, and you do nothing but whine and grumble if you are *asked* to do anything. Now, Booby, what are you crying about?"

O, what a tone in which to speak to one's own son, neither commanding respect nor affection. Perhaps the lad had been wayward and careless, perhaps disobedient, but, I thought, Can anyone be stung into obedience? As the lad turned away, I heard him mutter: "I wish I was dead anyway. He won't let me tell him anything when I try to!" Immediately the words came into my mind, "Parents, provoke not your children to wrath!" As the child moved on towards me I saw that he was about twelve years old, slightly built, with quick, nervous movements which led me to judge he had a sensitive disposition. As I looked more closely at his flushed face, and tearful eyes, I knew there was a chord in his nature which should be touched gently and lightly, and made to give forth sweetest music. But, alas! poor boy! God pity us parents and forgive us our blindness!

O the sympathy that went out from my full heart toward both father and son! The father was missing much of the most precious fragrance that ever emanated from God's garden of flowers, when he allows the destroying winds of impatience and nervous irritability to rudely crush the plant ere it blooms into beauty and loveliness. I can not believe that the same heart that planned outward pleasures and provides food for the growth of the body would willingly let the little heart and mind entrusted to his care be stunted and starved for lack of being understood, appreciated, encouraged, loved, and sympathized with!

Parents, let me say to you, you have a deep and grave responsibility. Do you study the disposition of your child? Do you endeavor to secure his friendship as well as his obedience? What more lovely than to see a child come confidingly to a parent's side, receive a reassuring smile, and then tell its joys or sorrows to that loving heart. How much of temptation and sin is avoided by being yourselves the most intimate friends of your children.

Enter then into their amusements. Teach them to be happier when you are in their midst. Hide your own cares and troubles, and make your children happy. You will be repaid with interest and your burdens will be made lighter by casting them on the Lord, who careth for you, and you will be giving sunshine to those around you.

Many parents wearied with the day's toil, say to their children, "Go and play, I am tired and want rest." Tired! of course you are. But you will be more tired when your arms long to clasp the wayward child to your heart, and you begin to realize that you have driven him to seek companions elsewhere, who are living in pleasures which lead down, down, into eternal darkness and the ruin of both mind and body. Take that little sensitive child to your heart, give him unselfish love, gentle words, and encouragements. If he needs discipline and correction, give it in all firmness and quietness, by taking him into a room by himself, so that his fault may not be exposed to strangers and thus tend to lessen his self-respect. Do not correct in anger, nor raise your voice above its common tone. Ask God to control you before you try to control your child. You will then gain the respect of your little ones, which is as essential to good government as is their love.

Who of us, if the dear Jesus were here, would dare to speak harshly in his presence to our little ones? Dear parents, let us ask the Father to make us more thoughtful; to give us more wisdom, that we may not slight the most precious trust that he has committed to our charge.

Let us not forget that in this busy, work-day world of ours we are given the grand, high and holy work of preparing souls for heaven, and gems for the Savior's crown.

"Have we been true to the trust he left us?
Do we seek to do our best?
If in our hearts there is naught condemns us,
We shall have a glorious rest."

The Art of Conversation.

Conversation is a thing which does not receive the amount of cultivation it deserves. It is in reality one of the fine arts, and susceptible of almost unlimited improvement. Yet comparatively few give it much attention. Surely this is a great mistake. Conversation is an accomplishment containing within itself manifold powers of usefulness as well as enjoyment. It avails as nothing else can for the calling out of one's feelings, the development of one's thoughts, the impartation of precision to one's ideas, and the impressing upon the memory what one has read. The more we talk about things, the more we become interested in them, and the more we interest others in their behalf. He who has learned how to handle his tongue with skill by the fireside or in the social circle, is able to impart much pleasure at little cost, and sometimes will do great good almost unawares.

Conversation has been called the art of talking agreeably about trifles, inasmuch as in general society serious discussion on matters in regard to which opinions clash is considered out of place. There is truth in this, and yet surely none but the empty-headed would be perfectly satisfied to spend an evening on nothing but trifles. Happy they who have the tact to make of trifles an easy introduction to more weighty things that shall tend to the improvement of both head and heart! A good conversationalist is to be heartily congratulated, and so is the company that is favored with his presence. That so few are fitted to receive this title is partly the fault of those who are charged with the education of the young. Let parents and teachers look to it.—Zion's Herald.

Strong drink is not only the devil's way into a man, but a man's way to the devil.—Adam Clark, D. D.

HOW TO DO IT.

The fields are all white,
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in his harvest?

Our hands are so small,
And our words are so weak,
We can not teach others.
How then shall we seek
To work for our Lord in the harvest?

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing
May work for our Lord in his harvest.

Until by and by
As the years pass at length,
We too may be reapers,
And go forth in strength
To work for our Lord in his harvest.

—Children's Record.

The Grace of Self-Control.

One of our great writers dwells upon the supreme importance to the heart of the gift of self-control; is not this virtue specially to be desired when our dealings are with the young, who so readily imitate our failings? A fit of passion is severely punished in a child, which is deemed quite excusable in the guardian or teacher: whereas, it might be expected that, with developed reason, and with a character professedly Christian, the "angry blow and hasty word" would be almost impossible. Think what a heritage is left to the child who, even when necessarily reproved or punished, sees a calm, tender demeanor; think what is being written upon the young heart that becomes accustomed to irritability and impatience! Sometimes, by force of heredity and natural character, such are our besetting temptations; the more reason, then, that we should specially ask for strength to resist them. "And make mother's temper good, too," was whispered by a little fellow, dismissed in wrath to pray for pardon for a fit of naughtiness. What a sermon for a listening mother! Sunday-school teachers should be ever on their guard against displays of passion; we call the children together to learn of Christ, and though an offender may sometimes need sharp and prompt reproval, no Sunday-school should witness the flush of anger, the heat of ill-temper, upon the teacher's face. Being in positions of power as concerns children, let us be patient and merciful. We are sorry to remember occasions on which in the Sunday-school we have seen a child's head slapped and a boy's ears soundly boxed. This may have produced quiet, but resented, wrath, and fierce anger awoke in the heart of the child. Better a thousand times a chattering word on the young lip than such secret feelings in the little heart. Personally, we have found that to withdraw a child on that occasion from the benefit of the lesson and to send him out, is a quiet, but powerful form of punishment; it impresses him and impresses the others with a sense that their association with the school is a privilege to be rightly used by them. But, believing the box-on-the-ear form of correction to be often due to want of thought rather than heart, we feel constrained to beseech all teachers to bear in mind that in the eyes of our scholars we are setting forth the spirit of Christ; let us not misrepresent his patience.—Selected.

Education of Girls.

Thus, the education of a girl resolves itself to a simple basis after all. Woman's progress may, in the minds of some, have seemed to make it more complex, and confusion can enter into the question if a mother allows herself to listen to the proclaimers of so-called "advanced ideas." We will be led into the mistake of cultivating the mind at the expense of the heart, if we allow ourselves to be so led. But the error is a cruel one—painfully so to the girl who is led, unknowingly, into it. But if we permit our common sense to rule, the problem solves itself. We do not want our daughters to be encyclopædias, but true, womanly women. The first we can buy; the latter we can not. Let us look first after the physical development of our girls, teaching them that good health outweighs all things. Let them understand the human mechanism, hiding nothing. Let them know what God requires of a woman, and why it is essential that she shall be as perfect in health, and as well-developed in body as possible. Teach, by example as well as by precept, the value of outdoor exercise. Then begin mental development, giving her the benefit of the largest educational advantages within your powers, insisting, however, that her studies shall be those likely to be of greatest usefulness in after life. Let her study not up to her fullest capacity, but just a little this side of it. A margin of unspent power is a tremendous force to a woman. Then, if our schools and colleges shall continue to neglect the teaching of household economics, keep your daughter close to you at home for a year at least, or longer if necessary. With her mind free from mental studies, teach her the rudiments of the home, hiding not the kitchen utensils as you show her the dainty china. Make of her an all-round good home-builder and housekeeper, holding up ever before her the one great truth that a woman is always most satisfactory to herself when she is a woman, and most beautiful to others when she is womanly.—Ladies' Home Journal.

The Greedy Bottle.

A poor, under-sized boy named Tim, sitting by a bottle, and looking in said, "I wonder if there can be a pair of shoes in it." His mother had mended his clothes, but said his shoes were so bad he must go barefoot. Then he took a brick and broke the bottle, but there were no shoes in it, and he was frightened, for it was his father's bottle. Tim sat down again, and sobbed so hard that he did not hear a step beside him until a voice said:

"Well! what's all this?" He sprang up in great alarm; it was his father.

"Who broke my bottle?" he said.

"I did," said Tim, catching his breath, half in terror and half between his sobs.

"Why did you?" Tim looked up.

The voice did not sound as he had expected. The truth was, his father had been touched at the sight of the forlorn figure, so very small and so sorrowful, which had bent over the broken bottle.

"Why," he said, "I was looking for a pair of new shoes; I want a pair of new shoes awful bad—all the other chaps wear shoes."

"How came you to think you'd find shoes in a bottle?" the father asked.

"Why, mother said so. I asked her for some new shoes, and she said they had gone in the black bottle, and that lots of other things had gone into it, too—coats and hats, and bread and meat and things; and I thought if I broke it I'd find 'em all, and there ain't a thing in it! I'm real sorry I broke your bottle, father. I'll never do it again."

"No, I guess you won't," he said, laying a hand on the rough little head as he went away, leaving Tim overcome with astonishment that his father had not been angry with him. Two days after he handed Tim a parcel, telling him to open it.

"New shoes! New shoes!" he shouted.

"O father, did you get a new bottle? And were they in it?"

"No, my boy, there isn't going to be a new bottle. Your mother was right—the things all went into the bottle, but you see getting them out is no easy matter; so, God helping me, I am going to keep them out after this."—Arkansas Methodist.

Bad Books.

Never, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading.

A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time, also.

In the first place, there are a great many more first-rate books than ever you can master; and, in the second place, you can not read an inferior book without giving up an opportunity of reading a good one.

Books, remember, are friends; books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.—Coleridge.

God has not had much to do with the revival that winds up with a church entertainment to pay expenses.

CURES OTHERS

For Severe, Lingering Coughs, Weak Lungs, Bleeding from Lungs, Bronchitis, Asthma, and Consumption, in its early stages, Dr. Pierce's Golden Medical Discovery is a sovereign remedy. It not only cures the cough but also builds up the strength and flesh of those reduced below a healthy standard by "Wasting Diseases." Will not make fat folks more corpulent.

MR. WILEY.

B. F. WILEY, of Box Elder, Converse Co., Wyo., writes: "I had bronchitis for twenty years and over, and I could not work without coughing so hard as to take all my strength away. I took five bottles of Dr. Pierce's Golden Medical Discovery, and give you my word and honor that I can do any work that there is to do on my 'ranch' without coughing. I have not taken any of the 'Golden Medical Discovery' for a year."

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Chic. St. L. mail 8:30a.m	Chic. St. L. mail 6:00p.m
Chic. limited...7:20 p.m	Chic. limited..11:30a.m

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	Leaves.	Arrive
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Vicksburg & Natchez Ex.....	8:10 a. m	6:15 p.m
Bat. Rouge "Coast Train."	3:30 p. m	10:00 a.m

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MARRIAGES.

HODGES—COLLINS.—At the residence of Mr. Anderson, near Dublin, Miss., April 19, 1894, by Rev. R. I. Allen, Mr. George P. Hodges and Miss V. Duffie Collins.

WOODWARD—WARNER.—At the residence of the bride's parents, near Clinton, La., April 18, at 4 P. M., by Rev. V. D. Skipper, Mr. Monday Woodward to Miss Sarah M. Warner, both of East Feliciana parish, La.

WALKER—JOHNSTON.—At the residence of the bride's father, Mr. W. W. Johnston, April 18, by Rev. P. A. Johnston, Mr. W. A. Walker, of Monroe, La., to Miss Pearl Johnston, of Copiah county, Miss.

MURPHEY—MILLER.—At the home of the bride's father, Calcasieu parish, La., April 18, 1894, by Rev. H. M. Banks, Mr. Jno. D. Murphey to Miss Carrie A. Miller.

HARBIN—LEE.—At the residence of the bride's mother, Bolton, Miss., Jan. 10, 1894, by Rev. J. A. B. Jones, Mr. William C. Harbin to Miss Lucy Lee.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

HOLLIDAY.—Mr. ISAAC NEWTON HOLLIDAY was born in Wilkes county, Ga., Dec. 20, 1824 and died at his home in Sharon, Miss., Oct. 1, 1893, in the sixty-ninth year of his age.

In early life he came to Mississippi and was engaged in agricultural pursuits, being for many years considered one of the most successful farmers in Madison county. When a young man he joined the Baptist Church, but later in life became a member of the Methodist Church, in which he was a trustee and steward for many years, always taking an active part in all church and benevolent enterprises. He was a zealous and acceptable Free Mason, being treasurer of his lodge for several years previous to his death. He was also a member of the Knights of Honor. His love of country was strong, manifested in his faithfulness as a soldier during our last war. He served in Company E, of the Eighteenth Mississippi Cavalry, was courier for Gen. Loring, and took part in all the battles from Resaca to Atlanta, and at Nashville and at Franklin, Tenn.

The painful and protracted suffering through which he passed just previous to his death exhibited his patience and fortitude, and seemed, as some who saw him in his affliction said, to ripen his spirit for the better land. His conversation with his family as he approached the end was well calculated to impress them with a profound sense of the realities of eternity. When death came he was resigned and willing to go. He leaves a wife and several children and a number of grandchildren who feel deeply the loss of his presence.

He was an enterprising and useful citizen, and will be much missed in the community in which he lived. W. L. C. HUNNICUTT.

BURDINE—Bro. ALBERT THEOPHILUS BURDINE departed this life March 11, 1894. He was born at Prattsville, Ala., May 31, 1837. During his childhood his parents moved to Batesville, Miss.; thence to Germantown, Tenn., and thence to near Corinth, Miss., where he volunteered for the war in 1861, and continued in service until the war closed. Soon afterwards he moved with his parents near Water Valley, where on Oct. 25, 1869, he was married to Miss Sudie Cooper, sister of Rev. I. W. Cooper, of the Mississippi Conference.

He moved to Brookhaven in 1876. During the pastorate of Rev. W. B. Lewis, at this place in 1880, he was converted, and he and his wife joined the M. E. Church, South. In 1886 he moved to Stonewall station, where his earthly career closed. In 1893 he was taken with consumption, which soon terminated his life.

The writer of this, his pastor, visited him often during his illness and talked and prayed with him. He expressed himself as having no fear of death, though he regretted to leave his loved ones. He leaves a wife and five children and an infirm mother. He was buried at Enterprise. May God comfort the bereaved ones!

ISAAC L. PEEBLES.

BIRDSONG—SARAH ELIZABETH RAVARS FIELDING was born in Greensville county, Va., Dec. 29, 1811, and died in Yalobusha county, Miss., Feb 18, 1894, aged eighty-two years one month and twenty-one days. She was married to Mr. Birdsong, with whom she lived until his death, which occurred several years since. She was a consistent member of the church for seventy-one years, joining the church at the age of eleven years.

She moved from Greensville county, Va., to Panola county, Miss., in the Fall of 1858; and from there to Yalobusha county, Miss., in the Fall of 1876. She has since lived with her youngest son, Mr. E. T. Birdsong, ever since the war. She was the mother of nine children, four of whom lived to be grown. Two are still living. For the last four years she has slowly, but truly, been answering the call of her Savior. She was a devout Christian. She was greatly beloved by her many friends and acquaintances, who will miss her from their community. ODA B.

SHELL—EFFIE MAY, infant daughter of William and Agatha Shell, was born in Natchitoches parish, La., Feb. 14, 1892; died of membranous croup on Jan. 12, 1894; was baptized by Rev. S. S. Holladay.

Little Effie May leaves a fragrance in the parents' memory that will sweeten their thoughts and hopes of heaven.

S. H. WHATLEY.

LUKE—N. H. LUKE died at his home in Yazoo City, Miss., March 12, 1894, where he had lived many years. He was a prominent member of the Methodist Church, serving as steward and trustee.

Though a man of quiet disposition and reserved deportment, he was a Christian of decided convictions, always openly on the side of right. He was an intelligent Christian, always ready to give a reason for his Christian hope. He was conversant with the great teachings of the Bible, and an efficient, ready teacher of the truths of Christianity.

He loved the church, and was jealous for its integrity, consecrated to its service, devoted to its prosperity, and joyful in all its triumphs. He was a man of decided influence, giving light to those in darkness, and by his whole life pointing the way to eternal life.

He lived his threescore years and ten a life of honor and usefulness, and died peaceably and triumphantly. His memory is honored and revered by the world; his life and labors are held in remembrance by the church, and his name and godly example are fondly cherished by many who most sensibly feel his loss.

R. J. JONES.

KELLY—HARBERT J. KELLY, son of Rev. J. J. and Lillian Kelly, was born Dec. 23, 1892, and departed this life March 31, 1894, aged one year three months and eight days.

Herbert was a bright little boy, and his fond parents were very anxious that he should be spared to them until he should grow to manhood, that he should lead a life of usefulness in the church of God on earth; but our kind heavenly Father, who doeth all things well, has ordered it otherwise, and has taken the darling boy to himself, to live with the angels in heaven. Of this fact we are sure, for Christ, our Savior, said, "Of such is the kingdom of Heaven."

Parents, weep not for little Herbert. He is singing on the other shore, and while he can not come back to you, you can go to him. May the Lord enable you both to meekly submit to the will of him who hath said, "My grace shall be sufficient for thee." J. O. BENNETT.

CALHOUN—DANIEL ALEXANDER CALHOUN was born Feb. 22, 1833, in Clark county, Ala., and died Jan. 27, 1894, near Williamsburg, Covington county, Miss.

Bro. Calhoun joined the Methodist Church in the early years of his manhood, and continued in its community until the day of his death, when he was translated to the church triumphant. He left a most estimable family behind—a wife and six children, one grown son who occupies a prominent place in the church, a worthy son of a worthy sire. The name of Calhoun in Covington county is a synonym for goodness and uprightness wherever known.

God bless the bereaved family! May he be a husband to the widow and a father to the orphan, and bring them at last to reunite in happier bonds where parting is no more, and where the weary are at rest! His pastor,

A. C. BURT.

GERMANY—Mrs. FRANCES GERMANY (*nee* Dyson) was born in Wilkinson county, Miss., Dec. 11, 1831; died March 26, 1894, in St. Helena parish, La., at the residence of her son-in-law, Mr. A. Harvin.

She joined the Methodist Church at Midway, Wilkinson county, at the age of sixteen years. She was a good wife, a faithful mother and a constant Christian. All who knew her loved her. She asked her children to meet her in heaven. She leaves a daughter and five sons. Dear children, mourn not for your sainted mother. She has gone to meet her loved ones in heaven. Your loss is her gain.

May God bless the dear children, and when called to leave this world they will be ready to meet their mother in heaven, where parting is no more. A FRIEND.

GRIFFIN—Little SUSAN TINKER, infant daughter of Rev. C. C. Griffin and his good wife, Mrs. Eadie Griffin, departed this life Feb. 2, 1891, aged one year and three months.

Thus one of the sweet buds of earth God has plucked for the skies. She was indeed a joy to the home in which God let her live for a little while. Her sunny smile and happy baby ways, so loving and trusting, have left a void in that home. We will see her no more till we meet her in "the fair and happy land;" but her memory will remain to us as lingers the fragrance around the bush after the rose is plucked. K. S. ENOCHS.

COTTEN—Mrs. FLORENCE COTTEN (*nee* Daniels) was born Aug. 25, 1866, and departed this life Feb. 26, 1894. She was a consistent Christian and gave full evidence of a Savior's love. She was confined to her bed ever since Dec. 20, and was always so patient in her suffering. She remarked, "It is the Lord's will." She was attended during her illness by a large number of friends. To the sister and children we would say: "Your present sorrow seems hard to bear; yet when we think of the testimonies she gave, we know she is with the blest and anxiously 'waiting and watching' for you. She has joined her husband and other loved ones in the mansion in the skies." S. J. T.

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He delays his help that he may try our faith and quicken our prayers. The boat may be covered with waves, and he sleeps on, but he will wake before it sinks. He sleeps, but he never over-sleeps, and there are no too-lates with him.—Alexander Maclaren, D. D.

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requires that in all receipts calling for baking powder, **Royal Baking Powder** shall be used. It will go further and make the food lighter, sweeter, **of finer flavor and more wholesome.**

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

Coxey's clan arrived in Washington on April 29. The aggregation which marched from Massillon, Ohio, reached their promised land and went into camp.

Secretary Morton thinks that tuberculosis is spreading to a serious degree among the cattle of the West, and wants an appropriation of $100,000 to use in fighting it.

The St. Charles Hotel, in this city, was burned on Saturday night and Sunday morning. About four people lost their lives. The total loss will amount to about half a million dollars.

The Board of Trade sent invitations to the various exchanges asking their co-operation in making the meeting of the South and West Grain Congress, to take place in this city on June 12, a success.

The Peoria chief of police has declared against the slot machines, which abound in that city. He says that they are gambling devices, and that every one found around after May 1 will be confiscated.

The handsome amount of nearly $16,000 raised for the building of the Young Men's Christian Association, in this city, at the public meeting held at Odd Fellows' Hall on Friday evening, together with the magnificent site on St. Charles street, donated by Mr. J. H. Keller, make up a fine beginning for a grand beneficent enterprise.

The State Fair Grounds, in Baton Rouge, were sold at sheriff's sale, and were bought in by the Bank of Baton Rouge for the sum of $10,000. The bank purchased merely to secure a mortgage held on the property, and offers to sell for the amount of its bid to any association of persons who may desire to continue the enterprise.

It is now pretty generally understood that the sugar schedule of the Wilson bill is to be changed from the specific duties reported by the Senate Finance Committee to an ad valorem duty of 40 per cent. with an additional 1-8 cent on sugar above No. 6 Dutch standard in color, and a further additional 1-10 cent on sugars from countries paying an export bounty.

The pressure behind the Tariff bill gains strength daily. The tariff managers are employed hourly in clearing the way for the passage of the bill through the Senate. The President and the whole administration are urging early action. The conservative Senators, which term includes those who have been in opposition to the bill, have almost to a man been reconciled by the concessions made to them.

At the end of the first week of the great coal miners' strike but one mine is in operation in the districts east of the Alleghanies. That mine, which is in the Phillipsburg region, near Osceola, employs but 100 men. Threats are made that if they do not quit work they will be visited by delegations from other mines and be compelled to do so. The supply of coal is fast becoming exhausted. The miners claim that the strike can last but a few days longer.

The chief of police of Washington has said that the Coxey army can parade down Pennsylvania avenue, so long as its component parts conduct themselves in an ordinary manner. That is one of the rights of an organization, he says, and the police do not intend to interfere. They can march to the Capitol grounds. Many people have arrived in Washington who will join the army, and have set out to meet them. All of them claim to be workingmen.

FOREIGN.

At a fire in Shanghai, China, 500 houses were burned.

Forty-five new cases of cholera are reported at Lisbon, Portugal.

The Czarowitz spent a few hours in Berlin, on Tuesday, as a guest of Emperor William.

Emperor William has informed the officials of the foreign office that Germany's interests in the Samoan islands will not be abandoned under any circumstances.

The Baptists' Union of England has decided that it will send no greeting to the United States; that it will adopt a protest against the wrongs done to the negroes here.

Switzerland has represented to the Swiss minister at Washington that it has been decided in the arbitration between Chili and America to award $240,564, instead of the $9,000,000 demanded.

Lord Rosebery's policy is finally assuming the semblance of definite shape. The premier's speech at the meeting of the Liberal Club, last week, forewarns his party and the country that the new course of the government will be vastly different from that of Gladstone. Lord Rosebery's avowed attitude toward Home Rule, which he has never departed from, is to settle the Irish question without regard to the Irish vote.

Do Not put off taking Spring medicine, but take Hood's Sarsaparilla *now*. It will purify your blood, strengthen your nerves and give you a good appetite.

Hood's Pills are hand made, and perfect in proportion and appearance. 25c. per box.

The Confederate Veteran Congress at Birmingham, Ala., has completed its work and adjourned. While much of the business done was in the regular routine of the association, several measures consummated were of general interest. General Gordon was unanimously re-elected to the chief executive office of the organization. The veteran headquarters have been permanently fixed at New Orleans. A considerable amount of money has been raised for the Confederate monument at Chicago.

If you desire a luxurious growth of healthy hair of a natural color, nature's crowning ornament of both sexes, use only Hall's Vegetable Sicilian Hair Renewer.

The loss of life by last week's earthquakes in Greece is estimated at 400. There are 20,000 people homeless from the same cause.

When the Heart Is Affected

By Rheumatism or any of the muscles near that organ, it is like tampering with an electric wire, for death may come at any moment. If life is worth it, do not hesitate, but get Dr. Drummond's Lightning Remedy. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to you two large bottles, enough for one month's treatment, by first express. It is not as quick as electricity, but it will save your life if you take it in time. Agents Wanted.

In Roumania a pier collapsed on April 30, and threw about 1,200 people into the water. Many of them were drowned.

Don't fail to read our offer of the ADVOCATE for $1 25.

Count Up

the number of times you have to rub a garment to get it clean; multiply it by the number of garments washed in a year. Then you can see just how many back-breaking rubs Pearline will save you, annually. You don't do the washing yourself? That doesn't make any difference. You need Pearline just the same. Every one of these tiresome rubs is wear and tear on the things that are washed. They suffer, even if you don't. Hundreds of millions of packages of Pearline have been consumed. Think of the number of useless and harmful rubs that have been saved to the women of America.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—*send it back*. 364 JAMES PYLE, N.Y.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

(Concluded).

Williamsburg, at Pleasant Grove	May	5, 6
Columbia, at Thomson's Ch		12, 13
Purvis, at Purvis		19, 20
Vancleave, at Antioch		19, 20
Augusta, at Galloway		26, 27
Eastabuchie, at East Leaf	June	2, 3
Tallahoek, at Parkersville		2, 3
Hattiesburg, at Knox (Third Round)		9, 10
Ellisville (3rd Round) District Conf.		16-17
Pearlington, at Logtown		24, 25
Covington, at Slidell		30, July 1
Gainesville, at Pearl River		1, 2

Where two appointments occur on the same date, satisfactory arrangements will be made to supply the presiding elder's place in the pulpit at one of them.

HENRY E. PARTRIDGE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Zachrie	May	5, 6
East Baton Rouge at Meador's		12, 13
Tunica at Tunica		12, 13
Amite City, at Roseland		19, 20
Live Oak, at Killion		26, 27
North Wilkinson		25
Wilkinson, at Macedonia		26, 27
Port Vincent, at Hutt's	June	9, 10
Pouchatoula, at Springfield		10, 11
Franklinton, at McPeetre		16, 17
St. Helena, at Darlington		23, 24
East Feliciana, at Clear Creek		30, July 1

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—SECOND ROUND.

Utica station	May	5, 6
Rocky Springs, at Cayuga		12, 13
Learned, at Reeves' Chapel		19, 20
Warren, at Wesley Chapel		26, 27
Roxie, at McNair	June	1
Meadville, at Nebo		2, 3
Hermanville, at Pisgah		9, 10
Port Gibson		12
Rolling Fork, at ——		14
Cary, at ——		16, 17
Mayesville, at ——		23, 24

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

MERIDIAN DIST.—SECOND ROUND.

Shubuta, at DeSoto	May	5, 6
Linwood, at Pleasant Grove (Sat.)		12
DeKalb, at Marvin (Sun.)		13
N. Kemper, at Spring Hill		19, 20
Daleville, at Union		26, 27
Marvin, at Cokers	June	2, 3
Why Not, at —— (Wed.)		8
Ohunky, at ——		9, 10
Lauderdale, at —— (Wed.)		15
Mathersville, at ——		16, 17

D. A. LITTLE, P. E.

BRANDON DIST.—SECOND ROUND.

Shiloh, at Shiloh	May	5, 6
Morton and Forest, at Pelahatchie		7
Steen's Creek, at Bethel		12, 13
Westville, at Westville		14
Raleigh, at Raleigh		15
Neshoba, at Cooks Chapel		19, 20
Indian Mission		21
Montrose, at Montrose		28
Trenton, at Gasque Chapel	June	2, 3
Homewood, at Grange Hall		9, 10
Hillsboro, at Good Hope		16, 17
Fannin, at Union		23
Brandon station		24, 25

C. MCDONALD, P. E

JACKSON DIST.—SECOND ROUND.

Benton circuit, at New Hope	May	5, 6
Flora, at Livingston		12, 13
Jackson—First Church		19, 20
Jackson—Capitol Street		19, 20
Lake City and Lodi, at Lodi		26, 27
Bolton, at Raymond	June	2, 3
Jackson circuit, at Liberty Grove		3, 10
Camden circuit, at Soule Chapel		16, 17
Madison circuit, at Pearl River		23, 24
Tranquil circuit, at Tranquil (Thurs.)		28
Mount Olivet circuit		30, July 1

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Caseyville, at Bethesda	May	5, 6
Adams, at Ebenezer		6
Beauregard, at B		12, 13
Pleasant Grove, at Wellman		19, 20
Providence, at Monticello		20
China Grove		26
Summit		27
Martinsville (11 A. M.)		31
Hazlehurst (night)		31

The pastors and official members of Brookhaven district, will please come to the second Quarterly Conferences prepared to elect delegates to the District Conference, to be held at Adams Church, July 27, 28, 29. No man should should be elected to District Conference who will not attend his Quarterly Conferences and support his pastor.

R. D. NORSWORTHY, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—SECOND ROUND.

Buena Vista, at Buena Vista	May	5, 6
Saltillo, at Oak Grove		12, 13
Amory and Smithville		19, 20
Nettleton circuit		26, 27
Fulton circuit		31
Tremont	June	2, 3
Pontotoc		9, 10
Athens		16, 17

W. S. LAGRONE, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville and Baldwyn, at Baldwyn	May	5, 6
Blue Springs		12, 13
Guntown		19, 20
Brown's Creek		24
Pleasant Ridge		26, 27
Jonesboro	June	2, 3
Ripley circuit		7
Ripley and New Albany		9, 10
New Albany circuit		16, 17

T. W. LAWIS, P. E.

GRENADA DISTRICT—SECOND ROUND.

Atlanta	May	5, 6
Toccopola		19, 20
Oxford station (Mon.)		21
Chapel Hill		26, 27
Paris (Thurs.)		31
Water Valley circuit	June	2, 3
Water Valley station		9, 10

R. A. BURROUGHS, P. E.

COLUMBUS DIST.—SECOND ROUND.

Cedar Bluff	May	5, 6
Hebron		12, 13
Shuqualak		15, 16
Mashulaville		19, 20
Sturges		26, 27

T. C. WIER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Moreau	May	6
Dryades		18
Rayne Memorial		20
Felicity		20
Cross Tele and False R., at Harmony		21
Louisiana Avenue	June	3
Plaquemine and Donaldsonville, at D.		10
Lower Coast, at Wesley		17
Carondelet		24
Baton Rouge	July	1

The pastors whose quarterly meetings occur in the month of May will act for the presiding elder.

C. W. CARTER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Plaquemine Brulee	May	5, 6
Washington, at Bethel		12, 13
Opelousas		19, 20
Abbeville		26, 27
Indian Bayou	June	2, 3
Sulphur City		9, 10
Lake Arthur		16, 17
Lake Charles and West Lake		23, 25
Grand Chenier		30, July 1
Crowley		7, 8

District Conference at Crowley beginning Thursday, July 5; the first day to be devoted to Sunday-schools, the second day to missions, and the third day to hearing reports from the works and routine business.

J. M. BEARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

DeSoto, at Pelican	May	5, 6
Many, at Negreet		12, 13
Fort Jessup, at Fort Jessup		13, 14
North Bossier, at Plain Dealing		19, 20
Mooringsport, at Pine Hill		23
Red River, at Campo-Bello		26, 27
Sabine, at Mt. Pleasant		30
Pleasant Hill, at Marthaville	June	1
Coushatta, at Brownsville		2
Wesley, at Holly Springs		3, 4
Annacoco and S. Vernon, at B. Grove		7, 8
Cane River, at Melrose		9, 10
Natchitoches station		10, 11
Victoria		12
West Natchitoches		13

The District Conference is appointed to convene at Pleasant Hill, Thursday, July 26.

ROBT. J. HARP, P. E.

Is unequaled for house, barn, factory or outbuildings, and costs half the price of shingles, tin or iron. It is ready for use and easily applied by any one.

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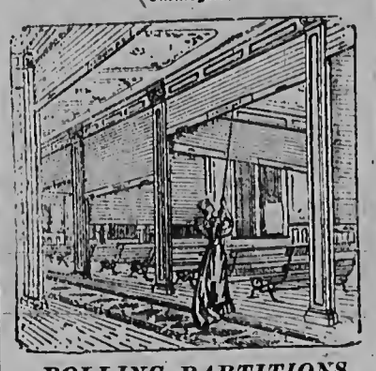

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FROM THE WORK.

Rev. J. H. Evans: "We had a good meeting at Boykin's Church. A house packed. The Spirit of God came down in power. Hearts made to rejoice. Twenty-odd came up for prayers. Oh, for the Holy Ghost to attend the Word when preached! Pray for us! God bless you and the ADVOCATE."

Rev. H. Armstrong: "Have just closed a series of meetings in Franklin, La., all of the preaching being done by C. R. Montgomery (the cow-boy preacher). Six received, no doubt, the worst beating it ever had here before. Gambling, whisky drinking, whisky selling, and the hall-room were denounced unsparingly. There were a number of bright conversions, and eleven accessions to the church."

Rev. Thos. J. Newell, Paris, Tenn.: "The Rev. A. Dendall, of the North Mississippi Conference, will preach the commencement sermon for Grenada Collegiate Institute, Sunday, June 3, and Rev. Dr. Julien C. Brown, assistant editor of the Memphis Advocate, will deliver the annual address, June 6. I have been most kindly received in my new field of labor. This seems to be a fine people."

Rev. Wm. G. Evans, West Monroe, La., April 25, 1894: "Our second Quarterly Conference was held on last Saturday, and showed the work to be in a healthy condition. Parsonage improvements amounting to $83 have been made, giving us three good outhouses. I have been paid very well considering the hard times. Have some on the collections. Have received three new members, making nine since Conference. Congregations good."

Rev. R. S. Woodward, Meridian, Miss., April 28: "Our meeting at 'Central Church' moved off grandly. It is now the seventh day, and there have been about fifty conversions and reclamations. From sixty to one hundred have asked for prayers for several nights. The church is in splendid working order. Bro. McIntosh is an earnest preacher, and lives much in communion with God. Dr. Price and Bro. Patton, with our home choir, are furnishing splendid music from 'Perennial Songs.'"

Rev. E. H. Rook: "The Chapel Hill circuit is moving on harmoniously and the outlook is good for a revival this year. We have five churches and four Sunday-schools, and will soon have the fifth. We have a circuit Sunday-school Convention which meets twice a year. In this convention all the officers and teachers and Sunday-school workers meet together and compare methods and discuss subjects relative to Sunday-school interest. Our next meeting is at Gore Springs on Saturday before the third Sunday in August. Pray for us."

Rev. A. D. Miller, Oak Ridge, Miss.: "The first quarterly Conference for Warren circuit, Vicksburg district, Mississippi Conference, has come and is now numbered with the things of the past. The weather was unfavorable; but we had a very interesting quarterly meeting. Our new presiding elder, Bro. Weems, was at his post, and did excellent work, making a fine impression. He preached three sermons, good for the use of edifying. The stewards made liberal provisions for the pastor and made a good showing the first quarter. May God bless them."

Rev. Sam'l S. Bogan, P. C., Cane River circuit: "You humble writer is one who finds much pleasure as well as profit in reading the letters from the work. It makes my heart rejoice to hear of the prosperity of Zion. The work on Cane River circuit is advancing. The Lord has added seven to the church. Since our return in January we have baptized one infant, and joined one couple in holy wedlock. The Lord has richly blessed us in many ways. He has given us the love and favor of this good people, and I believe if there is a preacher and people who truly love one another, it can be found on 'Cane River circuit.' We are talking up foreign missions, and hope to take full collections. Shall the gospel be sent by this generation to the one thousand millions of our race who have never heard the name of Jesus? Let us ask ourselves this question, as well as put it to the people to whom we minister; and may God open up a way by which the whole world may be saved before the close of the nineteenth century. God bless the ADVOCATE."

Rev. H. P. Lewis, Summit, Miss.: "Hard times, scarcity of money, is the cry nearly everywhere in this country. Yet people look and dress well. Congregations good, considerable interest in church matters manifested, Sunday-schools doing well; finances pretty well up, and, all things considered, we are moving on very well. Our new presiding elder is making a fine impression. Our local preachers, six in all, are behaving themselves nicely, and all helping the pastor. God bless them! I was called to Holmesville last Tuesday (April 10) to preach Sister Martha Quin's funeral. She was the widow of Col. P. C. Quin, who died several years ago. A good woman gone to rest. I received her and her husband into the church twenty years ago."

Rev. S. H. Whatley, Pleasant Hill, La.: "We country preachers might give quarterly field notes of value if our orthology was good? Every appointment has been filled save one, notwithstanding the storms of snow and rain. We have an average of seventy-five souls at every service. Prayer meetings are seasons of 'refreshing;' often acclaims of joy are heard, especially, at Marthaville. We have six Sunday-schools, wisely conducted, well attended. Have 'cleared the deck' on foreign missions. Received seven adults, baptized three infants, and have had a delightful visit to the parsonage of the women of Pleasant Hill, 'bringing their spices with them,' which cheers the pastor."

Rev. Ben P. Jaco, P. C., Abbeville circuit: "We have neither been frozen by the Winter, bitten by the late frost, nor greatly disturbed by high winds; but have maintained active and useful vitality. We have just passed our second Quarterly Conference, which was a very delightful one to all. We take courage and bravely enter upon the next quarter. Prompt attention has brought in one-fourth of our Conference collections in cash. Abbeville is enthusiastic over church-building, and we hope to be ready to receive the District Conference into a new church. Bro. Black, you must come up. We are looking forward to the Conference with pleasure and prayer. May we have a great outpouring of the Holy Spirit!"

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Christian Advocate.

VOL. 41.—NO. 19. NEW ORLEANS, THURSDAY, MAY 10, 1894. WHOLE NO. 1968.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Address of the Bishops.

METHODISM FOR FOUR YEARS REVIEWED AT GREAT LENGTH.

Beloved Brethren: We greet you in the name of Jesus Christ, our Lord, and thank God for the abundant tokens of his favor amid which you are assembled. At no time, not even in the most sacred devotions, nor in direct evangelical labors, have you greater need and right to claim the promise, "Lo, I am with you alway, even unto the end of the world," than now, when you have convened to take counsel together, and to make rules and regulations for the furtherance of his kingdom. Allow us to remind you that the chief qualification for the high duties which have been imposed upon you by the voice of the church is singleness of eye to the glory of God, that you be full of faith and the Holy Ghost, and, therefore, full of the wisdom—first pure, then peaceable—which descends from above. Most fervently do we beseech the Father, in the name of his Son, for the outpouring of the Holy Spirit, that, both by the spirit which you shall manifest, and by the measures which you shall adopt, great good may come to the church, to the praise of the riches of divine grace.

THE CHURCH AT PEACE.

The brotherly love and harmony which prevail throughout our connection demand grateful acknowledgment. We have been remarkably free from strife and factions. There has been as near an approach to unity of doctrine, and also in approval of our general policy, as can be expected in a membership distributed over so wide an area, and numbering largely over a million. We are not split into parties, with rallying cries, either of men or of measures, but all mind and speak the same thing. We confidently look to this body, as well in your deliberations as in your actions, to illustrate and foster this happy condition. Honest and searching investigation into the status and work of the church is important, in order to correct abuses, supply defects, and increase efficiency in all her departments. Differences of opinion will be developed. Boldness, zeal and persistence in urging what you believe to be for the glory of God deserve commendation, not censure. But ever bear in mind the apostolic rule, "Endeavoring to keep the unity of the Spirit in the bond of peace."

QUADRENNIAL GROWTH.

In reviewing the progress of our church during the past four years we must depend largely on the statistical tables of the General Minutes. The great pains which are now taken to secure complete and accurate reports warrant reliance on their approximate correctness. Without them we should be compelled to substitute guesswork and vague impressions for attested facts. The numerical increase of the church is a most interesting and momentous item. It measures, more than any other figures can, both the fruits of our past labors and the forces now at command to carry forward the work. What can equal the interest and significance of numbers when they are the numbers of saved souls? The increase is God's blessing in response to the longings, prayers and toils of his servants. Hunger for converts can not be satisfied while any remain out of Christ. If our accessions were the spoiling of other folds, there might be small cause for rejoicing; but we raise the shout of praise and triumph over those whom God has delivered from the power of darkness, and transplanted into the kingdom of his dear Son. We are not unmindful that men may be admitted into the church and retained on her rolls, who have neither part nor lot in Christian experience, and are only a hindrance and reproach. But the returns made by our preachers must be accepted as, at least, *prima facie* proof of genuine growth, and ground for thanksgiving and encouragement. Consider the humiliation, grief and fear under which we should be bowed if the tables showed, not a gain, but a loss. Our present strength is 5,487 traveling preachers, of whom 4,882 are on the effective list, an increase of 625; 6,513 local preachers, an increase of 167,491. Total number of preachers and members, 1,345,000, an increase of 168,197; or, taking account of the recently published statistics of the Baltimore Conference, the total membership is 1,347,347, and the quadrennial increase 170,197.

THE NEED OF DISCIPLINE.

The proportion of our members who walk in the fear of the Lord and in the comfort of the Holy Ghost, and the measure in which they enjoy spiritual life, can not be tabulated. We do not spot either our preachers or our societies of intentional toleration of flagrant offenders. Doubtless some are remiss in finding out and putting away such wicked persons, and, in consequence, the cause of Christ is scandalized and the corrupting leaven spreads. Or a far wider extent less gross offenses are allowed to multiply indefinitely, perhaps without personal admonition, or, at least, without disciplinary action. Yet, there goes on continually a large amount of private labor by pastors and faithful laymen, with long-suffering tears, and tact taught by love, for the prevention or correction of these evils, which only God knows, but which the great day will declare. As the result of this patient, painstaking, Christ-like oversight of the flock, many tempted brethren are restrained from wrong, many erring brethren are restored, and others, guilty of faults which, until aggravated by continuance, call for reproof and warning, but not for trial, withdraw from the church whose rules they will not consent to keep. The shepherd who lets them go without having exhausted all resources of faithful and loving care to save them, has a fearful account to render to his Lord. He may sin by lack of courage or by lack of tenderness. To lower our standard would be disloyal and cowardly surrender to the world; to deal harshly and precipitately with weak and unwary brethren would show want of the gentleness and meekness of Christ. Only at his feet can we learn the wisdom to avoid both errors. Much good may be accomplished by particular instruction from the pulpit on the evil of worldly amusements, Sabbath desecration, wine drinking, gambling of all kinds, and games which are used in gambling; fraud, misuse of trust funds, and other forms of sin which commend themselves by various disguises and specious pleas. But the chief remedy is to attack sin in the heart, promote fervent, experimental piety, and engage believers in all good works. Genuine revivals kill worldliness.

SLUGGARDS SHOULD BE KEPT OUT OF THE PULPIT.

How to secure the greatest efficiency of our itinerant system is a vital problem. Few Conferences now suffer from scarcity of laborers. The large numbers annually recommended for admission afford opportunity for more careful selection. Reluctance is felt to locate, without their consent, well-meaning brethren whose inefficiency or unacceptability is due to defect of faculty or of energy, and the difficulty increases with their length of service. The probation of, at least, two years before reception into full connection is an indispensable means of testing and sifting. But the door should be guarded against the entrance of unsuitable candidates, though it be on trial. With full Conferences and many applicants, it will be to the advantage of them and of the church to delay admitting those of doubtful adaptation to the work, until, by prosecuting their studies and exercising their gifts in the local relation, they shall have developed and proved their fitness to begin the itinerant ministry. The general diffusion of education in our day will justify committees on the four years' course of study in more rigid examinations, and in requiring a higher grade of proficiency. An important duty of presiding elders is to stimulate and advise under-graduates in their studies. It is no time to relax the Wesleyan rule, 'Contract a taste for reading by use, or return to your former employment.' Sluggards should be kept out of the pulpit and pastorate.

MODERN EVANGELISTS.

Modern evangelism, by its rapid development, draws to itself more and more the thought and, we may say, the solicitude of the church. Methodism has ever sought to combine order with progress and responsibility with power. Our form of discipline defines the mode of appointment, duties and amenability of all our officers. Local preachers are required to aid the preacher in charge of the circuit, station or mission to which they belong in supplying the people with the ministry of the Word. Traveling preachers are assigned by authority their fields and kinds of service. The Quarterly, Annual or General Conference inquires into and passes upon the life and official labors of every preacher. Provision is made for carrying the gospel to new and destitute places. During the four years $521,071.43 was raised for domestic missions. Evangelists do not undertake this missionary work! They visit chiefly the centers of population, where Christ is regularly preached, and Sunday-schools and all the means of grace are established. Their assumed function is to vitalize the ministry and church, and to reach the unbelieving and indifferent masses. The signal success of a few evangelists of burning zeal, effective speech and skill in leadership, has given great popular favor and impulse to this movement. In 1886 the General Conference was memorialized by two Annual Conferences to make provision for the appointment of evangelists, but did not grant the request. In 1890 a memorial signed by several brethren asked for some plan of responsible evangelism. The Committee on Itinerancy reported adversely, but the General Conference adjourned without taking action. Sporadic cases of revivalists who swept over the country like mighty flames have never been wanting in our history. But now we are confronted with a new condition. Evangelists are numbered by scores and hundreds, and multiply fast. They belong to various denominations. Some of them are ordained, others unordained and even unlicensed to preach or exhort. All act without appointment or supervision in this special work. Their visits are no longer rare, but periodical, or frequent. Though unauthorized and unregulated by the law of any church, it is a widespread movement, which affects to be supplementary to the pastorate. Many communities are restless unless they have weeks of evangelic meetings yearly, or once in two years. Pastors who refuse to enter into such an arrangement are subjected to sharp criticism. A notion spreads that in order to a wide and mighty awakening evangelists must be employed; that they are the only class on whom we can rely to rebuke sin fearlessly and to attract the unconverted. This state of things evidently tends to disparage and weaken the regular ministry. Unchecked, it may sink them into mere officers of garrisons, to look after the walls, stores and daily drill, until the arrival of evangelists to inspire courage and enthusiasm, and to plan and lead an active campaign. In our judgment the General Conference acted wisely in refusing to graft in our system the office of evangelist. The only step that could be taken in this direction, consistently with our general economy, would be to authorize the Bishop, when requested by an Annual Conference, to appoint to evangelistic work, within its bounds, for the year, one or more of its members, with a view to utilize on a wider scale their extraordinary gifts as revivalists. Such legislation would not, however, of itself restrain irresponsible evangelists, whether of our own or other communions, and would produce, we fear, more discontent and friction than benefit. We do not want an order of pastors to keep up a routine, and a higher, freer, and bolder order of prophets to bring down fire from heaven. The Holy Spirit moves and qualifies the same men to call sinners to repentance, and to lead believers on unto perfection. Our early itinerants were noted for aggressive zeal and wisdom to win souls. To seek and save the lost was their mission. Salvation was their one theme; their texts were alarms and invitations; they spoke plainly, boldly, and pointedly; they explained and reasoned, but also exhorted; rebuke, warning, expostulation and entreaty always closed the sermon, and often constituted its bulk; they urged immediate and open confession of sin and acceptance of Christ; they expected the power from on high, and it came. It is well to inquire whether we are losing the unction and the fire, and, if so, into the causes and the cure. We gladly hear witness to the fidelity of the great body of our pastors and teachers, and to the seal which God has set upon their ministry. The large and steady growth of the church is the evidence and reward of their labors. Nevertheless, our past success is the occasion of temptations and dangers. The large proportion of professed Christians in his congregation tempts the shepherd to content himself with feeding the flock, and to neglect the sheep that are astray and perishing. Rejoicing in the prosperity of his Sunday-school, he may turn over to that agency his own responsibility for the salvation of the young. As a result of the multiplication of stations and small circuits, he preaches often to the same people, and may seek variety at the expense of stressing the essential truths of the gospel. The safeguard against such evils is not to transfer the work of soul-starving to a distinct office, but to teach our people a wholesome appreciation of the responsibility and value of the pastorate, and to urge our itinerants to stir up the gift that is in them and make full proof of their ministry. The efficiency of the regular army is more important than any guerilla warfare, however brilliant.

METHODISM AND HOLINESS.

The privilege of believers to attain unto the state of entire sanctification, or perfect love, and to abide therein, is a well-known teaching of Methodism. Witnesses of this experience have never been wanting in our church, though few in comparison with the whole membership. Among them have been men and women of beautiful consistency and seraphic ardor, jewels of the church. Let the doctrine still be proclaimed, and the experience still be testified. But there has sprung up among us a party with holiness as a watchword. They have holiness associations, holiness meetings, holiness preachers, holiness evangelists, and holiness property. Religious experience is represented as if it consists of only two steps—the first step out of condemnation into peace, and the next step into Christian perfection. The effect is to disparage the new birth and all stages of spiritual growth, from the blade to the full corn in the ear, if there be not professed perfect holiness. Such scriptural terms as "saints," "sanctified," "pure in heart," "holy," "dead to sin," "filled with the Spirit," and "made meet to be partakers of the inheritance of the saints in light," are restricted to the few who have reached the height of perfect purity in love, and improperly denied to the body of believers; and not only to those who are new or weak in the faith, but also to mature Christians who, by walking with God in blessed fellowship, and by patient continuance in well-doing, ever increasing in the knowledge of God, and being fruitful in every good work, adorn the doctrine of God, our Savior, in all things, and are pillars in the church. We do not question the sincerity and zeal of these brethren; we desire the church to profit by their earnest preaching and godly example; but we deplore their teaching and methods in so far as they claim a monopoly of the experience, practice and advocacy of holiness, and separate themselves from the body of ministers and disciples.

To teach, practice and promote holiness of heart and life, after the standard of God's law and the example of Christ, is the work of the church. Those to whom is committed the care of souls should not suffer their flock to rest in a name to live without the life, in a form of godliness without the power, in outward morality and religious training without the renewing of the Holy Ghost. Not less earnestly should they be warned against mistaking excited moods and loud professions for pure and undefiled religion. Sin, in all its manifold forms and degrees, must be rebuked, and the beauty and joy of holiness and the rich provisions and promises of the gospel must be set forth, that preachers and people "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that they might be filled with all the fullness of God."

The responsibility of appointing and directing religious services belongs to the preacher in charge. To hold meetings in his circuit, station or mission without his consent and against his remonstrance, would be an unwarranted obtrusion, and tend to confusion and strife. It may be well in the section of the Discipline on 'preachers in charge" to add an express enactment against such interference, whether by local or itinerant preachers.

PREACHERS AND COLLECTIONS.

We hear complaint that preachers are overburdened and distracted from their spiritual work by the duty of raising funds for various causes. Our traveling preachers may be greatly assisted by laymen in getting and collecting subscriptions, but can not be released from direct responsibility in this matter. They are the leaders of the churches, and should see that they abound, as in other graces, so in the grace of giving. Loyalty in meeting the assessments is a proper auxiliary motive, but the people need to be instructed and interested in the great work of extending Christ's kingdom. Love to our Lord and to the ransomed of his blood, and appreciation of the important movements which deserve and demand generous contributions, are the true and perennial springs of Christian benevolence.

THE WORK OF MISSIONS.

The last General Conference expressed its convictions on the work of foreign fields by a series of resolutions, two of which we quote: "That we believe the time has come when, in the providence of God and in the history of the Methodist Episcopal Church, South, we must go forward in the work God has evidently given us to do, or suffer irreparable loss. That as the demands of our mission work, as now organized, necessitates an appropriation of, at least, $267,000, the entire assessment upon the Conference this year be not less than $350,000." The Board of Missions at once made the increased assessment, and advanced the appropriations to $325,000, so as to provide for the extension of the work. As a result of this bold policy, there has been an addition of twenty missionaries and fifteen native preachers. Best of all, there is a net gain of over 50 per cent. in members. When the Board met in 1891, there appeared a falling off in collections and a debt of $118,000. With poignant sorrow the Board cut down the appropriations, and determined thereafter to keep absolute appropriations within the limit of the regular collections of the preceding year. The collections on assessments have in no other year reached those of 1889-90. The total collections for the four years, however, exceed those of the former quadrennium by $284,164.41.

Although this debt had been reduced a year ago by $70,000, on account of small collections the present year, due, no doubt, to the general financial stringency in the country, it now amounts to $102,000.

Let us press the claims of the mission cause on the heart and conscience of our people, and induce them to so contribute that the giving shall be both a sign and means of grace.

SUCCESS IN CHINA.

With gratitude and joy we call your attention to the fruit which, after years of patient waiting, is now being gathered in China. At the session of the Conference, last October, there was reported 736 members and probationers, a gain of 311 in one year. Subsequent letters tell us that the work of conversion still goes on. The laborers are greatly encouraged.

The advance is along all lines, the number of Sunday-school and week-day scholars and of medicinal patients, the amounts raised for self-support, the training of native helpers, aggressive evangelical movements, and manifold signs of the larger outpouring of the Holy Spirit. The church should be powerfully moved to re-enforce the little band who are called to minister to a province of 20,000,000, easily accessible, homogeneous in character, and speaking one vernacular.

FORWARD MOVEMENT IN JAPAN.

The Japan Mission has been added to the sisterhood of Annual Conferences. The membership has more than doubled during the quadrennium; including probationers, it was 593 last July. There has been some arrest in the progress of the work, however, during the past two years. This is due to the development of an anti-foreign national party, and to the galvanizing of Buddhism into aggressive activity. Our native members have grown in grace and in the knowledge of Christ, in attachment to our church, and in zeal and in good works. They have built churches, supported workers, and given liberally to all claims. The mission sustained heavy loss in the death of J. W. Lambuth, who labored thirty-two years in China and six years in Japan. The last message of this devoted and successful missionary to the church he dearly loved deserves to be repeated to the General Conference: "I fall at my post; send more men."

LARGE GAINS IN BRAZIL.

The relative increase in Brazil has been large. The Conference in July last reported 249 adult baptisms during the year, and 944 members, a net gain in four years of 585. The Sunday-school scholars have nearly doubled in the same period. The recent civil strife did not embarrass the work, except at Rio de Janeiro, and not seriously there.

HOPEFUL PROGRESS IN MEXICO.

We have now three Mexican Conferences, the Northwest Mexican having been set off from the Mexican Border by authority given four years ago. At their sessions last autumn they reported 4,863 members, an increase of one-third in the quadrennium. Mexico, bound to the United States by many ties, immediately joining our own home Conferences, and containing more members of our church than all other foreign missions together, is worthy of our special care. Young preachers who have facilities for studying the Spanish language, should prepare themselves to respond to a call for service in that field.

OUR SISTERS.

The Woman's Missionary Society, during the sixteen years of its existence, has proved itself a most valuable agency in widely disseminating information, arousing interest, and sending forth consecrated and competent workers in behalf of foreign missions. Its property in mission fields is valued at $220,000. It has thirty-seven missionaries, 103 teachers and helpers, fifty-two schools, 2,793 pupils and women under instruction, seven Bible women, one hospital and two medical missionaries. In the sixteen years since its organization, it has collected $791,913. The good women are doing genuine missionary work, without cost to the General Board or diminishing its resources. We commend the holy fervor and judicious administration of our sisters. This is a distinct, but not independent organization. Its constitution connects it by three links with our general economy. "The missionaries, teachers, physicians and Bible readers employed by the Woman's Board shall be subject to the appointing power of the Bishop having charge of the mission field in which they labor." "The secretaries of the Board of Missions shall be honorary members of the Woman's Board." "The operations of the Woman's Board shall be conducted in connection with the Board of Missions and subject to its advice and approval." This last provision has not yet been carried into full effect. We believe it important for the harmonious and efficient management of our whole missionary work that the Woman's Board soon after its annual sessions, should send to the General Board a full account of its operations and plans, to be considered, and, so far as necessary, to be acted upon, and that a sufficient summary should be published as a part of the annual report of the General Board, in order to present to the church a complete statement of what we are doing for missions. The preacher in charge of a circuit or station in a foreign land is happy if he has a helper in a woman's school. It builds up his congregations and Sunday-schools and furnishes a corps of intelligent and willing workers in the church. How deeply it concerns him that the spirit, teaching and methods of the school shall be scriptural and Methodistic! He is the spiritual adviser and guide. The pastorate and school should work together in mutual sympathy and confidence. Every school should send reports to the District and Annual Conferences within whose bounds it is located. By these means there will be a due correlation of forces, each supporting the other, and all working to a common end.

THE SCARRITT SCHOOL.

The Woman's Board, under authority given by the General Conference, has established the Scarritt Bible and Training-school at Kansas City, Mo., for the education of missionaries and other Christian workers. The gift of the ground and of $25,000 toward the building fund, by the late Rev. Nathan Scarritt, D. D., gave such impetus to the work, and the Woman's Society was so energetic in prosecuting it, that a building suitable to the purpose was erected at the cost of $50,000, and is adequately equipped and furnished, and the present endowment amounts to $50,000. The institution has been in successful operation for the last two years, and promises to meet the ends sought—namely, "practical instruction in the study of the Bible and drill in methods of teaching it, the study of the history of missions and of the different mission fields, and practical training in missionary work, industrial schools, and nursing, which may both fit and test the missionary candidates before entering on their work."

THE WEST.

Our Western work has felt severely the reduction in missionary appropriations. Enlargement was planned, and promised success, but became impracticable in view of the small amounts which the Board of Missions could allow to assist in the support of the itinerant ministry. The burden which weighs on the preachers is not so much their scanty pay and the privations to which they are subjected, as the impossibility of occupying new and inviting fields where our church ought to be established. We ought to perform our part in evangelizing the rapidly developing West. More laborers are needed there, but we can not send them without larger help from the General Board. Despite these difficulties, there has been a fair average of growth.

SUNDAY SCHOOLS.

The Sunday-school department keeps step with the growth of the church. The sum total of teachers and scholars, 860,962, is a gain of 76,587. We have reason to believe that there has been improvement in methods of work. Conversions among the scholars have been more numerous than ever before. The Sunday-school was not the sole human factor in this glorious result; but it was a very important factor. It wields a mighty influence in bringing childhood and youth to a saving knowledge of the truth, and in training them to be intelligent, stable and useful Christians. Two extremes should be avoided. One is to underrate the rural school in a sparse population, with a short roll, without maps, blackboard, library and organ, but possessing the essential conditions of real, though not showy success, in the coming together of susceptible children and godly teachers to worship God in prayer and praise, and to study the Holy Scripture. The opposite error is to lack the enthusiastic and progressive spirit, which, holding fast the simplicity of one grand spiritual purpose, and of faith in the spirit of God as the means, avails itself of all wholesome aids, such as commodious rooms, good singing, weekly meetings of teachers to study the lessons, and an ample supply of the best religious literature. About 15,000 children are under regular religious instruction in the Sunday-schools connected with our foreign missions, and the number steadily increases. Out of the Sunday-school aid fund $3,000 has been appropriated to this end in the last three years. The schools in Mexico are furnished with a catechism and Sunday-school papers in Spanish; the schools in Brazil with a catechism and the International Lessons in Portuguese. There seems to be a consensus of opinion that 90 per cent. of the collections on Children's Day is more than should be retained by the Annual Conferences for the aid of needy Sunday-schools within their bounds. A modification of the law on this point would probably promote a wider observance of the day and larger contributions, and enable the Sunday-school Committee to help on a more liberal scale Sunday-school work in mission lands. The Sunday-schools which have been organized into missionary societies, auxiliary to the Board of Missions, as the Discipline requires where it is practicable, are rendering valuable aid; but we regret that so many scholars have neglected this duty, which is not superseded by the existence of Juvenile Missionary Societies.

THE EPWORTH LEAGUE.

The Sunday-school Committee, in obedience to the order of the last General Conference, has caused to be organized young people's leagues for "the promotion of piety and loyalty to our church history, and their encouragement in works of grace and charity," under the title, 'The Epworth League of the Methodist Episcopal Church, South." There had previously been formed in a number of our pastoral charges an organization in many points similar, known as the Christian Endeavor Society, and this fact has interfered to some degree with the establishment of Epworth Leagues. Apathy, ultra conservatism and timidity in introducing a new measure are the chief hindrances. We trust that a due regard to the wisdom and authority of the church, as expressed in the action of her only law-making body, will overcome all obstacles, and that the demonstrated usefulness of the measure will create a unanimous sentiment in its favor. Our preachers and leading laymen should take hold and push it forward with the enterprise and perseverance which command success. At the latest accounts 993 Leagues had been formed, with an average of forty members to a League. What additional legislation may be necessary to secure the best results from this institution will doubtless employ your careful consideration. We offer no particular suggestions, but only urge the importance of keeping all our methods of culture and activity close to the heart and under the eye of the church. This is meant in the interest, not of sectarianism, but of the unity of the body of Christ. The mutual dependence and interaction of all the organs and members, in order to the compacting and increase of the whole body, must be maintained. There must not be suffered a disruption of the union and fellowship of saints and a fragmentary religious life by converting the Sunday-school into the children's church, the Epworth League into the young people's church, and a variety of moral and benevolent societies into the institutional church. All departments must acknowledge the fostering care and guiding hand of the complete church, and cultivate delight in all her services and devotion to all her interests.

(*Continued on Fourth Page.*)

I NEED THEE, LORD.

BY MRS. M. A. MAITLAND.

I need thee, Lord, I am so blind
That oft my way I scarce can find;
For, trusting in my feeble sight,
I miss thy hand; Lord, be my light!

I need thee, Lord, I am so weak
To do thy will, when thou dost speak;
For I forget the breadth and length
Of thy dear arms; Lord, be my strength!

I need thee, Lord, I am so vain,
More eager oft men's praise to gain,
Than have my actions and my way
Approved of thee; Lord, be my stay!

I need thee, Lord, I am so poor,
And earthly bonds are insecure,
My empty hands freed from their thrall,
I stretch to thee; Lord, be my all!

I need thee, Lord, for I am nought
Save what thy grace in me hath wrought;
Unworthy, on that grace I fall
For light, and strength, and stay, and all!
—Exchange.

Questions for Self-Examination.

MR. EDITOR: I send you a very old manuscript, written by a lady about forty years since. She has been dead about two years. On the manuscript is written, "By A. Green, D. D." This may mean A. L. P. Green. You may know and you may have seen these questions. I do not recollect to have ever seen them in print. I think they are worthy of publication in the ADVOCATE, as I think they apply to everyone who is trying to be a Christian. They may prove of benefit and comfort to some, a reproof to others.

Very respectfully yours,

A. J. BROWN.

Newton, Miss.

1. Have you seen yourself to be, by nature and practice, a lost and helpless sinner? Have you not only seen the sinfulness of particular acts of transgression, but also that your heart is the seat and fountain of sin? That in you, naturally, there is no good thing? Has a view of this led you to despair of help from yourself? To see that you must be altogether indebted to Christ for salvation, and to the gracious aid of the Holy Spirit for strength and ability to perform any duty?

2. On what has your hope of acceptance with God been founded? On your reformation? On your prayers? On your tears? On your good works and religious observances? Or has it been on Christ alone as your all in all? Has Christ ever appeared very precious to you? Do you mourn that he does not appear more so? Have you sometimes felt great freedom to commit your soul to him? In doing this (if you have done it), has it been not only to be delivered from the punishment due to your sins, but also from the power of pollution, dominion, and existence of sin in your soul?

3. As far as you know yourself, do you hate and desire to be delivered from sin, without any exception of a favorite lust? Do you pray much to be delivered from sin? Do you watch against it, and against temptation to it? Have you so repented of it as to have your soul set against it?

4. Have you counted the cost of following Christ, or of being truly religious? That it will cut you off from vain amusements, from the indulgence of your lusts, and from a sinful conformity to the world? That it may expose you to ridicule and contempt, and possibly to more serious persecutions? In the view of all these things, are you willing to take up the cross and to follow Christ, wheresoever he shall lead you? Is it your solemn purpose, in reliance on his grace and aid, to cleave to him and to his cause and people to the end of life?

5. Do you love holiness? Do you earnestly desire to be more and more conformed to God and to his holy law? To bear more and more the likeness of your Redeemer? Do you seek and sometimes find communion with your God and Savior?

6. Are you resolved, in God's strength, to endeavor, conscientiously, to perform your whole duty to God, to your neighbor, and to yourself?

7. Do you make conscience of secret prayer daily? Do you not sometimes feel a backwardness to this duty? Do you, at other times, feel a great delight in it? Have you a set time and place and order of exercises for performing this duty?

8. Do you daily read a portion of the Holy Scriptures in a devout manner? Do you love to read the Bible? Do you ever perceive a sweetness in the truths of Holy Scriptures? Do you find them adapted to your necessities, and see at times a wonderful beauty, excellence and glory in God's Word? Do you make it the man of your counsel, and endeavor to have both your heart and life conformed to its doctrines and requisitions?

9. Have you ever attempted to covenant with God? To give yourself away to him, solemnly and irrevocably, hoping acceptance through Christ alone, and taking God in Christ as the covenant, and satisfying portion of your soul?

10. Does the glory of God ever appear to you as the fairest, greatest, and best of objects?

11. Do you feel a love to mankind, such as you did not feel before you became religious? Have you a great desire that the souls of men should be saved by being brought to a genuine faith and trust in the Redeemer? Do you love God's people with a peculiar attachment because they bear their Savior's image, and because they love and pursue the object and delight in the exercises which are most pleasing and delightful to yourself?

12. Do you feel it to be very important to adorn religion by a holy, exemplary, amiable, and blameless walk and conversation? Do you fear to bring a reproach upon the cause of Christ? Does this appear to you extremely dreadful? Are you afraid of backsliding to a state of carelessness and indifference to religion?

13. Do you desire and endeavor to grow in grace and in the knowledge of Christ, your Savior, more and more? Are you willing to sit at his feet, as a little child, and submit your reason and understanding implicitly to his teaching, imploring his Spirit to guide you into all necessary truth, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you, more and more, into a likeness of himself?

A. GREEN, D. D.

Complicating Machinery.

Simplicity is a fundamental rule in mechanism, and simplicity is nowhere more essential than in church polity and organization. Of course, the Preachers' Meeting of the New Orleans district canvassed the matter, touching which they memorialize the General Conference, and saw through the practical working of their plans. It is possible, too, if I could find the hole they went into, I might come out at the same place. As it is, nothing but confusion and trouble and expense appears clear to my mind.

1. We have more "organs" now than we are taking care of, and every church paper is an "Epworth organ." Why another?

2. There are already more "connectional officers" than our Annual Conferences have time to listen to, and we have no such "surplus" as to require opening of avenues of expenditure.

3. "General Conferences of Epworth Leagues" would be no more than "General Conferences" of a few preachers, or the funds of the Leagues would all be absorbed in paying expenses of delegates.

4. The same is true of "Annual Conferences of Epworth Leagues," with this added: We do not pay our expenses in anything we have, as a church; and the more items of "deficit," the larger the aggregation.

5. The "legislation" already passed might go into the Discipline in a separate chapter; but why add any more to it?

6. "The order of business for the Quarterly Conference" already requires a "written report," and the League is a local organization for local work, with which the Annual Conference has, and should have, nothing to do.

7. Some preachers would fail, even if this were the law and could be enforced, because in some communities the thing is impossible.

8. There is already provided a "two-years' course of study," continued through an indefinite period. What would these "diplomas" be worth, given, as would often be the case, by a "Board of Control," not a member of which could *diagram* "John's kite string"?

If our machinery must do other kinds of work than is now being done, let us so *modify* it as to adapt it to this additional work. If we complicate it more than it is, we will be forced to establish a "school of engineering" for our preachers who have to operate this machinery, else we will soon find our ponderous machinery inoperative for want of competent engineers. That preacher who runs all the organizations now provided for in our law does well and does much.

J. A. PARKER.

General Conference in May.

MR. EDITOR: It is not often I trouble the editor or reader with my thoughts in the ADVOCATE; but I am inclined to write a few lines on a subject, as I think, of importance to our church, and I know I subject myself to some criticism in attempting to lay out work for the General Conference; but as I am a Methodist, and love my church, I will venture to suggest the following change in our law: We elect one clerical delegate for every thirty-six members of an Annual Conference, and an equal number of lay delegates. Now, instead of one delegate for every thirty-six members, would it not be better to bring us down to the minimum, one for every sixty? As it is now, under our regulations for entertaining the General Conference, it takes an assessment of about $2,700 every four years. This is a very good sum to be raised from the church that does not go for church purposes, but into other channels. Allowing one delegate for every sixty members of the Annual Conference would cut down the delegation nearly one-half, so it would not take this large sum of money to meet the demands of the General Conference. Besides, many towns and cities would be able and willing to entertain free the delegates that come. Again, I have been in many deliberative bodies, and find that where the body is not overcrowded with members, they transact business with more care and painstaking, and deliberate more satisfactorily for all concerned. In short, a small body will do business more systematically and carefully than a large body will. Therefore, 150 delegates will do better than 350. Now, I contend that 4 delegates—2 clerical and 2 laymen—will represent the Annual Conference as well as 10.

I know the objection urged to this reduction is, that every Conference can not be represented on the General Conference committees. This is not at all necessary. Why not the Conference appoint committees of 7 or 9, to whom matters are to be referred? I am convinced that this reduction would be a financial interest to the church, and not hurt anywhere else, only it might lessen some of our chances for election; but I don't know that the church would be hurt by such a catastrophe even as that. Let us have the reduction, and save this surplus of money for the other enterprises of the church.

K. A. JONES.

Crawford, Miss.

Kentucky Epworth Leagues.

MR. EDITOR: The attention of Kentucky Epworth Leaguers is being called to an article appearing in a recent issue of your paper reading about as follows: "In Kentucky the Leagues of our church and of the Methodist Episcopal Church held a Union State Convention. Result: A general falling out and bitter recrimination."

As this is an entirely erroneous statement, and is most unjust to Kentucky Methodism, and particularly to the Epworth Leagues of Kentucky, we hope you will publish this card in your next issue, so that, so far as is now possible, the impression made upon your readers by the above article may be corrected. I make this request not only as a Kentucky Epworth Leaguer, but as a member of the Methodist Episcopal Church, South, and president of the Kentucky State Cabinet of Epworth Leagues. The conditions are just the reverse of those mentioned in the above article, so far as the Leaguers are concerned. Both churches were about equally represented in the Conference. There was unanimity of spirit and of purpose. There was not in the Conference, nor has there been since between the Leaguers, a breath of difference. There was a fusion of hearts, as hundreds can testify, and the union of hearts is, since the Conference, growing closer and closer. One or two individuals have sought, since the Conference, to parley somewhat in one of our church papers regarding the import and future of this movement. Certainly this does not justify the article appearing in your paper. That your readers may get a correct understanding of the case, I trust you will find space for this letter and the enclosed general letter now going to the Leaguers in the State.

Hoping you will do Kentucky Methodism the justice of correcting the error, I am, Yours fraternally,

CHAS. C. STOLL.

Louisville, Ky.

Missionary Education.

Our missionary collections fairly represent our interest in missions. It certainly does not speak well for the depth of that interest that the collections for this cause, from a great denomination, amount to about twenty-five cents *per capita*. Numerous devices are resorted to in order to stimulate interest and swell the collections up to this meager result. Church pride is sometimes used as a motive, and many men contribute, not because they feel any true interest in the great cause of saving the lost, but that their church may keep up its name and standing. Eloquent and thrilling appeals often stir up a momentary enthusiasm, which serves to increase present contributions. And yet, in spite of these special efforts and special motives, the collections stay at a beggarly figure, considering our ability and the greatness of the cause. With these facts before us, it may well be questioned whether our efforts in this line have been wisely directed. For surely, if the church has not forgotten the death of her Lord, or lost completely the presence of his Spirit, she can be awakened to a deep and genuine interest in missionary work and enterprise.

I believe this can be done by a persistent campaign of missionary education. The only solid and healthy state of missionary sentiment will be brought about by means of a thorough and general knowledge of the facts and doctrines which bear on the subject. What is being done? What is the present need of each individual mission field? What is the doctrine of Christ about giving and giving unselfishly? Have the answers to these questions been so defined and emphasized that they are real to the conscience of the church? The church press ought to be a constant teacher on these subjects. Every pastor ought to learn these things for himself and teach them to his people in sermon, Sunday-school and prayer meeting. Missionary prayer meetings ought to be everywhere held, and so conducted as to instruct the people. Not the least work of the Woman's Missionary Society is its educational effect. The careful pastor can not fail to have observed that besides the money raised and the reflex action on the home work, this society does a valuable work in educating the church up to its missionary duty. By all such means may the church become alive to her duty, and ready for the work; but this preparation will not be the work of a day.

W. WINANS DRAKE.

Crowley, La.

Preachers' Institute.

If I mistake not, the District Conference provided for in our Discipline grew out of the Preachers' Meeting, and the Preachers' Meeting originated in the active brain of the Rev. Wm. B. Hines, then a presiding elder, now a superannuated member of the Mississippi Conference. The District Conference was designed to be as free and untrammelled as possible, but in many places it has got to running in a groove, and the verbal reports of pastors and laymen from the various charges represented have become monotonous and tiresome to listen to. It is a useful Conference, and, as matters now stand, indispensable in our economy; but, as generally conducted, it fails to meet the needs of the Preachers' Meeting as originally designed. Hence these meetings are being revived in various places under various names and regulations.

The preachers of the Vicksburg district, Mississippi Conference, were called together by the presiding elder at Port Gibson, April 17 and 18. Rev. Dr. Weems, the presiding elder, was elected president of the meeting, and Rev. J. D. Crymes was chosen secretary. It was agreed to call the meeting the Preachers' Institute of the Vicksburg district; to meet twice a year, in the Spring and in the Fall, and to give three days to each meeting. The Fall meeting this year is to be at McNair, Sept. 11-13. A committee was appointed to prepare a program for the next meeting, to select subjects and assign them, etc., whose report was adopted and ordered to be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

The presiding elder, with the assistance of some of the preachers of the district, had arranged a program for this meeting, which was well conceived and faithfully carried out. Several well-prepared papers were read, and the subjects of these papers were freely discussed. The clearness of thought, the facility of expression, and the Christian spirit that were manifest in these discussions were truly refreshing. It was, I think, the unanimous verdict of all who attended the meeting that it was one of the best of the kind they had ever enjoyed.

W. B. LEWIS.

How to Make Friends with Poverty.

BY REV. F. M. GRACE.

Not long ago a young friend whom we had helped through college came out of his way in one of his extended commercial journeys just to see his old teacher and the places around the college. His name is Henry, and he is now a prosperous *entrepeneur* on a large salary—twice as large as his teacher had ever received in life. Henry rode in a fine turn-out, and all his rig was in keeping with the large and prosperous business of which he is now the trusted manager. It afforded him pleasure to tell, no less than it did his old friends to hear, how the Lord had prospered him and made his pathway glow with the gems of early found and complete success. But he seemed to be troubled to find his old teacher living in comparative poverty and discomfort. His room was in one of the dormitories, and he was living like the boys, with little furniture and on plain fare. When Henry looked around and seemed to resent this, his old teacher told him how to make friends with poverty. "Poverty," he said, "has been described as an ugly beast, something like a wolf at the door; but it depends upon how you receive him whether he will hunt you or not. Almost every beast has been tamed and made subservient to man. Now, in exceedingly hard seasons this wolf will leave his native wilds and come to your door. You must recognize his presence and try to make friends with him. Throw him a crust and show him that you recognize his presence, and after a while he will become attached to you, and will quit his snarling and begin to wag his tail. You can then begin to handle him and make an obedient servant of him. In my present situation, the wolf never leaves me, but stands guard at my door and keeps off many more dangerous foes. Thus it is that we make friends with Poverty." Henry smiled doubtfully and went on his way.

Ministerial Aid Fund.

MR. EDITOR: Please allow me to call the attention of subscribers to our Ministerial Aid Fund to the fact that the sessions of our colleges are drawing to a close, and that we need funds to meet the board of our beneficiaries. All who can possibly do so will help us greatly by making payments upon notes—and we will not refuse other contributions.

I want to heartily endorse the plan of erecting a hall on Millsaps campus with a view of reducing board. It will not only help us to educate the young ministers, but will aid others to procure an education.

The Educational Association and Boards of both of the Mississippi Conferences could do no better than concentrate on this project.

T. B. HOLLOMAN,
Pres. Ministerial Aid Ass'n, Miss. Conf.

April 20, 1894.

Perfected.

Many years before Michael Angelo had made for himself a name, when but a boy, he walked slowly through the streets of a small city of Italy bending and swaying beneath the weight of a huge block of marble he carried in his arms. He stopped to rest again and again, letting the block slip to the ground while he rubbed his aching arms. When nearly home, an old man approaching him, cried:

"Hey, Michael! where are you carrying that huge stone? Of what use will it be to you?"

The boy glanced quickly toward the speaker and smiled. Laying the block of marble down, he stepped, and passing his hand carefully back and forth on its rough surface, said gravely:

"Signor, there is an angel in this stone, and I mean to find him and help him out."

"An angel in the stone, Michael?" echoed the old man in surprise.

"Yes, signor, there's an angel in that stone," he repeated, with a bright glance up in his questioner's face; and, lifting his burden, he passed on.

For many days after the boy was busy with mallet and chisel, chipping and hammering, rounding and smoothing, and chipping until the vague outline of a figure grew from the shapeless stone.

Day by day the chipping with mallet and chisel went on, and the irregular outlines of the figure settled into grace and beauty. Gradually, as it neared completion, sensibility and intelligence shone in the marble features. At last the angel was finished in all its beautiful proportions, and the boy, throwing aside his tools, stood with clasped hands before it in an ecstasy of delight. The manhood of this boy genius is well known to the most of you.

It is not Angelo's skill that I would dwell upon; it is what God can make out of man, taking him in his crude state, with all the deformities, infirmities, and hideousness of sin, and transforming him, in heart here and in body hereafter, until, a perfected spirit, he shall be fully fitted to dwell with his Maker.

But God will not reform man without his consent and co-operation. There is much endurance required in the process. The chipping and chiseling and shaping under God's touch and discipline means affliction, persecution and tribulation. If we tire of the suffering and take ourselves out of his hand, we shall be left by the wayside, worthless and utterly unfit for a place in the palace of the King.—Domestic Journal.

Growth.

We are not to be always mere babes in Christ, but go from milk to meat, keeping what is child-like, putting away what is childish. We are to grow into manly intelligence and independence, capacity and consistency, steadfastness and stability. We must not linger among rudiments, be always under tutors, be narrow in knowledge and love, hesitate and vacillate, and turn back to weak and beggarly elements.

These are childish things which the man of God puts away in virtue. This Christian manliness means freedom from littleness, selfishness, and implies the courage, capacity, magnanimity of a manly nature, inspired by faith in God. "To virtue, knowledge." Why? Because only the man is fit to get and to use knowledge. Educators say that only the manly mind is competent to grapple with the higher forms of truth. Sir William Jones, in his "Andrometer," gave the first twenty years to mere growth of body and mind, preparatory to ten years to be spent in severe study.

How often parents err in being impatient of the slow advance of their children toward true learning! They look for signs of knowledge acquired rather than the power to acquire. They overrate mere attainments and underrate mental growth. Education means discipline—not a dead mass of accumulations, but power to work with the brain; and so manhood comes before knowledge, for only the man wields well the Titanic hammer.

The intellectual truth illustrates the spiritual. Knowledge is power only when a muscular manhood wields the weapon. Faith precedes knowledge in the divine order, because only the child-like spirit is fitted to know the truth. Without child-like humility and docility we run the risk of proud self-confidence, intellectual absorption, idolatry of reason. Without faith in God we can recognize neither the starting point nor the goal of all knowledge, and are in danger of calling falsehood truth and crowning folly with wisdom's diadem.

So does manhood precede knowledge, for in order to use knowledge effectively there is needed a manliness of stature, a maturity of judgment. In that strange transition period from the intuitive to the rational, from the time when the child accepts everything upon others' testimony to that when he demands a reason for his faith, many a soul has suffered wreck; but when the child of God has grown to manly stature and strength, experience enables him to say: "I know whom I have believed." He may drive before the wind of independent inquiry out upon the ocean of truth. There is a needle that points to a celestial pole, and a firm hand on the helm. He knows his true direction, and will steer clear of danger.

To the child of God, grown to manly stature in Christ, knowledge is more than an acquisition—an attribute of soul. It becomes a faculty of insight into divine things. He sees not with reflected or refracted ray, but with the ray direct. The blindness of the natural man is gone, and his eyes are open to behold wondrous things in the works and word and character of God. To him is revealed a true knowledge of self, and of the woes and wants of humanity. Above all, it takes a ripe manhood in piety to study the science of divine mensuration and know the breadth and length and depth and height of the love of Christ.—A. T. Pierson, D. D.

Gossips.

"Take heed what ye hear."

A discreet man sifts carefully what he hears and reads before he accepts it or repeats it.

More and more we realize that current sayings are largely unreliable. We can not safely depend upon more than one-half we read, or one-fourth we hear. The air is often full of hints and intimations and rumors and surmises of evil, but, thank God, the great bulk of them are unfounded. Men and women are not half as bad as the tongue of scandal says they are. It is singular how readily good people will lend their ears to damaging reports about their neighbors, and more ready often to accept it, than its opposite. A confirmed gossip is an unmitigated nuisance, the terror and grief of many country towns.

Half the trouble in the church and outside the church comes from their mischief-making, but even out of this evil it is possible to extract some good.

We deprecate the power which a mosquito has to annoy a man, or which a gossip has to harm those morally above them and bespatter them with the slime of their own uncleanness. But harmful as the tongue of gossip is this benefit sometimes results.

It frequently deters from other evil. Men shrink and cringe from "what folks will say" of them from the lash of the scourging that the tongue of gossip gives.

It is a mighty leverage for holding wicked men from lives of sin. When prayers and tears and pleadings fail to keep a man or woman clean, the sharp cutting lash of public criticism will do it. Men shrink from being placed upon the rack of this inquisition, from being dragged through the public streets by the tongue of scandal. Thus this common evil may be productive of some good.

Reputation may be effected by these mischief makers, but they can not touch the character.

Reputation is only what people think of us, but character is what we really are, and what God thinks of us. Truth will always vindicate itself at last. The mud of false report will, like common mud, brush off as soon as dry, and a noble life will shine right on despite it.—Country Church.

Barrel of Brains.

The minister's "barrel" is a mysterious receptacle which the congregation is not allowed to see—only to hear. An old deacon spoke very highly of his pastor's sermon one morning and added:

"May I ask which end of the barrel that come out on? Your barrel is like the widder's in Scripter; it never seems to give out."

"I am glad that my sermon suited you," replied the genial dominie, "for I got part of that at your house, part came from neighbor B'——s, and part from poor Mrs. C——, in whose room I spent an hour, and one hint I got came from your boy Frank who rode by my house on 'old gray,' without any saddle or bridle. I picked up some of the best things in that discourse during an afternoon spent in pastoral visiting."

We think that dominie didn't buy any barrel.—Country Church.

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A Teacher for three months, to teach English, Mathematics and Music.

MRS. M. J. THOMASON,
Charleville, La.

Here Is Your Chance.

During the next sixty days we make the following offer:

For $2.50 we will send the ADVOCATE one year and a copy of Christian Womanhood. The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

THE CUISINE.

CONDUCTED BY L. A. B.

EGG OMELET.—Allow a cup of milk to three eggs. Beat the whites and yelks separately, stir into the milk, add a little salt. Pour into a buttered frying pan, cover tightly, and cook very slowly on the top of the stove till done. This makes a very delicate dish, suitable for dyspeptics as well as eupeptics.—Exchange.

EGG SAUCE.—Boil three eggs hard, chop them fine, rub a tablespoonful of flour into three tablespoonfuls of butter; stir into this the chopped egg, and pour over it nearly a pint of the water the fish was boiled in; add a cup of thin cream or rich milk, boil up once, season with white pepper and salt, and pour over the fish.—Woman's Work.

ALMOND CAKE.—Five eggs, leaving out the whites of two, one cup of butter, two of sugar, three and a half of flour, one of sweet milk, two small teaspoonfuls baking powder. Bake in layers. For filling: one cup of sugar, one cup of sour cream beaten well, half pound blanched almonds pounded, mix all with the whites of the two eggs well beaten.—Exchange.

SALLY LUNN.—Beat two eggs, put in a pint of milk, a cake of yeast (about a tablespoonful) dissolved in a cup of water, add to this nearly two pints of flour, stir it in, then put in a tablespoonful of melted butter, and salt to the taste; into the eggs put a teaspoonful of brown sugar, beat all to a thick batter, and set to rise at night; in the morning, if too thin, add a little flour; place in a cool oven to rise, and bake quickly—split and butter while hot.—Woman's Work.

TEA ROLLS.—Into two quarts of sifted flour rub a tablespoonful of butter, make a hole in the middle of the flour, and pour in a pint of boiled milk lukewarm, a half cup of yeast, a half cup of sugar, and a little salt. Let this stand over night. In the morning mix all together and knead thoroughly. Put back in the pan; press the knuckles into the dough till they reach the bottom of the pan. When the dough has risen to a full oval it is ready to mold into rolls. Cut out with a biscuit cutter, put in a buttered baking pan three quarters of an inch apart, let stand in a warm place till light, and then bake about fifteen minutes.—Housekeeper.

AGRICULTURE.

BY REV. J. W. MCNEIL.

The Strawberry.

There are a great many varieties of the strawberry. The question has been made, Where did they come from? how did they originate? Before answering this question it would be well to know there are two classes of plants—those termed the perfect and imperfect. The perfect are bisexual, has stamens, and the plants are called staminates. These have the power of self-pollenizing, or self-production, while the imperfect has only pistils, and the plants are called pistillates. They do not pollenize only in an imperfect form; hence in order to make good fruit must be planted in close proximity with a staminate variety.

Now, it is a fact when the two—staminate and pistillate—are planted near each other, and the seed of the pistillate are planted, the result is a new variety or varieties often very different from either of the parent berries.

To illustrate: Many years we handled nothing except the Wilson Albany Seedling; had no other variety on my farm, had never had. There were numerous plants on my farm of the native wild strawberry, which we noticed usually were pistillates. There originated a new plant in close proximity to the plants of the two mentioned. This new variety is now known as the McNiel berry—a pistilate, in some respects a very superior berry.

Mr. F. M. Brown, a neighbor of mine, put plants of the Hoffman and McNiel berry near each other, away from all other plants. He got as a result a very superior berry now known as the Lena, which is a very strong staminate, and different in general appearance from either of its parents. Thus we see the origin of new varieties, the cross between the staminate and pistillate, which fill the place of male and female in the plant creation.

Now, as to the best varieties, this depends upon for what they are wanted home or distant markets. As we have said before we have tried, at least, fifty of the different kinds, and for our use the number is now less than half a dozen. Among the best, it is observable for our latitude or climate, are all Southern seedlings. At one time we thought the Wilson unsurpassed; that has proven itself among us a failure. The Hoffman and Cloud Seedlings now stand as our leading and most profitable varieties. The Lena is now coming to the front, and if it continues its character as now among us, it will supersede the Hoffman as a staminate variety. It is prolific, firm and well flavored.

The McNiel berry stands with our State Experimental Station, in some respects, among the best. It has with us only one objection: it is a little late; but as a family berry it is unsurpassed. It is large, firm, well-flavored, and its aroma not equalled by any berry we have ever known. The varieties mentioned are suitable for most Southern farms, both for market and home purposes.

(To be continued.)

All Interests Interlinked.

At the meeting of the State Agricultural Society, in Savannah, Hon. P. W. Meldrim, in welcoming the society to that city, said with great force and beauty:

"A spirit has gone abroad, as unfounded in reason as it is pernicious in influence, which seeks to array agriculture against commerce, which seeks to array agriculture against manufactures, against finance, against transportation, against science and against art. That the members of every class should unite for the promotion of that welfare of the class is wise and laudable, but to unite for the injury of members of other classes is unwise and reprehensible. The best citizen is the man who, without reference to the class to which he as an individual belongs, sustains the measure which most conserves the interests of the State.

"Where all classes of a State unite for the public good, the greatest good to the State is the result. Without manufactures the farmer would not clear the forests, nor clothe himself and his wife and child in comfort, and would only sustain the barest existence.

"Without finance he would have no medium of exchange. Without commerce, agriculture's handmaiden, for the results of the labor of the one land into the laps of those of other lands, there could be no civilization.

"Without science to investigate and without art to apply he would reap only a harvest of barren regret. Without transportation he would have no market. It is fortunate for Georgia that this society exists. Devoted to your calling, conservative and patriotic for more than four and a half decades, you have upheld the honor and the dignity of the State. Guided by a sense of justice, your actions directed with wisdom and tempered with moderation, you have earned the respect of all classes. All classes regard you as the great conservative force, the best preservative of the equilibrium of the State. The mother of Georgia, fair Savannah, welcomes you, her children, to her heart and homes."—Southern Cultivator, 1891.

HYGIENE.

Line upon Line.

A recent English writer, author of the Riddles of the Sphinx, says: "The length of life will soon, on an average, extend over two generations; that is, men may reasonably expect to see their grandchildren grown up, and it is evident that population will be fully maintained if one-fifth to one-sixth of the women in society provide for its continuance; that is, the services of four out of every five might be dispensed with from this point of view."

This result has been brought about by the diffusion of knowledge as to the laws of life and health. There is scarce a paper or magazine that has not in it, somewhere, at some time, a discussion of domestic science, cookery, household economics—a flavor, so to speak, of "pots and kettles." A distinguished American poetess, now dead, twenty-five years ago refused to write for a very successful weekly journal because it had a column devoted to "pots and kettles." This objection would at the present time keep her out of almost all weekly journals and a large number of magazines.

But in spite of the multiplication of cooking schools, of writers in every department of domestic science, of preaching and exhortation without cessation, diminution, or end, we still, multitudes of us, continue to "dig our graves with our teeth." There are plenty of people who don't know, for example, that tea and coffee that stand on the grounds become active poisons. You will see in some kitchens the teapot or coffeepot on the stove all day long, and the beverage made in the morning lasts till night. Of course, the appetite for food is slight, and your coffee toper lives principally on coffee, and can not be comfortable without it.

Pork continues to be in many families a staple article of diet, increasing the prevalence of scrofula, tape-worm, and humors of various sorts. "How can the animal which was cursed under the law be blessed under the gospel?"

The broiling-iron and the baking and stewing pan have succeeded to and displaced the frying-pan in the best regulated kitchens; but in far too many kitchens everything, almost, is fried in the "products of the hog," and served swimming in his fat.

"My first children," said the mother of a large family, "I was always dosing with chalk mixture, or paregoric, or castor oil, or something else. But these last four hardly know the taste of medicine. Suitable food, plenty of sleep, regular hours, and proper clothing keep them in excellent health. Instead of paregoric and chalk mixture, I give them boiled milk and toast; instead of castor oil, plenty of fruit, figs, raisins, and apples; as the younger ones are out only during the middle of the day in Winter, they rarely have croup; a heavy woolen shawl pinned around their necks at the slightest indication of croup or cold on the lungs, and staying in bed, wards off trouble in that direction; and so they are rarely in need of any dosing."

But as in spite of all the preaching in the thousands of pulpits in our land the need of preaching still exists, so in spite of all the preaching of the gospel of hygiene the need of constant admonition and instruction still exists, and "line upon line" is still imperatively needed.—New York Advocate.

Fatigue the Danger Line.

The line of danger to health is the line of fatigue. When a person has gone to the very limit of his strength, he has made himself the possible prey of any disease to which he may be exposed. Tired out with his business, a man becomes chilled in the five-minute wait for the street-car, and goes home with material for a cold. If a woman uses her strength too closely in going to committee meetings, in club work, or in the hundred and one ways that the women of to-day find their efforts directed outside the home, she comes too near the line of exhaustion for safety. The fatigue of a shopping tour and the bad air to which one is exposed in the crowded stores is a combination fruitful of illness. Work, take exercise; but, if within your control, slacken the speed and lighten the burden as you find yourself getting too tired to speak pleasantly or to think clearly, especially when the nerves and digestion protest against such a condition. Grip and influenza colds find easy victims in run-down, tired-out men and women, most of whom are in such circumstances that they could avoid such a liability to illness. Those who must overwork unavoidedly, or who can not get two or three meals a day, must run the risks to which their deplorable condition exposes them.—Health.

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of

Jos. Ruby.

Hood's Sarsaparilla

he was entirely free from sores.—HARRY K. RUBY, Box 356, Columbia, Penn.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache. 25c.

Saved His Life

BY USING

AYER'S CHERRY PECTORAL

"When my adopted son was seven years of age, he had as severe a cough as I ever knew anyone to suffer from. He coughed incessantly, and spit up blood. I tried everything I could think of, but he constantly grew worse, and I feared the poor little fellow would surely die. At last, I gave him Ayer's Cherry Pectoral, being recommended to do so by the physician. This medicine gave the child speedy relief and effected a permanent cure."—Mrs. M. E. DEBAT, Liberty, Texas.

Ayer's Cherry Pectoral

Received Highest Awards
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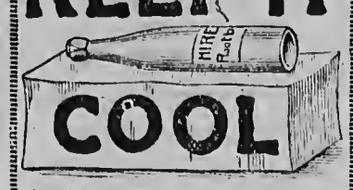

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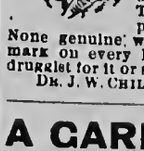

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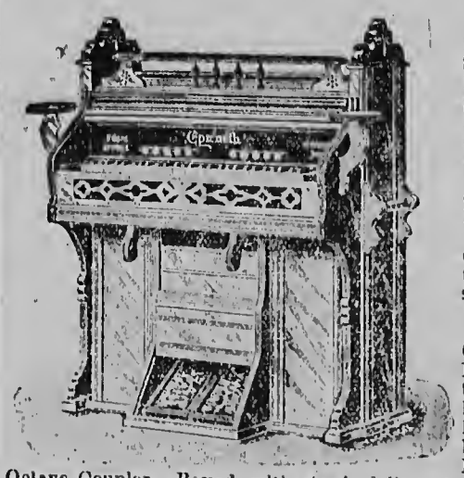
We have made arrangements to offer a rare bargain in the way of organs as premiums to our subscribers. The organs which we handle are the Epworth Organs. These have not heretofore had much sale in Mississippi and Louisiana, though they have had an immense sale throughout the North and West and also in some of the Southern States. Do you want a small organ for your church? If so, read the description given below of Style No 102, and see how it would suit you.

STYLE 102. THE EPWORTH CHAPEL ORGAN.

HEIGHT, 51 IN.; WIDTH, 23 IN.; LENGTH, 48 IN.



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This is the Organ for Churches and Sunday-schools, where a First-Class Action is Desired.

In a good, plain case, the quality of action and tone being the same as in the higher priced styles.

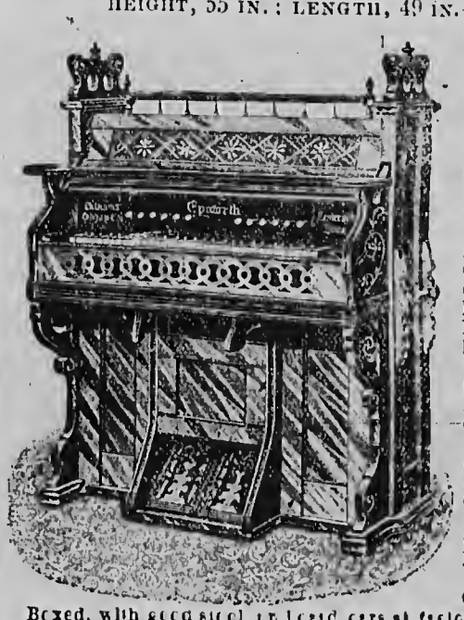
Style 102. 12 Stops.

EPWORTH CHAPEL—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory.

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

IMPROVED STYLE 302 "SPECIAL." EPWORTH CHAPEL ORGAN.

HEIGHT, 55 IN.; LENGTH, 49 IN.; WIDTH, 21 IN.



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Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celestic (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

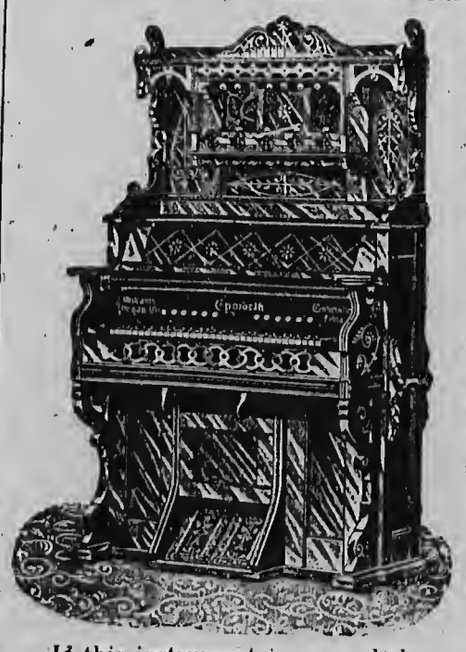
14 Stops, including swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

If you want a handsomer instrument, how would Style 602 suit you? Although this is listed as a parlor organ, it will make just as sweet music in a church as in a parlor.

STYLE 602 "SPECIAL." EPWORTH PARLOR ORGAN.



Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.

Fourteen Stops, including Swell and Grand Organ.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell.)

Boxed, with good Stool and Book, on board cars at factory.

If this instrument is your choice, send us one hundred and fifteen new names, with the cash $230, and you will get it free. If you can't get the requisite number of names, get as many as you can, and then write us for terms. No doubt you can make satisfactory arrangements. Of course, this offer applies to individuals as well as to churches. What we want is the subscriptions, let who will get the organ.

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Thursday, May 10 1894.

TWELFTH GENERAL CONFERENCE.

The twelfth General Conference of the M. E. Church, South, convened in the city of Memphis, Tenn., in the First Methodist Church, at 9 o'clock A. M., Thursday, May 3, 1894.

All the Bishops and more than three-fourths of the members were present at the opening of the session.

Precisely at the appointed time Bishop Keener called the large audience to order and read Hymn No. 221, which was sung with the spirit and the understanding. Bishop R. K. Hargrove then led the Conference in prayer. The first Scripture lesson, Psalm lxxii, was read by Bishop A. W. Wilson, and the second lesson, II. Corinthians iv, by Bishop E. R. Hendrix. The second hymn, No. 206, was read by Bishop O. P. Fitzgerald, and the Conference was again led in prayer by Dr. Anderson Hunter, of Arkansas.

Bishop Keener called the Conference to order and requested Rev. W. P. Harrison, secretary of the last session, to call the roll, which he did.

It was highly gratifying to find such a large proportion of the delegations present at the first roll call.

Rev. W. P. Harrison, D. D, was nominated and elected secretary for this session. Rev. J. J. Tigort, D. D., was, on nomination of D.. Harrison, elected first assistant, and several other assistants were nominated and elected.

A motion to adopt the rules of the last session without reading provoked quite a spiey discussion, and, finally, the rules were read and amended in the item concerning the number of the Standing Committees, and the mode of their organization was adopted.

On motion, the Conference resolved to meet at 4:30 o'clock this evening to form the committees and to select the seats of the several delegations.

The Quadrennial Address of the Bishops was then read by Bishop Granbery, by whom the address was written. The address was long, able, weighty, and covered the whole ground of the work of the church for the four years past, and it outlined some of the needs of the work for four years to come. We hope every member of the Methodist Church will read carefully this utterance by our chief pastors.

It was then ordered that a special committee be appointed to distribute the several parts of this address to the appropriate Standing Committees.

After sundry announcements the first session of the General Conference adjourned with the benediction by Bishop J. C. Keener.

AFTERNOON SESSION.

Conference was opened at 4 P. M. with religious exercises conducted by Rev. J. O. Branch.

A Special Committee of Nine was ordered on the Bible Cause and on the Sabbath. A Special Committee of Five on Introduction and Fraternal Correspondence.

The presiding elder of the Memphis district and the pastors of our churches in the city were constituted a Committee on Public Worship.

The list of the Conferences was called, and the names of those assigned on the several Standing Committees were read.

Rev. R. H. Mahon, presiding elder of the Memphis district, then appeared, and, on behalf of the churches and citizens of Memphis, he extended a most cordial welcome to the Bishops and members of the General Conference. This address was couched in eloquent words and abounded in choice bits of history connected with Memphis. On behalf of his colleagues and the General Conference, Bishop Keener delivered a beautiful and touching response.

The chairmen of the several delegations appointed a committee to assign the delegations to seats in the Conference room.

The Conference adjourned with benediction by Bishop A. G. Haygood.

SECOND DAY.

Conference convened at the appointed hour, 9 A. M., and the religious exercises were conducted by Dr. E. A. Yeats, of North Carolina. Bishop Keener in the chair.

The list of absent members was called, and some who were absent yesterday appeared and took their seats.

The Minutes of yesterday's session read, corrected and approved.

The secretary read the Minutes, "The twenty-seventh session of the Methodist Episcopal Church, South, and the twelfth session since the division in 1844."

This reading provoked quite a spirited discussion. The Conference finally made the journal read, "Twelfth session of the M. E. Church, South, and the twenty-seventh session since the beginning of our history." Some controversy arose between the secretaries as to whether this is the twenty-sixth or twenty-seventh session of the General Conference—one counting the Christmas Conference of 1784, and the other declining to count that among the General Conferences. This matter is worthy of investigation. The Minutes of the afternoon session read and approved.

Bishop A. W. Wilson then took the chair. The regular order of business was called.

Board of Church Extension, Sunday-school Board, the Epworth League, and the American Bible Society presented communications which were referred to the appropriate committees.

The special committee on seating the delegations reported that the allotments had been made. The North Georgia, Arkansas and the Louisville and other delegations asked for more room. This question provoked an extended and spicy discussion.

The roll of Conferences was called for appeals, memorials and petitions. On motion it was ordered that all appeals, memorials and petitions be indorsed by caption, so that they could be announced and referred to the proper committee without being read.

The Conference adjourned with benediction by Bishop Wilson.

THIRD DAY.

Conference convened at the appointed hour, and was opened with religious exercises by Rev. Horace Bishop. Bishop A. W. Wilson in the chair.

The Minutes of yesterday's session read, corrected and approved. Bishop J. C. Granbery took the chair.

A report was made as to the permanent organization of the several Standing Committees.

The Conferences were then called for memorials, appeals and resolutions to be referred to committees.

A proposition to amend or improve the Rules of Order produced a lively debate and some degree of disorder. This was referred to a special Committee of Five.

So far the work of the General Conference has been preliminary and routine, and somewhat tedious and uninteresting to others than members of the body.

FOURTH DAY.

Morning session was opened with religious services conducted by Dr. T. H. B. Anderson, of California. Bishop J. C. Granbery in the chair.

The Minutes of Saturday's session read and approved.

Bishop Hargrove took the chair.

A communication from the British Wesleyan Church was read and referred to Committee on Fraternal Correspondence.

The report of the commission appointed by the last General Conference to prepare a chapter on Administration of Discipline was made the order of the day for Wednesday immediately after the regular call.

After sundry announcements, the Conference adjourned for the day.

The Methodist Conference.

The General Conference of the Southern Methodist Church, now sitting in Memphis, has very important work before it. The Methodist Church has always been known for its militant spirit. Its preachers are not much given to controversialism on mere points of creed. They take a very particular and direct interest in every-day affairs. They are prone to look for texts in the stones and running brooks. They show in a marked degree that spirit of soldiership that becomes the follower of the cross. They are brave, hard-working, uncomplaining men, who prefer to stand between the plow handles and to break the fallow ground of the wilderness. The Methodist preacher is at his best when a pioneer, extending the range of the gospel. He likes to have his feet on the ground rather than to ride upon the clouds. He likes to seize the gospel ax and make a clearing, that two blades of grass may grow where only one grew before. All Methodists are enthusiastic. They make sunshine. Their churches are filled with an atmosphere that seems electrically charged with religious enterprise. Its members have always a good deal of work on hand—work that relates to the material as well as the spiritual welfare of mankind. The members believe in the brotherhood of man. It is the loving kindness of Jesus Christ they strive to present. But in the defense and in the propagation of their faith, they are staunch, resolute and fearless. They know how to wield and when to wield the sword of the spirit. The Methodists are wonderful church builders. Their bells may be heard ringing in the out-of-the-way places of the earth. They take pleasure in giving when the purposes of the church are to be furthered. One strong feature of the Methodist organization lies in the ability of the Bishops to concentrate the forces of the church upon a particular object. They are able to do this, because the members have been made to experience a sense of personal interest and responsibility. Therefore, when your Methodist undertakes to spread the gospel he spreads it. He always has his armor at hand and holds himself in readiness to go out and do battle. With a hymn book upon his tongue he achieves prodigies of valor for his Master. He does not hesitate to take his religion into the marts of trade, or the arena of politics. He is a Methodist on Monday morning as well as on Sunday morning. His Methodism makes him a stronger man in all the affairs of life. It is a panoply that he wears all the time. It fits him and it does not embarrass him. He wears it unconsciously, almost. It is his habit. It is refreshing to look upon the chief representatives of this mighty church, as they sit conferring as to what is best to be done to advance its interest. And another thought occurs. These devoted men are all Americans to the core. They form a strong pillar of the State. They are not to be swayed from fealty to American institutions. They not only have their gospel, but they have their country. Many of these men now so soberly clad have carried muskets in desperate charges across bloody fields, or have stood amid shot and shell giving consolation to the dying or binding up the torn limbs of the wounded. The country is very safe so long as the Methodist Church exists to develop American citizens of the best type.—Appeal-Avalanche.

The Advocate for Twenty-Five Cents.

We will send the ADVOCATE from now until the first of August for twenty-five cents. This period embraces the session of the General Conference. The ADVOCATE will contain reports of the proceedings of the General Conference. All Methodist people ought to keep posted in regard to the action of the General Conference. Let all our subscribers make this offer known and constitute themselves agents for the paper. Let it be remembered that the cash must accompany each name. We will do no book-keeping for anybody on this proposition. This offer is made only to new subscribers.

Address of the Bishops.

(Continued from First Page.)

OUR PUBLISHING INTERESTS.

The Publishing House has increased its volume of sales, number of publications and circulation of periodicals; has caused to be translated and has published religious books for the use of our Spanish-speaking missions, and has paid out of its profits $70,000 to the Conference fund. It is in sound financial condition, and well equipped for its work. In accordance with the action of the last General Conference, the book agents have published the Pacific Methodist Advocate to the very great advantage of our work on the Pacific coast. The Christian Advocate and Quarterly Review deserve a larger patronage than they receive. The large sales of Sunday-school periodicals justify a liberal appropriation of money to raise them to the highest attainable excellence.

In accordance with the system of colportage ordered by the last General Conference, many of the Annual Conferences have appointed general colporters, and entered on the task of diffusing more widely our literature. Time and experience are requisite to carry the plan into successful operation, and to show how it should be modified so as to be more efficient. The whole question should be carefully considered by the General Conference, and such action taken as will make the system thoroughly effective if retained.

CHURCH EXTENSION.

The last General Conference so changed the Constitution of the Board of Church Extension as to require two corresponding secretaries. The assistant secretary, after a year's faithful service, resigned his office to resume regular pastoral labors. The burden of duties, though too heavy for one man, has been well borne by the chief secretary, with occasional help during two years, and the constant and undivided service of a competent layman during the last year. The receipts of the four years on assessments are $244,565.86. Total, including specials and loan funds, $304,834.85. The unnecessary multiplication of connectional offices should be avoided, not only on account of their expense, but also lest it make an excessive draft on the men best furnished and fitted for the pastorate. This general caution must not be construed as derogatory to our plan of church extension. We prize it as among the foremost agencies in importance and effectiveness for extending the work of Christ. All our Annual Conferences and some of our foreign fields have shared the benefit of this enterprise, and it is preparing to do much greater things. A number of strong Conferences have not yet done anything toward establishing loan funds, but, we trust, will move more vigorously along this line during the next quadrennium. It is worthy of remark that in the last four years the value of our churches has increased 22 per cent., and our parsonages 27 per cent. The Woman's Parsonage and Home Mission Society, with a small membership and scanty resources, has accomplished great good.

OUR INSTITUTIONS OF LEARNING.

The unification of our literary institutions in a system under the supervision of a Board of Education for the whole connection was recommended by the Committee on Education in 1886 and 1890, and strongly advocated. The reports were laid on the table and no final action was taken. The desirability of such a measure seemed to be admitted, but there was a financial difficulty in the way. Some members opposed the educational assessment which the plan of four years ago required. Others objected because a fund was annually raised in their Conferences for the benefit of their own colleges, one-fourth of which would be diverted to the expenses of the Board and of other schools. We trust that this whole subject will receive your patient consideration, and that your wisdom may devise a plan which will promote the great end in view without detriment to any interests. An advance in our educational work is a pressing need. We have many schools of various grades, and they are well distributed throughout our territory. Local interests sometimes tempt to their excessive multiplication, dividing the patronage and resources of every kind almost, if not quite, to the point of starvation. What we need is to enlarge the course and means of instruction. It would be unwise and unjust to depreciate the services which our colleges have rendered us, notwithstanding the embarassment of deep poverty. Able and learned professors on meager salaries have cheerfully performed extra duties to save the expense of employing a full corps of teachers, and have rivaled in devotion to the church our laborious and poorly supported traveling preachers. They have sent forth young men trained in intellect, studious in taste and habit, and grounded in mathematical, classical and philosophical knowledge; young women also well taught and accomplished, and admirably qualified for the duties assigned them by Providence.

The moral and religious influence of these institutions has been sound, positive and powerful; a revival each session, with every mark of genuineness and depth, has been the rule; the students have been confirmed in a pure faith and in love to the church. These facts, while gratefully acknowledged, should not blind us to their beggarly condition in respect to endowment. They need a larger teaching force. Division of labor is indispensable to completeness and thoroughness of work. The marvelous development of natural science adds emphasis to the demand. Ample libraries for reference, apparatus for experiment, and laboratories for practical study, are a necessity. Sure, prompt and liberal payment must help to draw and hold faculties of the highest ability against the attractions of State institutions. These things can not be accomplished without large endowments. Vanderbilt University has the largest endowment, $900,000; Emory College, $200,000; four other colleges have each $100,000 or upward. One of these, Millsaps College, at Jackson, Miss., and also the Women's College, at Lynchburg, Va., under the same trustees and of the same grade of scholarship as Randolph-Macon College, with an endowment of nearly $100,000, deserves particular mention, because they were opened during the quadrennium. It is high time to awake on this matter of endowment. Our men of wealth have a grand opportunity and responsibility. Millionaires among us are very rare. But we have a number of members with fortunes ranging from $100,000 to nearly a million. They ought to be proportionally rich in good works. Some of them are; they have come nobly in the help of the Lord in this exigency. The majority content themselves with paying their share of the regular assessments on their churches, although it is a mere pittance in comparison with their income; they help our needy institutions neither by gifts while they live nor legacies at their death. We have hoped to see the day when their thought and conscience would arouse to the sin of selfish hoarding and selfish use of riches, and to the obligation and blessedness of sanctifying their estates and business to the cause of Christ and humanity. We will pray, but can not hope, for this happy change. The self-denial of the poor and generosity of men of moderate means, supplemented by larger donations from the few who are both able and willing to give, must secure to our struggling colleges long life and sufficient resources.

VANDERBILT UNIVERSITY.

Vanderbilt University, from its connectional importance, deserves special mention. It is pressing upward the standard of education. The department of dentistry, pharmacy, medicine, law and theology have added each a year to the course of study, with only a slight check to patronage, while the number of students in the academic and post-graduate courses steadily increases. The university has taken high rank. To do this it was projected on a scale to consume all its annual resources. If it is to advance with the growing demands of the age, and to be a factor in its progress, the present endowment is manifestly inadequate. Others have generously laid for it a broad foundation. The church must now by liberal use of its money build on this foundation. The endowment of scholarships, fellowships, chairs and departments appeals to our broad-minded men of means. We dare not shut our eyes to the fact that several of the institutions in this country far surpass us in material resources. The venerable chancellor, Landon C. Garland, LL.D, bending under the weight of more than four-score years, has resigned the burden of administration which he bore from the beginning of the enterprise with great ability. The Board of Trust has been fortunate in finding among the faculty a worthy successor in the vigor of young manhood, James H. Kirkland, Ph.D., the recently installed chancellor. His administration opened auspiciously. It would be a becoming act in the church to endow the chancellorship in honor of Bishop McTyeire.

We continue to recognize the peculiar claims of the Colored Methodist Church in our sympathy and aid. Our brethren of this church commend themselves to our confidence and approval by their modest, prudent and Christian conduct, and we are persuaded that they are doing a good work, in which they should be encouraged and assisted by their white brethren. They have gratefully received what has been contributed to their Paine and Lane Institutes for the training of teachers and ministers, and, though not large in amount, it has proved a timely and valuable service. We hope that the General Conference may devise some plan by which more efficient aid can be afforded in maintaining these important training-schools. Their need is still urgent, and we trust will call forth a cheerful and bountiful response. What is of more moment to us, as patriots and as servants of Christ, than the moral and religious enlightenment and elevation of the millions of negroes in this country? We should count it a duty and privilege to co-operate, as far as in us lies, with their own churches, especially with the Colored Methodist Episcopal Church, toward this great end.

THE BARNES HOSPITAL.

The late Robert A. Barnes, a successful merchant and honorable citizen of St. Louis, Mo., who had previously endowed two chairs in our Central College and given $27,000 to the St. Louis Methodist Orphans' Home, bequeathed property worth, if we add the interest since accumulated, $1,100,000, "for the purpose of erecting and maintaining a hospital for sick and injured persons, without distinction of creed, under the auspices of the Methodist Episcopal Church, South." The will named Richard M. Scrugge, Samuel M. Kennard and Smith P. Galt as trustees, and vested the power of filling vacancies in the Board of Trustees in the college of Bishops of our church. His mother was a Methodist, but he was not himself of our communion. The controlling reason which he gave for selecting our church as the administrator of his charity deserves to be mentioned, not in any boastful spirit, but as an incitement to the faithful discharge of our responsibility: "A person ought to invest his money for doing good as he invests it in his business, where it will bring the largest returns. While the Methodist Church is one of the largest Protestant denominations, it is one of the poorest financially; yet it does more work among the poor than any of the others, so I think my fortune will do most good with it." We trust that it will be conducted judiciously and energetically for the noble purpose in the mind of the founder, and we commend his example of wise munificence to the imitation of other men of wealth.

THE BISHOPS ABLE TO DO THE WORK.

By the blessing of God we have been able to preside at all the sessions of the Annual Conferences in the United States and Mexico, and in many District Conferences. China and Japan were visited by Bishop Wilson in 1890, and by Bishop Key in 1892. Brazil was visited by Bishop Granbery in 1890, and by Bishop Wilson in 1892. With our present number, if any of us be providentially disabled for work, his colleagues can supply the lack of service without serious inconvenience.

THE ECUMENICAL CONFERENCE.

Our church was represented by sixty-four delegates in the second Ecumenical Conference, which sat in Washington, D. C., October 7-20 1891. We appointed the delegates as authorized by the General Conference, and selected, mainly, brethren who had not been members of the former Ecumenical nor of the Centennial Conference. The occasion was impressive. Many able papers were read, and many eloquent addresses were delivered. They were given extensive circulation by the secular and religious press, and have since been published in a volume. The substantial agreement of all branches of Methodism the world over was illustrated; the comparison of different practical measures for effecting the common object was instructive and stimulating; the religious and social communion quickened piety and brotherly love, and now emphasis was given to the adoring exclamation which has broken forth at successive stages of the Wesleyan movement, "What hath God wrought!" It was recommended that a third Ecumenical Conference be held in the year 1901, subject to the approval and direction of all the several bodies of Methodism. We deem it appropriate to usher in the next century by such a demonstration, the wisdom of holding these meetings so often as once in ten years.

THE CHURCH AND POLITICS.

It is not amiss to repeat what has often been declared—that our church is strictly a religious and in no wise a political body. Our sole business is to preach and serve the kingdom of God. There are many questions, economical, social, and in part ethical, of burning interest in this day, which our pulpits and churches may be tempted to substitute for the simple gospel. Men claiming to head advanced thinkers and wide-awake philanthropists may sneer at us as unpracticable dreamers and devotees of shadows and abstractions, because we give ourselves wholly to things spiritual and eternal. But Christ is the rock, and only those who build on him build safely. The more closely we keep ourselves to the one work of testifying to all men repentance toward God and faith in our Lord Jesus Christ, the better shall we promote the highest good of our country and race. As a church, we are not related by affiliation or antagonism to any political party. As a citizen, every man should carry his judgment and conscience into politics and all other spheres of life.

FIFTY YEARS OF HISTORY.

To-day we recall the last General Conference of the undivided Methodist Episcopal Church, which sat in the city of New York, fifty years ago. Under the plan of separation then adopted, the Methodist Episcopal Church, South, was organized. We desire to record our gratitude to God for his good hand upon us, by which we have been led and prospered during the half century of our separate history. We humbly and penitently confess that we have come far short of doing our whole duty and improving fully our great opportunity; but we thank God, and take courage, in review of the good work, which by his providence and grace, we have been enabled to accomplish in conserving and spreading scriptural holiness through these lands. "Hitherto the Lord has helped us." "The best of all is, God is with us." We do not speak in vainglory or in detraction from others. From the heart we pray: "Grace be with all them that love our Lord Jesus Christ in sincerity." We hail them as brethren and companions in the kingdom and patience of Christ. A special tie binds us to the Wesleyan families in our own and other countries. With warm, fraternal regard, we note the growth and prosperity of the Methodist Episcopal Church, which has a common history with us from the beginning of Methodism on this continent down to 1841, and rejoice in the grand work they are doing in the name of Christ. The two churches have each its own genius, its own distinctive spirit, views and methods, whose development, without injurious strife and obstruction, demands as a condition the preservation of its denominational integrity and independence. Our many points of agreement furnish a basis and motive for cordial co-operation with them in any judicious measures to reduce whatever friction and waste of resources result from the relations now existing between us.

May the blessings of the great Head of the church crown our labors more abundantly from this time than ever in the past!

JOHN C. KEENER,
ALPHEUS W. WILSON,
JOHN C. GRANBERY,
ROBERT K. HARGROVE,
WILLIAM W. DUNCAN,
CHARLES B. GALLOWAY,
EUGENE R. HENDRIX,
JOSEPH S. KEY,
ATTICUS G. HAYGOOD,
OSCAR P. FITZGERALD.

A Year's Subscription to the New Orleans Christian Advocate for $1 25.

For the next sixty days we will take subscriptions at the rate of $1.25 in combination with the Memphis Commercial. That is, send us $2.25, and we will send you the ADVOCATE for one year and the Memphis Commercial (weekly) for one year. As the subscription price of the Weekly Commercial is $1, this is putting the ADVOCATE at $1 25. This is a chance you ought not to miss. The Memphis Commercial is a live, wide-awake, progressive newspaper, which will keep you posted as to what is going on in the world. This offer applies to old subscribers as well as new, provided they will pay their subscriptions one year in advance, up to June, '95. Send $2.25, and you will receive both papers at once.

Mrs. C. G. Andrews, of Vicksburg, Miss., offers a gold medal to be awarded annually to a student of Millsaps College, to be known as the Oscar Kearney Andrews Medal for oratory.

Advertising Rates.

One insertion, $1 per inch.
Two insertions, $1.50 per inch.
Four insertions, $2.40 per inch.
Twelve insertions, $6.60 per inch.
Twenty-six insertions, $13 per inch.
On less space than a half-inch twenty per cent. additional will be charged.

Woman's Work.

The annual meeting of the Woman's Missionary Society of the North Mississippi Conference will be held at Kosciusko, June 23-27. Every auxiliary in the Conference should send a delegate with a written report of the year's work. The full name and address of delegate must be sent to Mrs. E. M. McWilliam, Kosciusko, Miss.

MRS. S. E. DEAN, Pres.
MISS CARRIE GILLESPIE Rec. Sec'y.

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DeSoto, Rev. S. S. Holliday	5 00
Oak Ridge, Rev. R. A. Davis	6 25
Homer, Rev. J. D Harper	81 00
Abbeville, Rev. J. J. Kelly	25 00
Total	$128 71

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68 S. Rampart St.
New Orleans, May 2, 1891.

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Plenty of fresh air, deeply breathed in, and CREOLE FEMALE TONIC rightly used, will send pure rich blood through the veins, put rose-bloom into the cheeks, and make of nervous ladies new creatures abounding in good health. Try it.

Our Pianos and Organs.

The musical instruments which we are offering as premiums are manufactured by the Williams Piano and Organ Co., Centerville, Iowa. This is a large establishment which has branch offices in other cities. The descriptions we give of the instruments are taken from their catalogue. Our subscribers may write to them for catalogues and prices, if they choose. We will give them as good terms as they can get from the manufacturers themselves. Notice that if the requisite number of subscribers can not be procured, the instruments can still be had. Get as many subscribers as you can, and then write us for terms.

Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world, who use it to restore and keep the hair's natural color.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

Jackson, Miss. I. W. COOPER.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

FROM THE WORK.

W. C. H.: "We closed a two-weeks' meeting last night. Results: Three accessions, quite a number of renewals, and a very gracious work in the church."

Rev. M. H. Moore, Brookhaven, Miss., May 2: "We have just had a glorious revival in our church here. Rev. N. M. Clark, of the Mississippi Conference, assisted us. Besides the church being very much revived, nineteen were added to our number on profession of faith and nine by letter. We think it very important that spirituality be at high tide here, as the young ladies attending this college will be affected largely by their spiritual environments. Pray for us."

Rev. R. H. Barr, P. C., Trenton circuit: "I came to my appointment on Jan. 22. I had to rent a house until I could build a parsonage. We began work about the first of February, and completed it April 14, at a cost of $200. This makes two parsonages that I have built in four years. We are now comfortably domiciled. I have a very desirable work. The people are very kind to us. I have six appointments, and five Sunday-schools doing good work. I think the circuit is on the upgrade, spiritually. Success to the ADVOCATE! May it live long to spread Methodism over the world!"

Rev. Robt. Selby, Biloxi, Miss.: "Bro. Adams promised a report of our meeting at its conclusion, which report falls to my pen to make. I send it in lest I forget it. There was manifest throughout the meeting on the part of the women and some of the men of the congregation an unceasing interest which, I assure you, was greatly appreciated by me, and which will be a source of strength to me throughout the year. God bless the women who labored with us in the gospel! The work done was as substantial as I ever saw; no sensation or unwise schemes used to get people to express a desire to be saved. The gospel was boldly and lovingly preached, and as the appeals from its divinely given authority were made we could see upon the interested countenances of men that the Spirit was attending the truth to the hearts and consciences of men. One of the most gratifying and substantial results of the meeting is that the young people asked that their afternoon prayer meeting be continued. This means a good deal for the advancement of our Lord's kingdom. We received eight into the church, six on profession of faith, one renewal and one by certificate. Bro. Adams preached to the edification of the Christian and the regeneration of the sinner with strong effect. Bro. Mitchel is a great help to the pastor, and the constant attention and work he gave to the meeting was an inspiration to all of us. God bless and prosper him in spiritual and temporal affairs. His morning Bible-readings were strengthening to the congregation. I will add that two workmen are progressing on the improvement of the church-building, and in a short while we will have a pretty church."

Rev. V. V. Boone, P. C., Magnolia, Miss.: "My work has been enlarged since Conference by the addition of one church, and four other preaching places, with Rev. J. T. Abney as junior preacher. Bro. Abney was changed from the Lebanon circuit, to which he was appointed at Conference, and seems to be the very man we need in this new field. He reports a church organized at Whitestown, with forty-odd members to date. Bro. Norsworthy has delighted and profited our people by his two quarterly visits. As a preacher, we would call him the St. James of to-day. Strong, clear and fearless, he emphasizes the practical side of religion, but always to the edification of the spiritually minded. This is our third year with this good people, who are very kind to us, and mindful of our wants. The necessity is upon us of building a better church in the town of Magnolia. The Ladies' Aid Society have purchased four of the most eligible lots in the town, at a cost of $600, and have presented them to the church with proper deed. We expect to sell the property now in use, and use the proceeds in the erection of a new church on these lots. This society, heretofore local, has learned that the broader their field of operation the more they can do; so they have joined the Parsonage and Home Mission Society. Bro. Cooper made his first visit to Magnolia as agent of Millsaps College, not long since. He raised about $90, and enlisted the Sunday-school in the work of building the new boarding hall. Last Sunday they had their first public exercise. It was a very pleasant and profitable occasion, and a grand success for the beginning. He provided the children with little contribution barrels, in which they saved their nickles and dimes. One little girl earned most of hers ($1 50) by helping 'Auntie' make the beds. This was the largest amount. They are going to repeat these exercises quarterly, and are expecting a visit from 'Gilderoy.' They will send Bro. Cooper $12 50, the result of this first meeting. They expect to raise $50 this year."

Rev. C. W. Perkins, Tyro, Miss., April 13: "The parsonage of this work is located at Tyro, which is 20 miles from Sardis, 20 from Coldwater, 20 from Oxford, and 20 from Holly Springs. I preach in four counties: Tate, Panola, Lafayette, and Marshall. I have only eight appointments that I fill regularly. Two of these are schoolhouse arrangements for nights in the week. Now, as to my work, I want to tell you a secret. I felt that as I could only preach once a month to the same congregation, that I might backslide; so I thought a few days' meeting somewhere on the work was needed in my case, but I did not want to say protracted meeting to the farmers at this time of year, from fear that the people might not call me back next year; so I worked this stratagem: I announced at Mt. Vernon, Sunday, that if they would come back Monday and bring a knob, we would have two services; so Monday I preached on the subject of preparation (example, Nehemiah; text, Neh. I, 4, and II, 7), and stated that I, as their pastor, needed like preparation for the journey of this year that lay out before me, and they, as farmers, needed it. Well, the Lord came down and gave us such a glorious service that I told them that we would meet again the next day. The people then began to suspect my object, and said it was out of season to have a protracted meeting this time of year. They had never heard of such a thing in the country. I told them then from that fact we might know that we were on the right road, for the Book said that we must be instant out of season as well as in season, and that anybody could be instant in season. Well, we continued the meeting four days, the result being four additions and seven children baptized. We have had two conversions since at another place. I would recommend a few days' meeting to all the preachers, for I was revived myself. Once a year for revivals, I think, makes it too long between meals. The people here are supplying us with the necessaries of life. We have a good people on this work—social, plain, accommodating, but sadly lacking in spirituality, and then there are so many within the bounds of this work who are not converted. I ask the prayers of every Christian, that God may use me this year as he has never done before in bringing souls to Christ and in strengthening the Christians. We are making preparation for Children's Day services all over the work. I send enclosed one subscription to the ADVOCATE. I am working for the ADVOCATE. I hope to be able to send down a good list soon, for I must say it is a better paper than it has been since I have been reading it."

MILLSAPS COLLEGE.

(A Suggestion to Preachers.)

I gave Dr. I. W. Cooper a cordial invitation to attend Brandon station in behalf of Millsaps College. Not that there was much revenue in sight to the college (the contrary being true), but, as a member of the Mississippi Conference, I was under the most sacred obligation to have the interests of Millsaps represented before my people. What was the result? Why, a collection of $157, and in addition a resolution by our Epworth League that each member will raise one dollar for the college during this year. Also greater sympathy for and enthusiasm over Millsaps College, which will cause some of our boys later on to be among its students. Besides the powerful gospel sermons of Dr. Cooper were uplifting and stimulating, causing us to have nobler views of life, and inspiring us to do more for God and humanity. The visit did Millsaps College good, it did Brandon good. Hence the suggestion, viz.: Write a letter of inquiry to Dr. Cooper, and find out when it will be convenient for him to be with you. Let no brother in Mississippi fail to do this soon. Having written to him, and settled upon the time, then have the people from far and near to come out and hear. Should you think that your people will give very little to the college, then they need his visit most, and, by all means, urge upon his coming to your work as soon as possible. As for the collection give yourself not one second's uneasiness either before or after his coming; he attends to that part himself.

Never before in the history of Mississippi, Methodism has such an opportunity been offered for furthering the cause of Christ as Millsaps College gives to us preachers. If we do our duty towards this institution, not many generations shall pass before it will have changed the moral tone of the entire State. W. J. ROBERTS.

Brandon, Miss.

Robert Paine Mitchell Home.

To the Preachers and Members of the Methodist Church in the Winona district, North Mississippi Conference:

Immediately upon my return from our recent District Conference I presented the cause of "Robert Paine Mitchell Home" to our church here, and requested that a contribution be brought to a service to be held the fifth Sunday in April. Yesterday, after a strong and deeply spiritual sermon by Dr. I. W. Cooper, the baskets were passed, and the result is that we have fifty dollars for our enterprise. We shall expect each charge in the district to do as well, except Winona and Greenwood, who will give one hundred dollars each. Let the preachers present this cause to their people without delay.

I shall be very much obliged to each preacher if he will at once send me the names and postoffice of all his official members, and also of any other persons who will be likely to respond to a personal appeal for a small contribution for this fund.

Dr. Cooper's visit was greatly enjoyed by our people. His two sermons were "in demonstration of the Spirit and power." J. R. BINGHAM.

Carrollton, Miss., April 30, 1894.

Dr. W. Edwin Shepard, of New York, an expert embalmer and funeral director, has located permanently in Natchez, Miss., and has taken charge of the Smokey Cofin Company. He has had extensive experience in this business, and has letters of recommendation from reliable sources, both as to his standing as a Christian gentleman, and as to his proficiency in the duties of his vocation. Dr. Shepard will have exclusive control of the business among white people, for whom the company have a splendid outfit.

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HOME CIRCLE.

MY TRUNDLE-BED.

As I rummaged through the attic listening to the falling rain,
As it pattered on the shingles and against the window-pane,
Creeping o'er the chest and boxes, which with dust were thickly spread,
Saw I in the farthest corner, what was once my trundle-bed.
So I drew it from the recess, where it had remained so long:
Hearing all the while the music of my mother's voice in song,
As she sang in sweetest accents what I since have often read,
"Hush, my dear, lie still and slumber, holy angels guard thy bed."

As I listen, recollections that I thought had been forgot,
Came with all the gush of memory rushing thronging through the spot;
And I wandered back to childhood, to those merry days of yore,
When I knelt beside my mother, by this bed upon the floor,
Then, it was, with hands so gently placed upon my infant head,
That she taught my lips to utter carefully the words she said;
Never have they been forgotten, deep are they in mem'ry graven,
"Hallowed be thy name, O Father! Father, thou who art in heaven."

This she taught me, then she told me of its import great and deep,
After which I learned to utter, "Now I lay me down to sleep;"
Then it was with hands uplifted, and in accents soft and mild,
That my mother asked our Father, "Father, do thou bless my child."
Years have passed, and that dear mother long has moldered 'neath the sod,
And I trust she sleeps in Jesus in the love and peace of God.
But that scene at Summer twilight never has from mem'ry fled,
And it comes in all its freshness, when I see my trundle-bed.

Do You Pray in Your Family?

BY MR. J. F. M'KENZIE.

Much has been written, and still more has been spoken from the sacred desk, upon this subject. But has it had the desired effect? Do all Christian families call upon the name of the Lord daily?

The question now is, why? Why do they not daily call upon the name of the Lord in their families? Shall the answer be, "It is not a divinely appointed duty"? We think not.

But, if we have no express precept on the subject, we have many examples in favor of it. Can we suppose that Abraham, who was so careful to instruct his household in the way of the Lord, neglected this duty? David prayed with and for his household, for it is said that "he returned to bless his family." No doubt he received many of the divine inspirations that made him "the sweet singer of Israel," at the family altar. Certainly Joshua must have prayed in his house; for how otherwise could he have fulfilled his resolution, "As for me and my house we will serve the Lord"? Now I would ask everyone who is the head of a family, when you adopted the resolution, "As for me and my house we will serve the Lord," did you not feel it your duty to pray with and for your family? Can there be Christian religion in a house without prayer? Is it not inconsistent to say, "I and my family will serve God, but we will have no family altar nor offering?" Is not prayer an essential part of the service of God?

Answer these questions honestly and candidly for yourself, and I think you will see that you can not serve God acceptably, and neglect praying in your family. Do you omit it for fear of being guilty of will-worship, or through a dread that it might in some way offend God? Ask the man who holds family prayer, if it ever distressed his conscience to hold family prayer.

Then ask yourself if it ever distressed your conscience to *not* have it, and mark the contrast.

The man who daily holds family prayer is your neighbor, and will give a candid answer. Have you not seen the fruits of it in his family? Does he not merit the confidence and trust of all with whom he comes in contact? Does his family not hold a high standing in the Church, the State, and society in general? Why is this? It is because God is worshipped in that family. "If God be for us, who can be against us?"

It is admitted, I believe, to be the will of God to pray to him *socially*. The Lord's Prayer was given for daily and for social use. The disciples were directed to use it when they came together for prayer. Is God to be worshipped *socially*, and not to be worshipped in the first, most permanent, and most interesting form of society, that form of society which God instituted himself—the family? The Lord's Prayer is for daily as well as social use. "Give us this day our daily bread," is one of its petitions. It simply asks sustenance for "to-day," and not for "to-morrow." Then if from this we conclude that it should be daily, where, but in the family, the society that is most permanent and abiding, can it be done with propriety? The common blessings, shared by the family, call for daily thanksgiving. The daily wants of the family call for daily supplication. Is it not fit that the families, retiring to sleep at night, should commit themselves to divine keeping; and on rising in the morning unite in praising God for having been their protector? We can not comply with the apostle's exhortation to pray "everywhere" unless we pray in the family, as well as under other circumstances.

Is anyone in doubt whether the practice or omission of family prayer will be the more pleasing subject of retrospect from the dying bed or the eternal world? Parents should not forget that presently will come the long-deferred and greatly dreaded season of taking the last leave of those whom their decease is to make orphans.

O! then, what a sweet thought it will be to enter the dying meditation, that they have been in the habit of daily bowing down with their children in prayer, and commending them to the care and grace of their heavenly Father, and that they may now indulge in the confident hope that he will infinitely more than supply the paternal place which they are to leave vacant.

I think *all* admit the duty of family prayer. I judge so, from the trouble many are at to find an excuse. The usual excuse is *inability*. They say they have not the gift. What gift? All have the power of calling together their families, night and morning, and have the ability to read a portion of the Scripture to them. Then, can they not kneel down and make known to God their common desires and needs, and give thanks for what they have received? It possibly will be a little difficult at first; but the beginning of almost every good habit is difficult. If you can not frame a prayer of your own, use some form of prayer. There are many forms suitable for all occasions.

We would not recommend the use of forms of prayer, except as a guide, for the tendency in using them is to use the words simply and not to express the sincere desires of the heart. What if you fail once, or twice, or even twenty times, do not become discouraged at that. Demosthenes tried many times before he became an orator. Besides, how do those who presume on their inability to conduct family prayer, know how much assistance they might receive from God if they would make a faithful and earnest effort?

If anyone shall condescend to read this, who does not pray in his family, I advise him to begin immediately. He knows he will never be sorry for it if he does, but he is not so sure he will not be sorry for it if he does not. Then begin at once, and do not delay. I think it was Jay who said, "A house without prayer is like a house without a roof—it has no protection."—Ex.

There can be no doubt that excessive novel reading has an effect upon the moral and religious life analogous to that of excessive drinking. It weakens the moral fiber, makes the will irresolute, destroys self-restraint, renders impossible many of the nobler virtues.—R. W. Dale.

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MOTHER IS RESTING.

BY MAY M. STEEL.

The long rough road is ended,
Her weary feet have pressed;
How rough to her weak footsteps,
Perhaps we never guessed;
But—with the weary journey,
She'll be no more distressed.
The face we bend and softly kiss,
Bears no impress but that of bliss.

We know that many pages
Within the book of years
She has perused with anguish,
Amid her falling tears,
That partings, change and doubting,
Have caused her many fears;
Forgotten now, each pang of woe,
No grief again her soul will know.

We gaze at her dear features,
Within the casket bound,
And think that she is dwelling,
Where changeless peace is found,
That there no painful partings
Her loving heart will wound;
And, weeping for her, "Loved and gone,"
We gather strength to walk along—

Along the way before us,
Whither—we do not know,
It may be strewn with blessings,
And pleasures we may know,
Or thickly set with dangers,
May bring us naught but woe.
Yet—o'er life's pathway she has come,
At last, unto her heavenly home.
—Good Housekeeping.

A Heart-Hungry Mother.

A venerable clergyman of Virginia said lately: Men of my profession see much of the tragic side of life. Beside a death-bed the secret passions, the hidden evil, as well as the good of human nature, are often dragged to the light. I have seen men die in battle, children and young wives in their husband's arms, but no death ever seemed so pathetic to me as that of an old woman, a member of my church. I knew her first as a young girl—beautiful, gay, full of spirit and vigor. She married and had four children; her husband died and left her penniless. She taught school, she painted, she sewed; she hardly gave herself time to eat or sleep. Every thought was for her children—to educate them, to give them the same chance which their father would have done. She succeeded; she sent the boys to college and the girls to school.

When they came home, pretty, refined girls and strong young men, abreast with all the new ideas and tastes of their time, she was a worn-out commonplace old woman. They had their own pursuits and companions; she lingered among them for two or three years, and then died of some sudden failure of the brain. The shock woke them to a consciousness of the truth. They hung over her, as she lay unconscious, in an agony of grief. The oldest son, as he held her in his arms, cried:

"You have been a good mother to us!"

Her face colored again, her eyes kindled into a smile, and she whispered: "You never said so before, John." Then the light died out, and she was gone.

How many men and women sacrifice their own hopes and ambitions, their life itself to their children, who receive it as a matter of course, and begrudge a caress, a word of gratitude, in payment for all that has been given them!

Boys, when you come back from college, don't consider that your only relation to your father is to "get as much money as the governor will stand." Look at his gray hair, his uncertain step, his dim eyes, and remember in whose service he has grown old. You can never pay him the debt you owe, but at least acknowledge it before it is too late.—Issue.

The True Prosperity.

It is an unquestioned fact, susceptible of proof to persons who are capable of thinking rationally, that the basis of all prosperity is the agricultural interests of the country. Upon the farmer we are dependent for the very things which all our business operations have for their primary object, viz., bread and meat. Let the farmer suspend his operations, and he and the balance of the world will die. Nothing is plainer than this; and yet it is strange that even the farmer, who holds the life of creation in his hands, seems perfectly oblivious of his power.

There is no greater grumbler than the farmer; and it is not because he does not occupy a position infinitely superior to men of all other avocations, but because he does not appreciate the fact. He is allured and blinded by the fictitious lives of those who occupy the professions, or those engaged in trade, who handle large sums of money, but have no solid foundation for their prosperity, and who are subject to all the capriciousness of finance and the humors of stock gamblers.

During the late months of depression in trade, when the merchant was sitting idly behind his counter, his bills becoming due, and nothing with which to pay; the mechanic thrown out of employment, not knowing where his next meal was to come from; manufactories shut down and the operatives tramping the country in search of bread to keep life in their bodies—who then was the independent man? Obviously, the farmer. He may not handle as much money, or he may not dress foppishly, or he may not be able to "cut a swell," like his fellow-citizen in the city; but his corn-crib is full, his smoke house groans with its weight of meat, his bins are full of feed for his stock, his wood-pile reaches towards the sky, and when the cold blasts come, he has nothing to do but to make himself comfortable under his own vine and fig-tree, while the man in the city whom he envies is struggling against the adversities of a cruel and heartless world. The farmer may have no money, but he has those things which represent money, and are very much better. He is undoubtedly the man who, in a financial crisis, stands away above his fellow-mortals and can view with comparative indifference its fateful results.

Now, the wonder is that the tiller of the soil, who should be a thinking man, should fail to see these things in their true light. As an evidence that they do not, they so often depreciate their honorable calling as to refuse to train their sons to it. This is why so many country boys rush to the towns and cities and take little clerkships at starvation wages and hard work, thus depleting the number of agriculturists to make questionable gentlemen of them.—Charlottesville Progress.

Good Words for Boys.

Be gentle, boys. It is high praise to have it said of you, "He is as gentle as a woman to his mother." It is out of fashion to think if you ignore mother and make a little sister cry whenever she comes near you that people will think that you belong to the upper stratum of society. Remember that, as a rule, gentle boys make gentle men (gentlemen).

Be manly, boys. A frank, straight-forward manner always gains friends. If you have committed a fault, step forward and confess it. Concealed faults are always found out sooner or later. Never do anything which afterward may cause a blush of shame to come to your face.

Be courteous, boys. It is just as easy to acquire a genteel, courteous manner as an ungracious, don't-care style, and it will help you materially if you have to make your own way through life. Other things being equal, the boy who knows the use of "I beg your pardon," and "I thank you," will be chosen for a position, three to one, in preference to a boy to whom such sentences are strangers.

Be prompt, boys. It is far better to be ahead than behind time. Business men do not like tardiness. They realize that time is valuable. Five minutes every morning amount to half an hour at the end of the week. Many things can be done in half an hour. Besides, disastrous results often follow lack of punctuality.

Be thorough, boys. Black the heels as well as the toes of your shoes, and be sure that both shine. Pull out the roots of the weeds in the flower-beds. Don't break them off and leave them to spring up again when the first shower comes. Understand your lesson. Don't think that all that is necessary is to get through a recitation and receive a good mark.—Exchange.

Mother's Influence.

Not long before the death of John Quincy Adams a gentleman said to him, "I have found out who made you." "What do you mean?" he asked. "I have been reading the published letters of your mother." The old man's eyes flashed brightly, he rose and said in his peculiar way, "Yes, sir, all that is good in me I owe to my mother." This mother wrote to him when he was twelve years of age, "I would rather see you laid in your grave than grow up a profane and graceless boy."—Sermon Illustrator.

CURES OTHERS

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M. W. SCOTT, ESQ., of the U. S. Marshall's Office, *Atlanta, Ga.*, writes: "For many years my wife has been a constant sufferer from indigestion, sick headache, nervous prostration and all other complaints that the female sex is heir to, and, after trying many remedies and doctors with but little or no relief, I persuaded her to try Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery.' She was so out of heart she returned the answer that it would be like all the rest—of no good; but on my account, she said she would try it, so I got one bottle each, and before she had used half of a bottle she felt that it was benefiting her, and she has continued to improve ever since, and now thinks it the most wonderful remedy on earth for her sex, and recommends it to all suffering females. She has not been so well in ten years.

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MARRIAGES.

CHRISTENSEN—EVANS.—At the parsonage in Coffeeville, Miss., April 22, 1894, by Rev. J. F. Evans, Mr. Morten Christensen, of McComb City, to Miss Sue E. Evans, of Coffeeville.

FERGUSON—VINSON.—In the Methodist Church, Scooba, Miss., April 25, 1894, by Rev. N. M. Clark, assisted by Rev. W. B. Witherspoon, of the Presbyterian Church, Rev. W. J. Ferguson, of the Mississippi Conference, to Miss Blanch Vinson, of Scooba, Miss.

UNDERWOOD—McCARDELL.—At the parsonage, Franklin, La., April 26, 1894, by Rev. E. Armstrong, Mr. John Underwood and Miss Elise McCardell, both of St. Mary parish.

STUART—JACKSON.—At the residence of the bride's father, Mr. Emelt Jackson, near Scooba, Miss., April 25, 1894, by Rev. N. M. Clark, Mr. D. P. Stuart to Miss Dannie Jackson.

ZIEBART—DUGLAS.—At the residence of the bride's father, Mr. Wm. Doglas, Fox Prairie, April 26, 1894, by Rev. N. M. Clark, Mr. W. E. Ziebart to Miss Alma Duglas.

GARDNER-BAILEY.—At the Methodist Church, Cleveland, Miss., April 25, by Rev. H. P. Crowe, Mr. J. L. Gardner to Miss Welta Bailey.

FULFORD—DEMICK.—At the residence of the bride's father, Bellview, on the evening of April 17, 1894, by Rev. E. T. Denson, pastor of the Opelousas M. E. Church, South, Dr. Frank J. Fulford, of Opelousas, La., to Miss Stella Demick.

CAVENAUGH—THOMAS.—At the residence of the bride, April 24, 1894, by Rev. J. H. Evans, Mr. John B. Cavenaugh, of Morton, Scott county, Miss., to Mrs. Nancey Thomas, of Raleigh, Smith county, Miss.

OBITUARIES.

We publish obituaries of 600 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 600. Poetry excluded from this column.

ELLIS—Bro. G. R. Ellis, of the Mississippi Conference, writes me: "My dear mother passed away from earth to heaven on the ninth instant, and our hearts are sad; but our trust is in him who doeth all things well. I want to get you to write her obituary, as I know of no one so well prepared to write it as yourself, being a life-long friend as you are. You know more about her than anyone else, and the sore trials she had to bear in rearing a large family of children. I trust, dear brother, that you will not think that I indulge in egotism when I say that a woman with the gifts that my mother was endowed with, and whose Christian character was of such a high order, deserves something more than a mere passing notice in the obituary columns. She was a poetess of high type. She has left a book of poems in manuscript, which, if published, would grace any library in the land."

She was born in Charleston, S. C., April 4, 1813. She was converted and joined the M. E. Church, South, at fourteen years of age, under the pastorate of her uncle, Bishop Wm. Capers; was married at the age of nineteen, and was the mother of ten children—four boys and six girls—of whom seven are living. She endeavored to "train up her children in the nurture and admonition of the Lord." Sister Ellis was a sister of Rev. Thomas Capers, of the old Alabama Conference, who was at one time stationed in Mobile. She was educated in the schools of Charleston, S. C., with Bishop Wightman.

Her pathway through life was a rough and thorny one, but she bore it all with remarkable patience and Christian resignation, and the last ten years of her life wore years of much bodily suffering, which she bore without a murmur. She said many times before she received the fall which hastened her death that the end was not far off; but there was no fear. "I know," she again said, "that the same kind hand that has led me along the rugged way will not forsake me in the dying hour." To Bro. J. H. Huiland, of the North Mississippi Conference, as she neared the river, pointing upward with her trembling hand, she exclaimed: "I am all right up yonder." Not long before she stepped over the stream she composed her dying verse:

"My languishing head is at rest,
My sighing and weeping are o'er,
My quiet, immovable breast
Is heaved by afflictions no more."

She requested if he planed upon her bosom, where it now lies with a beautiful bouquet of white flowers, emblematical of her own pure life, to be transplanted in the paradise of God.

I first knew this precious saint in 1845, near Mobile, Ala. She visited our home in Mobile. I was then a youth. I learned to love and admire her sweet Christian character—so patient, so meek, so full of faith—all of which impressed my young heart and so influenced my young Christian life that her memory is precious to me. I will tell her of it when I meet her in that shining home. Years have intervened since I last looked up into her placid face radiant with the smile of heaven, but memory still does its pleasant work. Rest, dear saint, till we meet again.

GEO. BANCROFT.

FORD—Dr. JAS. B. FORD was born in Greenville district, S. C., Feb. 2, 1835; died at his home, in Clay county, Miss., Jan. 18, 1894.

When a small boy Dr. Ford moved with his parents to Tippah county, where he grew to manhood and entered upon the practice of medicine. At the close of the war he settled in what was then the southeastern portion of Chickasaw county, and resumed the practice of his profession. On Jan. 28, 1867, he was happily married to Miss Margaretto C. Shell, in whom he found a fitting companion in all the relations of life, and in Summer of same year joined the M. E. Church, South, in which he lived constantly until, in response to the Master's summons, his soul departed as peacefully and as quietly as the dying day. Earth has lost one of its purest, noblest and best men.

It would be hard to find or even conceive a more unselfish Christian life. Modest in the extreme, but firm and unwavering in his moral and religious principles. He had no superior as a citizen, was a model of honesty. Gentle, kind in disposition, with a heart that encompassed humanity. An ample store of good advice for all who asked it, but never forced upon anyone. He loved the church with a devotion characteristic of only the true Christian. In his many years' service as steward he was always tender and considerate, but prompt and attentive to the duties of his office, setting an example of liberality worthy of imitation.

As a physician he ranked among the best in the country. No man could enjoy a higher degree of respect or receive greater love than was bestowed upon him by his patients.

He leaves a devoted wife, two accomplished daughters, an exemplary son, many relatives and a host of friends to mourn their loss. But their loss is his eternal gain. "Blessed are the dead who die in the Lord!" During his last illness he gave many attestations of his perfect resignation to the will of God. The star of his hope grew brighter and brighter as he neared the shore. He trusted fully the promises of his Redeemer, and was not only ready, but frequently expressed himself as being anxious to cease from suffering and be at rest.

Quietly and peacefully we laid him to rest, and the many present attested their deep sense of the loss they had sustained. It was a common expression proceeding from bleeding hearts, "We will never find one to fill his place." No one misses him more than his pastor, W. W. MITCHELL.

POSTELL—Had loving watchfulness and tenderest care been potent to stay the hand of death, ELIJAH C. POSTELL would not be so sadly missed in that home now so desolate by his absence. He had lived in Madison county for many years, but had only resided in Canton for the past five years.

He was a native of Lancaster county, S. C., and had attained his seventieth year. He was innately a gentleman. Refined, intelligent, gallant, generous, always respectful to the aged and infirm, always sympathetic with the unfortunate, affable and kind to his friends and neighbors, polite and courteous to ladies, and especially fond of children, it is not strange that he is so much lamented.

He was converted to the religion of John Wesley in his eighteenth year, and was a Methodist in principle and lived up to his privileges in peace and war. He served in the Mexican and Confederate Wars. He was wounded in the former, and also received a wound at the battle of Chickamauga, which maimed him for life. Notwithstanding his many misfortunes Capt. Postell was always cheerful and hopeful, with that genial disposition that he never lost.

He was a worker in the church, and often led in the class or prayer meeting. The good people of Soule Chapel were for a long time honored by his superintendence of their Sabbath-school.

His death was sudden and entirely unexpected, as he seemed to have quite recovered from his last sickness, and on the morning of Feb. 12 expressed himself as feeling unusually well. At 12 o'clock that night he had an attack of apoplexy, losing all consciousness, and died at four o'clock on the morning of Feb. 13, 1894. "Blessed are the dead who die in the Lord!" His work is finished, his body consigned to mother earth, while his immortal soul rests with the saints of all ages in the paradise of God. Good bye to the loving husband, father and friend; good-bye till we meet above, where there is no death. AMICUS.

BROWN—Mr. LAURENCE BROWN, of Jackson, La., peacefully passed away on Wednesday morning, March 28, 1894, aged thirty-seven years. He suffered intensely for several weeks, but bore it patiently to the end. He leaves a devoted wife, three children and one brother to mourn their irreparable loss. Some time before he left us he realised that death had set his seal upon him, and had become reconciled to God's will. "The casket breaks, the jewel still remains."

Oh, think to what a blissful land we have consigned our loved one! It is hard to give up our loved one, but we fully realize "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" Our loved one has only been transplanted into the beautiful realm above, there to await our coming. Weep not, fond wife and loving children and brother, for your angel only occupies a higher department of God's holy church. God bless the bereaved ones, and finally bring them altogether an unbroken family in heaven!

BALL.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Mr. Gladstone says: "Talk about the questions of the day; there is but one question, and that is the Gospel. It can, and will, correct everything needing correction."

We, the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, Jr., 320 St. Phillip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Canon Farrar.

HEISKELL'S OINTMENT

Is the standard remedy for all Diseases of the skin. Can be had of your Druggist at 50 cents a box. Try it.

Ladies Praise It

because of its efficacy in removing all Pimples, Blotches and Freckles and also imparting a healthy action to the skin,

JOHNSTON, HOLLOWAY & CO., Philadelphia.

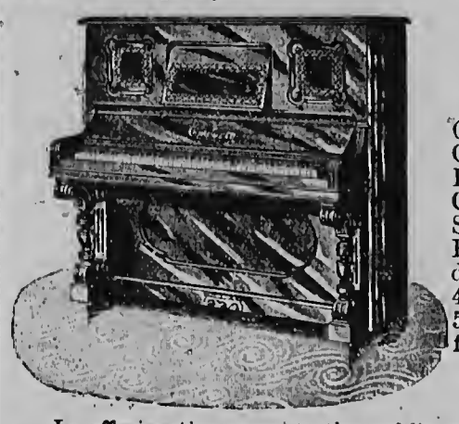
No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating. "Worth a guinea a box."—Price only 25 cents. Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York.

PIANOS AS PREMIUMS.

READ THE DESCRIPTION BELOW OF STYLE 10.

The list price of this instrument is $330. We will furnish this elegant instrument as a premium for new subscribers. If this offer interests you, write us for terms. You may be surprised at the terms we can give you.



STYLE 10.

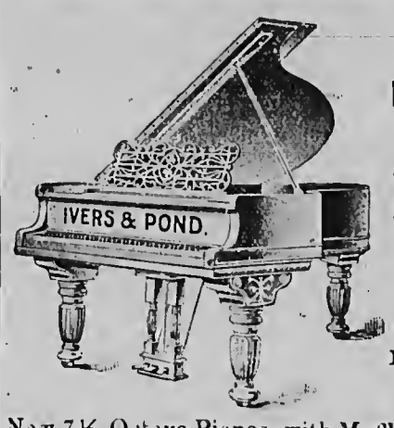
Seven and one-third Octaves: Chaste Design; Overstrung Scale; Heavy Iron Frame; 3 Strings; Carved Trusses; Improved Sounding Board; Perfect Repeating Action and Sliding Music Desk. Height, 4 feet 4½ inches; length, 5 feet 2 inches; depth, 2 feet 4½ inches.

In offering this piano to the public our object is to provide for the existing demand for an instrument which, although taking up but a small amount of room, possesses the same quality of tone, the same high grade of action, work and material found in our larger pianos, at the same time a plainly but thoroughly well-finished exterior, enabling us to offer it at a price within the reach of everyone who wishes to secure a perfect piano for a small amount of money. This style is a favorite with ministers, as it takes less room and is more easily moved than the larger instruments.

Made in Rosewood, Ebony, Walnut or Mahogany finish.

Boxed with good Plush Stool, Embroidered Cover and Instruction Book. Every instrument warranted for five years.

Address REV. W. C. BLACK, 112 Camp St., New Orleans, La.



Weber, Mathushek,
IVERS & POND and KIMBALL
PIANOS.
Leading Pianos of the Day.
Philip Werlein,
135 Canal Street,
NEW ORLEANS, - - LA.
SOLE AGENT.

New 7¼ Octave Pianos, with Muffler Attachment, 3 Pedals, **$250**
New Organs, $30. Send for Catalogues and terms.

WM. HILLSMAN,
Painter, Gilder and Varnisher.
HOUSE AND SIGN PAINTER,
PAPER HANGING, Glazing and Kalsomining.
(Estimates Given Free.)
NO. 97 NORTH PETERS ST.
Residence, 79 Enghein St., NEW ORLEANS.
Graining and Marbling a Specialty.

SEASHORE CAMP GROUND.

"ON THE BEACH."

The twenty-third annual camp meeting will be opened on Wednesday evening, July 11, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 4, and remain on the grounds until the end of August. Tickets on sale from July 4 to 21. All trains to stop at camp ground station from July 11 to 25, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the camp meeting, should address communications to J. H. Campman, chairman Tent and Lodging Committee, 84 Baronne St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
JNO. E. MICHAEL, Mobile, Ala.,
J. H. CAMPMAN, New Orleans, La.,
H. W. SPEAR, Fin.-Sec., New Orleans, La.

HOW WE ARE ABLE TO DO IT!

These spoons were made up especially for the World's Fair trade, by THE ONEIDA COMMUNITY Ltd., and were left on their hands. In order to dispose of them Quickly we make this unheard of offer. SIX SOUVENIR SPOONS, after dinner coffee size HEAVY COIN SILVERPLATED, with GOLD PLATED BOWLS, each spoon representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus, and dates 1492-1893 and wording "World's Fair City." They are genuine works of art, making one of the finest souvenir collections ever produced. Sold during the Fair for $9.00; we now offer the balance of this stock at ONLY 99c. Sent in elegant plush line case properly packed and express prepaid to any address. Send Postal Note, or Currency. Money cheerfully refunded if goods are not as represented. LEONARD MFG CO., Sole Agents, Dept. 250, 20 Adams St., Chicago, Ill.

"These spoons have been submitted to us, and we are sure that those who send for them will be exceedingly gratified to secure such dainty and useful souvenirs of the World's Fair as these spoons are. We do not believe, however, that they will ever be called upon to do so." The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the spoons fail to give satisfaction

FURNITURE!

Largest Stock.

Lowest Prices.

Greatest Variety.

Most Reliable Goods.

GRANT & JUNG FURNITURE COMPANY, Ltd.,
28 & 30 Camp St., New Orleans, La.

Write for Illustrated Catalogue.

NOTHING but Royal Baking Powder

Will make the biscuit, cake and pastry so light, sweet, tender, delicious and wholesome.

There are many mixtures offered as a substitute. None of them is the same in composition or effectiveness, or will make such fine food, or is so economical.

Besides, the Royal Baking Powder is absolutely pure, containing neither lime, alum nor ammonia.

There is but one Royal Baking Powder, and there is no substitute for it.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

On May 5 President Cleveland sent the name of Hon. Frank A. Daniels to the Senate for the postmastership of New Orleans.

Chairman Hatch, of the House Committee on Agriculture, has finished his report on the Anti-Option bill agreed on by the committee, and will report it to the House probably early this week.

At a meeting held in Chicago the other day it was decided that the stockholders of the World's Fair should have a dividend of 10 per cent. The treasurer reported that he had a cash balance in hand of $1,450,000.

Founder's Day was celebrated in the public schools in New Orleans on May 4. The pupils were thus taught to revere the memory of John McDonough, whose munificence enabled the erection of thirty institutions of education.

The Constitutional Commission met in Baton Rouge, La., on May 5. The suffrage article was amended with an educational clause, also providing for the ownership of real or personal property to the amount of two hundred dollars.

Gen. J. S. Coxey and his lieutenants, Carl Browne and Christopher Columbus Jones, were attractions in the district police court, in Washington, on May 4, where there were arraigned for violation of the Capital grounds act on May 1.

Women led strikers on to bloodshed in the Connellsville coke region in Pennsylvania, on May 4. Five men and two women on the miners' side were shot, while two deputies in charge of the place attacked were badly beaten.

The mine operators in Alabama will make a united effort during the coming week to break the strike by putting to work at the reduced wage scale every man who can possibly be found that will work. These men will be protected by a strong force of deputy sheriffs.

William Cramp & Sons, the great ship-building firm of Philadelphia, want to build some of the proposed new ships for the British navy. A letter has been sent by them to the British admiralty, saying that as Congress seems disinclined to do anything more in the way of adding to the navy of the United States, the firm is at liberty to seek work from other nations.

A bill has been presented to the Ohio Legislature for the discouragement of lynching bees. It provides that the relatives of a person who has been lynched may recover $15,000, and that in case the lynching has resulted in personal injury less than death the victim may recover $10,000. All the persons found guilty of participating in a lynching shall be sent to the penitentiary for not less than three years.

On May 7, at midnight, a mob numbering from 200 to 500 men marched into the mining town of Horse Creek, thirty miles west of Birmingham, Ala., and began an indiscriminate shooting, alarming the sleeping citizens, who, upon waking, dared not venture from their houses. The mob went to Price's mines and putting dynamite under the boilers, engines and machinery, blew them up. They then wrecked the man-way in their mines and committed havoc generally, firing into the company's buildings. Gov. Jones has called on the State militia to hold itself in readiness.

The Red river is encroaching rapidly upon Fulton, Ark., and the rising waters now threaten to flood the entire place. The water has reached the business portion of the town, and is running under the postoffice and many mercantile houses. Some manufacturing establishments in the north have been compelled to stop operation on account of the water interfering with the engines. North of the city the Iron Mountain Road is under ten inches of water for 600 or 800 yards. The tank in front of the city is fast caving in. Much loss of stock must necessarily occur, and the growing crops will be a total loss.

FOREIGN.

Prime Minister Crispi made an important speech in the Italian Chamber of Deputies on May 4. He said, among other things, that the Triple Alliance was defensive, but not offensive. He made a sensational plea for a continued war footing, which prevailed.

A large fire occured in Dublin, Ireland, on May 4. The loss was $1,000,000.

An official notice has been issued in Rome, saying that, owing to the economic situation in the United States, Italians must not go to America at present.

Salvador has declared a press censorship and all reports are colored to suit the government, unless they are sent out of the country secretly. The rebels are gaining ground. They number now about 2,000 well-armed men, and are likely to be immediately re-enforced from Honduras.

The reduction of the government's majority in the House of Commons on nearly every important division must be accepted from any but most of the extreme partisan point of view as an omen of an early dissolution, and few persons are to be found who regard the situation in any other light.

Tired, Weak, Nervous,

Means impure blood, and overwork, or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

The strong point about Hood's Sarsaparilla is that they are permanent, because they start from the solid foundation of purified, vitalized and enriched blood.

The Bimetallist Congress continues its labors at London, and the interest in the proceedings has increased so greatly that the meeting is now the most important of current international events. The proceedings have been naturally watched with great interest in this country, where the future of silver is such a burning issue.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

When the Heart Is Affected

By Rheumatism or any of the muscles near that organ, it is like tampering with an electric wire, for death may come at any moment. If life is worth it, do not hesitate, but get Dr. Drummond's Lightning Remedy. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to you two large bottles, enough for one month's treatment, by first express. It is not as quick as electricity, but it will save your life if you take it in time. Agents Wanted.

Proud of His Business Co-workers.

"Yes, I am real proud of the splendid body of men and women we have to represent us in the various parts of the country; many of them are among the best men and women that ever walked the sod, and we wish to employ a few more." This is the explanation that Mr. B. F. Johnson, of the firm B. F. Johnson & Co., Richmond, Va., gives of their advertisement.

Don't fail to read our offer of the ADVOCATE for $1 25.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If you want your life insured, you can't do a better thing than read the ad. of that mammoth company, the New York Mutual, which you will find in another column.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

(Concluded).

Williamsburg, at Pleasant Grove	May 5, 6
Columbia, at Thomson's Ch	12, 13
Purvis, at Purvis	19, 20
Vancleave, at Antioch	19, 20
Augusta, at Galloway	26, 27
Eastabuchie, at Eastabuchie	June 2, 3
Tallahoek, at Parkersville	2, 3
Hattiesburg, at Enon (Third Round)	9, 10
Ellisville (3rd Round) District Conf.	13-17
Pearlington, at Logtown	24, 25
Covington, at Slidell	30, July 1
Gainesville, at Pearl River	1, 2

Where two appointments occur on the same date, satisfactory arrangements will be made to supply the presiding elder's place in the pulpit at one of them.

HENRY E. PARTRIDGE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Zachrie	May 5, 6
East Baton Rouge at Meador's	12, 13
Tunica at Tunica	19, 20
Amite City, at Roseland	19, 20
Live Oak, at Killion	20, 21
North Wilkinson	25
Wilkinson, at Macedonia	26, 27
Port Vincent, at Hutt's	June 9, 10
Ponchatoula, at Springfield	10, 11
Franklinton, at McTyeire	16, 17
St. Helena, at Darlington	23, 24
East Feliciana, at Clear Creek	30, July 1

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—SECOND ROUND.

Utica station	May 5, 6
Rocky Springs, at Oayuga	12, 13
Learned, at Reeves' Chapel	19, 20
Warren, at Wesley Chapel	26, 27
Roxie, at McNair	June 1
Meadville, at Nebo	2, 3
Hermanville, at Pisgah	9, 10
Port Gibson	12
Rolling Fork, at ——	14
Cary, at ——	16, 17
Mayesville, at ——	23, 24

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

MERIDIAN DIST.—SECOND ROUND.

Shubuta, at DeSoto	May 5, 6
Linwood, at Pleasant Grove	(Sat.) 12
DeKalb, at Marvin	(Sun.) 13
N. Kemper, at Spring Hill	19, 20
Dalesville, at Union	26, 27
Marvin, at Cokers	June 2, 3
Why Nut, at ——	(Wed.) 6
Chunky, at ——	9, 10
Lauderdale, at ——	(Wed.) 13
Mathersville, at ——	16, 17

D. A. LITTLE, P. E.

BRANDON DIST.—SECOND ROUND.

Shiloh, at Shiloh	May 5, 6
Morton and Forest, at Pelahatchie	7
Steen's Creek, at Bethel	12, 13
Westville, at Westville	14
Raleigh, at Raleigh	15
Neshoba, at Cooks Chapel	19, 20
Indian Mission	21
Montrose, at Montrose	28
Treuton, at Gasque Chapel	June 2, 3
Homewood, at Grange Hall	9, 10
Hillsboro, at Good Hope	16, 17
Fannin, at Union	23
Brandon station	24, 25

C. McDONALD, P. E

JACKSON DIST.—SECOND ROUND.

Benton circuit, at New Hope	May 5, 6
Flora, at Livingston	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Lake City and Lodi, at Lodi	26, 27
Bolton, at Raymond	June 2, 3
Jackson circuit, at Liberty Grove	8, 10
Camden circuit, at Soule Chapel	16, 17
Madison circuit, at Pearl River	23, 24
Tranquil circuit, at Tranquil (2 hours)	28
Mount Olivet circuit	30, July 1

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Careyville, at Bethesda	May 5, 6
Adams, at Ebenezer	9
Beauregard, at B	12, 13
Pleasant Grove, at Wellman	19, 20
Providence, at Monticello	25
China Grove	26
Summit	27
Martinsville	(11 A. M.) 31
Hazlehurst	(night) 31

The pastors and official members of Brookhaven district, will please come to the second Quarterly Conferences prepared to elect delegates to the District Conference, to be held at Adams Church, July 27, 28, 29. No man should should be elected to District Conference who will not attend his Quarterly Conferences and support his pastor.

R. D. NORSWORTHY, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—SECOND ROUND.

Buena Vista, at Buena Vista	May 5, 6
Saltillo, at Oak Grove	12, 13
Amory and Smithville	19, 20
Nettleton circuit	26, 27
Fulton circuit	31
Tremont	June 2, 3
Pontotoc	9, 10
Athens	16, 17

W. S. LAGHONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Olive Branch	May 5, 6
East Holly Springs circuit	12, 13
Red Banks	19, 20
Cornersville	26, 27
Mt. Pleasant	June 2, 3
Ashland	9, 10

J. B. STONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Glen Allen	May 5
Friar's Point	12
Rosedale	14
Bolivar	20
Australia	27

J. A. RANDOLPH, P. E.

SARDIS DIST.—SECOND ROUND.

Hernando	May 5, 6
Nesbit	12, 13
Tyro, at Fredonia	19, 20
Arkabutla, at Hunter's Ch'l (Fri.)	25
Pleasant Grove, at ——	26, 27

H. O. MOREHEAD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Moreau	May 5
Dryades	18
Rayne Memorial	20
Felicity	20
Gross Tete and False R., at Harmony	27
Louisiana Avenue	June 3
Plaquemine and Donaldsonville, at D.	10
Lower Coast, at Wesley	17
Carondelet	24
Baton Rouge	July 1

The pastors whose quarterly meetings occur in the month of May will act for the presiding elder.

C. W. CARTER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Plaquemine Brulee	May 5, 6
Washington, at Bethel	12, 13
Opelousas	19, 20
Abbeville	26, 27
Indian Bayou	June 2, 3
Sulphur City	9, 10
Lake Arthur	16, 17
Lake Charles and West Lake	23, 25
Grand Cheuier	30, July 1
Crowley	7, 8

District Conference at Crowley beginning Thursday, July 5; the first day to be devoted to Sunday-schools, the second day to missions, and the third day to hearing reports from the works and routine business.

J. M. SEARS, P. E.

SHREVEPORT DIST.—SECOND ROUND.

DeSoto, at Pelican	May 5, 6
Many, at Negreet	12, 13
Fort Jessup, at Fort Jessup	13, 14
North Bossier, at Plain Dealing	19, 20
Mooringsport, at Pine Hill	23
Red River, at Campo Bello	26, 27
Sabine, at Mt. Pleasant	30
Pleasant Hill, at Marthaville	June 1
Coushatta, at Brownsville	2
Wesley, at Holly Springs	3, 4
Annaco and S. Vernon, at N. Grove	7, 8
Cane River, at Melrose	9, 10
Natchitoches station	10, 11
Victoria	12
West Natchitoches	13

The District Conference is appointed to convene at Pleasant Hill, Thursday, July 26.

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Ada, at Prospect	May 5, 6
Nugent Mission	5, 6
Lecompte, at W. C	12, 13
Centerville, at T. C	12, 13
Simsport	19, 20
Pineville, at P. G	26, 27
Montgomery, at St. M	June 2, 3
Spring Creek, at New H	9, 10
Dry Creek, at S. H	16, 17
Colfax	23, 24
Columbia	30, July 1

S. J. DAVIES, P. E.

The District Conference will meet in Colfax, Thursday, June 21.

ARCADIA DIST.—SECOND ROUND.

Ringgold, at Rocky Mound	May 5, 6
Sparta, at Ebenezer	12, 13
Arcadia, at Arcadia	19, 20
Vienna	25
Ruston, at Douglas	26, 27
Farmerville, at Farmerville	June 2, 3
Vernon	9, 10

J. L. P. SHEPPARD, P. E.

DELHI DIST.—SECOND ROUND.

Oakly, at Vidalia	May 5, 6
Oak Ridge, at Oak Ridge	12, 13
Lind Grove, at Bonita	19, 20
Winsboro, at Magnolia	26, 27
Harrisonburg, at Harrisonburg	June 2, 3
Rayville, at Girard	9, 10
Lake Providence	16, 17
Waterproof	23, 24

H. O. WHITE, P. E.

For Indigestion and Debility

Use Horsford's Acid Phosphate.

Dr. LEONARD ZEPP, Westminster, Md., says: "I have used it in cases of deranged digestion attended with nervous debility, with satisfactory results."

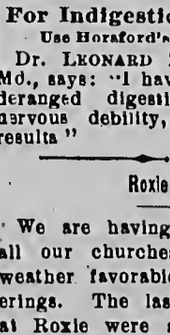
Roxie Circuit.

We are having good meetings at all our churches when we have weather favorable for public gatherings. The last two appointments at Roxie were seasons of refreshment from the presence of God. Last Sunday we held an "all-day's" meeting. The people brought their dinners with them and spent the day with each other at church. At the close of the morning sermon we held a consecration service, pledging ourselves to increased activity in the service of our Lord, and praying for the baptism of his Holy Spirit. After which we raised in subscription and cash all the collections ordered by the Annual Conference apportioned to this church. When we had dined we held our Church Conference. We revised the register, adopted the "Renaldo system" of church finance, appointed a committee on church repairs and authorized the purchase of a church register and record for the church. We have a great power in the Church Conference for good when held regularly and the books properly kept.

J. N. TUCKER, P. C.

Unlike the Dutch Process

No Alkalies —OR— Other Chemicals are used in the preparation of



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C. C. WEIR.

Bayou Barbary, La.

Rev. J. L. Morrell, the noted evangelist of Carterville, Ga., will commence a meeting at this place (Bayou Barbary) on or about the eighteenth of this month. We cordially invite any and all who desire to attend. If any of the brethren wish Bro. Morrell to hold a meeting for them, they will write or come to see him while here. We ask the prayers of all Christian people on said meeting.

W. T. WOODWARD, P. C.

Notice.

The Woman's Missionary Society, Louisiana Annual Conference, will hold a District Conference in Felicity Street M. E. Church, South, on Friday next, May 11, at 11 o'clock A. M. and 7:30 P. M. Mrs. T. P. Fullilove, the president of the State society, will deliver an address at the 7:30 P. M. service. Mrs. Mattie Morrison will also be present, and will read a paper.

MRS. E. H. FAUNT LEROY, Vice-President.

Zeiglerville, Miss.

Rev. I. W. Cooper, D. D., will dedicate our new church at this place on the morning of May 20.

W. J. FERGUSON, P. C.

Union Gospel Mission.

Last night, at 7.30 P. M., the Union Gospel Mission celebrated its fourth anniversary with appropriate ceremonies. The audience was addressed by Mr. Fred Gardner and Mr. H. Jones, after which Superintendent E. A. Vail read his annual report, which was most gratifying and satisfactory. It showed, among other things, that the total receipts for the year were $242 59 and expenditures $248.39, leaving a debt of $5.80. Forty-eight visits were made to the police jail, 121 services held in the Mission. Total attendance, 2,070. Number of open-air meetings held, 28. Total attendance, 2,955. Requests for prayer, 31; number of conversions, 45; visits made to the sick, 20; money given to the sick and needy, $47.70; number of pieces of clothing distributed, 150; number of pairs of shoes distributed, 10; number of religious tracts distributed, 7,626; number of religious papers distributed, 1,116; number of copies of the Word of God distributed, 867; number of lodgings given to the needy, 78; number of cottage meetings held, 8; number of religious books distributed, 46; number of children attending Sunday-school, 50.

After a delightful programme, which was due to Mrs. M. B. Hillyard, was carried out, refreshments were served to all that were present.

Messrs. E. A. Vail and H. Bieu wish to return their sincere thanks to the editors of the daily and evening papers, also to all kind friends, for their kindness toward the Mission.

April 26, 1894.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE CALL OF MOSES.

(Ex. iii, 1-10; Heb. xi, 23-27.)

The miraculous preservation of Moses in infancy was prophetic of his epochal career. See

1. The strange vision on Horeb.

(1) The attention of the meditative shepherd, Moses, is directed to a burning bush. Whence the fire? What can it mean?

(2) He discovers the reason why the bush is not consumed, notwithstanding the fire. God was in the bush.

(3) The Lord informs the bewildered observer that his presence had sanctified the present abode. Drawing nigh, he first should take off his shoes.

2. This vision is an emblematic portraiture of the church of Christ.

(1) A bush, not a tree. Comparatively, the church will ever be "a little flock."

(2) Not consumed. Though the heathen rage, the gates of hell threatening discomfiture, the church can smile at Satan's rage. Christ walketh among the seven golden candlesticks.

(3) The church is a holy place. Here the Master's honor dwelleth. Alas! that it should be so frequently desecrated by semi-worldly amusements.

3. God assures that he was perfectly familiar with the afflictions of the Israelites. Had seen their tears, heard their groans.

(1) God knows our sorrow, what crosses weigh down our souls. Is aware of our tearful vigils, of the direful lacerations of our hearts.

(2) He sympathizes with us. Men may be hard-hearted, unconcerned. May not "weep with them that weep." But the Lord says: "Be of good cheer."

4. God called Moses to deliver his people.

(1) His antecedents had properly educated him for this important mission.

(2) When God calls men to the ministry of the gospel, he considers their intellectual and educational qualification no less than the spiritual fitness.

What Causes Pimples?

Clogging of the pores or mouths of the sebaceous glands with sebum or oily matter.

Nature will not allow the clogging of the pores to continue long, hence, inflammation, pain, swelling and redness.

What Cures Pimples?

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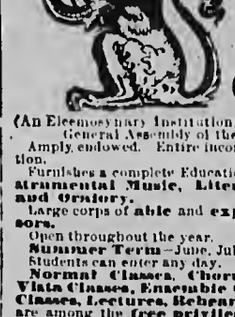

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Christian Advocate.

VOL. 41.—NO. 20. NEW ORLEANS, THURSDAY, MAY 17, 1894. WHOLE NO. 1969.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

WE COME.

BY H. C. P.

We come at early morn to sing
To thee, O Lord, our grateful hymn,
And kneel around the mercy-seat,
With humble prayer thy face to seek.

Again at eventide we come,
And raise to thee our even-song;
O thou, the Way, the Truth, the Light,
Be with us through the coming night.

O may the teaching of this day
Assist us on our heavenward way,
Inspire us with a brighter hope,
And holier thoughts to raise us up.

O lipless to the contrite sigh,
And let the tempted feel thee nigh,
The mourner cheer, the sinner bless
With pardon, peace, and holiness.

Now let our lifted hands arise,
Like ancient evening sacrifice;
And in thy golden censer bear,
O Priest Divine, our evening prayer!

—Exchange.

FRATERNAL ADDRESS.

The General Conference met May 11, eight P. M., and after devotional exercises Bishop Keener introduced Rev. John F. Goucher, who spoke as follows:

Mr. President, Brother Methodists: My colleague and I have the distinguished pleasure of presenting to you, and through you to the Methodist Church, South, the fraternal greetings of the Methodist Episcopal Church. At the opening of the church we represent, with hearts in sympathy with the service, we assure you that the Methodist Episcopal Church rejoices in your prosperity, believes in your future, and prays for your continued success and enrichment.

The spirit must of necessity exist in every branch of the Christian church and every organization which reads the Bible, obeys Christ, and labors the advancement of his kingdom. While the genuine spirit of fraternity is inclusive, co-operative, and yearns for fellowship, it is capable of various degrees of intensity.

These are neither capricious nor irrational, but explicable and consequential. Chief among the factors which determine their strength are the oneness of inheritance, obligation and purpose.

Whatever might be the relations of the Methodist Episcopal Church with every other company of God's children, the deepest sympathy and sweetest fellowship should exist between brother Methodists, for, much as we have united in common with others, that, and much more also, we have in common with each other. We can not be grateful of those choice and chosen men through whose ministries God wrought, and we were differentiated from the rest of the world; neither can we forget the opposition which encountered, nor the persecutions which purified, the spirit of Methodism. It is a strength to cherish and emulate the spirit. It has wrought among, attracting and transforming them, as Methodism has in the world to-day fifty thousand men who believe they have been personally called of God, and have been set apart by the Church to the office and work of the ministry. She has one hundred thousand local preachers, seven million communicants, who were gathered instantly out of the world from the naturally inert majority, personally elected, examined and admitted to membership, and about thirty million adherents. The sun, in his unresting journey, always shines upon assembled congregations, and to the ear their endless praise ascends.

The growth and influence of Methodism has been marvelous and unprecedented. The population of the United States from 1800 to 1890 increased somewhat more than eleven-fold. Methodist communicants during the same time increased more than seventy-nine fold—that is, Methodism multiplied her communicants seven times more rapidly in the United States than the population increased.

In 1800 there was in the United States one Methodist communicant for every 85.5 of the entire population, and one Protestant communicant for every 7.1 of the population. In 1890 there was one Methodist communicant for every 13.3 of the population—that is, the proportion of Methodist communicants to the whole population in 1890 was more than one-ninth larger than the proportion of all the Protestant communicants in 1800. Including her adherents, Methodism has made a larger numerical gain in the United States during the first ninety years of this century than all Christianity made in the Roman Empire, and all the world besides, during the first 500 years of the Christian era. One-fourth of the entire population of this country are adherents of Methodism. This gives but a suggestion of her achievements and responsibilities as a force in our national life and in human development. She may not be ignored or disparaged by historian or philosopher, by economist or statesman.

An acorn may be carried without hardening you with its weight. You can crush it into inert matter with but little effort; you may toss it away as a useless thing, yet there are locked up in it the potentialities of 10,000 forests. Plant it where it will have limited root space, give it poor soil, stint its supply of moisture and sunshine, and it may show evidences of life and grow after a fashion for an hundred years; but stunted, deformed and sterile, it will have but little value except as a curiosity.

But take an acorn like the other in every particular, cast it into a strong, deep soil, with the cool, enduring rocks beneath; let the rains of heaven fall upon it, let the generous sunshine have free access to it, let the Summer zephyrs play within its shadows; with spread limbs let it wrestle with the recklessly rushing Winter winds, and it will sink to surer anchorage its active roots, lift with grace and dignity its sturdy trunk, and elaborate its tenacious, compact fibre for a thousand years. Meanwhile it will have developed, stored and transmitted life-force sufficient to cover a continent with forests.

So with a great truth. It may be regarded indifferently, or so hampered and limited that it will accomplish very little through a series of centuries; but let it become thoroughly rooted in a strong, human life; let it occupy and dominate that life fully, and there is no gauging its power. The truth, or doctrine, of "justification by faith" waited fifteen centuries for conditions adapted to its proper embodiment. Then it took rootage in a sensitive, truth-loving, enthusiastic, industrious, consecrated and courageous soul. Thus incarnated, it became the gospel, and Luther became the apostle of individualism, bringing the revelation and inspiration of personal freedom to redeemed humanity.

This truth, thus embodied, was the greatest dynamic force that had taken hold of humanity for more than a thousand years. It had its announcement when the principle of the old Roman civilization, "the good of the few at the expense of the many," was enthroned. Man as man had no value. The infinite worth of a human soul was not dreamed of. "Popes and princes treated the people as cattle in the market." "An iron band compelled all men, great and small, rich and poor, bond and free, to wear the badge of his power." Its direct and natural result was persecution, war, bloodshed, anarchy, for it resisted to the death all ecclesiastical, political and scholastic assumptions. But it developed a strength of conscious conviction that personal freedom is an inherent right, which wore out the Inquisition and survived the Bastile.

A few years sufficed to demonstrate that the personality whose influence would reach into succeeding centuries as a recognizable force was not the "Defender of the Faith," nor the "Christian King," nor the "Apostolic Emperor," nor the pretender to the "Chair of St. Peter," nor all of these joined together in an alliance holy or unholy, but the burly Monk of Wittemburg, the Apostle of Individualism.

The gospel for which he stood was the disintegrating force which broke up the conglomerated mass of humanity, compacted by centuries of oppression and coercion, by greed and kingcraft, and segregated the individual, emphasizing his personal freedom as primary and superior to all usurped or organized authority. It awakened and liberated Christendom from Papal tyranny and dissipated the illusion of the divine right of kings. It has changed the boundaries and rewritten the histories of all the nations of Europe, but it was powerless to protect Germany from Rationalism, France from Infidelity, England from Deism or the human heart from selfishness and excess.

In less than two-score years the movement which Luther's life had launched demonstrated the lack of cohesion, and while the gospel of Individualism has wrought mightily and works to-day, it is but the partial statement of a larger truth.

Two centuries later another person is seen in process of preparation for a more comprehensive ministry. A man, slight of stature, of singularly compact and intense organism, of exact and varied culture, punctilious of proprieties, with marvelous powers of insight and foresight, of generalization and organization, was confronted by the greatest and most inclusive truth, viz.: The Witness of the Spirit.

When this doctrine, or truth, was clearly perceived by this man and was incarnated in him, it became the gospel, and John Wesley became the Apostle of Solidarity.

The Witness of the Spirit is more than Assurance. It is the personal revelation of God to man of that which none but God knows and which he alone can make known, viz.: Man's condition as a sinner, a penitent, a saint; of his justification, his regeneration, his sanctification for work and for work. Of his adoption by the Father, of his fellowship with the Son, that he pleases God and that he is one with God in purpose, desire, effort and inheritance. All this is included in the doctrine of the Witness of the Spirit. Methodism is its organized exponent, and it is her vital and distinguishing doctrine.

When this found utterance unbelief was entrenched in Church and State, in the power of the few and the despair of the many. Methodism proclaimed that "life is a divine trust, committed to souls dear to God, equal among themselves and each the germ of an immortality." It recognized

"The mortal
Through a crown's disguise,"

and came to men little above the beasts that perish and brought alike to regard themselves akin to humanity. "It sought to unite the humblest and the highest, to merge all minds into one family, and that the family of God." It appropriated the assurance, "All things are yours, and ye are Christ's, and Christ is God's."

This solidarity of men and God is the supreme thought of the eternities and the justification of existence. There is nothing more complete than this oneness. It is not of relation only, but of nature and of consciousness also. There is nothing more varied than its applications. There is nothing greater or more inclusive than its realization. It is the force which is reconstructing humanity—reorganizing the world—recasting all creeds. It is the true and eternal basis of fraternity.

1. This spirit of solidarity, the vital spirit of Methodism is reconstructing humanity. An immediate effect of the living and preaching of Wesley, and the other Methodists, was to unify the individual soul with God in persistent effort to realize salvation, and to secure the salvation of others. "The reasoned and passionate philosophy of the times had no power to solace sorrow, to relieve labor, to comfort the poor, to inspire or quicken despondent souls." "Wesley made all his members reformers and philanthropists." "He began ceaseless war upon all evil, and a perpetual struggle to raise up all men." He set all those who agreed with him upon practicing the most systematic living, requiring them "to do no harm, to avoid evil of every kind, and also to do good of every possible sort, and, as far as possible, to all men, to their bodies, to their souls, and especially to them that are of the household of faith." He added to the "Apostles' Creed" the practical confession, "I believe in the solidarity of humanity." This is an inclusive and vital force reconstructing humanity in the unity of the Spirit about God, the center and end of all life.

2. It is reorganizing the world. "Religion effects people even more potentially than it does individuals. It works most freely and faithfully through the social organism."

In the middle of the last century the condition of the world was threatening in the extreme. In America the French had entrenched themselves in Forts Ticonderoga, Niagara and Du Quesne. They had extended their empire without a break from the St. Lawrence to Louisiana, and had excluded the English colonies from all access to the West. Du Preix was apparently carrying to successful issue his plans to add India to the domain of France. In Europe intrigues were going on which resulted in the league between France, Austria, Russia, Hungary and Saxony, the purpose of which was to humble Prussia, extinguish the independence of England, destroy Protestantism, exalt France to be the dominant power of the world and entomb humanity in the superstition, sensualism and ignorance of Roman Catholicism.

England had an almost imbecile king, a venal ministry, an empty treasury; the government was divided and the people were discouraged, when William Pitt, who but a few years before was a cornet of horse, was selected for Secretary of State. He was free from the corruptions of the court, hated and feared by the king, resisted by the cabinet, but approved by the people as necessary to the state. He had faith in the people and was true to them. His hour of power was the high noon of England's opportunity. He believed that by sending an army to Germany he could conquer America, and he determined to stand by Frederick the Great. He protected his flank on the Elbe, and poured subsidy after subsidy into Prussia's exhausted treasury till the victory of Rossbach made possible the construction of the German Empire out of nearly three hundred of the political fragments which were classed as independent powers.

Through his comprehensive policy and the daring, skill and victory of Wolfe at Quebec, the dream of a French Empire in America was destroyed, and this great continent saved from the blight of a Latin civilization and preempted for Protestantism.

Through the contage and dash of Clive, at Plassey, the Indian peninsula, from Ceylon to the Himalayas, was added to the domain of England. The genius of Pitt, working for and with the English people, in three eventful years created Great Britain, made possible the Empire of Germany, and laid the foundations of the United States.

This revolution meant evolution. Henceforth Protestantism was to be the world force. The power, the commerce, the manufactories, the science, the learning, the destiny of the world, are in the keeping of these three nations. They are doing for the promulgation of Christianity that which Rome, Greece and Israel did for its introduction. By treaties they are holding the world still, and securing the right of way for the teaching and the teachers of Christianity.

The English is the one consecrated language, the only one of earth's tongues which never has been used by an idolatrous people in the worship of false gods. The German and English languages were fixed in their forms by the translation of the Bible into them, and they will suggest its teachings until their last root and norm have been destroyed.

Mr. Lecky, in the Intellectual Development of Europe, says of the Wesleyan movement:

"Although the career of the elder Pitt, and the splendid victories by land and sea that were won during his ministry, form unquestionably the most dazzling episodes in the reign of George II., they must yield, I think, in real importance to that religious revolution which shortly before had begun in England by the preaching of the Wesleys and Whitefield."

In his History of the English People, when discussing the causes of these mighty results, Green says:

"A new moral consciousness as we have seen in the movement of the Wesleys was diffusing itself through England, and behind this moral consciousness came a general advance in the national intelligence, which could not fail to tell vigorously in politics." "The Methodists themselves were the least result from the Methodist revival." "Its action upon the church broke the lethargy of the clergy, a new philanthropy reformed our prisons, infused clemency into our penal laws, abolished the slave trade, and gave the first impulse to popular education."

Solidarity first deals with the soul, but this soul and its environment is society, and so it has a broader thinking of humanity whose members are nations.

The individualism of Luther and the solidarity of Wesley, centrifugal and centripetal forces determining the moral orbit of human movement are disintegrating all systems of oppression, recognizing the peoples and tribes of earth about the Lord of lords for whom and through whom are all things, and restoring man to his forfeited dominion.

3. The application of this principle of solidarity is bringing all churches to the definite purpose of developing and extending holiness. It is determining their methods of teaching, relating their creeds and their theologies. Methodism is and always has been evangelistic. The millions of Methodism have come to her individually from personal conviction, through conversion, while the many preachers and laymen she has passed with her maternal blessing into other churches have gone largely for convenience without serious modification of belief, and have been a mighty propaganda of solidarity.

This intense spirit which considered itself related to every other, accepted opportunity as the call to responsibility. It sought to communicate its ministry of relief to every discovered need in the most direct way, and so devised, appropriated or adjusted for its purposes agencies simple, but comprehensive. These Methodist methods, direct and efficient, are used with increased approval by aggressive Christianity all over the world.

Among these is the dissemination of religious literature by means of tracts, cheap publications and periodicals. In Mr. Wesley's plan for popular education in the home and church may be seen the prototype of the Chautauqua idea and of the University Extension movement. A catalogue of his splendid publications, printed about 1756, not including his frequent magazine articles, contains not less than one hundred and eighty-five articles in prose and verse; in English, Latin, Greek, Hebrew, Spanish and German, on grammar, logic, history, medicine, music, theology and philosophy, two-thirds of which were sold for less than one shilling, and more than one-fourth at a penny a piece. His efforts and influence were to simplify religion and every part of learning. To all his preachers he said, "See that every society is supplied with books. Some of them ought to be in every home." He started the Arminian Magazine to continue and expand this work. The Methodist Book Concern of New York was organized in 1789, far in advance of any other church publishing house in this country, and American Methodism has issued more than one-half of all the religious literature published by the denominational press of the United States.

By the organization of lay preachers and helpers, and the itinerant system, by the provision for systematic visitation of prisons, hospitals and the poor, by stated meetings for Christian conference, inquiry and experience, Methodism introduced ready means of applying Christian ministries to the relief of personal need, which are rendering blessed service and widening in their application.

In the influences and achievements which I have indicated, and in many others, in the spirit and methods of Methodism, in her opportunities and responsibilities, Methodists have a oneness of inheritance, obligation and purpose which should bind them together indissolubly.

It is a matter of regret, and yet it was not altogether unnatural, that in the assertion of their individuality the various branches of Methodism should place undue emphasis upon their differentiating characteristics. In the excitement of the new conditions there was doubtless undue zeal to make the personality felt in many places. Methodism in her spirit is inclusive, not inclusive of everything, but of all of a kind; not of all methods, but of those best adapted to secure her clearly defined ends. Her self-assertion and enthusiasm have betrayed her sometimes into adopting false methods, and even to accept the maxims and methods of the world. At times she has so far forgotten herself as to engage in sharp competition with herself. The result of competition is the difference instead of the sum of the forces engaged. It is the spirit of war, destructive in tendency, wasteful in result and satanic in origin.

The age in which we live more than any preceding one, emphasizes the divine principle of utility. This manifests itself in specialization as to work, economy of material and time, and excellence of product. Trusts, syndicates and division of industries are seeking to prevent the waste of competition. The perfecting of machinery is to economize power, save material and cheapen product. The churches have been slow to adopt these business principles, notwithstanding Mr. Wesley incorporated them in the policy of Methodism. His instructions were, "Go to those that want you most and preach most where there is most fruit." Our Lord made usefulness the test of true discipleship. "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

The divinely appointed means to utility is co-operation. Its value was indicated to Moses in the promise that "five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." It necessity was shown by the Master when he said: "He that gathereth not with me scattereth abroad." "All things work together for good to them who are the called according to his purpose." "We are members one of another." Not which, but what, is matter for legitimate concern. The past decade has been richer in evidence of Christian co-operation and unity than any preceding one. It is always fit resting to study the points at which life begins to develop for itself a material organism. So, also, the working of the divine principle of co-operation as it is manifesting its constructive energy in the midst of our Methodism is worthy of careful consideration.

In the foreign Methodist missions, where the awful blight of sin and the sharply defined lines separating between the Christian and his surroundings give emphasis to the essentials and produce hunger for fellowship, the missionary of the cross learns to regard every man who calls Jesus Lord as his ally, not as his foe.

The generous, warm-hearted young people who are organizing in Epworth Leagues all through our churches to study Methodist doctrines, history and polity that they may become intelligent Methodists, develop habits of Christian benevolence and realize righteousness, find so much to admire and emulate that they gladly occupy themselves with the apostle's exhortation, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

In the amplifications of provisions for thorough education, Methodism is blessing her youth with varied and advanced opportunities, teaching them to discriminate between principles and accidents, thus simplifying relations and strengthening affinities.

You may not determine the general course of a river by the direction of its stream at any one point. "The Father of Waters" flows at some time inward every point of the compass. His current has eddies where it whirls round and round, but it always comes out on the farther side, and he ceases not his onward movement until his wealth of waters mingles with those in the gulf of the Sunny South.

There may be times, as there have been in the past, when men more sincere than wise, or men whose prime motives are not the glory of the loving Christ, may use intense forms of speech, or even be bitterly denunciatory in characterizing or caricaturing conditions and events. "Some have not the knowledge of God," but their influence is growing less and less in the councils of the church.

It is a blessed fact that the movement of Methodism evidences the diminution of antagonism and the development of a spirit of fraternity. The Cape May Commission ended certain controversies. The first Ecumenical Conference illustrated the possibility of fraternity. The Centennial Conference emphasized the desirability of fraternity. The second Ecumenical Conference recommended closer fraternity. The General Conference of the Methodist Episcopal Church in 1888 appointed a "Commission on Inter-ecclesiastical Relations," and made it their duty "to hold themselves ready to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the church, or the increase of Christian and church fraternity." This commission reported at the close of the quadrennium, and the General Conference of 1892 reappointed the commission.

The St. Louis Love Feast, and other less conspicuous but similar occasions, demonstrate that the soul of Methodism, the spirit of solidarity, is modifying, readjusting, compacting and organizing its agencies for greater efficiency in the bonds of peace.

Whereunto shall this grow? I have no prophetic gift and do not know. Some are ready to say to organic union. I am not so certain of that, neither am I ready to deny it as a possible outcome. "Whom God hath joined together let no man put asunder."

Grave problems suggest themselves to the thoughtful, which theoretically seems impossible of solution. Developments may simplify them, and grace where it abounds is a great solvent. But Methodism need not concern herself about the form or forms of her organized manifestations in the future. Her spirit of solidarity, if not unduly hampered, will continue to develop the organism which will interpret her most logically and efficiently in her changing environment. Whether this shall be in one body or more than one, is of but small moment to us.

Present Methodism has to do with the responsibilities of the present, and certainly it is not unreasonable or unchristian to assert that between her various branches there should be, and must right speedily, a comity of relations. In the grant which Jehovah made to Joshua, when assigning Canaan to Israel, he said: "Every place that the sole of your foot shall tread upon, that have I given unto you." This did not mean territorial exclusion, even to the idolaters devoted to destruction, unless Israel should occupy the land. It announced that God's grant of possession waited upon occupancy. This might be a state working basis in the present, and, in the language of Bishop Galloway, "Let us erect no rival altars." Is it too much to hope that where such exist, Christian forbearance and mutual concessions will gradually adjust supply to need?

The spirit of Christ is consolidating, not disintegrating: conservative, not destructive of righteousness. All over this land among the churches of Christ there is great waste of energy through antagonism. Among the thirteen branches of Methodism there are at some points hardship, suffering and smallness of results for which God is not responsible, as against which the true spirit of Methodism provides tests. There are unoccupied places where Satan holds carnival in the absence of vital Christianity, which Methodism in some of her branches is debarred from entering because of lack of means; her squandered resources. A richer baptism; Diana the true spirit of solidarity, seeking the greatest utility by co-operation with God, would obliterate this and hasten the coming of his kingdom.

A Pan-American Methodist Conference, large enough to be representative, but small enough to be deliberative; advisory, but without legislative functions, meeting at stated times, might be helpful in securing a comity of relations. I submit this simply as a personal suggestion.

The great achievements to which I have referred were not wrought by the Methodists, but by the truth and spirit which have worked in and through and beyond Methodism. If we fail to embody that spirit and to stand as the exponent of these great forces, Ichabod will be written upon our walls and our inheritance will pass to others who will receive and cherish the light of life.

Our dangers are in pride of attainment and the passive acceptance of truth for the selfish aim of present enjoyment. There can be no ease in Zion. There can be no failure to obedience. Our mission is ministry. Our commission is companionship with God. Our justification is achievement. Our largest enrichment is in the helpfulness we bring to others. It was only a startled Pagan who cried, "What must I do to be saved?" It was only an awakened Israelite who asked, "What will thou have me to do?" It was our Lord and example who said, "I have finished the work which thou gavest me to do."

Praying this record of our Master may be the verdict recorded on high of the Methodist Episcopal Church, South, of the Methodist Episcopal Church, of all Methodists, of all churches, of every one who bears the name Christ, I wish you a hearty God-speed.

FAITH.

Just to follow every day
Where God leads;
Just to scatter all the way
Sunny deeds;
Just to go, nor question why
Shadows fall;
Ever looking to the sky
Through them all.

Just to live through every day
Pure and right;
Keeping from the heart alway
Cares that blight;
Just to stand with purpose strong
When I'm tried;
Learning thus my every all
To confide.

Just to listen to God's voice
From within;
Just to carry straight to him
All my sin;
Just to hope, when all seems ill,
For the best;
All in faith and patience then
Calmly rest.

—The Churchman.

Memories of Rev. William Winans, D. D.

AT HOME.

MR EDITOR: In your issue of Feb. 22, 1894, the first thing I came upon was, "Memories of Rev. William Winans, D. D., as a Preacher and Theologian, by Rev. S. W. Speer, D. D." This carried me back in memory across a good long space of years. In 1853 I was upon the Wilkinson circuit. The home of Dr. Winans was within the bounds of the charge. Once a month I preached at Midway, the church where he and his family worshipped. He was then, as he had been for years, a superannuated preacher. He preached but seldom. I did not hear him often enough to form a just estimate of him as a preacher from personal knowledge. I visited him, and spent days together at his house. I was flattered at the readiness with which he would, in a kind, fatherly way, lay down his books to counsel me. I sometimes read him one of my manuscripts. He would listen with well-practiced patience to the end, then point out the wrong construction of a sentence, a redundancy, or an ambiguous expression. This was done in such a way that I really felt flattered with the thought that he esteemed my manuscript of sufficient merit to be improved by his suggestions. Every young preacher who would accept his advice got it freely and kindly. One young man who preceded me there by some years made great complaint to the old Doctor about his inability to furnish matter for the cultivated people of the congregations of the charge. After many suggestions made to him from time to time, one day the Doctor laid before the young man some skeletons of his own, saying, "Take those, and see what you can make of them." The young man tried them, and as he said to me afterwards: "I felt that I had a giant's armor on. I could not lift the point of the sword to swing it from the ground."

This year, 1853, was the year he was writing his series of discourses on fundamental religious subjects. The discourses were called for by a vote of the Mississippi Conference. I can not now remember how many of those sermons I heard him read to his family when I was present. I caught myself wondering if I could ever measure up to such deliverances. His manner, his voice, with its emphasis, and his gestures and look, could never enter into any other man's pulpit efforts, nor could they be produced on the printed page. I am sure his discourses have never had the circulation they merit. The very reading needs his voice and emphasis to give the matter the full sense he meant it to have. He had his hours for reading and literary work. Then he required of himself an amount of manual labor. This he deemed necessary to his health and the more active exercise of his mind. To have some definite object in view, he planned the making of a pond in a lot near his house. This was in course of construction before I ever visited him. I had seen him so regularly, with spade or shovel, go off in the direction of the pond, that one day I was constrained to go and see it. I was struck with the considerable embankment he had made, and [illegible] up. For an old man engaged in literary work, and with no necessary havoc or such labor, it was prodigious. His attention to children, and his manner with them, were loving. His little children confided in him implicitly, telling him their little joys and sorrows, their troubles. His pet cat he talked to as much as he would to a person, and fed it with his own hands. It always waited on the floor beside him at the table during meal times. It was remarkable how the cat would leave the house and wander in the fields, making its living as best it could, when he was absent from home. On one occasion, when the Doctor was absent for several weeks at General Conference, the cat retired to this self-exile, and would not be lured home by any attractions offered by members of the family. On his return home he was informed of his pet having run wild, but next morning at breakfast there sat Tom in his accustomed place on the floor beside his master, waiting to be fed from his hand.

I saw him in his last sickness. A trouble from which he had long suffered was near its culmination. He knew his end on earth was near, and talked of death and the future as subjects familiar to his mind. His expression, "I have unshaken confidence in Almighty God," was made in a way peculiar to himself. Later on I saw him when his mind was clouded. His incoherencies made me feel awful at the thought of such a giant intellect becoming a wreck. I joined two other preachers going before the corpse to its grave in the neatly kept family graveyard, where the dust of the sage now quietly sleeps, waiting the great call of the mighty trump of God.

J. D. NEWSOM.

Camden Circuit.

MR. EDITOR: Do you know Elwin Fugate Edgar, of the Camden circuit, Mississippi Conference? His name is Elwin, and not Edward, as you always print it, and as it is written in his credentials. Well, Edgar is a good fellow; genial, cordial, high-toned, and spiritual. He has plenty of both grace and grit. The Camden circuit is as big as all out-of-doors—a pastoral charge of magnificent distances, where Bro. Edgar can exercise his "spreadability" to his heart's content. Edgar spreads, and don't you forget it. His circuit lies in three counties, and takes in a part of the territory of two Annual Conferences. Easter, Bro. Edgar's circuit horse, is a fine animal, fat as a butter ball, as black, sleek and glossy as a crow; a fine roadster, and one of the best-trained buggy horses I ever saw. Edgar loves Easter, and Easter loves Edgar. There is a beautiful affection between these two animals. I noticed that although Edgar's horse was so fat, his wife and child were a little thin. The moral of this lies on the surface.

Bro. Edgar took me in his buggy for a turn through his diocese. We touched five counties and two Conferences. The counties were Holmes, Yazoo, Attala, Madison, and Leake. Bro. Edgar has the happy faculty of making a long road short, and a rough way smooth. He is good company. He wanted me to go with him to a big supper at Thomastown, in Leake county. Here they are trying to build a new church. It is needed. It will be built. Edgar has the grip of a vise when he takes hold of anything. The supper, a very fine one, was a success. They took in eighty-odd dollars. This will be added to what they already have on hand. Thomastown is an old place. It looks like it might have been founded in the days of Thomas Didymus, when the Thomases first began.

There are some choice people in that section—the Lacys, Carneses, Shorts, and others. Here I met a Bro. Bigob, not the first one I ever met, by long odds, but the first that seemed proud of the name, and took no offense when called a Bigob.

Edgar told me Thomastown was famous for turkeys, and that they gave him turkey to eat every time he went up there. When we struck the edge of the town I saw a turkey running for dear life down the hill, as if Edgar were after him. The turkeys take to the woods when Bro. Edgar goes into that section. They know who is coming.

I saw Artesian Springs, Cameron, Camden, Kirkwood, Thomastown, and the site where Gov. McBullie's mansion used to stand.

I spoke, of course I did.

Yours, GILDEROY.

Miss Louisa Roldan.

From the "Evangelista Mexicano," organ of the M. E. Church, South, we translate the following:

"For fifteen years Miss Roldan lent her valuable services to our church as a teacher, fulfilling her duty intelligently and with marked fidelity. Not only did she impart her knowledge to the scholars under her care whom she tenderly loved, but also always took genuine interest in the welfare of their souls, and endeavored by her example and words to lead them to the Lord Jesus. To our school in the capital, to the children in the congregation and to the whole church, the death of Miss Roldan is an irreparable loss, but our loss has been her gain."

Sr. B. G. Reyes, presiding elder of the Guadalajara district, says: "The news of the death of Miss Roldan has filled us with consternation, for we did not suppose that the Creator would take from us, at so early an age, one who was so useful to society."

It would be impossible for us not to lament the irreparable loss of so worthy, noble and good a person. We can but weep when we consider that we shall never again meet this faithful friend who encouraged us so often in our difficulties; this model teacher, who sacrificed herself for the good of the numerous pupils, who, like ourselves, mourn her loss; this benefactress and support of her aged father, whom we have seen in the houses of the poor, as well as in those of the rich, ministering to them in their sickness.

From "El Faro," organ of the Presbyterian Church in Mexico, we take the following:

"Miss Roldan was, without any doubt, a Christian, distinguished for her modesty, constancy and fidelity in the service of the divine Master, to whose work she dedicated herself until her death. This esteemed sister read an essay last year in our first National Sunday-school Convention, which was much applauded by many of the delegates to that honorable body, who will truly lament her unexpected death. We have been informed that up to the last moment that she had the use of her reason, she requested that her pupils read to her from the Holy Scriptures. These same pupils made a deep lamentation over the grave of Miss Roldan. Never have we seen such a large number of children so deeply moved on such an occasion, and it was because she had won their love, even of the youngest. We have not a doubt that this sister now lives in the presence of her Savior."

"El Abogado Christiano Ilustrado," organ of the M. E. Church of this city, says:

"'El Abogado Christiano Ilustrado,' and with it all the Evangelical Protestants resident in this metropolis, are in mourning. The intelligent, the virtuous, the highly appreciated Miss Louisa E. Roldan, principal of the girls' college that the M. E. Church, South, sustains in this capital, died on the third instant. Miss Roldan was more than the principal of Balderas College. She was the mother of all the children that she taught there. With them she shared her daily bread; and never did she see any need among her children that she did not remedy. She was always active in all beneficent efforts in favor of the church, and owing to this religious zeal men, women and children received a true idea of what the holy religion of the Crucified is in essence. Death surprised her in the bloom of life, when she could have done much more still in favor of the evangelical cause, and particularly in favor of the young, whom she loved with all the wealth of her noble soul. In this sad misfortune, let us be consoled by the certainty that all persons who scatter seed and do good deeds and make the principles of virtue a reality in their conduct, in spite of the incredulity and gross positivism that surround us, never die; they belong to that number whose names are written in the Lamb's book of life. Miss Roldan was an angel of good, and the angels, as is well known, do not remain long on earth; soon they return to their true home, heaven."

I have known Miss Roldan since 1887. She was a young lady whose integrity in all her affairs, whose purity, sincerity and deep piety no one doubted. She was a model Christian when I first met her, but, in the hands of the blessed Master, she constantly grew in grace and became more heavenly in spirit. Particularly was this noticed during the last year. She accumulated new spiritual energy, entered into a fuller light, and realized more and more the riches in Christ Jesus, her influence becoming conspicuously a transforming power in the souls of her pupils and friends. We have often had in our schools, as they have had in many others in this city, children who seldom eat more than one meal, or, at most, two a day. For such Miss Roldan always had an abundance of food in her dinner basket. Every noon she spread this food on a low table, of suitable height for the little ones, and, after asking God's blessing, she and they, often five or six in number, would humbly, but happily, join as one family in the repast. When any of her scholars were sick she saw that they had medicine and proper attendance. If her salary gave out, she would beg means from me and others, who gladly contributed for such an object.

She was one of the leading spirits in the Woman's Missionary Society, and directed the Children's Society, and was always ready and willing to prepare and drill the children for special services. She was generally the leader in all efforts in favor of the church. When we consider how much she gave to the needy and her liberal contributions to the church, we can see how small a portion of her salary was spent on herself. But it was her pleasure to sacrifice for the advancement of God's kingdom and the welfare of the Lord's people. During the last year of her life she led more children to Christ than during any previous year. Only a few weeks before she died she was rejoiced to bring several of her schoolgirls to be received into the churches.

She was well known among many of the old foreign Christian residents of this city, and her death is mourned by them as well as by the native churches. The loss to our school and church in this city has been very great. The Lord seems to be taking of late many of our first and oldest workers to himself. Men and women who have been in the heat of the battle, true and tried soldiers, have been called to rest from their labors and to receive their reward.

We have been deprived of Miss Roldan's personal presence, yet she lives among us in many souls who will cherish her blessed memory until they meet her among the redeemed.

DAVID F. WATKINS.

City Church Extension Society.

The first Annual Meeting of the New Orleans City Church Extension Society of the Methodist Episcopal Church, South, was held in the Carondelet Street Church, Tuesday evening, May 1. Rev. J. M. Henry, recording secretary, being absent, Rev. Lyman F. Jackson was elected *pro tem*.

Dr. C. W. Carter, president, called the meeting to order, and Dr. W. C. Black, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, conducted the opening devotional exercises. The first address was by Dr. Carter on "The Work of the City Church Extension Society," in which he stated that the great increase of urban population not only made city evangelization necessary as a means of self-preservation, but afforded a providential opening for the evangelization of the country and of the world.

The report of Mr. Jno. B. Parker, corresponding secretary, was read by Rev. F. N. Parker, which showed that previous to this meeting 32 members had been enrolled and $29 collected on yearly dues.

Bishop J. C. Keener, not being able to be present, owing to a meeting of the college of Bishops, preceding the General Conference, had written a letter which was read by Rev. F. N. Parker, giving a ringing endorsement of the society, and a hopeful view of the accomplishment of the aims of the society.

The next topic on the program was "The History and the Prophecy of City Evangelization," which was presented in a rousing, hope- and faith-inspiring address by Rev. W. H. La Prade. He believed that with an enthusiastic support of the society, it would, within a comparatively short time, build, or secure, churches and chapels wherever needed in the city to meet the present lack and the demands of its growth.

Rev. F. N. Parker spoke briefly, but in point and with fire, on the "Adaptation of Methodism to the Changing Conditions of City Life and Mission Work."

The Nominating Committee, through Rev. J. B. A. Ahrens, D. D., reported the following-named brethren for election as Board of Directors for the ensuing year: Rev. C. W. Carter, D. D., president; Rev. W. H. La Prade, D. D., vice-president; Rev. J. M. Henry, recording secretary; Mr. Jno. B. Parker, corresponding secretary; Mr. E. P. Mackie, treasurer; Rev. J. T. Sawyer, D. D., Rev. T. K. Faunt LeRoy, Rev. F. N. Parker, and Messrs. J. R. Westerfield, F. W. Heroy, J. R. Hoffman, J. W. Blackman, Jr., R. H. Hafkesbring, P. A. C. Voss, W. B. Thomson, Dr. J. W. Adams and J. F. Miller, members. These brethren were elected.

On appointment of the president, Rev. R. H. Wynn and Bros. E. P. Mackie and W. B. Thomson were appointed to distribute blank applications for membership in the society, and they reported 24 new members, making 56 at the present time. This will doubtless be increased to include a really representative number of the members of the various congregations of the city.

Let Us Have an Orphans' Home.

At the seventy-ninth session of the Mississippi Conference, held in Natchez, in December, 1892, a committee was appointed to inquire into the possibility of founding an Orphans' Home in the bounds of the Mississippi Conference. The committee appointed organized at once. At the last session of the Conference the committee reported but "little progress made," but requested a continuation of the same committee, or the appointment of a new one. The old one was continued, and this closed the history of the movement. The subject has not been much agitated yet, and the members of the committee have not been able to do much active work without neglecting their charges.

We have had Millsaps College in hand for some time, and felt that we could not safely undertake too much.

Now, my brethren, can we neglect this matter any longer? We have been engaged with the college and the missionary debt. This we ought to have done, and not left the other undone. Or, if we have neglected our orphans, let us atone for the omission at once by giving them food, clothing and a shelter. I know that the Methodists of the Mississippi Conference will give to this cause, if the matter is properly presented to them.

I find that such an enterprise is contemplated by some of the brethren of the North Mississippi Conference. If the undertaking is too much for one Conference, let us have a joint piece of property. And after the college pressure is relieved, and the missionary debt is paid, each Conference can have its home, if it wants one.

Since the North Mississippi Conference meets before ours, will not some of the brethren up there engineer the appointment of a committee from that Conference to act with a like committee from our Conference for the establishment of such a home? Unless some brother will promise to do this, I think I will accept Dr. Wier's invitation to attend his District Conference in the interest of his enterprise, and to secure there a memorial to the Annual Conference on this question.

There is in Lauderdale county, in one mile of the Lauderdale Sulphur Springs, a piece of property that was once used for an Orphans' Home. This property is in a quarter of a mile of the Mobile and Ohio railroad, and a mile from Lauderdale station, the junction of the East Tennessee, Virginia and Georgia railroad with the Mobile and Ohio road. The house is of brick, three stories high and has twenty-eight rooms. A farm of more than three hundred acres of valuable land belongs to the house. The house could not be built for less than $12,000 or $15,000. About $500 will put the house in good condition. This property could now be bought for less than one-fifth of the original cost of the house. The titles are good. This is the bargain of a lifetime. It is near the dividing line of the two Conferences, and is in the eastern part of the State. Brethren, let us hear from you. Cordially yours,

GEO. H. THOMPSON.

Lauderdale, Miss.

"Blessed Are the Peacemakers."

A good man, eminent and beloved as a teacher of the young, says that many years ago he adopted the following for one of the rules of his life as a teacher: "I will be blind when I might see, deaf when I might hear, and dumb when I might speak. I will put out all the fires I can, and never kindle any." Associated almost constantly with young people, earnestly desiring not only to instruct them, but also to help them to become noble, unselfish, peace-loving, and peacemaking men and women, experience had taught him it was one of the best rules for him to follow.

Would not his rule be a good one for anybody, old or young, to adopt who aims to be a peacemaker? Is there anything un-Christlike in it? "I will be blind when I might see." That does not mean that our eyes should be closed to anything we ought to see, not even to evil when we ought to see it. "Deaf when I might hear." That does not mean that our ears should be stopped when language is used in our hearing of which a Christian should be prompt to manifest disapproval. "Dumb when I might speak." Nor does that mean that our tongues should be tied when our eyes have seen or our ears have heard that which no Christian could see or hear without rebuking it. "Put out all the fires I can, and never kindle any." That would show Christ's spirit. To do that would make one a peacemaker. If a quarrel is beginning, or a misunderstanding, or an estrangement, that fire may often be quenched by the peacemaker, and thus Christ's work be done. But it is easy to fan the fire to fiercer flame, and thus devil's work be done. The teacher's rule is a text on which any of us can think out a long and a good sermon.

Once in my boyhood I was playing around the workshop of a builder who was largely interested in a water-power mill on the river near us. The machinery of the mill was out of order and needed repairs. This builder had secured two men, millwrights, from another town to do the repairing. They were at their employment in his workshop, within my sight and hearing, and from some cause had got into a loud and bitter controversy. They were very angry with each other. Their employer was a neighbor and friend of ours, a Christian man. He was soon drawn to the spot by their loud voices. It was near the close of the day, and the sun shone in at the windows from the west. He drew near to the excited and angry disputants, and in a kindly, calm and gentle voice, but so distinct that I heard every word, said, "My friends, let not the sun go down upon your wrath." The altercation ceased in a moment. There was a brief silence, and then one of the men replied in a subdued voice, "The sun shall not go down upon my wrath."

The man who might have fanned the flame had put the fire out. It was more than fifty years ago, but it made an ineffaceable impression upon my young heart.

Our old neighbor and friend long since went to that other world, where peacemakers are welcomed, and where, like the pure in heart, they see God.—Exchange.

Knowing the Time.

We, as Christians, believe that human history, however confused it may appear at times, is a well-ordered movement guided by Him whom God has made head over all things to his church. We believe in progress, but only in that which is secured by the leadership of Jesus Christ. All else is vain, and ends in ruin. Enough is made manifest, if men would see it, to convince the most skeptical that the great purposes of God in Christ are surely and rapidly nearing their fulfillment. With her faith strengthened by events of the past centuries, the whole church can take the apostle's testimony, and say, "Now is our salvation nearer than when we believed." In the midst of all the shaking and commotions of the present, there is nothing that should disturb the confidence of the believer as to the final results, but, on the contrary, many things that should confirm his faith and excite his hope to most joyful expectations. In our own days great and glorious prophecies are finding their fulfillment, and the changes that are occurring in society and among the nations are like heralds proclaiming still more wonderful triumphs for Christ to be close at hand.

The century in which we are living, the last decade of which we have entered, surpasses all of the Christian centuries which have preceded it in the number and magnitude of its agencies and forces which work in the interests of the kingdom of Christ. It has witnessed the overthrow of kingdoms that were hostile to the gospel, the emancipation of millions of beings from slavery and servitude, the breaking down of spiritual and ecclesiastic despotisms, the opening of the whole world to the preaching of the gospel, and the organization and growth of the greatest missionary societies that have ever wrought for the evangelization of men. In short, in no century in all the past has the face of the whole world been so radically changed as in this nineteenth century, nor has the changing process ceased. The indications are that still greater changes are close at hand, involving every department of society. The movement of affairs is constantly accelerating in speed. It is true there is danger in this, but it is not ours to regulate the speed with which the movement of human history is carried on. The only thing we can do is, as much as in us lies, to make all these intense activities minister to the kingdom of Christ. Never before were the opportunities for Christian service so inviting and so glorious.

Let us pray that a fresh baptism of the Holy Spirit may descend, and that church will enter the twentieth century "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Yes, it is high time to wake out of sleep, to throw off the torpor which the world brings to us, and to consider the demands and possibilities of the hour in which we live. It is high time, if we would have any share in the coming triumph, to address ourselves with diligence and quickened devotion to the work the Lord has left us to do.

—The Rev. S. J. Niccolls, D. D.

Monotheism in Babylonia Five Thousand Years Ago.

At an important gathering convened in April by the Victoria Institute, London, England, Mr. T. G. Pinches of the Oriental Department of the British Museum, described some results of the researches made by him among the Babylonian tablets now under examination at the British Museum. He first reviewed the attributes of the thirteen gods in the Babylonian Pantheon, each of which claimed to be Aa or Ya the gods: he quoted tablets of about 650 B. C., in which the king used the word god as a monotheist would, and then went back to the third millennium B. C., where he found tablets using the same expression in the same sense. Further light was thrown on the reason for this by other important inscriptions, and the author stated that of late the evidence had accumulated which forced him now to regard the Babylonian Pantheon as really one god. An interesting discussion took place in which it was pointed out that, as in the earliest Egyptian, so now in the earliest Babylonian records, there was evidence of a Primitive Monotheism; the speakers were the Rev. Dr. Lowe, Mr. Rassam, Mr. Howard, and Mr. Mengedoht, who cited the evidence afforded by the Louvre tablets. Among those sending communications were Sir H. Howorth, Bart., M. P., Major Conder, R. E., D. C. L., Canon Girdlestone and others. It is known that, through its members abroad, the Institute is gathering further evidence on this subject, and intends to publish the whole of the information in the Journal issued to its members and associates.

Prejudice.

Prejudice is one of the worst obstacles to the soul's progress—a handicap upon the runner in the race of life. Probably no person is free from prejudice. On the mind or heart it rests like a dead weight, yet too undefined to be perceived as a thing to be resolutely cast off. With some persons prejudices are treated as though there were merit in them. One person takes a dislike to another of whom he knows little—perhaps has never seen. No reason can be given for this attitude, but rather than give up the prejudice he submits to it, and so destroys a good influence that that person might have over him. Nor does it stop here. The prejudice is aired and advertised until the good influence that that same person might have over others is destroyed. It is difficult to rid ourselves of a prejudice, even when we want to, but to cling to and value it, to fold it in our arms and pet it and show it off as one of our prized possessions, is a thing fit proceeding for an honest man.—Sunday-School Times.

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For $2.50 we will send the ADVOCATE one year and a copy of Christian Womanhood. The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John F. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-trained, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and restoring that which is gray to its original color.

THE CUISINE.

CONDUCTED BY L. A. B.

ITALIAN CREAM.—Sweeten a pint of cream and add the beaten yolks of four eggs, heat in a double boiler till it thickens, but avoid curdling. In the meantime dissolve two tablespoonfuls of gelatin in cold water, add the juice of one lemon, and when the cream is nearly cold, stir in the gelatin and lemon, whip well and put in individual custard-cups. Serve cold.

APPLE FLOAT.—Three large baked or boiled apples, one cupful of sugar, one lemon. Scrape out the pulp of the apple, and stir in the sugar and juice of the lemon. When quite cold, stir in the beaten white of an egg, and beat all together until it forms a beautiful white mass. Sift grated cocoanut over the top, and serve with a sauce of boiled custard and sweetened cream.

CELERY SALAD.—Chop 3 bunches of celery fine, with a small head of cabbage. Take a teaspoonful of vinegar, the yolks of 2 eggs, a tablespoonful of butter, one teaspoonful each of mustard and salt, one tablespoonful of sugar, and a pinch of cayenne. Mix these ingredients till smooth, heat until it begins to thicken, stir until partly cool, then add 2 tablespoonfuls of sweet cream. Pour it over the salad and set before taking it to the table. If thicker than desirable, add more vinegar.—Exchange.

STRAWBERRY SHORTCAKE.—With a quart of flour, a teaspoonful of salt, two teaspoonfuls of baking powder, a pint of milk, and butter the size of a small teacup rubbed into the flour, make a paste, and line with it three pie-plates. Mash the berries with a wooden pestle, mix with them sugar sufficient to sweeten them. When the crust is done, split each piece in two with a hot knife, spread over them a thin layer of butter and a thick layer of berries, pile the pieces one upon another, and it is ready for the table. Cut in pie-pieces, and pour cream over. If cream is used in making the crust, the butter can be omitted in making it.

BAKED SHAD.—Make a nice stuffing of bread-crumbs, heat it with butter in a frying-pan, put it into the fish, and sew up neatly. Lay in a baking-pan with butter, hot water and salt; put water in the pan to the depth of half an inch. Baste the fish often and well, adding hot water as the water in the pan wastes. Cook three-quarters of an hour, then dredge with flour, and let the flour brown. Baste carefully and dredge again. Brown the second time. When a knitting needle pierces the fish readily it is done. About an hour will be required for the baking. Remove the fish to a plate, thicken the gravy with flour and butter, and strain over the fish.—Selected.

HYGIENE.

The Need of Sleep.

It is difficult for one who has had no occasion to familiarize himself with the subject to appreciate the consequences which attend depriving the body of the necessary amount of sleep. The symptoms which follow such a deprivation afford a striking example of the intimate relation of every part of the body to every other part.

It may be that the sufferer has been placed in circumstances under which sleep, owing to the demands made upon his time by other matters, is practically prohibited; or perhaps he has nerved himself to perform a certain task in a specified time, and does not obey the dictates of nature. In either event the result is the same. The unhappy victim suddenly finds that he does not feel the need of sleep. He may at first be inclined to congratulate himself, but this period of excitation does not last long, for, try as he may, he can not bring back sleep to his now worn-out body.

From this point the trouble rapidly increases. Especially is the fact demonstrated that the need of sleep is felt by the entire system. It is true that the nervous symptoms predominate, and that, if the condition of the patient is not ameliorated, the case soon becomes one of nervous prostration. But every organ of the body suffers equally with the brain. The stomach is upset, the appetite impaired—and emaciation and debility follow.

The treatment of a person suffering from lack of sleep is unfortunately much compromised by the efforts of the patient himself. Under the impression that an opiate is required, he begins the systematic administration of some sleep-producing powder. Nothing could be more pernicious, as is seen when, after having tried in turn every remedy, the sufferer finally finds it next to impossible to obtain any rest except by such unnatural means.

Healthful sleep is needed, and this is to be obtained only by careful and prolonged treatment under the guidance of a skilled medical adviser.

Opiates should seldom be administered by the patient himself, and never with the object of directly producing sleep.—Youth's Companion.

Cheerfulness in Motion.

"If I am harried or wearied by care or work," said a man who works with his brains, "I can always find rest in motion. I just stop work, and get out and walk. As I walk the weight is lifted, and finally it is gone altogether; and in place of that tired feeling comes tranquillity, succeeded by elation. It was a pleasing discovery to make, that I could walk out of depression into buoyancy. At first, when the exercise was new to me, I needed to go but a little distance to accomplish this happy result, and so clearly defined was the change that I could locate almost exactly the spot where my burdens disappeared and I found myself in the pleasant company of my hopeful, kindly friend, Cheerfulness. I still seek Cheerfulness by that road, and I find him unfailingly; but I have to go farther and farther to meet him, for, like any other stimulant, the walk must be taken in constantly increasing doses in order to produce the same results. At first a brisk walk of a quarter of a mile brought me to the boundary line; now I find it about a mile and a quarter away. It may be that I will have to seek cheerfulness nearer home as a permanent atmosphere, for it is obvious that if I must go greater and greater distances to meet the personified Cheerfulness, he might one day be practically beyond reach."—New York Sun.

Dangerous Opium.

It is perhaps true that such drugs as opium, cocaine, and other nervines, were designed by God to be a blessing to the human family. Rightly used, for the temporary relief of excruciating pain, they are a great blessing. But just as men have abused nearly all of God's gifts, however good, so they have abused to a terrible extent the remedies that make one insensible to pain. The extent to which opium and cocaine are being used is enormous, and the depths of the ruin into which they plunge the user, is inexpressible. Not only is the physical man wrecked, but the mind is weakened and the spiritual nature debauched. The long-continued use of any opiate seems to weaken and ultimately destroy the moral sense. So great is the craving for the drug when once the habit is firmly fixed, that the victim will resort to stealing, lying, or almost any crime to get the coveted article. The benumbed mind, and the deadened conscience, seem utterly oblivious to moral questions that once aroused condemnation.

It is time for physicians, preachers, and the press—secular and religious—to open a tirade on the evil of opiates when misused, that will educate the public mind and fill people with horror at the thought. Let the law forbid joints for smoking opium, and if necessary forbid the sale of such drugs except upon physicians' prescriptions.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Strawberries.

It will be remembered when we speak of the best varieties we have reference to our own locality and for our own purposes, that for distant markets. Among the many we have tried as we have said before, the Cloud and Hoffman Seedlings have given us the best satisfaction; yet these are not altogether what we most desire, a firmer berry than either could be preferable. There are firmer berries than either; these have not proven satisfactory, not sufficiently prolific, the plants weak, and not of sufficient vigor to supply themselves with runners enough to make a good average crop, hence had to be abandoned. The Cloud and Hoffman Seedlings are good croppers, the Cloud having especially a strong plant. It must not be adjudged because the kinds which have given us the best satisfaction will do so everywhere else. The true plan for anyone desiring to grow berries for market is to test the kinds and learn what will suit best in his own locality. It does not take a great quantity to make the experiment. The preparation of the soil and the time to plant strawberries are the next points to be considered.

In order that the land may be best prepared, it is well the year previous to put it in peas. After the pea crop is gathered, to give it frequent plowings to destroy all foreign plants to which strawberry farms are most liable. The land is prepared very much as for cotton; only it is best to plow and replow and harrow well before putting out the plants. We never now fertilize when we plant, this being left to the time when cultivating. The rows should be from four to four and a half in width. As for the distance of the plants in drill this depends upon the kind used. The Wilson, since it is not a vigorous runner, should be put not more than a foot apart. The Cloud and Hoffman Seedlings will bear the distance of three feet apart, if properly attended to after they begin to run, the vines being trained upon the rows. If the price of plants are equal in the above varieties, it will be seen by the above difference mentioned, that it would cost three times as much to put out one acre of the Wilson as it would the other kinds. It should be known in putting out the Cloud and Hoffman Seedings that the Cloud is a pistillate, the Hoffman a staminate. That to those who do not know it, the Cloud will not produce berries only in an imperfect form unless fertilized by a staminate variety. Perhaps we would be better understood if we should use the word pollenized with a staminate variety. The way this is done: Some put out every fourth row in Hoffman, the other three in Cloud. This has not been, with our experience, best for all seasons. Every third row should be Hoffman or some other staminate variety, the other two Cloud. It is highly probable now with its present character among us, the *Lena*, or Brewer berry, as some call it, will in the future take the place of the Hoffman as a pollenizer. In our next we will give our methods of cultivation.

(To be continued.)

Buttermilk for Poultry.

Milk in all forms may be profitably fed to poultry, and we have many times spoken of the economy of feeding skimmed milk to laying hens. On a farm where dairying is carried on it will be found that buttermilk also may be fed to the fowls and pay better than by disposing of it in almost any other way. It will decidedly increase the egg production of the flock, and after a few days it will be found that the fowls will look eagerly for the appearance of the dish the buttermilk is usually brought in. When buttermilk is fed no water need be given, and the slightly saline qualities of the buttermilk will be advantageous to the fowls. Buttermilk is richer than skimmed milk, and is, of course, better for the laying hens in moderate quantities, while for fattening purposes it can be fed constantly with the best results. The farmer who has plenty of buttermilk will find that it pays better to give it to his fowls than to any other stock on the farm. The buttermilk that would grow a pig will grow enough poultry to buy all the pork an ordinary family needs. When it comes to a choice between giving it to the pig or the poultry, give it to the poultry every time.—American Poultry Yard.

WHENEVER I see Hood's Sarsaparilla now I want to bow and say

Mrs. Paisley.

'Thank You'

I was badly affected with **Eczema** and **Scrofula Sores**, almost covering one side of my face, nearly to the top of my head. Running sores discharged from both ears. My eyes were very bad, the eyelids so sore it was painful opening or closing them. For nearly a year I was deaf. I went to the hospital and had an operation performed for the removal of a cataract from one eye. One day my sister brought me

Hood's Sarsaparilla

which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAISLEY, 170 Lander St., Newburgh, N. Y.

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The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

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Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

14 Stops, including swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

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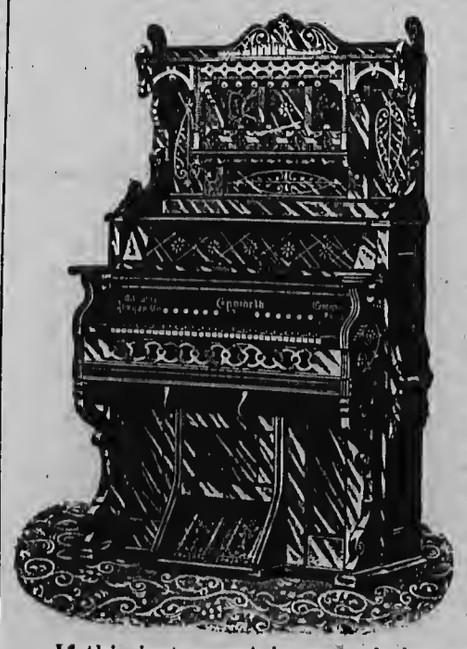

Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Soroll Work.

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Thursday, May 17, 1894.

TWELFTH GENERAL CONFERENCE.

FIFTH DAY.

The Conference was opened with religious exercises by Rev. J. W. Hinton, of Georgia. Bishop Hargrove in the chair. The Minutes of yesterday's session read, corrected and adopted.

Bishop W. W. Duncan then took the chair. Bishop C. B. Galloway then presented his report as fraternal messenger to the Wesleyan Methodist Church of England.

Dr. R. N. Sled then presented his report as fraternal delegate to the General Conference of the Methodist Church of Canada.

Rev. Dr. Goucher, the fraternal delegate of the Methodist Episcopal Church, was introduced to the Conference and given a seat on the rostrum.

Several of the Standing Committees made reports.

The Committee on Sunday-schools made a brief report, which went to the calendar. There was also a minority report, the reception of which produced an extended discussion. The minority report was placed on the calendar, and thereby hangs a story to be told during the session.

The Committee on Boundaries recommended that that part of the State of Louisiana now in the Mississippi Conference be included in the Louisiana Conference.

Dr. A. S. Hunt, one of the secretaries of the American Bible Society, was introduced to the Conference.

The call for memorials and resolutions to be referred to committees was taken up, and the list of Conferences called.

Rev. Dr. Sutherland, of Canada, was introduced.

A motion was made to suspend the rules to consider the report of the Committee on Missions. The rules were suspended.

A slight verbal change was made in one article of the constitution of the Board of Missions. The name of the Woman's Missionary Society was changed to the Woman's Foreign Missionary Society.

Some small changes were made to the Rules of Order adopted by the Conference, but the consideration of these stirred much discussion and brought out the everlasting difficulty of having absolutely perfect rules of order.

Adjourned with benediction by the Bishop.

SIXTH DAY.

Conference opened with prayer by Dr. Brooks, of North Carolina. Bishop W. W. Duncan in the chair. Minutes of yesterday's session read and approved.

Dr. Brooks, of North Carolina, in an eloquent speech, presented Bishop Galloway a gavel made of the wood of the house in North Carolina in which was held the first Conference in that State. Bishop Galloway accepted the gavel in a fitting and eloquent speech.

The reports of committees were called for, and a number were presented and passed to the calendar.

The report of the Sunday-school Committee in regard to the preparation and publication of a catechism brought about quite a lively and spicy discussion. It was agreed to continue our efforts to get a new catechism suited to small children.

The report of the commission appointed by the last General Conference to revise Chapters vii and viii of the Discipline, made the order of the day for to-day, was taken up. This was read by sections and amended.

SEVENTH DAY.

Conference opened with religious exercises by Dr. T. S. Wade. Bishop Galloway in the chair. Minutes of yesterday's session read, corrected and approved.

Bishop E. R. Hendrix took the chair.

Reports from committees were called for, and the Committee on Revisals made a number of reports, some for concurrence and others for non-concurrence. These reports are too long to appear in a family paper.

The Committee on Publishing Interests made two brief reports.

The Committee on Education reported a new chapter for the Discipline, constituting a Board of Education for the Southern Methodist Church.

The Committees on Church Extension and Boundaries made reports.

The Committee on Introductions reported that the fraternal delegates of the M. E. Church would be formally received by the Conference at 8 P. M. to-day.

The noble benefaction of Mr. Barnes for the founding of a hospital in St. Louis, to be under the auspices of our church, opens up a field for a noble work by our Methodism.

The roll of Conferences was called for appeals, memorials, petitions and resolutions to be referred to the committees.

The report of the commission of last General Conference on Chapters vii and viii of the Discipline was referred to a special committee consisting of seven members.

A report from the Committees on Publishing Interests in regard to the publication and circulation of our church papers brought out a large amount of discussion. The importance of supporting and sustaining our connectional and Conference organs ought to be manifest to al our people. If we do not support our own papers, other people will not sustain them for us. The leaven of liberty and of liberality—of what is called free trade—is, in some quarters, destroying our distinctive denominationalism and the spirit of connectionalism. As Methodists, we should stand for Methodism and for all the connectional enterprises of our church.

The report of the Committee on Boundaries recommended that all that part of Louisiana now in the Mississippi Conference be turned over to the Louisiana Conference. This report was adopted.

After other general business the Conference adjourned with the benediction.

EIGHTH DAY.

The Conference opened with religious exercises conducted by Dr. J. H. Carlisle, of South Carolina. Bishop Hendrix in the chair. The Minutes of the last session read and approved.

Bishop J. S. Key then took the chair. A call for reports from Standing and Special Committees was then called for, and a number of reports were made and entered upon the calendar.

The roll of Conferences was then called for memorials, appeals, petitions and resolutions, and quite a number were handed in and referred.

A report of the Committee on Boundaries recommending the partition of one of the Texas Conferences provoked a spirited discussion.

The Committee on Temperance made a strong, clear, clean-cut deliverance on this great question, and this report, pending, brought out some of the best speeches made up to this date.

The Conference adjourned with this question pending.

NINTH DAY.

Conference was opened at 9 o'clock A. M. with religious services by Dr. E. Y. Yeats, of North Carolina. Bishop J. S. Key in the chair. Minutes of yesterday's session read and approved.

Bishop A. G. Haygood then took the chair and announced the death of Bishop Keener's daughter last night, and called the Conference to prayer. After prayer the Conference united in singing two stanzas of that grand old hymn beginning with the words, "When through the deep waters I call thee to go."

After this, resolutions of sympathy with the Bishop in this, his hour of affliction, were adopted and ordered telegraphed to the Bishop.

A number of members asked for leave of absence, and the names of a few of the alternates were entered.

Reports from Standing Committees called for, and a number of reports were made and passed to the calendar.

Special Committees made some few reports.

The Committee on Public Worship announced a long list of appointments for Sunday, covering a wide circle of country.

The list of Conferences was then called for appeals, memorials, petitions and resolutions to be referred to committees. This is the last day for this call.

The report of the Committee on Temperance, pending when the Conference adjourned yesterday, was taken up, and it was again the subject of lively and animated discussion. After an hour in discussion the paper was recommitted.

At this point Bishop Lane, of the Colored M. E. Church, was introduced as fraternal delegate from that church. Bishop Lane then addressed the Conference.

The Conference then adjourned.

TENTH DAY.

Conference convened at nine A. M. Religious exercises conducted by Dr. Godbey. Bishop Haygood in the chair. Minutes of Saturday's session read and approved. Bishop O. P. Fitzgerald took the chair.

Special order of the day, the report of the Committee on Bible Cause, was taken up, read, and, pending vote of adoption, Dr. Hunt, secretary of the American Bible Society, addressed the Conference in the interest of the cause.

The fraternal delegates of the M. E. Church, the Methodist Church of Canada and the British Wesleyan Conference took formal leave of the Conference in brief, pithy and appropriate addresses, which were felicitously responded to by Bishop Fitzgerald.

The motion to reconsider the report adopted establishing the lines between the East Texas and North and Northwest Conferences was lost.

The regular order of business taken up, and reports were called for from committees.

A motion was adopted naming Thursday, the seventeenth, for the election of book agent, editors of church papers, book editor and editor of Review.

Report of Committee on Sunday-schools recommended that a suitable song book or hymnal be published for the use of the Sunday-school, which was adopted.

Beware of little concessions, little acquiescences, little indulgences, little conformities to the world. If vital religion is ever driven out of the soul, it will be as the Canaanites were driven out before the Israelites—by little and little.—H. Melvill.

The Advocate for Twenty-Five Cents.

We will send the ADVOCATE from now until the first of August for twenty five cents. This period embraces the session of the General Conference. The ADVOCATE will contain reports of the proceedings of the General Conference. All Methodist people ought to keep posted in regard to the action of the General Conference. Let all our subscribers make this offer known and constitute themselves agents for the paper. Let it be remembered that the cash must accompany each name. We will do no book-keeping for anybody on this proposition. This offer is made only to new subscribers.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2.25. This offer applies to old subscribers as well as new, provided they pay their subscription to June, '95.

The Louisiana Lottery.

The old Louisiana Lottery dies hard. Driven from New Orleans, where it was long entrenched and thought to be immovable, it has taken up its quarters nominally at Honduras, but actually at Port Tampa, Fla., where it is doing considerable business. Attention has been directed to this move recently in the press, and public sentiment demands some decided action to circumvent it. We are glad to note that a bill has been introduced by Senator Hoar, which is designed to meet the new phase of its operation. This measure proposes to prohibit the importation of lottery tickets into this country, and to empower the Postoffice Department to return any kind of a letter addressed to a lottery agent. This is legislation in the right direction. It would prevent an outside agency from accomplishing underhandedly what it is forbidden to do openly. Gambling institutions have no regard for moral principle, and will resort to any means to effect their ends. Laws can not be too carefully framed against their nefarious business. —Picayune.

Chauncey M. Depew estimates that ninety per cent. of the defalcation and thefts and ruin of youth among people who are employed in places of trust are due directly to gambling. When it is remembered what an appalling proportion of the year's criminal record of the country is represented by this class of crimes, the dire nature of the gambling evil can be appreciated. But gambling is not confined to the roulette, *rouge et noire* and faro tables—it enters too much into the commercial life of the country. Betting on stocks is just as much gambling as betting on cards or horses. It is a vice which blunts the moral consciousness and takes even stronger hold on the individual than drink. The young man who would conserve his moral welfare must avoid the first temptation to gamble as he would the month of hell.—Young Men's Era.

Men give me some credit for genius. All the genius I have lies in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius. It is the fruit of labor and thought.—Alexander Hamilton.

Advertising Rates.

One insertion, $1 per inch.
Two insertions, $1 50 per inch.
Four insertions, $2.40 per inch.
Twelve insertions, $6.60 per inch.
Twenty-six insertions, $13 per inch.
On less space than a half-inch twenty per cent. additional will be charged.

The Religious Paper and the Home.

The weekly visits of the religious newspaper can not be too highly valued in the home. The Religious Telescope thus speaks of the benefits from this source: "The regular weekly visits of a live religious newspaper in a home where children are growing up is a molder of character for good, the power and value of which it is impossible to compute. Young people grow up very largely the creatures of their environment. Surround the children with the influences of a pure, harmonious, attractive home, well supplied with wholesome religious reading matter, and they, in nearly every case, will grow up noble-minded, honest, upright citizens. But let the home be low, coarse, vile, unattractive, supplied with dime novels and vulgar, fictitious reading matter, and they are almost certain to grow up with low ideals of human life, and fall into the ways of vice and crime."

Our Pianos and Organs.

The musical instruments which we are offering as premiums are manufactured by the Williams Piano and Organ Co., Centerville, Iowa. This is a large establishment which has branch offices in other cities. The descriptions we give of the instruments are taken from their catalogue. Our subscribers may write to them for catalogues and prices, if they choose. We will give them as good terms as they can get from the manufacturers themselves. Notice that if the requisite number of subscribers can not be procured, the instruments can still be had. Get as many subscribers as you can, and then write us for terms.

Our Lord and Master lived for thirty years in uneventful obscurity, and died at the end of thirty-three years with every appearance of failure; and you and I are reminded by this example of the Lord that we are not to seek great things for ourselves; that we are not to be concerned by what men think of us; that our sole concern is in God's sight to be judged from day to day by his clear judgment; and we have also learned that we are called upon to face danger and persecution, or even death, if it is in maintenance of what is right and true. We have the noblest Example in all the world for turning away from every attraction of life and taking up our cross, rather than shirk the conflict.—R. F. Horton, M. A.

Mrs. Mary M. Wilkinson.

Mrs. Mary M. Wilkinson, daughter of Bishop John C. Keener, died Friday afternoon, at 4:15 o'clock, aged fifty-one years. She was buried from Carrollton Avenue M. E. Church, South, Saturday afternoon, at half-past four, Revs. Ahrens, LaPrade, Faunt LeRoy, Clay, F. S. and F. N. Parker taking part in the services; and the body was laid to rest by the side of her son, Christian K., in Carrollton Cemetery.

RESOLUTIONS OF SYMPATHY.

That in the death of Mrs. Mary M. Wilkinson, we feel that the church in New Orleans has sustained a great loss in the removal of one of its choicest spirits and most active workers; that the society in which she moved is deprived of one of its most valued members; that the home of our senior Bishop is bereaved, indeed, by the removal to her home above of the daughter who has been its cheer and its benediction; that we sympathize with the Bishop and his family in their great sorrow, and pray that all the consolations of the gospel may abound unto them in this time of need.

By order of N. O. Preachers' Meeting.
F. N. PARKER, Sec.

NOTES.

After the next session of the Mississippi Conference all of Louisiana this side of the Mississippi river will belong to the Louisiana Conference. The preachers in the ceded territory will have the privilege of choosing between the two Conferences.

Mrs. Mary M. Wilkinson, daughter of Bishop J. C. Keener, died on Friday afternoon. The Bishop had been telegraphed for, but did not reach home until after her death. The General Conference, on hearing the sad tidings, adopted, by a rising vote, resolutions of sympathy with the Bishop and his family.

Mr. Wm. P. Wayne, son of the late Rev. Benj. Franklin Wayne, has entered the evangelistic field and held his first service at the First Baptist Church, on Magazine near Washington Ave., on May 13. The subject was, "What are you waiting for?" taken from a portion of Matthew xxii, 4, namely: "All things are ready; come unto the marriage." Mr. Wayne has been engaged for some time past in writing religious verse for his future work.

Rev. F. B. Meyer on Bible Study.

The following is from a little book of extracts from Mr. Meyer's writings, selected by Rev. B. Fay Mills:

The whole of Christian living, in my opinion, hinges on the way in which Christian people read the Bible for themselves. All sermons and addresses, all Bible readings and classes, all religious magazines and books, can never take the place of our own quiet study of God's precious Word. We may measure our growth in grace by the growth of our love for private Bible study. And we may be sure that there is something seriously wrong when we lose our appetite for the Bread of Life. Perhaps we have been eating too many sweets, or taking too little exercise, or breathing too briefly in the bracing air which sweeps over the uplands of spiritual communion with God.

There are a few simple rules which may help many more to acquire this holy art, and I venture to note them down. May the Holy Spirit himself own and use them!

1. Make time for Bible study. The divine teacher must have fixed and uninterrupted hours for meeting his scholars. The more you read the Bible, the more you will want to read it. It is an appetite which grows as it is fed. And you will be well repaid. The Bible seldom speaks, and certainly never its deepest, sweetest words, to those who always read in a hurry.

2. Look up for the teaching of the Holy Spirit. No one can so well explain the meaning of his words as he who wrote them. Tennyson could best explain some of his deeper references in "In Memoriam." If, then, you want to read the Bible as you should, make much of the Holy Ghost, who inspired it through holy men. As you open the Book lift up your heart and say: "Open thou mine eyes, that I may behold wondrous things out of thy law. Speak, Lord, for thy servant heareth."

3. Read the Bible methodically. On the whole there is probably no better way than to read the Bible through once every year. There is a very good plan for doing this in the life of the sainted McCheyne, who drew it up for his people. Or it may be done by reading daily, in a Bagster's Bible, three columns of the Old Testament, two of the New Testament, and one of the Psalms. This system will more than do it.

4. Read your Bible with your pen in hand. Writing of Frances R. Havergal, her sister says: "She read her Bible at her study table by seven o'clock in the Summer, *and* eight o'clock in the Winter. Sometimes, on bitterly cold mornings, I begged that she would read with her feet comfortably to the fire, and received the reply, 'But then, Marie, I can't mark my lines neatly; just see what a find I've got.' If only one searches, there are such extraordinary things in the Bible." She resolutely refrained from late hours and frittering talks at night, in place of Bible searchings and holy communings. Early rising and early studying were her rule through life.

None, in my judgment, have learned the secret of enjoying the Bible until they have commenced to mark it neatly. Underlining and dating special verses, which have cast a light on their path on special days; drawing railway connections, across the page, between verses which repeat the same message or ring with the same note; jotting down new references, or the catch-words of helpful thoughts—all these methods find plenty of employment for the pen, and fix our treasures for us permanently. Our Bible, then, becomes the precious memento of bygone hours, and records the history of our inner life.

5. Seek eagerly your personal profit. Do not read the Bible for others, for class or congregation, but for yourself. Bring all its rays to a focus on your own heart. Whilst reading, often ask that some verse or verses may start out from the printed page as God's message to yourself, and never close the book until you feel that you are carrying away your portion of meat from that hand which satisfieth the desire of every living thing. It is well, sometimes, to stop reading, and seriously ask, What does the Holy Spirit mean me to learn by this? What bearing should this have on my life? How can I work this into the fabric of my character?

Above all, turn from the printed page to prayer. If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a bank cheque, cash it. If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire. If an example of holiness gleams before you, ask God to do as much for you. If a truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life like a star. Entwine the climbing creepers of holy desire about the lattice work of Scripture. So shall you come to say with the Psalmist, "Oh, how I love thy law! it is my meditation all the day!"—Exchange.

Woman's Work.

Our editor of the Woman's Missionary Advocate again kindly reminds us that, in raising the sum of $100 000, all the dues, thank-offerings, special gifts, funds for life members, and in fact all amounts that are intended for the foreign work, are included.

She asks the question: "Why so many members and so few workers? 'Two cents a week and a prayer!' One hour a month! May God forgive us if we do only the least that will constitute us a member of the Woman's Missionary Society.

"It seems a little curious that there are many good workers in the church who stand aloof from the missionary society, and yet it is almost invariably the case that a faithful, energetic worker in the latter is always found in all the other departments of church work, and usually in the Woman's Christian Temperance Union. This seems to imply that the missionary work is so inspiring, and places one on a plane so elevated and in such a broad expanse of light, that all other duties are by this revealed, and those who work by this light are impelled to gather the ungleaned sheaves that lie all around them."

Mrs. Siebe, Crystal Springs, writes: "I know you are thinking of me as being very remiss in duty. And really I have made very slow progress in my work a district secretary. I have only organized at Terry and Gallman, and those are in working condition." She made efforts at other places, leaving literature, and has been invited and contemplates more visits, with hopes of success. It is desired to hold the district meeting when Mrs. Lambuth can be with them probably in April. She has urged the women to give ten cents each month if they can not have, or keep up, an organization. This is good advice. Surely there are some in every charge who would help that much. Some women shrink from assuming obligations because of a feeling of unfitness. This proves the wisdom of the establishment of the training-school.

We glean from Miss Bennett's circular letter: "A great spiritual awakening has come to our church, and to-day she stands equipped for service with such an army of loyal, consecrated women and children as the world has rarely seen. But they have learned that it is not the Father's will that his children shall be sent out untried and untrained to battle with the powers and principalities of darkness, but that they shall put on the whole armor of God (Eph. vi, 11-13)." "In this institution the women of our church, and Christian women of any denomination, desiring to qualify themselves for the best service in the Master's vineyard, either at home or abroad, in the mission stations of foreign lands, Sunday-school, kindergartens, or the wretched tenement-houses and city slums of our own land can, under good and wise instructors, obtain a broad and intelligent knowledge of God's Word, an increase in faith, and make themselves familiar with the great need and with all departments of home and foreign work, receive a good course of training in elementary medicine and hospital nursing, and last, but not least, by work among the sick and afflicted, the poor and the outcasts of Kansas City, test their own ability and fitness for entering this work in foreign or home lands. My sisters, are there not some among you, in your society, your church or your neighborhood, whose hearts go out with such a longing to be true and faithful co-laborers with Christ that they will enter the training-school at once, and qualify themselves for the best service with him? If you desire further information on this point, the principal, Miss Maria L. Gibson, of Kansas City, will gladly give it you. The expense is not heavy, and to make it lighter, to put the opportunity within the reach of all our women, we are striving, by God's help, to build up a good endowment fund."

"To-day, in the midst of all this financial depression, the world is spending thousands, yes, millions of dollars in worldly pleasures and the indulgence of selfish desires. Neither the saloon nor the theater closes its doors. Great pugilistic shows and wickedness in all its grosser forms draw their support alike from the rich and the poor and revel in wealth. Shall our economies begin at the house of the Lord? Surely we who have named the name of Christ, who have enlisted under his banner, will not, can not draw back or refuse to give that which is his.

"We have prepared no literature for the Easter service; but I beg you to let me urge that, if your pastor does not object, you prepare your children for a special meeting, and in your own society and church, if possible, hold a praise and prayer service, give information with regard to the school, and gather the 'free-will offerings' from all who will make them."

Miss Sallie Smylie, Meridian, reported: "I have returned from my district meeting and feel fully repaid for all the trouble and anxious feeling I had before going. We had twenty-five in attendance, and a more pleasant meeting I never attended. The church was beautifully decorated and so appropriate for Easter, and the people of Enterprise did entertain us so nicely that we all feel like we want to have another meeting there. We all felt benefited by the meeting, and I am much encouraged from reports of the different societies. I hope some good was done, and that the Meridian district will make a good report at Conference. I do hope that other district secretaries will have as hearty co-operation of societies as I have."

We are in possession of something good from Jackson district, but will wait for a full report. We appreciate the kind invitation to attend the district meeting.

MRS. E. D. JONES,
Editor W. M. S., Miss. Conf.

Is unequaled for house, barn, factory or out-buildings, and costs half the price of shingles tin or iron. It is ready for use and easily applied by any one.

FOR SHED OR HENHOUSE,

On steep or flat surface. Excellent roof, complete $2.00—Per 100 square feet—$2.00

Send stamp for sample and state size of roof.

OLD SHINGLE ROOFS

easily made water-tight and fire-proof at small expense, with dark red slate paint. *On decayed shingles* it fills the pores, and gives a *substantial* roof, that lasts years. *Curled* or *warped* shingles it brings in their places *and keeps them there.* Genuine slate-paint requires no heating, and contains no tar.

ON TIN OR IRON ROOFS

It is acknowledged the *best* paint, has a heavy body, is easily applied, expands by heat, contracts by cold, and never *cracks.* One coat equals 4 of any other. Buildings covered with felt can be made water tight at *small* expense. Write *at once* for Catalogue.

INDIANA PAINT & ROOF CO.,
42 West Broadway, New York.

The postoffice address of Rev. J. W. Malone, president of Grenada Collegiate Institute, will be for the present Como, Miss.

FROM THE WORK.

Rev. R. S. Woodward, Meridian, Miss., May 5: "Our meeting at Central Church closed on Thursday night, third instant. Not less than 150 conversions and reclamations, most of whom were already members of the church. About thirty accessions to Central, and several to each of the Methodist and other churches of the city. It has been one of the most gracious revivals that I have attended in a quarter of a century. Bro. McIntosh goes to West End, where his tent is being erected."

Rev. C. F. Emery, P. C., Lumberton, Miss., May 6: "Last night we closed here a series of protracted meetings, which were begun at Poplarville, March 30. Bro. C. H. Ellis, the evangelist from New Iberia, La., did the preaching. At the close of the meeting there, I began a series of meetings at Purvis assisted by Bro. G. D. Anders, who preached a week, when Bro. Ellis came up and closed for us. Bro. Ellis has done the preaching for us at this place, and the result of the entire work has been to greatly revive the people of this circuit. Many church members were converted, backsliders were reclaimed and twenty-six persons joined the church. Praise the Lord for the victory!"

Rev. D. Scarborough, Meridian, Miss.: "We have just closed a two-weeks' meeting here in South Side Church with gracious results. A great many conversions, twelve accessions, backsliders reclaimed, and the church revived. Old feuds have been settled, family altars erected, and the congregations increased. Bro. T. B. Holloman, B. F. Lewis, W. W. Hopper, I. L. Peebles and Joe Jones expounded the Word. All of these brethren labored faithfully, and God was with them. Bros. F. M. Keen, R. S. Woodward and D. A. Little were with us part of the time, and rendered efficient service. We praise God for what has been done, and are looking for greater things yet to come. Our church here is growing. God is with us. We have received twenty members up to date; others who have joined yet to be received. Pray for us."

Rev. B. T. Crews, Mansfield, La., May 5: "I have just closed a meeting of four weeks' hard work. It was the hardest fight I have ever had. There were ten professions; five who were already members of the church, and five who were not members. Four of them joined our church, and the other one will join the Baptist Church. Dr. McVoy, the president of our college, did his full share of work, and is highly appreciated by the church and citizens. Bros. S. S. Holladay and J. B. Williams were with me part of the time, and did faithful and efficient preaching. They both made many friends. We have an Epworth League of more than forty members. I shall continue to break soil and sow the seed for a rich harvest in the Fall. Many of the members were quickened into richer experiences in the meeting just closed."

A Card.

District Parsonage, Alexandria, La., May 10, 1894.

Mr. and Mrs. S. J. Davies desire to return sincere thanks to the good people of Alexandria and Pineville for their Christian courtesy and kindness.

Kobe Industrial School for Girls.

Dear Brethren: Let us gladden the heart of our dear mother in Israel (Mrs. Lambuth) by bringing up the list of cash and subscriptions for this much needed enterprise—the cherished hope of her we know so much in our hearts. One thousand dollars is needed imperatively. Money could not be better invested. A little Christian self-denial will open the way to your free contribution. Then it will reflect such blessing to your spirit. The last cash offered was by a single lady in Nashville, who out of small sums hardly earned gave $5, and felt an inexpressible spiritual blessing as the result. If you have not the cash, send on your name, as good as your note, for any sum—the more the better to all concerned. It will be reported by Dr. Black, 112 Camp street, New Orleans. Yours in hope,

J. P. DRAKE

AN ABSOLUTE FACT.

Sufferers from Head-ache have an assured relief in PRESTON'S HEAD-ACHE, the only known remedy which can be guaranteed to cure every type of Headache in 15 minutes.

Contributions for Kobe Industrial School for Girls.

The following amounts have been contributed to inaugurate a work greatly needed, and promising gracious results to Japanese womanhood. Let the amounts run up to at least $1 000 very speedily. Report all subscriptions to Mrs. M. I. Lambuth, at Mission Rooms, Nashville, Tenn.

Cash previously reported by Mrs. Lambuth, $115. Land in Anthony, Fla., when sold, worth $50.

J. P. DRAKE.

For Weak Nerves
Use Horsford's Acid Phosphate.

It is particularly useful in making weak nerves strong, as it contains necessary elements of nutrition for the nervous system, obtained from natural sources.

Indian Mission.

I wish to report the following amounts received since last report: Mrs. S. L. Weiher, $1; Mrs. R. A. Harris, $2; Pine Grove Sunday-school, $2 60; J. D. Rowan, $1; Mrs. Bettie Legrand, $1.

Many thanks to the givers, and an earnest prayer for God's blessing upon them. We need money very much to carry on the good work. May God open the hearts of liberal ones to give as the Lord has prospered them. Send it on, one and all.

A. D. MILLER, Agent.
Oak Ridge, Miss., May 3, 1894.

Marry This Girl—Somebody!

MR. EDITOR: I stained a blue silk dress with lemon juice; what will restore the color? I am making lots of money selling the Climax Dish Washer. Have not made less than $10 any day I worked. Every family wants a Dish Washer, and pay $5 quickly when they see the dishes washed and dried perfectly in *one minute.* I generally sell at every house. It is easy selling what every family wants to buy. I sell as many Washers as my brother, and he is an old salesman. I will clear $3,000 this year. By addressing J. H. Nolen, 60 W. Third Ave., Columbus, Ohio, anyone can get particulars about the Dish Washer, and can do as well as I am doing.

Talk about hard times; you can soon pay off a Mortgage, when making $10 a day, if you will *only work;* and why won't people try, when they have such good opportunities? MAGGIE R.

East Mississippi Female College.

Rev. W. C. Black, D. D., will preach the commencement sermon of East Mississippi Female College, Sunday, June 3. Address before the graduating class, Tuesday night, June 5, by C. W. Anderson, Esq.

T. B. HOLLOMAN.
May 7, 1894.

PAINT cracks.—It often costs more to prepare a house for repainting that has been painted in the first place with cheap ready-mixed paints, than it would to have painted it twice with strictly pure white lead, ground in pure linseed oil,

Strictly Pure White Lead

forms a permanent base for repainting and never has to be burned or scraped off on account of scaling or cracking. It is always smooth and clean. To be sure of getting strictly pure white lead, purchase any of the following brands:

"Southern," "Red Seal," "Collier."

FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors, a one-pound can to a 25-pound keg of Lead, and mix your own paints. Saves time and annoyance in matching shades, and insures the best paint that it is possible to put on wood.

Send us a postal card and get our book on paints and color-card, free; it will probably save you a good many dollars.

St. Louis Branch,
Clark Avenue and Tenth Street, St. Louis.

NATIONAL LEAD CO.

FOR

Biliousness, Dyspepsia,
SICK HEADACHE, WEAK STOMACH,
—AND ALL—
Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.
Price, 25c. a Box.
I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

FOR SALE OR RENT

ON SEASHORE CAMP GROUNDS

A Two-Story House.

Apply at 316½ Second Street, New Orleans, La.

Notice.

Brethren coming to District Conference at Colfax, La., on June 21, will please let me know what day they will reach Boyce, so that I may arrange for their entertainment. Preachers in charge will please send me names of delegates from their respective works.

J. ENGLE DENSON,
Conference Host.

Boyce, La., May 7, 1894.

Nothing Succeeds Like Success,

And the success which is most satisfactory and receives the greatest praise, is that which is won by a man or an article after others have failed.

The fact that previous efforts have not succeeded, proves the difficulty of the task. Hood's Sarsaparilla has been marvelously successful in curing all troubles originating in impure blood after other remedies and prescriptions have failed to have any effect whatever.

Therefore we say to those who feel almost in despair because, after long years of illness, they have failed to recover the coveted health, do not be discouraged, but give Hood's Sarsaparilla a trial.

Far be it from us to raise false hopes in the hearts of the sick and suffering. We do not claim that Hood's Sarsaparilla will cure everybody or everything. It will not accomplish impossibilities. But the experience of thousands of others who have found health in Hood's Sarsaparilla when all other means had proven futile, justifies us in thus presenting fairly and plainly the facts in regard to this medicine and to urge upon you that you place it in your confidence.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means.* We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars.* Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.
Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send.*

Mrs. Jube A. Williams.

Mrs. Jube A. Williams died at her home in the town of Bonita, Morehouse parish, La., April 28. Her husband, Jube A. Williams, and Sister Williams both are the children of Methodist preachers. She leaves a husband and four children to mourn her loss. She was truly a good woman. She had a triumphant death. Her obituary will occur in due time.

J. J. KELLY, P. C.
Abbeville, La., May 10, 1894.

Like a Great Railway

With its branches running in every direction, are the arteries and veins which convey the blood to every part of the system. A cold, sudden changes or exposure, may cause poisonous acids to clog the circulation, and then comes Rheumatism. Beware! If you value life, remove the obstruction with Dr. Drummond's Lightning Remedy. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send you two large bottles by express—enough for a month's treatment—with full special directions. Agents Wanted.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years, - $84 520,680
N. Y. Life, " " " " " - 40 684,163
Equitable, " " " " " - 40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

General Agents The Mutual Life Insurance Company of New York,
120 Common Street, - - - - New Orleans, La.

R. J. DOWNEY,

Slate Roofer.

Importer and Wholesale Dealer in All Kinds of Roofing Slate.

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THE ONLY LINE THAT

Is 33 miles shortest New Orleans to New York and Washington. 67 miles shortest to Birmingham. 90 miles shortest to Cincinnati.

That runs Solid Vestibuled trains, New Orleans to Meridian, Birmingham, Chattanooga and Cincinnati.

That carries through Sleepers to Knoxville, Bristol, Washington, Philadelphia and New York, over the shortest route and on Quick Schedules.

Special Attention paid to the Service between Local Points.

THE ONLY LINE THAT

Controls a Route, Shreveport to Cincinnati, all under one name and management.

That carries you Shreveport to Chattanooga, Knoxville, Bristol, Washington and New York with only one change of cars.

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HOME CIRCLE.

EVERY INCH A MAN.

She sat on the porch in the sunshine
As I went down the street,
A woman whose hair was silver,
But whose face was blossom sweet;
Making me think of a garden
When, in spite of the frost and snow
Of bleak November weather,
Late, fragrant lilies blow.

I heard a footstep behind me,
And the sound of a merry laugh;
And I knew the heart it came from
Would be like a comforting staff,
In the time and the hour of trouble,
Hopeful and brave and strong:
One of the hearts to lean on
When we think all things go wrong.

I turned at the click of the gate latch
And met his manly look.
A face like his gives me pleasure,
Like the page of a pleasant book.
It told of a steadfast purpose,
Of a brave and daring will;
A face with a promise in it,
That, God grant, the years fulfill.

He went up the pathway singing,
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies,
"Back again, sweetheart mother!"
He cried, and bent to kiss
The loving face that was lifted
For what some mothers miss.

That boy will do to depend on;
I hold that this is true,
From lads in love with their mothers
Our bravest heroes grew.
Earth's grandest hearts have been loving hearts
Since time and earth began,
And the boy who kisses his mother
Is every inch a man!

—Exchange.

A Royal Road to Self-Improvement.

Each one of us has been told of the power evil habits have over us when they have once gained a foothold, yet comparatively few persons recognize the fact that good habits have an equally strong influence.

Many of our young people become discouraged in their efforts for self-improvement because it is a long time before improvement is apparent.

Instead of trying to improve in all possible ways at once, it would be better to give attention to some one thing until you have conquered an evil habit or acquired a longed-for grace of character.

An excellent plan is to consider what you most desire to improve in, and then give daily attention to this for a month. Do not fret because you are not making as much progress as in other things. Some one thing thoroughly mastered is going to be a great help toward mastering something else.

You will be gradually learning to concentrate your thoughts, and at the same time learning self-control more rapidly than is possible ordinarily.

Choose a motto, or some central thought; think of it daily, and live up to it for a month. At the end of four weeks you will be surprised to see how seldom the old temptation assails you, or how easy it is to perform a task which formerly was distasteful.

If any disagreeable household duty is assigned you, it will soon cease to ruffle your spirit if you perform it at a regular hour. Try this. So long as you groan over it, and put it off from hour to hour, you will spoil each day of your life. Each pleasure is marred by the consciousness of this neglected duty which must be attended to, willingly or unwillingly.

Our burdens cease to be such if we rise in the morning with a determination to do cheerfully whatever is given us to do. Select the task you dislike or dread most, and attend to it at the earliest possible moment. The *worst* over, you will step round with a light heart as you perform the duties which remain.

The cultivation of good habits is as important for you as the conquering of evil ones. It may be that you are of a temperament which is not susceptible to strong temptations. You may have a negative goodness, and be inclined to indifference to what is going on around you. Then *your* object should be to cultivate an interest in others, and in some special pursuit. This will add much to your happiness and to the comfort and welfare of your friends.

On the first day of each month decide what you will give particular attention to, and then write down a motto, whether it be a quotation, or framed by yourself. Tack this card to the inside of your closet door, or somewhere else where you will be sure to see it every day. The frequent reminder will be a great help.

Here are some which have been tried with noticeable good effect: "Do not interrupt others in conversation unnecessarily." "Be unselfish." "Have courage to speak the truth." "Do not drink." "If you have been to blame, do not try to throw the blame on some one else. 'If she hadn't done so-and-so, it wouldn't have happened.'" "When you have used an article, put it back in its place; especially if it is one used by the family in common." "Remember that by your conduct persons judge of your home training and home influences." "Be careful to meet your engagements promptly." "Be punctual at meals."

What a boon to housekeepers if each member of the family would be punctual! The domestic machinery comes to a standstill when meals are kept waiting for some dilatory person, and not only is good cooking spoiled by not being served as soon as it is ready for the table, but the housekeeper's disposition is apt to be ruined. She has to see that certain work is done; she is expected to have appetizing meals prepared; when all her pains-taking is in vain, she is fretted by the disappointments, the apprehensions that "nothing will be fit to eat," and by the consciousness of the impossibility of having things go smoothly when inconsiderate persons protract the time set apart for meals. If you have never noticed how many things in a household hinge upon one another, do so now. You will soon understand that there is "a wheel within a wheel," and regret that you ever added to family cares by your thoughtlessness.

"Whatever is worth doing at all is worth doing well."

"Help others." There is an infinite variety of ways to do this. You may share household occupations with mother or sister; give pecuniary aid to the needy; try to keep those around you in a state of cheerfulness; if unable to nurse sick relatives or friends, you can yet minister to them by giving them an occasional half-hour, tell them some interesting news, and divert their minds. If you have a real desire to be helpful, you will soon find many ways to carry out your wish.

Let your friends feel that you can be depended upon to keep your word. It will be a comfort for them to have some one to turn to in time of need, and it will be a deep and lasting pleasure to you to know they have confidence in you.

If you will try my plan for a year, I am very sure your immediate friends will be surprised at the progress you make in building up a noble character. A club of young ladies have tested its merits, and are delighted with the result.

Of course, individual tastes and aspirations will govern the selection of the monthly mottoes. One young lady took for her first motto: "Whatsoever thy hand findeth to do, do it with thy might." So faithfully did she obey it, that at the end of three weeks a relative said to her: "What a change has come over you! It seems as if we could tell the very day you made up your mind to do thoroughly everything you engaged in. You make me think of a text." She quoted the above, and her niece then told her of the plan she had adopted.

You will have time to try this, for you need only to read your chosen sentence while making your toilet; and by pondering it a short time, you will not be likely to lose sight of it during the day.

This is a royal road to culture, for once a good habit is formed, you can give you attention to another subject with the assurance that you need not take up the last one again.—Ladies' Home Journal.

THE OLD HOME.

BY MARY A. DENISON.

You'll keep the old house, darling,
When I am lying low,
For when I married Bessy Lee,
I brought her here, you know.
Though it's homely and old-fashioned,
In every stick and stone,
There never was a spot so sweet
As this we call our own.

Each in its corner fitting,
Her arm chair stood, and mine;
Here is her little knitting stand,
With polish warm and fine;
And everywhere her presence
Seems angel-like to glide.
There were not such a home and wife
In all the country side.

There's moss upon the shingled roof,
There's mould upon the eaves;
But cooing doves have made their home
Among the woodbine leaves,
And on the hearthstone, broad and deep,
The firelight shines as bright
As when I brought my treasure home,
Upon my wedding night.

We've welcomed all our children,
As precious pledges given;
And some have lain within these arms
When beckoned back to heaven.
They sleep just near the little church,
Away from noise and strife;
But here they seem to gather still—
My babies and my wife.

So keep the old house, darling—
It was not made to sell;
Its memories are full of joy;
Your mother loved it well.
Though it's homely and old-fashioned,
I never wish to roam;
I could not find a spot so dear
As this, our own sweet home.

Leaving Children to the Care of Nurses.

BY MARIA M. VINTON, A. M., M. D.

There is no duty of the mother so important, so sacred, as that of personally caring for her children, especially when they are very young. Duties to society, to education, to philanthropy, should all be secondary to this home duty.

What excuse can be offered for the woman who hires a nurse for her children and then gives up all her time to so-called duties and pleasures which call her outside her home and away from the supervision of the nursery? It is not easily possible to secure for money, however liberally one may be able and willing to spend it, a person who will equal in refinement and education the child's own mother.

The care of children has been regarded as one of the lower occupations, and few educated girls will take the position of nurse. Yet the brain and the thought-power of a child develop far more rapidly during the first two years of life than at any later period, and the child's disposition may be easily spoiled by injudicious handling. The difference between a fretful, cross child, making himself a nuisance to all around, and a sweet-tempered, laughing baby, is largely a matter of regularity and careful management. The impressions received, the language spoken, and the direction taken by the child's mind, are those of the persons with whom he comes most in contact. It is for this reason that French and German nurses are often sought, that the child may easily and naturally learn a foreign language. One hour with the mother will not counteract the effect of twenty-three hours with the nurse. Even granting that the care of an intelligent nurse over the physical wants of a child is of more value than that of a mother (which I do not believe), the direction of mind is far better taken charge of by the mother. This is not advocating a precocious education for the baby, but simply that the budding mind may have the best atmosphere to unfold in.

Let me give a few examples of the false impressions that the little ones often receive from their nurses. Many children live in constant terror of the "bugaboo" who catches naughty ones in the dark, or the man under the bed who will come out after them if they are left alone. Or they are taught to fear mice, spiders, worms or other harmless lower animals. This fear is never natural to children, but is taught them at so early an age that they seem to have been born with it. A child who sees a worm for the first time feels only interest and curiosity about it. He laughs and wants to put his finger on it, to see how it feels and what it will do. Some ignorant person says, "the worm is nasty" or "the worm will bite you"—and the child ever afterward fears that he may be bitten or poisoned by a creature that has no weapons against the human race and whose habits are intensely interesting to many older as well as younger people. There is nothing more ridiculous than to see a girl scream and run away from a tiny spider. I know a lady who was laid up three weeks with a sprained ankle, the result of her frantic attempts to escape from a little mouse, who was doubtless far more frightened then she. Yet I can not remember the time when I had the slightest fear of these creatures. My mother taught me that they were harmless and interesting. Teach a baby under two years this fearlessness, and his mind will never be influenced against his early teachings.

Little children are naturally cruel from ignorance, and need a gentle mind to teach them that an insect or a kitten can feel pain as well as they. The girl, at six years old, who drags her kitten around the yard by a string tied round its neck, began with a nurse who did not teach her to care for and protect all beings weaker than herself.

Can we trust the nurse to guide and develop the early sense of right and wrong? Too often she comes from a family or a race in which these distinctions are far from clear in the minds of the elders. The child soon learns that nurse does not always tell the truth, that her word can not be depended upon, and he naturally imitates her in this respect. We see little children pushing one another away from the best place, seizing the best piece of cake or the largest orange. It is but natural to the human mind. But this little seed grows into the great tree of selfishness and carelessness of the interests of others, of which we see so much in adults. Some children scream and howl whenever their wills are crossed in any way. A firm hand to break this habit means comfort and peace for the family in future. These lessons of fearlessness, of unselfishness, of kindness and self-control can not be learned too early. The child who lacks these lessons develops into an excitable, high-strung, nervous being, a curse to himself and a constant anxiety to his parents. —Nursery Guide.

Mary's Lesson.

One day, lovely and bright with Spring sunshine—and there was no school that day—Mary's father invited her to take a ride with him, as he was going far up in the country to look after some woodland. But he was to call for another man, a neighbor, who had the promise of going too.

The little girl was delighted, and, dressing herself quickly, she helped her father harness the horse and fix the carriage. She thought she was a great help, and so she was, for she brushed out the carriage very neatly, and held the harness, piece by piece, for her father, to save his steps, as he was lame. It was a narrow buggy, and her father said, "Mary, perhaps we shall find there isn't room for three when we take in Mr. Owens. What shall we do then?"

"I don't know, father," was the quick reply, "unless I get out to make room."

"Well, then," said he, "we will see when we get there; but if it is too crowded, I should like for you to give up your ride for this time, as it is necessary that Mr. Owens should go with me."

"All right, father, I will!" said the dear child.

Sure enough, when they reached their neighbor's it was discovered there was not room for three, and Mary obeyed her father without saying another word. She stayed and played with Ella Owens till the carriage came back, and had a beautiful time. This was a good example for Ella, for she was not in the habit of minding so easily. "I should think you would make a fuss," said she, "unless you didn't really want to go."

Mary's answer was, "I wanted to do just as my father wanted me to."

Happy Mary! This loving obedience to her father helped her to exercise the same towards her heavenly Father, and she grew up to be a sweet Christian woman.—Exchange.

About Biblical Authors.

If you are getting lazy, watch James.

If your faith is below par, read Paul.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.—Boston Gazette.

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MARRIAGES.

BERRY—McLAURIN.—In the Methodist Church, Brandon, Miss., April 24, 1894, by Rev. J. F. Robinson and Rev. W. J. Roberts, Dr. J. F. Berry, of Jackson, Miss., to Miss Stella McLaurin, of Brandon, Miss.

POLLARD—JAMES.—At the Methodist Church, Boyce, La., April 18, by Rev. J. Eagle Deuson, Mr. Fred F. Pollard, of Alexandria, La., to Miss Florence James, of Boyce, La.

WILLIAMS—McKNIGHT.—At the residence of the bride's mother, Colfax, La., April 25, by Rev. J. Engle Deuson, Mr. J. B. Williams, Jr., of Mansfield, La., to Miss Anna McKnight, of Colfax, La.

TODD—GORDY.—At the residence of the bride's parents, Franklin, La., May 5, 1894, Mr. Shelby A. Todd and Miss Mary L. Gordy, all of Franklin.

BRIDGES—BOYETT.—At the residence of the bride's father, Rev. E. J. Boyett, April 29, 1894 by Rev. J. D. Newsom, Mr. George C. Bridges and Miss J. Bell Boyett, all of Attala county, Miss.

KELLY—LITTLE.—At the residence of Rev. D. A Little, the bride's father, Meridian, Miss., May 3 by Rev. R. S. Woodward, Miss Flora E. Little to Mr. Robert C. Kelly, of Port Gibson, Miss.

PATRICK—NORMAN.—At the residence of the bride's father, Dr. Norman, Rankin county, Miss., Sunday, 3:30 P. M., by Rev. J. W. Ellisor, Mr. R. E. Patrick and Miss Mary Norman.

OBITUARIES.

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 800. Poetry excluded from this column.

CARTER—JOHN W. CARTER, son of Joseph and Lucinda Carter, was born in Jackson county, Miss., Sept. 3, 1839, and died March 31, 1894. He joined the M. E. Church, South, when young, and was converted when about nineteen years old. He was steadfast in faith from then until his death. He said to his wife in his sickness that he had made all necessary preparations for death a long time ago.

He was afflicted for over three years with cancer in the upper jawbone, but he bore all of his sufferings with great patience. He would often call for the angel hands to bear him to his home in heaven. He said shortly before his death that he had made his preparations for death long ago, and that he was waiting the Lord's time to take him to glory. He was a kind and affectionate husband and father. He was never heard to speak a cross word in his family. He was a kind neighbor. He took a great interest in the church, and was willing to work in any way in his power for the advancement of the kingdom of Christ. He was a good singer, and loved to exercise his gifts in singing the songs of Zion. He tried to sing just before he died, but was unable. He loved the twenty-third Psalm, and would oftentimes repeat it. He also loved to think over the last chapter of Revelation. He requested his wife and children and all of his friends to meet him in heaven. Look up, bereaved ones; he awaits you in the skies. J. H. HOLLAND.

THOMAS—NATHANIAL BUTLER THOMAS, son of John S. and Mary Thomas, was born near Florence, Ala., Oct. 13, 1825, and died near Delhi, La., Feb. 13, 1894. He was twice married, both times in Lafayette county, Ark. He married Miss Mattie Nix, Nov. 15, 1849. She died in 1865, leaving an only child eight years old. Eighteen months afterward he married Miss Mattie G. Lewis, with whom he lived most happily till his death. He united with the Methodist Church, South, in 1877, under the ministry of Rev. N. S. Cornell, whom he loved devotedly to the end of life. Four years ago his only son died, leaving a wife and five children, whom he took to his own home and cared for with the tenderness of a father.

Bro. Thomas was inflexibly upright in character, of strong convictions and unbending will. He was to be trusted anywhere. As a husband and father he was tender and devoted; as a friend, ever true. In a ministry of twenty years the writer never found a better friend than he. He loved his church, and was a liberal supporter of its institutions. A good, true man; he lived well, he died right, for his end was peace. J. D. HARPER.

MOODY—MARY FANNIE MOODY, daughter of Mr. T. H. and Julia S. Moody, was born in Jackson county, Miss., on Feb. 28, 1891, and departed this life at Cross Roads, Jackson county, Miss., on Feb. 3, 1894.

Little Mary suffered greatly for three weeks; but she bore it all with great patience. She will suffer no more, for she is now where sickness and sorrow, pain and death, are unknown. Yes, she is with the blessed Christ; he who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

Weep not, father and mother, brothers and sisters: little Mary is "at the beautiful gate, waiting and watching for you."

J. H. HOLLAND.

DERAMUS—MRS. SARAH A. DERAMUS was born in Bienville parish, La., Feb. 1, 1848; converted and joined the church in the Winter of 1865; was married to Wesley J. Deramus, Jan. 4, 1866, and died near Hemphill postoffice, La., Feb. 28, 1894.

She was a good woman. She had been sick a long time, but her faith was that of Job—"Though he slay me, yet will I trust in him." Her last words were: "I am trusting in Jesus. I want to go home." She was the mother of ten children. She leaves a husband and nine children to mourn her loss. May God bless the bereaved ones! P. C. GRACE, P. C.

RAWLS—Dr. D L. RAWLS was born in Hinds county, Miss., in the year 1823. He was educated in Granville, Ohio. His medical education was received at what is now Tulane University in New Orleans, during the years 1851 and 1852. Many years of his professional life were spent in and around the town of Crystal Springs, Miss. He removed to Terry, Miss, in 1871, and died there in March of the present year. He was married, Feb. 2, 1854, to Miss Anna Patton, daughter of the late Francis and Myra Patton. His wife and three daughters now survive him. He was converted early in life near old Crystal Springs under the labors of Rev. Samuel L. L. Scott.

My acquaintance with him began in 1861. For some years from that date I was his pastor, and since then I have known him quite intimately. As a husband he was faithful and true; as a father, affectionate and devoted; as a steward and member of the church, zealous and deeply pious; as a physician and friend, sympathetic, frank and sincere. He died in peace and resignation. His friends have a well-grounded hope of meeting him in heaven.

J. W. MCNEILL

RAMSEY—SARAH ELIZABETH GEORGE, wife of E. N. Ramsey, was born in Jackson county, Miss., May 18, 1842, and died near Ocean Springs, Miss., Feb. 24, 1894.

It can be said of her as of one of old—"She walked in the commandments and ordinances of the Lord blameless." She gave strict attention to the rearing of her children in piety and godliness. She was greatly beloved by her children. I visited her several times as a pastor, and always found a hearty welcome. I was delighted with the Christian spirit manifested in conversation and in the general tenor of her home life. When it was possible for her to attend the services of the church she was always in her place, ready to contribute in every way possible to the cause of Christ. She was loved by all who knew her. She was the mother of eleven children, two of whom preceded her to the grave.

Her grief-stricken husband says: "Though we are full of sorrow and grief on account of our loss, we know that the victory is won, and the seeds of kindness sown by her will grow and flourish." She was buried at Ocean Springs.

RODT. SELBY.

HUNT—MRS. C. JANE HUNT, wife of F. W. Hunt, of Scott county, Miss., was born May 22, 1818, and died at her home in Hillsboro, Miss., March 20, 1894. She joined the M. E. Church, South, at the age of fourteen, and lived in the same for eight years, after which she joined the Missionary Baptist Church, and lived in it until her death.

Those who knew Sister Hunt best loved her most. She was the child of much affliction, in all of which the presence of her Lord was her conscious support. The last weeks of her life were especially afflictive. Perhaps there was no time in those last days in which she was free from pain—often times very severe and exhausting. With her husband and seven children, and a long train of friends, we followed her body to its last resting-place, and there, amid a multitude of friends and loved ones bathed in tears, we preached her funeral, with the blessed assurance that she is at rest.

May God bless and keep the loved ones left behind till they, too, shall be introduced into the glorious rest which remains for the people of God! Her Methodist pastor,

C. C. EVANS.

FAIRLEY—NAILL FAIRLEY was born on March 15, 1818, and died Feb. 11, 1894. He was a member of the M. E. Church, South, about forty-five years, and during all that time he lived a consistent Christian life. He was noted for his truthfulness and honesty. When he saw that his end was near he had no fears in regard to his future state. He called his wife and children to him, and said: "Good-by, wife and children; I will have to leave you. I am going to heaven, and I want you all to meet me there. We are all one family now, and if you will live right while in this life, we will be one family in heaven." He said to his married daughters: "Mothers, raise up your children right, and bring them to the altar of God while young." He asked all that were standing by to sing and pray, and as there was no one to lead in prayer, he prayed himself. Then he sang two hymns, after which he passed quietly away.

May his loved ones all follow his footsteps and at last meet him in the beautiful city above!

J. H. HOLLAND.

HOLMES—Mr. JOHN O. HOLMES, son of William and E. C. Holmes, was born in Oglethorpe county, Ga., March 2, 1847. His parents moved to this State in 1859, and settled in DeSoto parish, some thirty miles southwest of Shreveport, where he grew up and lived until his death, March 19, 1894. He joined the M. E. Church, South, during 1868, during a meeting held at Bell Bower by Bro. R. S. Trippett and Bro. Scott, L. P., at which time he was happily converted. He was married to Miss Emma C. Chaffin during 1872. They had ten children, two of whom died in childhood; the others are still living.

Bro. Holmes was a friend to the poor and a helper of the helpless. He was an enterprising and useful citizen, and will be greatly missed in the neighborhood. He was an affectionate and tender parent and husband, providing well for the family. May God comfort, protect and sustain the deeply bereaved wife and children! ROBERT RANDLE, P. C.

Keachie, La.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Some cynical person says: "Titles are valuable; they make us acquainted with many persons who otherwise would be lost among the rubbish."

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

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I am willing to work, but I want work that I can put my heart into, and feel that it does me good, no matter how hard it is.—Louisa M. Alcott.

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Such as Eczema, Scald Head, Tetter and all Ichorous Disorders are permanently cured with

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The list price of this instrument is $330. We will furnish this elegant instrument as a premium for new subscribers. If this offer interests you, write us for terms. You may be surprised at the terms we can give you.

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Seven and one-third Octaves: Chaste Design; Overstrung Scale; Heavy Iron Frame; 3 Strings; Carved Trusses; Improved Sounding Board; Perfect Repeating Action and Sliding Music Desk. Height, 4 feet 4½ inches; length, 5 feet 2 inches; depth, 2 feet 4½ inches.

In offering this piano to the public our object is to provide for the existing demand for an instrument which, although taking up but a small amount of room, possesses the same quality of tone, the same high grade of action, work and material found in our larger pianos, at the same time a plainly but thoroughly well-finished exterior, enabling us to offer it at a price within the reach of everyone who wishes to secure a perfect piano for a small amount of money. This style is a favorite with ministers, as it takes less room and is more easily moved than the larger instruments.

Made in Rosewood, Ebony, Walnut or Mahogany finish.

Boxed with good Plush Stool, Embroidered Cover and Instruction Book. Every instrument warranted for five years.

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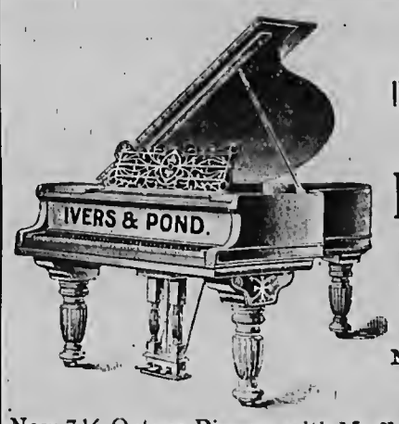

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Painter, Gilder and Varnisher.
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PAPER HANGING, Glazing and Kalsomining.
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Graining and Marbling a Specialty.

SEASHORE CAMP GROUND.

The twenty-third annual camp meeting will be opened on Wednesday evening, July 11, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates will be obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 4, and remain on the grounds until the end of August. Tickets on sale from July 4 to 21. All trains to stop at camp ground station from July 11 to 25, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the camp meeting, should address communications to J. H. Campman, chairman Tent and Lodging Committee, 84 Baronne St., New Orleans, La. Communications concerning transportation should be addressed to Capt. A. C. Danner, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
JNO. E. MICHAEL, Mobile, Ala.,
J. H. CAMPMAN, New Orleans, La.,
H. W. SPEAR, Fin. Sec., New Orleans, La.

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Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try ".

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These spoons were made up especially for the World's Fair Trade, by THE ONEIDA COMMUNITY Ltd., and were left on their hands. In order to dispose of them Quickly we make this unheard of offer. SIX SOUVENIR SPOONS, after dinner coffee size HEAVY COIN SILVER PLATED, with GOLD PLATED BOWLS, each spoon representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus, and dates 1492-1893 and wording "World's Fair City." They are genuine works of art, making one of the finest souvenir collections ever produced. Sold during the Fair for $9.00; we now offer the balance of this stock at ONLY 99c. Sent in elegant plush line case properly packed and express prepaid to any address. Send Postal Note, or Currency. Money cheerfully refunded if goods are not as represented. LEONARD MFG CO., Sole Agents, Dept. A80, 20 Adams St., Chicago, Ill.

What the "CHRISTIAN AT WORK" of New York, has to say in their issue of March 22, 1894:
"These spoons have been submitted to us, and we are sure that those who send for them will be exceedingly grateful to receive such dainty and useful souvenirs of the World's Fair as these spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so."

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Write for Illustrated Catalogue.

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Author of "Common Sense in the Household."

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NEWS OF THE WEEK.

DOMESTIC.

Thirty-one lawyers graduated from Tulane University, this city, on May 12.

The Louisiana Legislature convened, on May 14, in biennial session. The session is limited to sixty days, and will terminate on July 12.

On the opening day of the Legislature of Louisiana, May 14, Senator Don Caffery was elected to the United States Senate for six years.

The Brooklyn Tabernacle was burned on May 13, and with it a Methodist Church, the Hotel Regent and about twenty residences were totally destroyed. The loss is about $2,000,000

The annual convention of the National Negro Democratic League will be held at Indianapolis commencing July 3. State convention will be held in various States on the first Tuesday in June to select two delegates and two alternates to represent each State at the national convention.

The exertions of the Louisiana senators and senators from Georgia and South Carolina have secured from the tariff managers a promise to retain in the Tariff bill the rice schedule as it stands in the Wilson bill, and not to press the amendment which was recently proposed by the committee reducing duties.

The beautiful bronze statue of Christopher Columbus executed by the Spanish sculptor, Sunol, was unveiled with becoming ceremonies in the Central Park on May 12. The statue is located at the southern end of the "mall" and almost immediately facing that of Shakespeare. Here the ceremonies took place in the presence of a numerous and deeply interested gathering.

It is now expected to have the electric power from Niagara Falls ready for delivery in Buffalo as early as the first of October. The electricity generated by the huge turbines set in the tunnels will be raised to a potentiality of about 30,000 volts, and transmitted to Buffalo by underground wires. The company proposes to furnish power in Buffalo at about two-thirds the cost of steam power of equal efficiency.

The Louisiana delegation in Congress seem to be exceedingly pleased at the conservative course of the planters, and believe that it will strengthen their hands in their future efforts in behalf of sugar. They now hope that the members of the House of Representatives, finding that sugar planters are not disposed to make unreasonable demands, will not press the hostile measures recently introduced, and will modify their present opposition to a reasonable sugar tariff.

A large party of prominent Atlanta men, accompanied by a number of representative men from other cities of the South, left in special cars for Washington, where they go to present to the House Appropriations Committee the aims and purposes of the Cotton States and International Exposition, to be held in the Fall of 1895 and to urge Congress to aid the enterprise by making a government exhibit, and by an appropriation.

FOREIGN.

Secretary Gresham's paper upon Samoa has given great satisfaction in Berlin. It is concluded that the United States government will support the German protectorate.

In the vote on the budget, on May 10, in the House of Commons, the government had a narrow escape. The motion to reject offered by Judge Lawson, progressive conservative, was negatived by a vote of 308 to 294. All the Parnellites present voted against the government.

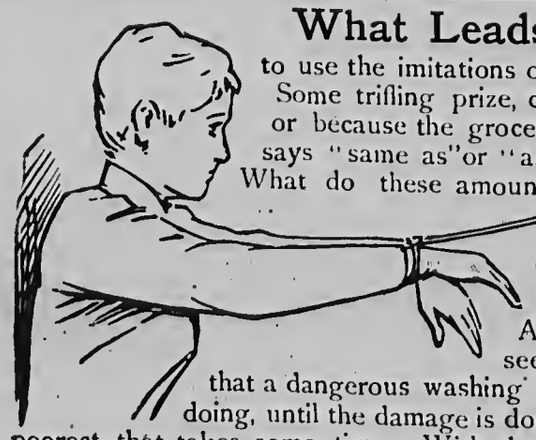
Emperor William of Germany believes in the religious observance of Sunday. During his recent visit to Italy a theatre in Venice gave a special performance in his honor on a Sunday, but the audience waited in vain for the Emperor and King Humbert to put in an appearance.

The Rev. Dr. Lunn, who recently headed a party of English clergymen on a pilgrimage to Jerusalem, has issued a circular letter to the prelates and leading clergymen in England, asking them to co-operate in prayer at the respective services for the unity of all the Christian churches, in accordance with the recommendations of the recent Church Reunion Conference.

Arrests continue to be made in Russia as the result of the discovery by the police of the organization known as the Friends of Political Liberty. One hundred persons, a majority of whom were students, were arrested in one day on the charge of being either members of the organization or indirectly interested in its work. It is certain that many of the prisoners will be transported to Siberia.

The past week has developed the fact that the Liberal majority in Parliament is rapidly crumbling, and on the division on the second reading of the budget the government's majority was only fourteen, due to the defection of some of the radicals and all the Parnellites. The McCarthy section of the Irish party voted solidly with the government, and this loyalty was the only thing which saved the government from defeat.

A celebrated Frenchman said: "Perfection consists, not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."



What Leads You

to use the imitations of Pearline? Some trifling prize, cheap prices, or because the grocer or peddler says "same as" or "as good as?" What do these amount to, if your things are ruined in the washing? They may be. And you can't see the damage that a dangerous washing compound is doing, until the damage is done; with the poorest, that takes some time. With these imitations that nobody knows about, you have to take your own risk. Be on the safe side, and use only the original—Pearline. Millions of women can tell about that. Ask some of them, and satisfy yourself. Get their experience.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 302 JAMES PYLE, N. Y.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Brookhaven	June 9, 10
McComb City	16, 17
Magnolia, at Muddy Springs	23, 24
Gallman, at Old Crystal Springs	30, July 1
Ferry, at Forest Hill	7, 8
Wesson	14, 15
Caseyville	21, 22
Adams	28, 29
Providence	Aug. 4, 5.
Crystal Springs	11, 12
Summit	18, 19
Bowerton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	29, 30

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

(Conolnded.)

Purvis, at Purvis	May 19, 20
Vancleave, at Antioch	19, 20
Augusta, at Galloway	26, 27
Eastabuchie, at Eastabuchie	June 2, 3
Tallahala, at Parkersville	2, 3
Hattiesburg, at Knox (Third Round)	8, 10
Ellisville (3rd Round) District Conf.	13-17
Pearlington, at Logtown	24, 25
Covington, at Slidell	30, July 1
Gainesville, at Pearl River	1, 2

Where two appointments occur on the same date, satisfactory arrangements will be made to supply the presiding elder's place in the pulpit at one of them.

HENRY E. PARTRIDGE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Amite City, at Roseland	May 19, 20
Live Oak, at Killion	20, 21
North Wilkinson	25
Wilkinson, at Macedonia	26, 27
Port Vincent, at Hutt's	June 9, 10
Ponchatonla, at Springfield	10, 11
Franklinton, at McTyeire	16, 17
St. Helena, at Darlington	23, 24
East Feliciana, at Clear Creek	30, July 1

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—SECOND ROUND.

Learned, at Reeves' Chapel	May 19 20
Warren, at Wesley Chapel	26, 27
Roxie, at McNair	June 1
Meadville, at Nebo	2, 3
Hermanville, at Pisgah	9, 10
Port Gibson	12
Rolling Fork, at ——	14
Cary, at ——	16, 17
Mayesville, at ——	23, 24

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

MERIDIAN DIST.—SECOND ROUND.

N. Kemper, at Spring Hill	May 19, 20
Daleaville, at Union	26, 27
Marvin, at Cokers	June 2, 3
Why Not, at ——(Wed.)	6
Chunky, at ——	8, 10
Lauderdale, at ——(Wed.)	13
Mathersville, at ——	16, 17

D. A. LITTLE, P. E.

BRANDON DIST.—SECOND ROUND.

Nesbitt, at Cooks Chapel	May 19, 20
Indian Mission	21
Montrose, at Montrose	23
Trenton, at Gasque Chapel	June 2, 3
Homewood, at Grange Hall	9, 10
Hillsboro, at Good Hope	16, 17
Fannin, at Union	23
Brandon station	24, 25

C. McDONALD, P. E

JACKSON DIST.—SECOND ROUND.

Jackson—First Church	May 18, 20
Jackson—Capitol Street	19, 20
Lake City and Lodi, at Lodi	26, 27
Bolton, at Raymond	June 2, 3
Jackson circuit, at Liberty Grove	9, 10
Camden circuit, at Soule Chapel	16, 17
Madison circuit, at Pearl River	23, 24
Tranquil circuit, at Tranquil (3 hrs.)	28
Mount Olivet circuit	30, July 1

E. H. MOUNGER, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

West Point	June 2, 3
Crawford	16, 17
Tibbee	23, 24
Columbus circuit	30, July 1
Starkville station	7, 8
Columbus station	14, 15
Starkville circuit	21, 22
Sparta	28, 29
Cedar Bluff	Aug. 4, 5
Sturges	7, 8
Macon	11, 12
Brooksville	17, 19
Hebron	18, 19
Shuqualak	25, 26
Mashulaville	Sept. 1, 2

District Conference will be held at Crawford, June 7-10. Full attendance of members, clerical and lay, desired.

T. C. WIER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Amory and Smithville	May 19, 20
Nettleton circuit	26, 27
Fulton circuit	31
Tremont	June 2, 3
Pontotoc	9, 10
Athens	16, 17

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Red Banks	May 19, 20
Cornersville	26, 27
Mt. Pleasant	June 2, 3
Ashland	9, 10

J. B. STONE, P. E.

CORINTH DIST.—SECOND ROUND.

Guntown	May 18, 20
Brown's Creek	24
Pleasant Ridge	26, 27
Jonesboro	June 2, 3
Ripley circuit	7
Ripley and New Albany	8, 10
New Albany circuit	16, 17

T. W. LEWIS, P. E.

GRENADA DISTRICT—SECOND ROUND.

Tocopola	May 19, 20
Oxford station	(Mon.) 21
Chapel Hill	26, 27
Paris	(Thurs.) 31
Water Valley circuit	June 2, 3
Water Valley station	9, 10

R. A. BURROUGHS, P. E.

WINONA DIST.—SECOND ROUND.

Carrollton circuit	May 19, 20
Brooklyn and Dublin	26, 27
Leherton	June 2, 3

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Rayne Memorial	May 20
Felicity	20
Gross Tete and False R., at Harmony	27
Louisiana Avenue	June 3
Plaquemine and Donaldsonville, at D.	10
Lower Coast, at Wesley	17
Carondelet	24
Baton Rouge	July 1

The pastors whose quarterly meetings occur in the month of May will act for the presiding elder.

C. W. CARTER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas	May 19, 20
Abbeville	26, 27
Indian Bayou	June 2, 3
Sulphur City	9, 10
Lake Arthur	16, 17
Lake Charles and West Lake	24, 25
Grand Chenier	30, July 1
Crowley	7, 8

District Conference at Crowley beginning Thursday, July 5; the first day to be devoted to Sunday-schools, the second day to missions, and the third day to hearing reports from the works and routine business.

J. M. BEARD, P. E.

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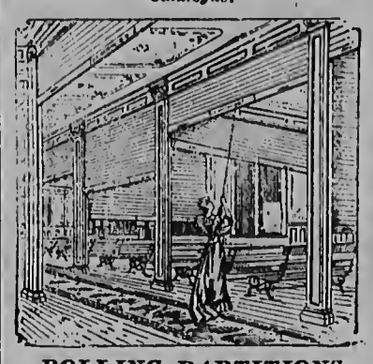

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SHREVEPORT DIST.—SECOND ROUND.

North Bossier, at Plain Dealing	May 19, 20
Mooringsport, at Pine Hill	23
Red River, at Campo Bello	26, 27
Sabine, at Mt. Pleasant	30
Pleasant Hill, at Marthaville	June 1
Coushatta, at Brownsville	2
Wesley, at Holly Springs	3, 4
Annacoco and S. Vernon, at B. Grove	7, 8
Cane River, at Melrose	9, 10
Natchitoches station	10, 11
Victoria	12
West Natchitoches	13

The District Conference is appointed to convene at Pleasant Hill, Thursday, July 26.

NOTICE.—Four of the above appointments embrace Sundays and Mondays. Pastors will please compare with calendar, fix the time of their Conferences on first or second days of meetings, as they may think best, and notify their official members and the presiding elder accordingly.

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Simsport	May 19, 20
Pineville, at P. G	26, 27
Montgomery, at St. M	June 2, 3
Spring Creek, at New H	9, 10
Dry Creek, at S. H	16, 17
Colfax	23, 24
Columbia	30, July 1

S. J. DAVIES, P. E.

The District Conference will meet in Colfax, Thursday, June 21.

ARCADIA DIST.—SECOND ROUND.

Arcadia, at Arcadia	May 19, 20
Vienna	25
Ruston, at Douglas	26, 27
Farmerville, at Farmerville	June 2, 3
Vernon	9, 10

J. L. P. SHEPPARD, P. E.

DELHI DIST.—SECOND ROUND.

Lind Grove, at Bonita	May 18, 20
Winsboro, at Magnolia	26, 27
Harrisonburg, at Harrisonburg	June 2, 3
Bayville, at Girard	8, 10
Lake Providence	16, 17
Waterproof	23, 24

H. C. WHITE, P. E.

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TO ONE WORTHY BOY OR GIRL IN EACH COUNTY OF MISSISSIPPI AND LOUISIANA.

Messrs. Wyatt and Martin, of the Georgia-Alabama Business College, Macon, Ga., generously propose to give to one worthy boy or girl in each county of Mississippi and Louisiana a thorough business training *without charge*, as they have recently done for Georgia. All interested should apply *at once*.

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The attention of our readers is directed to the advertisement of the Bowling Green Business College and the Southern Normal School, of Bowling Green, Ky., which appears in this issue. While these schools are under one business management, yet they are two separate institutions. All branches taught in Business Colleges and Normal Schools are provided for. Both schools are having a very large patronage. Pupils may enter at any time.

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After using Drummond's Lightning Remedy for Rheumatism, according to direction, for ten days, Mr. John W. Boyenton, of Hampton, Va., writes that he can walk and attend to business, which he could not do before. This Remedy has a remarkable record of cures—not only relieving pain, but restoring all the functions of the crippled limbs. If you want a cure, send $5 to the Drummond's Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles of their remedy, with full directions for use. Agents Wanted.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

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If you want your life insured, you can't do a better thing than read the ad. of that mammoth company, the New York Mutual, which you will find in another column.

Philip Werlein,

New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

EPWORTH LEAGUE.

BY REV. HENRY H. ARRENS.

Theme for Prayer Meeting.

CHRISTIAN CONTENTMENT.

(Philip. iv, 11-13; Psalm xxxvii, 1-11.)

Many complain that they are creatures of unfortunate circumstances. But, leaning on the Lord, we are privilege, to mould our affairs. Children of God are not slaves, but masters of the situation.

1. Opulence does not make rich, nor indigence poor.

(1) Many possessing much of this world's goods are nevertheless poor. Are wretched because they have not more.

(2) Others, very poor, are really rich, because they are content with their lot. Being satisfied, they are wealthy.

2. Honor and high station do not always make happy, nor the reverse unhappy.

(1) Many are happy in very humble walks of society. Said Alexander the Great to Diogenes, living in a tub: "If thou would'st accept my bounty, thou would'st not have to eat herbs and roots." The philosopher replied: "O Alexander, if thou would'st be content with herbs and roots, thou would'st not have to be emperor."

(2) The tree on highest summit bears most of the hurricane's fury. High station in life and great danger go hand in hand.

3. To be content, satisfied, happy, we must be rich in God. Not outward circumstances, but our inward individual condition determines our real weal or woe.

(1) Content, if we possess the peace which passeth all understanding. Are saved from unrest, fretting, chafing.

(2) Content, if we acquire the pearl of great price. "The wealth of India" a mere bagatelle compared to our treasure.

(3) Content, if we are indeed children of God. Thought becomes bewildered when contemplating this wondrous relation. God, our Father.

(4) Content, satisfied, happy, when true gratitude for God's unspeakable gift transfuses the soul.

The New Orleans Epworth Union

Held its monthly meeting at Parker Chapel, May 10. Attendance fair. The reports indicated progress. Dr. LaPrade had words of cheer and counsel. The meeting in June will be held at Moreau Street Church.

Success Ensured.

We have just organized our first Epworth League on the Pleasant Hill circuit, May 6, 1894, in Pleasant Hill Methodist Church, with sixteen members to begin with. President, Mrs. Wm. T. Hopkins; secretary, Miss Annie Davis; treasurer, Mrs. Annie Hollingsworth; first vice-president, Mr. W. H. Jordan; second vice-president, Mr. G. M. Simmons; third vice-president, Miss Mary Grayham.

S. H. WHATLEY, P. C.
MISS ANNIE DAVIS, Sec.

The Earlier symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla if you wish to be cured.

Hood's Pills cure all Liver Ills, Biliousness, Jaundice, Indigestion, Sick Headache.

The richest man carries nothing away with him but a shroud.

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The Great Business Training School of the South. Book keeping, Short-hand, Telegraphy, Type writing and Penmanship. Pupils can enter at any time. Send for catalogue.

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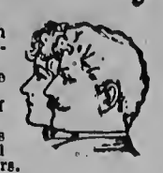

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Health, because of pure blood;
Happiness, because of clear skin.
Thousands of useful lives have been embittered by distressing humors.
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Is the greatest of skin purifiers
As well as blood purifiers.
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It is successful in preventing
And curing all forms of
Skin, Scalp, and Blood humors,
When the best physicians fail.
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It especially appeals to mothers and children,
Because it acts so gently yet effectively
Upon the skin and blood, as well as the
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Insures a clear skin and pure blood,
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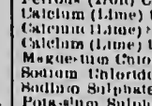

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Analysis of Ricks' Mineral Water.

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Calcium (Lime) Carbonate	40 66
Calcium (Lime) Sulphate	8 9177
Calcium (Lime) Chloride	725
Magnesium Chloride Æ	1 1766
Sodium Chloride	16 845
Sodium Sulphate	12 792
Potassium Sulphate	1 978
Alumina	.460
Silica	.460
	943.32

This water is both calcarious and chalybeate, and deserves to be brought to the attention of the medical profession. A. L. METZ,
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$12.00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F JOHNSON & CO., 11th and Main Sts., Richmond, Va.

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FOR RENT,

FURNISHED OR UNFURNISHED,

Two neat cottages.

GLASS BOX FOUR,
Crystal Springs, Miss.

Christian Advocate.

VOL. 41.—NO. 21. NEW ORLEANS, THURSDAY, MAY 24, 1894. WHOLE NO. 1970.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FRATERNAL ADDRESS.

Bishop Keener brought forward the Rev. Henry Wade Rodgers, LL.D., who made the following speech:

Mr. President, Fathers and Brethren: The Methodist Episcopal Church has commissioned me, in company with my distinguished associate, to carry its fraternal greetings to the Methodist Episcopal Church, South. In obedience to the commission, we bring to the church which you represent the salutations of two and one-half millions of Methodists, to whom you are brethren beloved. Mercy unto you, and peace, and love, be multiplied. The Methodist Episcopal Church salutes the Methodist Episcopal Church, South, and thanks God, the Father of our Lord Jesus Christ, that he hath so greatly prospered you.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, were born of the same mother. They were rocked in the same cradle. They ought to have the most fraternal interest in all that pertains to each other's welfare. The church we represent has sent us as her messengers to tell you how she has watched your growth and rejoiced in your prosperity. She has heard the bugle sounding the advance in the Southern camp, and she has seen your great army, a mighty host more than a million strong, marching forth under the crimson standard, winning glorious victories for the cross of Jesus Christ. Through faith you have been enabled to subdue kingdoms and to work righteousness. The church we represent has sent us to tell you how she has been thrilled by your achievements. She rejoices to know that the rate of your growth has outstripped the growth of population, and that it has equaled that of any other Methodism in the world. Surely, you have a right to say that the great Head of the church has placed the seal of his divine attestation upon you as a church of the living God.

As we have rejoiced with you in your prosperity, so we have mourned with you in your hours of sorrow. A great man fell in Israel when Holland Nimmons McTyeire was gathered to his fathers. As you shed tears over the bier of Matthew Simpson, we wept over the grave of McTyeire. You mourned him as the senior Bishop of your church; we mourned him as the senior Bishop of American Methodism. American Methodism mourns him still. His voice will not again sound forth like a trumpet blast to rally the host, but the memory of him will abide in the North as well as in the South.

"The memory of the just
Smells sweet and blossoms
When they sleep in dust."

McTyeire has gone home to everlasting glory; but who shall say that this council of the church is not even now encompassed by a cloud of witnesses, and that McTyeire and Simpson and Wesley are not here?

It becomes our pleasant duty to inform you as to the present condition of the church which sent us here. In doing this, we are messengers of good tidings, of great joy. The membership of our church numbers 2,524 053. In the quadrennium, ending in 1892, the increase in our membership was 442,—, or more than the entire Methodism at the end of the first half century of its existence.

We have 28,392 Sunday-schools, with 1,369 782 scholars. The number of our traveling ministers is 16,444, and the number of our local preachers is more than 14,000. Our churches number 24,—, and the value of our church property amounts to $104,754,268. Our church leads the churches of all denominations in the amount of its contributions to the cause of foreign missions, the amount of its contributions for the last year being $1,473,898.76. In addition to this, we raised the sum of $169,585 for home missions, making a grand total of $1,643,484. The sales of our Book Concern amounted last year to more than $1,000,000. Our educational institutions number 197, and hold property to the amount of $26,—,191. The number of students in our educational institutions is more than 40,000. The largest of these institutions, Northwestern University, has almost 2,500 students, being exceeded in numbers by only two universities in the United States—Harvard University and the University of Michigan.

We invite your congratulations on what we have been enabled to accomplish in calling into being a new force within our church, one which even now stirs us with new life. One of the marvelous expressions of the activity of our branch of Methodism during the last quadrennium is the Epworth League. I take the greater pleasure in calling your attention to it, as it is practically a layman's movement. It represents the new generation in the church, and, personally, I am happy to have been born late enough in the century to number myself among them. The Epworth League has 15,000 chapters, and 850,000 members, or one-third of the entire church. It ought to become to the Methodist Episcopal Church what the Immortal Tenth Legion was to Julius Cæsar. The name of this young peoples' movement is fragrant with the youthful associations of those two young men who went out from the Epworth rectory to turn back into spiritual channels the indifference and skepticism of their age. We have learned with the greatest pleasure that in the State of Kentucky there has been held a union convention representing almost equally the young people of both churches. If in God's good providence this new organization shall help on the spirit of fraternity among us, I am sure it will have your prayers as well as ours.

Sirs, the Methodist Episcopal Church, South, has led the way in two great reforms, for both of which I stand here as a layman to express gratitude. From the time of its organization in 1784, to 1872, the laity had no representation in the councils of the Methodist Episcopal Church. In this we conformed to the ideas of Wesley, who would not suffer laymen to participate in the government of the church. "We are no republicans, and never intend to be," he declared. For more than fifty years the question was debated whether the laity should have any representation at all in our General Conference. The debate, sometimes bitter in spirit, resulted in giving to the laity in each Conference the right to send two delegates to the General Conference, with the exception that Conferences entitled to but one ministerial delegate were to be entitled to only one lay delegate. In accordance with this principle, there sat in the last General Conference of our church, assembled in Omaha in 1892, 315 ministers and 189 laymen, the ministerial outnumbering the lay delegates by almost two to one. I scarcely need tell you that condition of affairs is unsatisfactory to the laity of our church. Accustomed as we are to republican principles in the administration of affairs of the State, we fail to understand why an equality of representation should be denied to us in affairs of the Church. And so the last General Conference was asked to take action on this question, and did so, recommending by the necessary two-thirds vote that the number of lay delegates be made equal to the ministerial. This sent the subject to our Annual Conferences, where it must be approved by three-fourths of the members composing them. The laity are not represented in those Conferences, and so far as the vote has been taken, the defeat of the measure seems to be foreshadowed. Indeed, its defeat in the Annual Conference seemed probable, for of the ministerial delegates in the General Conference, 197 ministers voted aye and 108 nay, the necessary two-thirds being obtained by the practically unanimous vote of the laity. Your church, more democratic than ours, adopted nearly thirty years ago the principle for which the laity of our church are now contending. You were told that the presence of laymen in equal numbers in the General Conference would give rise to dangerous experiments in church legislation. You have not found it so. Bishop Haygood, respected and admired in the North as well as in the South, told us, some years ago, that your laymen, by participating in the business of the church, "had become better informed on all questions that concern the welfare of the church. Better knowledge of the church, its work, its plans, its methods, and its needs, has developed in them a deeper interest in all its enterprises. It has quickened their zeal, increased their faith, and enlarged their liberality in the support of all the institutions of the church." If it is safe to predict future events, it is safe to say that sooner or later the Methodist Episcopal Church will accept the principle your church had the courage and wisdom to adopt in 1866. The difference between us will be that in your church the ministers, on their own motion and without agitation, voluntarily surrendered one-half of the entire legislative power of the church, while in ours the change will be accomplished only after agitation and pressure.

The second of the great reforms which you have worked out in advance of us is that of lay representation in the Annual Conferences. I am persuaded that in this also ultimately we shall follow your example.

There is another question, sirs, which is agitating our church, and by which many are disturbed. I refer to the question relating to the admission of women to the General Conference of the church. It seems not improbable that this movement will finally result in their admission. Whatever differences of opinion may exist among us on this subject, we are all agreed in recognizing the great work which the women of our church have accomplished in the Home and Foreign Missionary Societies. Mrs. Browning declares in Aurora Leigh that "God made woman to save man by love," and let us bid her God-speed in the fulfillment of her mission. Women's love for God and humanity led them to establish these two societies which have become a blessing to the church and to the race. As for myself, I am not much troubled by questions as to woman's sphere. I do not care now to inquire whether Miriam was within her sphere when she went before the people of Israel along with Moses and Aaron, or whether Deborah was within hers when the children of Israel came before her for judgment. I only know that the women have achieved much, and I rejoice in the thought that they will achieve much more. They are a great spiritual and intellectual force in the world. It was the ear of an English woman that caught the wail of the children in the factories, and as the pen of Elizabeth Browning wrote "The Cry of the Children," it "shook England with its unutterable pathos." It was the ear of an American woman that caught the wail of the slave, and as the pen of Harriet Beecher Stowe wrote "Uncle Tom's Cabin," it evoked a storm that swept slavery forever out of sight.

It was to a woman that Jesus Christ first appeared after his resurrection. The messenger whom he sent to make known to his disciples the fact of his resurrection was a woman. The first person in Europe to be converted and baptized was a woman. The last at the cross and the first at the sepulchre was a woman. It is only a woman's love that "beareth all things, believeth all things, hopeth all things, endureth all things." You remember the vision of the dreamer who stood by the side of a darkly flowing stream and saw the hosts as they passed over into the heavenly land—

"Of women there seemed an innumerable throng,
But the men I could count as they passed along."

Let us honor the women, South and North, for their virtues and for their devotion to the cause of Jesus Christ.

We congratulate ourselves and you that in Church and State there is a new North and a new South. Peace and harmony reign where once war and discord abounded. There was a time when we did not understand each other, and, therefore, lost respect for one another. But now, thank God! we have come to know each other and to respect each other. Nay, we have come to have fraternal regard for one another. In 1848, when your church proposed to our church to enter into fraternal relations, we rejected your proposal. The night that followed was long and dark. But finally a morning star appeared and foretold a better day. In 1874 our church sent fraternal messengers to your General Conference in Louisville, and you received them cordially and in much brotherly kindness. And in 1876 you sent your ambassadors to our General Conference in Baltimore, and we welcomed them in love. From that day to this your church and our church have maintained fraternal relations. The messages you have sent us we have cherished. The eloquent words in which your ambassadors have expressed your sentiments toward us have charmed and captivated us. The spell of their eloquence, the music of their voices, like that of silver bells, is with us still. We rejoice that these fraternal relations exist between us, and we earnestly hope that nothing may occur to interrupt them. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Those who last year looked upon the superb and matchless pageant of the White City, on the shores of Lake Michigan, had their hearts touched as never before with a sense of the brotherhood of man. Those white and magnificent palaces, beautiful with the genius of the past and present, filled with the splendid treasures of every people, bound us to our brother man of every clime. Above all, the representatives of every nation, living, working, praying for the realization of the same hopes, the same desires, the same achievements, set us all to thinking, as we had never done before, of the kinship of the races, the brotherhood of man, the Fatherhood of God. And when that wonderful Parliament of Religions with one accord lifted its voice in the prayer, "Our Father who art in heaven," the glad truth spoke to all hearts that though there are diversities of gifts and differences of administration, yet there is the same Spirit, and the same God which worketh all in all. Let us thank God that we live in an age that is beginning to receive an answer to that prayer of Robert Burns:

"Then let us pray, that come it may,
As come it will for a' that,
That man to man the world o'er,
Will brothers be and a' that."

Brethren beloved, Methodism has been disparaged because of its divisions. More than any of the great Protestant bodies we are divided. Why it should be so I can not tell. Our differences are not differences of doctrine. There never has been in the Wesleyan ranks a division as to doctrines. Bishop Simpson at the opening of the First Methodist Ecumenical Conference, in London, in 1881, proudly declared that "All over the world Methodist theology is a unit." And he at the same time denied that there was any radical differences in usages among us. The class meeting, the prayer meeting, the love-feast, the watch-night, are known, he said, everywhere in Methodism, while the itinerant ministry, and the Quarterly and Annual Conferences, exist in almost every branch. If there are no radical differences among us in doctrine and usages, why should the great Methodist family remain divided into many branches? Division, or separation, is not becoming in the followers of John Wesley, whose spirit yearned for a closer union among all Christians. He longed for an open and avowed union between all who believed in the fundamental truths of original sin and justification by faith. Such a union did not come in his day, and will not in ours. But all the while there has been developing more and more a spirit of practical catholicity. There are men living in this country to-day who can very well remember a time when the Methodists and the Presbyterians would have no more dealings with one another in matters ecclesiastical than in the olden time the Jews would with the Samaritans. If God's time has not fully come, we can praise his name that the time of ecclesiastical intolerance is fast passing away. And if we can not hope to see a union of all Protestant bodies, let us at least hope that we may live to see all the branches of our great Methodist family draw closer and closer together. It is said that a town can be named in the United States having less than ten thousand inhabitants, in which there are a Methodist Episcopal Church, a Methodist Episcopal Church, South, a Methodist Protestant Church, a United Brethren Church, and an American Wesleyan Church. How can we justify ourselves at the bar of public opinion? What defense have we to make for scattering our resources and paralyzing our strength? What answer are we, who pray, "Thy will be done," giving to our Savior's prayer for the visible oneness of his disciples on the earth? I stand here to enter at least my individual protest against family divisions. I will not pronounce them unchristian, neither will I say that they are unWesleyan, but only that they appear to me unseemly and unfortunate.

In the Methodist Ecumenical Council, which assembled in Washington in 1891, the delegates there assembled represented twenty-four different Methodist organizations. There were thirteen distinct branches of Methodism represented from the United States and seven from England. As I listened to one of the English delegates express the wish that the warm sunshine of God's love and presence might melt the icy differences which divide the Methodist Church, and fuse its sections into one grand unit of power and blessing to mankind, I felt like uttering a fervent amen. We are all brothers. We possess the same doctrines and the same traditions. We sing the same songs and pray to the same God. Let us kneel at the same altar. Let us show that we are sons of Wesley and the sons of God.

The question of slavery divided the Methodist Church in the North from the Methodist Church in the South in 1844. The same question divided the States in the Union in the North from the States in the Union in the South in 1861, nearly twenty years after the division in the church. The great question of slavery had been found embarrassing by the makers of the Constitution, and as time went on it became more and more perplexing. In the North the question involved a theory; in the South it involved a condition. Those who were confronted by a theory and those who were confronted by a condition could not agree in opinion, although they were equally intelligent, equally honest, equally sincere. As the discussion proceeded bitterness was developed, prejudices sprang up, and finally enmity was engendered. Then there came the clash of arms, and the men of the North and those of the South were arrayed against each other on the field of battle. When the conflict ended; when the last gun had been fired and the smoke of battle lifted; when the streams "which had run red with blood of brethren had resumed their course, clear and placid as crystal, to the sea," the men of the South, sitting amid the desolation of their homes, and the ashes of their cities, accepted the result in good faith, as bravely and as honestly as they had fought for the maintenance of what they had conceived to be their rights. The men of the North and those of the South came out of that conflict respecting each other. You, of the South, came back into the Union of the States swearing allegiance to the flag of our common country, and ready to defend it on land or sea against any foe that might assail it. And ever since we have had "a union of hearts and a union of hands," and one flag, that with the starry sheen.

What has been accomplished in the nation has been accomplished only in part in the church. The question of slavery, upon which we originally divided, has been settled for a generation, and for a generation we have had a cemented union of the States. The separation of 1861 has been united. The separation of 1844 continues open. Are we to confess that a church divided is more to be desired than a church united? Are we to confess that what statesmen could accomplish in the State churchmen could not bring to pass in the Church? Must we confess that we are one as respects our country, but not as respects our church? I can not doubt but that in some future day, perhaps not so far distant as some of us now imagine, the separation of 1844, like that of 1861, will be drawn together, and that as fellow-churchmen, as well as fellow-countrymen, we shall march together again shoulder to shoulder, keeping step to the music of the union.

Sirs: At the General Conference of your church, held at Atlanta in 1878, your venerable and saintly Dr. Pierce, replying to the address of our fraternal delegates, asked them to say to the brethren in the North, "When they can outlove me, I want them to send me word." It would be ungracious in me to say that the Methodist Episcopal Church outloves the Methodist Episcopal Church, South; but I stand here to declare that you do not love us more than we do you, and to declare that we are ready to show our love for you by a union with you. I adjure you, my brethren, that when you think you can outlove us, send us word.

In 1865 our Board of Bishops expressed a hope that the day was not far distant "when there shall be but one organization, which shall embrace the whole Methodist family in the United States." In 1869 your Board of Bishops was waited upon by a deputation from our Board with authority to confer on the subject of reunion. But your Board disclaimed authority or disposition to say anything on the propriety of reunion. In 1870 a deputation came to your General Conference, assembled in this very city of Memphis, with authority to treat with you for union. You received them kindly, and tendered them your high regards as brethren beloved in the Lord, but announced it as your judgment that the true interests of the church of Christ demanded the maintenance of your separate and distinct organization. In 1874 your General Conference authorized the appointment of a commission to confer with a similar commission from our church "in order to remove all obstacles to formal fraternity" and "to adjust all existing difficulties." We understand that the sentiment in your church is for fraternity, or possibly for federation. We rejoice that we have reached the platform of fraternity, and we do not propose to leave it except for one of federation, or of union. We shall not leave it because we may not happen to agree in thinking that union is now desirable. We have learned to be able to disagree, while at the same time we respect and love. While we may not all agree in thinking that union is desirable, I am somehow persuaded that some time in the twentieth century we shall become one in name even as we are now in doctrine. Renan has said that the work of the twentieth century will consist in taking out of the waste-basket a multitude of excellent ideas which the nineteenth century has thrown into it. This century may throw the idea of union into the waste-basket, but it will be picked out by the century that follows.

A few days ago you adopted a resolution that the history of the Methodist Episcopal Church, South, descends in regular order from the establishment of Methodism in the United States, and not from the time the division was made by the national body. Such a declaration, it seems to me, is but a natural deduction from the declaration unanimously made by the Cape May Commission of 1878, when it agreed that "each of said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784."

The separation of 1844, much as it was deplored by good men on both sides, could not have been avoided. The North could not yield, and the South could not give up. Had the ministry of the South conceded what the ministry of the North asked them to concede, they could not have returned to the sunny plains of the Southland. Had the ministry of the North remained silent and consented to receive a slave-holding Bishop, they would have made, as one of them declared, "the whole of the North a magazine of gunpowder, and the Bishop a fire brand in the midst." In that Conference of 1844, participating in the great debate, was Stephen Olin, one of the princes of American Methodism, gigantic in person, commanding in intellect. Born in the North, for many years he had been a resident in the South. He knew the convictions and the prejudices of both sections. Surveying the situation, he declared that he saw no probable escape from the disaster that threatened. "But," he said, "if our difficulties are unmanageable, let our spirit be right. If we must part, let us meet and pour out our tears together." The Conference voted to observe the next day as a day of fasting and humiliation before God, and prayer for his blessing on the committee charged with the responsibility of trying to reconcile the conflicting views. The committee reported that they were unable to agree upon any plan of compromise. It is impossible to reconcile unreconcilable views. Separation was inevitable, and with practicable unanimity we agreed to part. The division of 1844 was not like that of 1828, nor like that of 1842. It was a separation and not a secession. The history of the church, from its organization at the Christmas Conference of 1784 down to the Conference of 1884 is, therefore, as much your history as it is ours. It is the common heritage of both churches.

The labors of Asbury and Coke, who marshaled the hosts of Methodism in Virginia and the Carolinas, as well as in New York and Pennsylvania; of Freeborn Garrettson, who left his impress on the church from North Carolina to Nova Scotia; of Jesse Lee, a Virginian by birth, but the founder of New England Methodism; of Reuben Ellis, the North Carolinian, who traversed the colonies from Pennsylvania to Georgia; of Henry Willis, whose labors extended from Charleston in the South, beyond the Alleghanies in the North; of Peter Cartwright, of Kentucky, one of the founders of Methodism in the Northwest Territory; of David Young, born in Old Virginia, in manners a gentleman of the Virginian school, one of the founders of Methodism in Tennessee and Ohio; of Jesse Walker, the Daniel Boone of American Methodism, the western boundary of whose labors always continued to be "the last Methodist cabin toward the setting sun"—all these are yours as well as ours. These are the men of whom it may be said that they went forth into the darkness ere the sun of the morning had tinged the horizon, and with "giant stride and swing" planted our common Methodism, scattering the seed in the South as well as in the North. The story of their journeying, of their perils by sea and their perils by land, of their perils by their own countrymen, of their perils by the heathen, of their perils in the wilderness, of their weariness and painfulness, their watchings and their fastings—all this is a part of the history of your church, and of ours. It is a part of the glory of your church, and of our church. John Wesley, who had the world for his parish; Charles Wesley, who wrote, "Jesus, Lover of My Soul;" Whitefield, the most eloquent preacher of the Christian ages, who went before, preparing the way for Wesley's itinerants; the saintly Whatcoat; McKendree, of whom it has been said, "There was thought in all his words, and wisdom in all his thoughts;" the delicate Summerfield, who was said to talk "like an angel from heaven," and upon whose lips "bees from the flowers had shed their honey;" Cookman, slight in figure, but with silvery voice that thrilled his hearers with his magnificent eloquence; the scholarly Olin, of unsurpassed humility and of irresistible intellect; Bascom, with his wonderful imagination and powerful eloquence, preaching sermons that were pronounced "beautiful mosaics;" Capers, brilliant, generous, eloquent, and of commanding influence; Soule, dignified in bearing, often speaking in irresistible power words that bore down on his hearers "like the storm on the bending forest"—all these, who fill our admiring vision, and others whom I might name, belong to you and to us. These are they who made the old Methodism splendid. They were the gifts of God to our common Methodism.

Let us thank God for the church of our fathers; for its precious name, its holy memories, its blessed faith, its hopes, its works. In all its branches may it keep the faith, work righteousness, and be the messenger of peace on earth, good-will to men, until the kingdom of this world shall have become the kingdom of our Lord and of his Christ.

Methodists, North and South, do you hear what the leaders are saying? They tell us that "the age of ages is in its morning." They tell us that "the battle is already set, and that we have been chosen to stand as color-bearer for the advancing columns." They tell us that "the mighty Captain, with his name Lord of lords and King of kings upon his vesture, has assumed command." Soldiers of Christ, sons of Wesley, men who served with Simpson and McTyeire, close up the ranks, lock shields, let the battalions move as a solid phalanx, onward, steadily onward, courageously onward, into the midst of the battle. Fear not, the ancient glory of our arms shall not be tarnished, but shall glisten more resplendent ere the sun reaches the meridian, and when it sinks beneath the horizon, we shall have planted our victorious standard on the heights.

TRUST.

BY EDWARD P. SELDEN.

How much of life is left for me,
How many days, or months, or years,
I know not, for I can not see
The future, with its smiles and tears.

It is enough, from day to day,
To know that God guards all my way.

He sees the future and the past
As clearly as the present hour,
And knows my life from first to last,
And holds it in his love and power.

—Exchange.

True Womanhood.

A woman of true intelligence is a blessing at home, in her circle of friends, and in society. Wherever she goes she carries with her a health-giving influence. There is a beautiful harmony about her character that at once inspires a respect which soon warms into love. The influence of a Christian woman upon society is of the most salutary kind. She strengthens right principles in the virtuous, incites the selfish and indifferent to good actions, and gives even to the light and frivolous a taste for food more substantial than the frothy gossip with which they seek to recreate their minds. An ideal woman, wherever found, is the same kind, obliging, tender being; inclined to be cheerful, timorous, and modest. She does not hesitate to perform any hospitable or generous action, even upon the lowest of humanity. She is not gay or haughty, but full of courtesy, and the gentle tendrils of her heart twine around all that is beautiful and true as the roses and jessamines cling to the staff.

Man is the creature of interest and ambition. His nature leads him into the struggle and bustle of the world. He seeks for fame, for fortune, for space in the world's thought, while the true woman's whole life is the history of affections. The heart is her world. It is there her ambition strives for empire; it is there her avarice seeks for hidden treasures. She sends forth her sympathies on adventure; she embarks her whole soul in the traffic of affection. Woman has exercised a most remarkable judgment in regard to great issues. When Columbus laid a plan to discover the new world, he could not get a hearing till he applied to a woman for help. A true woman equips man for the voyage of life. She is seldom a leader in any project, but finds herself useful as a helper. Though man executes a project, she fits him for so doing, beginning in childhood. So everywhere man performs, but woman trains. Every person leaving his mark on the world is but another Columbus, for whose furnishing some Isabella, in the form of his mother, has made noble sacrifices. The perceptions of woman, especially in cases of emergency, are quicker than that of man. Her patience and fortitude, her piety and devotion, are strong. If she was first in transgression, she was also first in prayer. She stood by the expiring Jesus when boasting Peter and the other disciples had forsaken him. She was last at his tomb, she embalmed his sacred body, and she was the first to discover that he had risen from the cleft rock and triumphed over death and the grave.

Under affliction, the fortitude of woman is proverbial. Nothing can be more touching than to behold a woman who had been all tenderness and dependence, and alive to every trivial roughness while treading the prosperous path of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, and abiding with unshirking firmness the bitterest winds of adversity. "As the vine which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy tree is riven by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs, so it is beautifully ordained that woman, who is the mere dependent and ornament of man in happiest hours, should be his stay and solace when smitten by sudden calamity." A mother of this type will make her impress upon the world's history. You will not find her children among those who lounge about the streets or on the highways, engaging in the so-called innocent games, in desecration of the Sabbath; but she will gather them at the house of God, or around the hearthstone, where the little twigs are bent and their lives molded for eternity. Such care is requisite to children, that they may avoid the pernicious influence of such associations to which many are too prone to yield. She will seek those whose language is chaste and good, whose sentiments are pure and edifying, whose deportment is such as pure and well-regulated and correct morals dictate, and whose conduct is directed and restrained by the pure precepts of religion. Then how we should, as mothers, linger at the cross for guidance! Habit in a child is at first like a spider's web. If neglected, it becomes a thread of twine; next, a cord of rope; finally, a cable—then who can break it? True motherhood means a great deal. The mother can make the tears of the deepest sorrow to be the seed-pearls of the brightest crown. See what home becomes with religion as its life and rule! Human nature is there checked and molded by the amiable spirit and lovely character of Jesus. Often do I sigh for the sweet, deep security I felt when, of an evening, nestling in my mother's bosom, I listened to some quiet story suitable to my age, read in her tender voice. Never can I forget her sweet prayers uttered for my safety; never her kiss of peace at night. I can only view her now in an angel form among the seraphs of heaven. Years have passed away since we laid her in her narrow bed; yet, still her voice whispers from the grave, and her beautiful influence is still felt. Nothing softens the heart and opens the gushing fountain of love more than the exercise of filial gratitude. It is like the showers of Spring that cause flowers to rise from seeds that have long lain dormant.

MRS. EMMA ROGERS WITT.

Lake, Miss.

Alcohol and Morals.

The nature of conduct depends, of course, very much upon the discriminating powers of the intellect; and if these powers are deteriorated by alcohol, one avenue to inebriate vice and crime is made manifest. As a matter of fact, alcohol acts upon the moral nature in several ways. Its paralyzing impressions are not of equal force in every part of the nervous organism. Sensibility is not reduced everywhere to a common level. There is disintegration or incoherence of powers rather than simple depression—some attributes being disturbed and disabled more than others. The explanation seems to be this. The grosser faculties and propensities of the physical man are more fundamental and established than the refined sensibilities of his moral nature. Hence, while the inhibitory properties of alcohol exert comparatively small power over the brutish instincts of the animal man, they may easily deaden the moral feelings. Criminal proclivities are relieved from the obstructions and protests of conscience. Alcoholic anæsthesia destroys the moral sense, while it has very little effect upon the more sturdy and deeply rooted instincts of the animal nature.

In his work, "Alcoholic Inebriety," Dr. Joseph Parish declares: "Crimes are undoubtedly committed by persons who are under the influence of drink. One amongst such persons takes his draught of whisky in just such quantity as suffices to harden his conscience and nerve his arm for the intended deed. He may be the possessor of a criminal mind—a criminal first, and a drinker afterwards. On the court records he has no right to appear as a drunkard." The well-known jurist, Noah Davis, New York, asserts: "There can be no doubt that the vast majority of crimes, especially those of personal violence, find their cause in drunkenness. In point of fact, many persons first subdue their conscience by preparing to commit crime through drink." This is the testimony of a learned physician and a learned lawyer to the influence of alcohol on conscience. And they add: "It not only deadens the sensibility of conscience, but it does so to such a degree that it makes possible crimes darker than any born of a criminal mind unaided by the co-operation of alcohol. When the influence of strong drink is so decisive in strengthening the determination in the commission of great crimes, how effective it must be in fortifying the interest in the commission of small ones. It is not to be supposed that this process of subduing conscience is applicable to criminals only. Alcohol paralyzes the conscience of anyone who partakes of it, let his motives in drinking be what they may. The occasional inebriate may drink alcoholic liquors without any clearly defined purpose, certainly without the slightest intent to commit an unlawful act. Yet the poison affects him as it does others; it renders conscience torpid, insensible, and he is peculiarly liable to be led into irregular and disgraceful conduct."

Among moral obliquities that arise from the alcoholic habit, theft and lying may be noticed. The lying of inebriety has its birth mainly in the dipsomaniacal diathesis, and is very commonly resorted to under a nephritic stress, either with the object of obtaining the means of intoxication, or of concealing the intent to become intoxicated. The dipsomaniac may be easily inveigled into other vices when drunk, but they are vices having some direct interest or collusion with his morbid constitution. He will not usually be apt to steal. Should he do so it may be surmised that he is verging on paresis, or, at least, that his intoxication has temporarily assumed the fearless that properly belong to paralytic dementia. There is another point of view whence the characteristic injuries inflicted on morality by alcohol may be observed. It is known that certain brain-centres and brain-fibres are the physical bases of the manifestations of the moral nature. When, therefore, alcohol disturbs and distracts the whole nervous system, its evil influence is as certain to impress the moral as it is the intellectual or the motor capacities.—T. L. Wright, M. D., in Quarterly Review.

"Church Entertainments."

Not long since I received by mail a package of tracts, from one of which I quote as follows:

"My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. II, 13.)

"A Hard Time Social will be given by the ladies of the Baptist Church of Bath, at the church, this (Friday) evening. The gentlemen are expected to appear in ragged or patched garments, and the ladies in calico dresses. A cup and saucer will be given to the gentleman wearing the most dilapidated clothing, and a mush and milk set to the lady appearing in the most poverty-stricken costume."

The above announces the entertainment of a worldly, backslidden congregation. Does any spiritually-minded person believe that such silly sociables, or that money raised for gospel work by the arts and tricks of traffic, can be anything but "a stench in the nostrils of Jehovah?"

When we see the depths of worldliness to which preachers and people will resort, as it is claimed, to raise money for the gospel, we are constrained to believe that an earthquake revival, beginning at the pulpit and making a clean sweep through the congregation, is just what is needed.

Certainly, if they were true children of God, there would be no room either in their hearts, heads or buildings for such transactions as grab-bags, raffling, games of chance, donkey shows, kissing matches, courting sets, and the many snares and devises used. If the love of God was in their hearts, all needed means for gospel purposes would pour out of their purses as free-will offerings to him who loves a cheerful giver, and who, in grief and displeasure, drove out of the temple those who made a market-house of it.

The above words may seem rather plain and harsh to some, especially to certain preachers; yet they are true. I am a bitter enemy to these plans of raising money for church enterprises, and I do not propose encouraging them one iota. Nowhere in the Word of God do I find these church entertainments authorized, but I find Scripture enough to condemn them. God loves a cheerful giver, and he never intended for his cause to be helped by such methods.

Whenever a church resorts to strawberry festivals, oyster suppers and such like for the support of any church enterprise, it has, in my opinion, forsaken the fountain of living waters and hewed out broken cisterns which hold no water.

The tract further says, "People invariably become like what they are nourished upon, and the result of this conformity to carnal devices is sadly manifest among preachers and people.

"Jesus drove out of the temple those who made a market-house of it. How, then, must he look down to-day upon the shameful transactions carried on by his professed followers, under the garb of religious work?

'In many temples now, where it is claimed his gospel is preached, would he be unwelcome.

"The church and the world, in many localities, are walking hand in hand. The pastor may see it, but unless he is a godly, consecrated man, his fear of offending, or retarding the payment of his salary, binds his hands and stills his tongue. Poor man! May his eyes become open and his heart fired for truth and purity, lest he stand condemned in that day when 'every man's work shall be made manifest.' May God give his people that religion which reaches the purse and brings out the money, a free-will offering to the Lord!

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." F. B. ORMOND.

DeKalb, Miss.

A Letter from Rev. J. L. Futrell.

MR. EDITOR: I find it needful to write to friends in Mississippi, and as I am due you a letter, allow me to write to both. Some of our friends are quite solicitous for our welfare "in that very cold climate." "It is too cold for you," etc., is a sample of their expressions in letters received. Let me tell you that the mercury has not been below thirty degrees above zero but two or three times this Winter. Twice it went down to eighteen in the most exposed places. Grass has grown in our yards all Winter. Our great trouble here is rain, rain. It does not seem to me there has been three days together since the first of October but that it has rained. True, it seldom rains hard—people seldom stop for it—but it is so continual while it does last. Then from about May or June to September or October you seldom see a cloud even. It is then the land of sunshine and flowers.

One would imagine that with so much rain there would be much sickness. We have a town of nearly 2,000 people, and the country is thickly settled all around, yet a doctor told me that he was satisfied he could do all the practice that all three doctors we have have done this Winter.

Land is high here. You seldom hear of any cleared land for less than $40 or $50 per acre. Timber land is lower, but costs from $20 to $30 per acre to clear it. It is so densely covered with scrub oak, which has all to be grubbed up, else it would never die.

The main crop in this—Williamette—valley is wheat and oats, so that lately, as the price of these have gotten so low—forty cents and twenty cents per bushel—the farmers are in bad plight. It revealed a fact I did not know before; that a large number of them have mortgages on their places. Since coming to this—Polk—county, I have found another business which flourishes, viz., hop raising. Nearly all kinds of people engage in it. Even our best people, even if they do not have a "hop yard" themselves, go and help pick hops. No one seems to think there is any wrong in it. It is gathered, dried, put into bales like cotton, and shipped away, and they seem to think no more about it, only that it is a sure crop to bring much money into the country.

Friends ask, If it be so warm in the Winter, what must it be in the Summer? As cool and pleasant as any country you ever saw. In fact, we object to its pleasantness, seeing some of our Southern plants and vegetables can not mature. We can not make corn to amount to anything, no sweet potatoes scarcely, tomatoes only in September and October. But most other things grow to mammoth proportion. What would you think of a cabbage eighty pounds, beet thirty pounds, strawberry ten inches in circumference, limb on a tree twelve feet long as one season's growth, and yet these are facts in Oregon, and so common that they cease to create wonder. Peach trees bear in their third year, though they belong to Southern Oregon, as they do very little here. This is peculiarly a prune and pear country.

With all these wonders and wonderful things, we don't think we like this as well as we do Mississippi, though it might be with us as with many others we have known; if we were back there we might wish and long for the climate of Oregon. There are few who live here awhile, but return here if they go back to their old homes again.

Some say, "I can not understand how it can be so mild a climate, and it so far north." Well, our country is warmed by the Japan currents just like Europe is by the Gulf Stream. Then, in Summer, we have the sea and mountain breezes. Of course, if you get up in the mountains here, you may find snow from ten to fifty feet deep, and the mercury twenty to sixty degrees below zero. J. L. FUTRELL.

Dallas, Oregon.

The Value of a Love for Good Books.

In a late Contemporary Review the Chief-Justice of England, Lord Coleridge, has an article on "Education and Instruction," which is full of good things. The paper was read last June as an address to the pupils and teachers of an industrial school in Yorkshire, and it contains the matured counsel and the ripened wisdom of one of the leading legal minds of England. Hear what he says to the young people about their special school tasks:

"Now, in what you will have to observe, my first counsel to you is that you attend faithfully and carefully to the prescribed course. However dry any of your studies may seem, however useless parts of it may appear now, pursue the course nevertheless, faithfully, earnestly. You can not shirk it, you can not glide over it superficially, without disturbance and injustice to the institution, without great loss to yourselves. I remember that at Eton and Oxford many things in the course of study were uninteresting and apparently useless at the time, seeming foreign from the interests of actual life; but I have found them often the best preparation for the work I have had to do. Faithful, uncompromising work in the prescribed course is excellent discipline, and the advantages of discipline are reaped in after days."

Later in the address Lord Coleridge dwells with noble enthusiasm on the worth of good books in their relation to the growth of the character in the love and practice of righteousness. This testimony is valuable not only for its intrinsic wisdom, but for the beauty, tastefulness and force with which it is expressed:

"Speaking as an old lawyer, especially, I may say that few things compare in usefulness with a retentive, accurate memory. It is in youth that this faculty is formed and trained, and one of the best methods of strengthening it is the habit of learning by heart passages we admire from authors, both in verse and prose. What we learn in youth we are apt to remember well; mental impressions at that period of life do not easily fade; and although they are easily received, they are indelibly retained; and if they are impressions of noble thoughts clothed in noble language, we are laying up a store of intellectual pleasure at one end of life for enjoyment at the other. Many of us live to grow old. If we do, our minds, if not ourselves, grow lonely; the interests of the world fade away, and the fashion of the beauty of it vanisheth, and a time comes when we feel that

"'Tis meet that we should pause a while
Ere we put off this mortal coil,
And in the stillness of old age
Muse on our earthly pilgrimage.'

At such times the recollection of great thoughts of lovely images, of musical words, comes to us with a comfort, with an innocent pleasure which it is difficult to exaggerate.

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"Whether for present use or future comfort, I can not too earnestly recommend your acquainting yourselves with good books. They are the best of companions. In sickness, in misfortune, in sorrow, in sleepless nights and days of pain, you will find your recollection of great and wholesome literature a constant solace and refreshment. And as a man is known by the company he keeps, still more truly is he known by the books he reads and the authors he loves. Read only the best books, and never read bad ones. Good books will serve you for the work—the serious and earnest work—which is the lot of all true and good men.

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"One word, if I may, to counsel you to live faithfully and in earnest. Blessed are the pure in heart. It can never be too early to begin. The temptations of youth, of middle life, of old age; all life has its temptations, all can be conquered. Do not believe those who tell you that such an achievement is impossible. It is perfectly possible, as many have proved. I can have no kind of reason to mislead you, and my age ought to give me, at least in this matter, some authority. Nothing will more help you to it, nothing will tend more to keep you from evil, than the company of good books and the thoughts and counsels of good men. They will fill you with good thoughts, and good thoughts bring forth good deeds, and good deeds are the only true happiness of life."—Southern Advocate.

Impure Literature.

"Art" and "literature" are dignified and conservative terms, and should be applied to that which ennobles, cultivates, and develops the mind and soul of man. The custom of applying either of these terms to the foul conceptions emanating from debased natures, which appeal to animal passions, or the groveling things of life, even though the touch of genius is employed in committing them to paper or canvas, is to be deprecated.

It is a misnomer to use the terms "art" or "literature," when speaking of an obscene painting or book. True art is never unclean. Lanier wrote: "Let any sculptor hew us out the most ravishing combination of tender curves and spheric softness that ever stood for woman; yet if the lip have a certain fullness that hints of the flesh; if the brow be insincere; if in the minutest particular the physical beauty suggest a moral ugliness, that sculptor—unless he be portraying a moral ugliness for a moral purpose—may as well give over his marble for paving stones." He who has not yet perceived how artistic beauty and moral beauty are convergent lines which run back into a common ideal origin, and who therefore is not afire with moral beauty just as with artistic beauty—he is not a great artist.

There is a strong competition existing between many modern scribblers as to which one can write the filthiest story and at the same time escape the penalties of the law. There seems to be no public sentiment against this soul-degrading practice. The inconveniences of the law is all that holds many blackguards in check. So-called reputable publishers in New York, Boston, Philadelphia, Chicago, and other large cities, have recently seemed to be in rivalry as to which one could find among ancient nastiness, and books suppressed in foreign lands, salacious matter to reproduce in this country. Such unclean things these so-called decent men make their stock in trade, and sell for personal gain.

The principal thought in many cases is to get a publication vile enough to sell. Let one of these respectable dealers in filth be arrested, and a great outcry is made about "lack of judgment," "interfering with classical literature," etc. Again, classical literature is freely translated, robbed of its beauty in the original, and sold in garbled and cheap editions as a substitute for modern filth suppressed. This is done under the specious plea of "a classic." These dealers do not discern that literary men and students require the original tongue, and that these cheap garbled translations are of no value to them as literary work. To attempt to suppress this sugar-coated indecency is to call down upon the one who attempts it the wrath of thoughtless and ignorant persons. The moral purity of the more than twenty-two millions of children is not thought of. As though any interest could transcend the duty of keeping our children pure!

Parents must be more watchful over their children. Teachers more on the alert at school, to detect the hidden enemy. Editors more patriotic to defend the community from these insidious invasions of personal rights—the right to bring up our children pure. Courts more rigid and severe in punishing these moral scavengers. And good citizens more liberal in providing means to defeat the conspiracies of corrupt men to overthrow the safeguards of religion and morals. The hope of this nation is bound up with our youth. "Be not deceived. God is not mocked; for whatever a man soweth, that shall he also reap."—Anthony Comstock.

The Newspaper and Public Morals.

The influence of the newspaper is everywhere acknowledged. By some it is claimed to be the greatest power among men, having surpassed the platform and the pulpit; and in some respects this probably is true. It tells the news, carries information, shapes public opinion, and influences the morals and religion of the people. Indeed, it is scarcely possible to estimate its power, or indicate all the directions in which it is exerted. Such tremendous influences, such opportunities and dangers should not be trifled with. There is too much at stake to have this power used wrongfully, or even carelessly.

That there are great differences between newspapers as concerns the question of morals, there is no doubt. Some are conducted with very considerable care, while others are sensational in the extreme and disgustingly salacious. The latter class seem never quite so much at home as when publishing the minute and filthy details of some social scandal. And even the best of our secular papers go too far in this direction. Such reading is not fit for the family; it is not fit for anyone. The imagination and heart are contaminated by the contemplation of such things. Newspapers should never prostitute their power by descending to such things. And if they do, they should be shut out of every respectable home.

But it is said the public demand such things, and the papers must furnish what the people want. Newspapers are the servants of the public, and not its masters. And this consideration has great influence with newspaper publishers. What the people want they will furnish them. But is this a wise or safe standard? The people, a very considerable number of them, enough to make it quite profitable, want literature so low and vulgar as to be denominated "obscene," and to be forbidden by the civil law. Ought these people to have what they want? Even the law forbids this. And it is a serious question whether much of what appears in the secular press, and to which we now complain, does not come under this head, and is not forbidden by the statute. But suppose it does not, have men who are good citizens, many of whom are husbands and fathers, who are leaders of public opinion, and wield great power over public morals, no higher standard than that? Will they go as far as the law allows in the direction of vice? Will they parade private vice before the public simply because the public, or part of it, wish such things? These are standards far too low for the government of men holding such responsibilities as these.

For making these strictures we will be called prudish and puritanical. These things, it will be said, are human experiences, known to exist, and there can be no great harm in publishing them. But it is not prudishness which demands the hiding of vices. It is simply due regard for the morals of the people. Familiarity results in tolerance. Vice often seen loses its hideousness. The ways of vice often uncovered are already plain when the hour of temptation comes. Young and innocent minds and imaginations are fatally corrupted. In short, the evil influences of such publications can not be estimated.—Pittsburg Advocate.

Remedy for Hopelessness.

Do you ask me how I shall write to my hopeless friend? I shall tell her I am so glad that God is not hopeless. He has a great many hopeless children on his hands, but he is not discouraged, though they are! It is said of him, "He shall not fail nor be discouraged till he hath set judgment in the earth." Oh, when I think of God's poor children, sick children, insane children—then I remember that Jesus came to tell us of the heart of God! You have seen the picture of the poor broken lamb in the arms of the Good Shepherd. His love and his long suffering never end. He can wait. But you know in all three parables, the lost sheep, the lost piece of silver, the prodigal, they all sought till they found. There are many lost sheep, but no lost Savior! So I have hope when I see him as he is for my hopeless friend. I shall see him when all the shadows have passed away. Oh, yes, there is hope in God and in what God is! I have lived long enough to see mercy in much that terrified me. And as soon as you come to see that you are in everlasting arms, surrounded by everlasting love, you have then an unchangeable Friend. Your inner life will begin to grow, and though it may not yet be Summer in your life, it will be on the way to it.

So you see you have only to believe in God, and all this blessed peace and joy will come to you. But it always will be joy in believing, and always the absence of joy in doubting. If we would only show as much common sense in our life that is not to end as we show in the life that must end, we would be far happier. We know enough to cultivate what we desire to have in profusion in things earthly; but do we cultivate faith, and hope, and love? Do we make believing in God a business?—Exchange.

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During the next sixty days we make the following offer:

For $2.50 we will send the ADVOCATE one year and a copy of Christian Womanhood. The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. O. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skilful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

How It Acts.

After using Drummond's Lightning Remedy for Rheumatism, according to direction, for ten days, Mr. John W. Boyenton, of Hampton, Va., writes that he can walk and attend to business, which he could not do before. This Remedy has a remarkable record of cures—not only relieving pain, but restoring all the functions of the crippled limbs. If you want a cure, send $5 to the Drummond's Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address full large bottles of their remedy, with two directions for use. Agents Wanted.

THE CUISINE.

CONDUCTED BY L. A. B.

LETTUCE DRESSING.—One-half pint cream or rich milk, one-half pint good vinegar (weak), one small teacup of sugar, three eggs well beaten, a lump of butter size of an egg, one teaspoonful of ground mustard. Pepper and salt. Mix all together cold, and cook until thick as custard.

BANANA SOUFFLES.—Peel and pound six bananas to a pulp; mix with it the juice of two lemons, rub it through a sieve, add a pint of whipped cream sweetened, then freeze. Have ready some paper souffle cases; pack the banana-ice into these in a charged ice-cave, for two and a half hours.—Exchange.

COCOANUT PUDDING.—Take the crust off a loaf of bread and grate one quart of crumbs, and pour over them one quart of boiling milk. Let it stand until cold; then mix with it six eggs beaten, with two cups of sugar, and one grated cocoanut. Flavor with vanilla and bake in a crust. Corn-starch can be used instead of bread-crumbs if preferred.—Woman's Work.

BAKED APPLE DUMPLING.—Make crust as for nice biscuits; roll out in circles large enough to enclose an apple; pare and remove the cores; then pinch the crust closely over each one. Place them in a butter dish or pan, cover and bake slowly until the apples are done. To be eaten with butter and sugar, rubbed to a cream and flavored with nutmeg or lemon, or with a rich, hot sauce.

BEST SPONGE CAKE.—Four and a half cups of sugar, six cups of flour, nine or ten eggs, and one and a half cups of hot water. Pour the water on the sugar and let it come to a boil. Beat the eggs separately, the whites in the vessel in which the cake is to be made; then add the beaten yolks and beat together until very light. When the sugar boils, pour it on the eggs in the smallest possible quantities, beating hard all the time to keep from cooking the eggs, until the mixture is cool. Then sift in the flour, to which three light teaspoonfuls of baking powder must be added. Use whatever flavoring you prefer and pour immediately into pans and bake in a quick oven twenty or thirty minutes.—Woman's Work.

AGRICULTURE.

BY REV. J. W. McNEIL.

Strawberries.

The best time to plant is in the Spring. There is little gained by planting in the Fall, the crop of the Fall planting usually being so small that it does not pay to pick it.

Our method of cultivation is simple. We har off as we do when scraping cotton; the plants then are scraped, and left in drill from eighteen inches to two feet apart. The question may be asked, Why not leave them closer in drill? For the reason we prefer new plants to form on the row; they are preferable to the old ones. When the vines begin to run, if properly handled, the runners trained on the ridge, they can be set as close as desired.

If the land is not sufficiently rich, before we return the soil to the plants after scraping, we apply cotton seed meal at the rate of about three hundred pounds to the acre in the side furrows, the object being to stimulate the plants to make them supply enough of new growth or plants to have the ridges well set. This fertilizing is done in the Spring for the purpose just mentioned; never in the Fall. The soil is then thrown back to the plants about as we would when hilling cotton, leaving the ridge not too high. The after cultivation consists in keeping the land clear of weeds and grass, using the small sweeps of the Planet Junior Cultivator as often in the middle as the case may demand, and clearing the drill with the hand and hoe. We continue this cultivation until September. After that time what foreign growth that may grow up is of little harm, but rather a benefit when killed by frost, to act as a mulch to protect the berries the following Spring from the ground. During August, while cultivating, is the time to apply bone meal as a top dressing at the rate of from two to four hundred pounds to the acre. The cultivation at the time with the sweeps and the hoe on the ridge works the bone meal into the soil all that is necessary. Six weeks after, or about the first of October, we apply cotton seed hull ashes about two hundred pounds to the acre. This again is done as a top dressing. The ashes of their own nature sink and leach through the soil, hence is more benefit if applied in this way than if put under the soil. This finishes the cultivation.

One other matter we have discovered: that hogs, if properly handled, are of benefit to a strawberry farm during Winter. They destroy all weeds and Winter growth, and do not the strawberry plants. To prevent them from rooting, their snouts should be ringed, and if any one of them will persist in rooting after being ringed, put in the second. The foregoing is about all that is necessary until gathering season.

Raising Corn.

The following facts we got in a letter from Mr. J. C. McAllister, now of New Orleans, upon the matter of raising corn. He says:

I learned how to make corn before the war. I threw up my ground in beds the usual way; in the water furrow I ran a bull tongue twice; I reversed the beds, ran a harrow over them; opened and drilled my corn; made twenty-six bushels per acre when the average crop was about seventeen.

He says again:

I learned during the war how to use pine straw for manure, by putting it in cow pens and horse lots, when well tramped down, taking it up under sheds.

He states of this plan that he informed a Mr. James Little, once of Amite county, Miss., who tried the experiment, and as a result made on ten acres of land six hundred and sixty-five bushels of corn; had the matter published in the old Brandon Republican about 1868.

Now, we have never seen pine straw used as a fertiliser, never supposed it of much value to land, only to change its physical condition; yet if it is a fact, as above mentioned, that it will produce such results, our farmers in the pine woods have a source of wealth incalculable.

If Mr. James Little is still living, he will confer a great favor by giving all the facts in connection with the crop he made; the kind of soil, whether anything else was used with the pine straw, and this mere tramping by the stock, etc.

Mr. McAllister says furthermore:

I learned another fact before the war. Every farmer that had corn and meat to sell had money to lend. All the old negroes knew this to be a fact."

[We can vouch for the last statement made.—EDITOR.]

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

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HYGIENE.

The Medicinal Value of Hot Water.

One of the best remedies for biliousness, dyspepsia, and loss of appetite is to be found in the contents of the steaming tea-kettle. Many, like Naaman, will undoubtedly turn away from this simple, inexpensive, easily-to-be-obtained medicine with distrust. It would be exceedingly difficult to induce them to give it a trial. The very fact that it is free to all, "without money and without price," makes it seem of no value to them; and instead of using a medicine that has been frequently proved to be both safe and effectual, they prefer to go on dosing themselves with doubtful and injurious drugs.

The testimony of one lady for whom a goblet of hot water an hour before eating was prescribed by her physician is to the effect that it acts as a gentle cathartic, promotes healthy action of the liver and kidneys, and, as a natural consequence, cleanses the tongue and creates an appetite.

Another lady, for whom three cups of hot water an hour and a half before each meal and one hour before retiring were prescribed, asserts having noted that a little while after drinking it she finds herself so hungry she can scarcely wait the hour that must elapse before her meal. This lady states that for fifteen years previous to the time when she began drinking hot water, she had rarely known what it was to feel hungry or to relish her food. She had also observed that when away from home where she could not obtain hot water before meals, her appetite departed in spite of the fact that various delicacies to tempt it were provided for her. She also testifies to the efficacy of hot water as a cleanser of the system, as a cure and prevention of gravel and similar diseases, and to its favorable action upon all the digestive organs. In common with another experimenter, she further affirms that it is decidedly stimulating; that after drinking it one feels decidedly refreshed and strengthened.

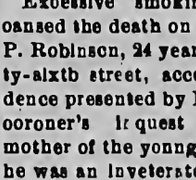
Others have proved hot water to be an effectual remedy for sick headache and pains in the stomach or bowels, caused by indigestion.

Judging from this array of evidence, would it not be as well for our bodies, and better for our pocket-books, if we patronize the tea-kettle more and the doctor less?—Christian at Work.

Excessive smoking of cigarettes caused the death on Monday of George P. Robinson, 24 years, 528 North Thirty-sixth street, according to the evidence presented by Dr. Mattern, at the coroner's inquest yesterday. The mother of the young man testified that he was an inveterate smoker of cigarettes. Dr. Mattern gave evidence that his post-mortem examination disclosed the fact that the heart was soft and flabby, and that the ventricles of the brain were filled with water, though the exterior was dry. The aorta had contracted. The nicotine of the cigarette had caused "smoker's heart," he testified, which had in turn produced dropsy of the brain. Dr. Mattern said last evening that Robinson had been in awful agony for a few hours before his death. He complained to his mother that his head felt as if it would burst, and for relief she applied ammonia as a counter-irritant. Such a strong solution had been used that the skin of the forehead was burned as if by scalding water.—(Philadelphia Press.) The "smoker's heart" should induce him to save the foolish young smokers from smoking themselves to death.—Picayune.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

Hood's Sarsaparilla

He has never been very robust, but now seems healthy and **daily growing stronger.**"

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

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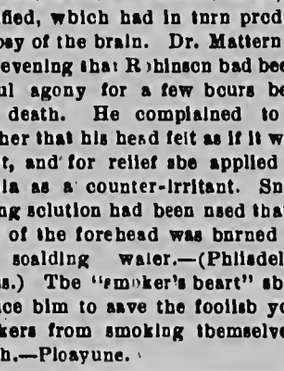

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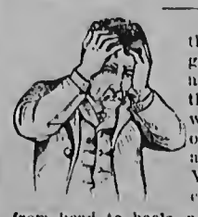

"I don't believe there ever was so good a pill made as Ayer's Cathartic Pills. They will do all you recommend them for and even more. When I have a cold and ache from head to heels, a dose or two of these pills is all the medicine needed to set me right again. For headache, they never fail. I have been a victim of terrible headaches, and have never found anything to relieve them so quickly as Ayer's Pills. Since I began taking this medicine, the attacks have been less and less frequent, until, at present, months have passed since I have had one."—C. F. NEWMAN, Dug Spur, Va.

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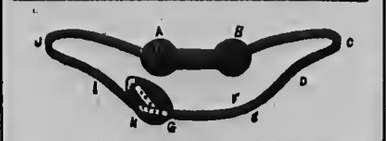

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We have made arrangements to offer a rare bargain in the way of organs as premiums to our subscribers. The organs which we handle are the Epworth Organs. These have not heretofore had much sale in Mississippi and Louisiana, though they have had an immense sale throughout the North and West and also in some of the Southern States. Do you want a small organ for your church? If so, read the description given below of Style No 102, and see how it would suit you.

STYLE 102. THE EPWORTH CHAPEL ORGAN.

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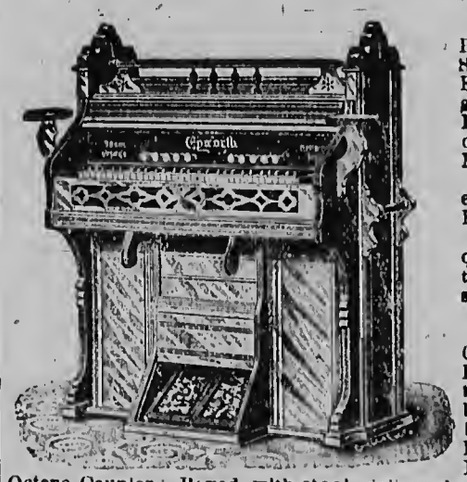

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The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

IMPROVED STYLE 302 "SPECIAL." EPWORTH CHAPEL ORGAN.

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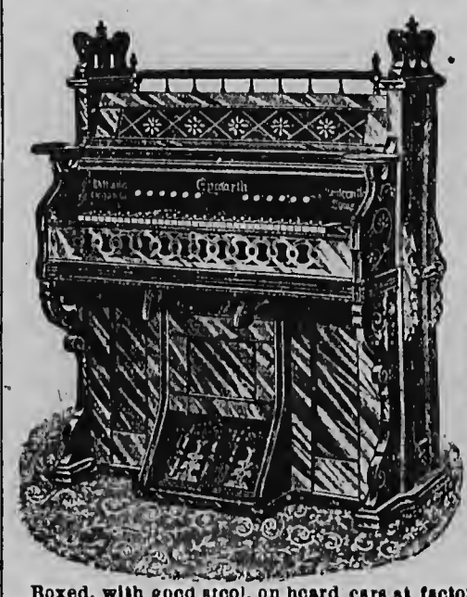

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Case: Heavy Sunken Panels in front, ends, and back; Extra Strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work in upper panel of back.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

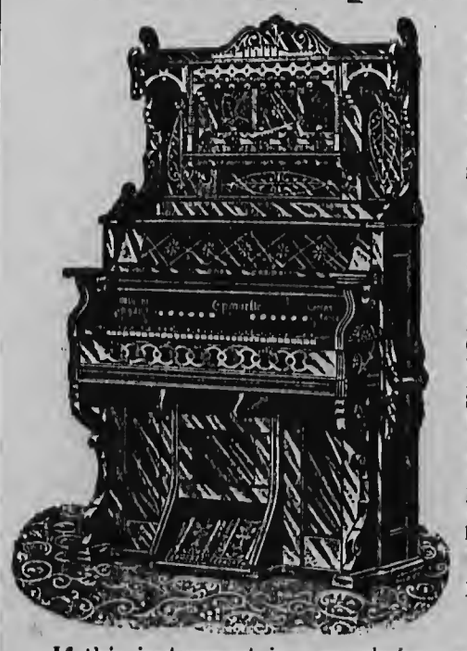
14 Stops, including swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

If you want a handsomer instrument, how would Style 602 suit you? Although this is listed as a parlor organ, it will make just as sweet music in a church as in a parlor.

STYLE 602 "SPECIAL." EPWORTH PARLOR ORGAN.



Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.

Fourteen Stops, including Swell and Grand Organ.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell.)

Boxed, with good Stool and Book, on board cars at factory.

If this instrument is your choice, send us one hundred and fifteen new names, with the cash $230, and you will get it free. If you can't get the requisite number of names, get as many as you can, and then write us for terms. No doubt you can make satisfactory arrangements. Of course, this offer applies to individuals a well as to churches. What we want is the subscriptions, let who will get the organ.

These instruments have had a great run among Methodist people in the North. More than a thousand preachers have purchased Epworth Organs. We offer special bargains to the clergy.

If you have any inclination to accept any one of these offers, don't delay. Now is the time. Address

REV. W. C. BLACK, 112 Camp Street, New Orleans, La.

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Ministers and wives of deceased Preachers, $1

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Thursday, May 24, 1894.

TWELFTH GENERAL CONFERENCE.

ELEVENTH DAY.

Conference convened at the appointed hour, and was opened with religious exercises led by Dr. Campbell, of Texas. Bishop Fitzgerald in the chair. The Minutes read and approved.

Bishop Wilson took the chair.

The reports of Standing and Special Committees called for, and a number made and passed to the calendar.

The calendar was then taken up, and various and sundry reports of greater or less importance were adopted. Many, most of these, reports recommended "non-concurrence." The tone and temper of the body is eminently conservative.

The report of the Committee on Colportage stirred an animated and an extended discussion, in which some of the ablest speeches were made that have yet been made on the floor of this—twelfth—General Conference. The report of the committee was adopted.

A report of the Committee on Revisals, recommending the transfer of all matters pertaining to local preachers from the Quarterly to the District Conference, was followed by a minority report, and thereupon we had another long and strong discussion.

The majority report was adopted, and so the licensing of local preachers, recommendations for orders and for admission on trial into the traveling connection, goes to District Conference.

It was moved that when we adjourn we adjourn to meet at 8 P. M. This carried.

The report of the Committee on Education was taken up and read and the discussion of it was deferred.

The Conference adjourned with benediction.

TWELFTH DAY.

Conference convened at 9 A. M., and was opened with religious services conducted by Dr. Kennedy. Bishop Granbery in the chair. Minutes of last night's session read and approved.

Bishop R. K. Hargrove took the chair.

Reports of Standing and Special Committees called for, and a number made and passed to calendar or approved, as the nature of the reports required.

The Committee on Revisals reported "non-concurrence" in the case of a resolution asking for a change in the marriage ceremony, whereby a lot of sentiment would be incorporated in connection with the wedding ring. This stirred a big tangle.

The report of the Committee on Missions brought out an extended discussion. On this subject Dr. John Mathews, known to most of the ADVOCATE readers, made a telling and characteristic speech. Your readers know what that means. We have only two Missionary Secretaries for the next four years.

The Conference dispensed with the assistant secretary of the Board of Church Extension.

Report No. 5 of the Committee on Temperance was adopted by an overwhelming vote.

Conference adjourned with the benediction.

NIGHT SESSION.

The session was occupied in discussing the report of the Committee on Education, and the Conference adjourned with this report still pending. The report will doubtless be adopted with slight modification.

THIRTEENTH DAY.

After the usual devotional exercises and the reading of the Minutes, several committee reports were read and placed upon the calendar.

At ten o'clock balloting began for General Conference officers. The following was the result of the election: Book Agents, J. D. Barbee and D. M. Smith; editor Nashville Advocate, E. E. Hoss; Church Extension Secretary, David Morton.

The Conference then proceeded to the election of Book Editor. John J. Tigert lacked only about twenty votes of being elected, and was elected on the second ballot by a good majority.

The first ballot was taken for Missionary Secretary. No election.

The Conference adjourned at the usual hour.

NIGHT SESSION.

Conference met at 8 P. M., and was opened with religious exercises conducted by Dr. Paul Whitehead. Bishop W. W. Duncan in the chair. Minutes of the morning session read and approved.

Bishop E. R. Hendrix took the chair.

A second ballot was taken for Missionary Secretaries.

The report of the Committee on Epworth Leagues, made the order of the day for this hour, was taken up.

The second ballot resulted in the election of Rev. H. C. Morrison for Missionary Secretary.

Another ballot was then taken for the other Missionary Secretary.

The order of the day was resumed. Much discussion occurred on the item as to whether we should have an Epworth League Book Editor and Secretary in one man or a man for each of these offices.

The third ballot resulted in the election of W. R. Lambuth as Missionary Secretary.

The Constitution for the Epworth League was amended, and, pending other amendments, the Conference adjourned.

FOURTEENTH DAY.

Conference met at 9 A. M., and was opened with religious exercises led by Dr. Rush, of Baltimore. Bishop Hendrix in the chair. Minutes of the last session read and approved.

(It should have been mentioned in last week's issue that the appeal of Rev. G. A. Mandeville from the decision of the Louisiana Conference was, after careful consideration, reversed by the Committee on Appeals; hence Bro. Mandeville is restored to all his privileges in the church and as a member of the Louisiana Conference.)

Bishop Key took the chair

The regular order of business was then taken up.

A resolution of sympathy with, and of the highest commendation of, Rev. W. P. Harrison, D. D., now just closing a long term of service as Book Editor and editor of the Review, was adopted.

Many reports were made by the several committees, the majority of them for non-concurrence in the several resolutions and memorials considered.

The report of the Committee on Church Extension made a highly complimentary report of the condition and work of the Woman's Parsonage and Home Mission Society.

A report from the Sunday-school Committee in regard to Children's Day collections stirred quite a lively debate, but the report was adopted.

The report of the Committee on Education, creating a Board of Education, stirred an animated and extended debate, which took a wide range. The report was adopted.

NIGHT SESSION.

Conference met at 8 P. M., and was opened with religious exercises by Dr. Newton, of Japan. Bishop Key in the chair. Minutes of previous session read and approved.

Bishop A. G. Haygood took the chair.

The report of the Committee on Episcopacy, referring to the passage of the character of the Bishops, was taken up, and after some efforts to recommit the report, which were unsuccessful, the report was adopted.

A Committee of Five was ordered to select the most important items on the calendar to be brought forward.

A telegram was received from Bishop Jno. F. Hurst, of the M. E. Church, expressing gratification at the action of this General Conference in endorsing the American University.

The report of the Committee on Epworth Leagues, still pending when the Conference adjourned Saturday night, was again taken up. The adoption of this report stirred many of the brethren to make their best speech. The report was finally adopted.

The Conference adjourned with the benediction by Bishop Haygood.

FIFTEENTH DAY.

Conference met at 9 A. M., and was opened with religious exercises by Dr. Jones, of South Carolina. Bishop Haygood in the chair. Minutes of the previous session read and approved. In the matter of approving the Minutes there appeared to be a difference of opinion between Dr. Paul Whitehead and Dr. J. F. Mangum as to whether the "moon is or is not made out of green cheese."

Bishop Fitzgerald took the chair.

A resolution of sympathy and condolence with the family of J. B. Lawrence, "Uncle Larry," of Virginia, who died this week, was passed.

It was resolved that when we adjourn we adjourn to meet at 3 P. M.

Many leaves of absence were asked for.

Reports from Standing Committees called for. Many reports were presented and passed to the calendar.

The Committee on Appeals reported that the case of Rev. D. C. Kelley, of the Tennessee Conference, was reversed.

The report of the Committee on Chapters vii and viii of the Discipline. These chapters, as before when the report of the commission appointed by the last General Conference was up for consideration, provoked much discussion and many amendments. The chapters were finally adopted as a whole.

A ballot was taken for Sunday-school Secretary. While the tellers were counting the vote Dr. J. J. Tigert and some scores of others entered a protest against the manner in which Chapters vii and viii of the Discipline were pushed to final adoption. A Committee of Three was ordered to reply to this protest.

No election for Sunday-school Secretary. Another ballot taken. No election on the second ballot for Sunday-school Secretary. Another ballot taken. On the third ballot Rev. W. D. Kirkland, D. D., editor of the Southern Christian Advocate, was elected. Dr. Kirkland is well known to the church, and has already given full proof of his eminent fitness for this important and responsible position.

The report of the Committee on Federation, suggesting a long step towards this desirable end, brought out a substitute and a brief, but suggestive, discussion. The report of the committee was adopted.

Benediction by Bishop O. P. Fitzgerald.

AFTERNOON SESSION.

Conference met at 3 P. M., and was opened with prayer by Dr. E. K. Miller. Bishop Fitzgerald in the chair. Minutes of the previous session read and approved.

Bishop Wilson took the chair.

A ballot was taken for Secretary of the Epworth League.

The report of the Committee on Boundaries was taken up, and as usual brought out much discussion. Every "inch of ground was warmly contested."

The first, second and third ballot for Secretary of Epworth League resulted in no election.

NIGHT SESSION.

After the usual devotional exercises, balloting for Epworth League Secretary was resumed, and S. A. Steel was elected.

Balloting began for Secretary of Education. On the second ballot W. W. Smith, of Virginia, was elected.

A number of reports which we will not attempt to itemize were adopted.

SIXTEENTH DAY.

Conference convened at 9 A. M., and was opened with prayer by Dr. Wilson, of Memphis. Bishop J. C. Granbery in the chair. Minutes of the previous session read and approved.

Bishop R. K. Hargrove took the chair.

Drs. Paul Whitehead and Collins Denny were appointed a Committee of Two to revise Chapters vii and viii of the Discipline, to correct such grammatical and rhetorical errors as may be found in them.

Bishop Keener, on behalf, presented the dissent, or veto, of the college of Bishops to paragraph 260 of Chapter vii of the Discipline, as this chapter was adopted on Saturday. This paragraph, as understood by the Bishops, is violative of the constitutional right of preachers to be tried by their peers. Much discussion grew out of this, but it all blew away in wind.

A resolution was adopted fixing the first Thursday in May, 1898, as the day for the meeting of the next General Conference.

The Conference provided that members of an Annual Conference may be allowed to go to school without losing place and standing in the Conference.

Strong resolutions were passed in regard to a more careful regard to the observance of the Sabbath. This is a matter of prime importance, and deserves the careful and prayerful consideration of all our people.

The question of a quorum was called in question and a test vote taken, and it was found that a quorum voted.

The "ayes" and "noes" were ordered on the matter of taking a paper from the table, and this call occupied much time.

A motion to adjourn *sine die* at 1 P. M. to-day stirred some discussion. This motion was lost.

Conference adjourned with the benediction by Bishop Hargrove.

AFTERNOON SESSION.

Conference convened at 3 P. M., and was opened with prayer by Dr. Downing. Bishop Hargrove in the chair. Minutes of the previous session read and approved.

Bishop Duncan took the chair.

A petition was presented from the Woman's Christian Temperance Union, asking the rulers of the world to prohibit the introduction of strong drink into Africa. This petition was endorsed by the Conference.

Report No. 8 of the Committee on Itinerancy, made the order of the day for this hour, was taken up and adopted.

Resolutions of thanks to everybody for kindness and courtesy in all matters of entertainment and accommodation were passed.

A committee was ordered to examine and see if any changes have been made in the Articles of Religion since 1784, and to report to the next General Conference.

Some reports on minor points by several of the Standing Committees.

It was provided that applicants for license to preach can be examined by a committee appointed by the presiding elder before the District Conference. This will allow of more care in the examination of candidates for the ministry.

A report giving the pastor charge of all the services in his church was adopted.

A strong resolution condemnatory of the Louisiana Lottery was adopted.

Sundry committee reports were adopted.

Late in the afternoon Conference adjourned *sine die*.

Committee on Temperance.

REPORT NO. 5.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South:

Your Committee on Temperance beg leave to submit the following report:

We congratulate the church and country upon the continued progress of this moral reform. From facts stated by delegates representing the different sections of our wide connection, from the ringing reports adopted in the several Annual Conferences, and from the stringent laws enacted, or sought to be secured, in a number of States, we are glad to be assured that there is no abatement of zeal in this great cause, and no intermission of effort to achieve its final triumph. There is, we are constrained to believe, a steady growth of intelligent sentiment throughout the country in favor of teetotalism in the individual and the absolute prohibition of the liquor traffic. Opinion has deepened into conviction that a Christian can not in any way aid or abet the business, now so universally condemned, without being untrue to God and disloyal to the best interests of the State.

We reaffirm the clear, strong deliverances of other General Conferences, and replight the faith and power of the church, within its divinely appointed sphere, to the complete overthrow of this giant iniquity. The church can not weaken her protest against, nor cease her divine antagonism to, the greatest evil of the age. There can be no truce with such an enemy—no agreement with such a death.

It is not the province of the church to enter the domain of party politics. Christ and Cæsar are at peace, but their kingdoms are independent. We must zealously guard against any union of Church and State. Ours is a prohibition church, but not a party church. We seek not to disturb political affiliations, or dictate party policies, or control in affairs of State. Our contention is, that every Christian should discharge the functions and exert the influence of his citizenship in the suppression of this and all other social and political evils.

But it may be well to utter a word of warning: In our laudable efforts to secure repressive legislation, let us not overlook the duty of moral suasion. Our zeal must not expend itself in statutes and constitutions. The young are to be taught, the tempted strengthened, the fallen lifted up, and the perishing rescued. While waging war against a business, we must not slacken effort in behalf of the individual.

Temperance.

The following is a law of the church, adopted May 15, as the report of the Committee on Temperance:

Page 213, Ans. 3.—Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, from signing petitions for such sale, from becoming bondsmen for any person as a condition of obtaining a license, and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality. Nevertheless, in the case of a member who shall sign a petition for such sale, or become a bondsman for any person engaged in such traffic, or rent property to be used for such sale, it shall be the duty of the pastor to deal with the offender as provided for in chapter 7, section 5, paragraph 281, page 264.

This paragraph shall not apply in the case of persons who are acting under the instructions or decrees of any court or who are acting as officers of the law.

General Conference Resolutions.

We offer for adoption the following resolutions:

1. *Resolved*, That we urge upon all our members a perpetual memory of the solemn vow that rests upon them to abstain wholly from the use of intoxicating liquors, except in cases of necessity.

2. *Resolved*, That we lay upon the consciences of our preachers the duty of instructing our people concerning the moral turpitude of the liquor traffic and concerning the evils of even the most moderate use of intoxicating liquors as a beverage.

3. *Resolved*, That our Book Editor and Book Agent be requested to provide, and to do what may be in their power, towards circulating among our people tracts, pamphlets and books bearing upon the various phases of the temperance question.

W. C. BLACK,
Chairman.

The Advocate for Twenty-Five Cents.

We will send the ADVOCATE from now until the first of August for twenty-five cents. This period embraces the session of the General Conference. The ADVOCATE will contain reports of the proceedings of the General Conference. All Methodist people ought to keep posted in regard to the action of the General Conference. Let all our subscribers make this offer known and constitute themselves agents for the paper. Let it be remembered that the cash must accompany each name. We will do no book-keeping for anybody on this proposition. This offer is made only to new subscribers.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2.25. This offer applies to old subscribers as well as new, provided they pay their subscription to June, '95.

Advertising Rates.

One insertion, $1 per inch.
Two insertions, $1.50 per inch.
Four insertions, $2.40 per inch.
Twelve insertions, $6.60 per inch.
Twenty-six insertions, $13 per inch.

On less space than a half-inch twenty per cent. additional will be charged.

Our Pianos and Organs.

The musical instruments which we are offering as premiums are manufactured by the Williams Piano and Organ Co., Centerville, Iowa. This is a large establishment which has branch offices in other cities. The descriptions we give of the instruments are taken from their catalogue. Our subscribers may write to them for catalogues and prices, if they choose. We will give them as good terms as they can get from the manufacturers themselves. Notice that if the requisite number of subscribers can not be procured, the instruments can still be had. Get as many subscribers as you can, and then write us for terms.

Worthy of Imitation.

Judge Young L. G. Harris, a prominent Methodist layman, who died recently at his home in Athens, Ga., made, among other bequests, the following:

A plantation in Clarke county, Ga., containing about 400 acres, is to be sold and the proceeds are to be divided equally between the Foreign Mission Society and the Church Extension Society of the Methodist Episcopal Church, South.

To Emory College he leaves fifty shares of capital stock in the Augusta and Savannah railroad and twenty-five shares of capital stock of the Georgia Railroad and Banking Company. Young L. G. Harris Institute, a Methodist school founded by himself, in Towns county, Ga., gets fifty shares of capital stock of the Atlanta and West Point railroad and twenty five shares of capital stock of the Georgia Railroad and Banking Company. American Bible Society, of New York, $2,000; American Sunday-school Union, of Philadelphia, $2,000; American Tract Society, of New York, $1,000; Foreign Mission Society, Methodist Episcopal Church, South, $3,000; Church Extension Society, Methodist Episcopal Church, South, $3,000; Sunday-school Society of North Georgia Conference, $2,000; Church Extension Society of North Georgia Conference, $3,000; Widows' and Orphans' Society of the North Georgia Conference, M. E. Church, South, $3,000; Preachers' Society of the North Georgia Conference, $2,000; fund for special relief North Georgia Conference, $2,000; Emory College, $5,000; Young Harris Institute, $5,000.

Judge Harris was for years a liberal contributor to various benevolent institutions. He built Trinity Chapel (M. E. Church, South) in Shanghai, China, besides making large contributions to foreign missions through the Church Boards. The Young L. G. Harris Institute is a co-educational school of high grade in the mountainous section of Georgia, and has been an inestimable blessing to hundreds of boys and girls who would otherwise have grown up in ignorance. As an evangelizing agency the school has been second only to the pulpit.

It is to be hoped that Judge Harris will have many followers. The laws of Mississippi prohibit the payment of legacies to churches or church institutions; but there is no law to prevent donations during life. Louisiana laws recognize the right to bequeath to all organizations. Methodist laymen, while not enormously wealthy in either State, and while measurably liberal, have never fully appreciated the providential calls made by our church institutions upon their means; and the needs of an ever-growing and aggressive church furnish ample, and what ought to be much-coveted, opportunities for wise use of money.

Tried and True is the verdict of people who take Hood's Sarsaparilla, the good effects of this medicine are felt in nerve strength restored, appetite created and health given.

Hood's Pills do not weaken, but aid digestion and tone the stomach. Try them.

Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

Jackson, Miss. I. W. COOPER.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

Bright's Disease

HAS BEEN PROVEN TO BE CATARRH OF THE KIDNEYS.

A letter from Mrs. Mary A. Shear, of Jennings, La., states: "I am recommending your Pe-ru-na to everyone I hear complain. Several people have already commenced taking it. My disease was Bright's disease of the kidneys and catarrh of the bladder. I am quite well now."

The symptoms of Bright's Disease are: Dull pain in the back; scanty, high-colored urine, containing albumen and various sediments; nausea, and sometimes vomiting; puffiness of the face and feet; dropsy of the legs; shortness of breath and general weakness; pallor and dryness of the skin; chilly feelings, alternating with fever and sleeplessness. The treatment is: A tablespoonful of Pe-ru-na before each meal, between meals, and at bed-time, and enough Man-a-lin at night to produce one natural action of the bowels each day.

Send to The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio, for a free copy of the Family Physician No. 2, devoted to catarrh in all forms and stages.

Woman's Work.

The Woman's Missionary Society, New Orleans district, Louisiana Conference, M. E. Church, South, held a district meeting in Felicity Church, Friday, May 11, 1894.

At 11 A. M. the meeting was called to order by the district secretary, Mrs. Linus Parker. Mrs Fullilove, president of the Conference society, conducted the devotional exercises, after which reports from auxiliaries were called for. Mrs. E. B. Barr, of Felicity Church, gave a full report of the work of that society since its organization. Mrs. L. Parker reported from Rayne Memorial Church, giving its history from its organization to its union with the Woman's Board. Mrs. Carter, of Louisiana Avenue, only reported the work of that society for the present year.

All the reports gave evidence of good work done. Rev. L. F. Jackson, of Algiers, and Rev. T. K. Faunt Le-Roy gave hearty indorsement to the work.

At 7:30 P. M. a fair audience was in attendance, and gave good attention to the papers read by Mrs. Fullilove and Mrs. Morrison, each one giving items of interest and accounts of work done by the Woman's Missionary Society since its organization sixteen years ago.

CLARA L. CARTER, Rec. Sec.

A Miserable Taste.

That which hangs about most medicines is what we refer to. CREOLE FEMALE TONIC is an exception. It has a taste as pleasant, as cordial, as comforting as wine, as sparkling and refreshing as spring water! Cures all diseases and irregularities of the uterine system, and brings the bloom of health to the cheeks.

Free!

Now, brethren of the Mississippi Conference, be quick, for there is no time to lose if you are going to get free programmes for Children's Day from the Sunday-school Board. We are ready to serve you "without money and without price;" but even at these competitive figures business moves at a most lazy pace. Perhaps we ought to have offered a chromo and picture of your fourth wife with each order for programmes; but, in consideration of the late hour at which this ideal plan of assured success was reached, will not conscience, the church law and the love of Christ suffice?

Up to date only about twenty orders have reached me. Doubtless many others have bought programmes.

Don't forget the direction, brethren, which is: "The third Sunday in May, or as near thereto as practicable, shall be observed as Children's Day throughout our church with appropriate services; and on that day a collection shall be taken up for the aid of needy Sunday-schools and the advancement of the Sunday-school work under the direction of the Annual Conference Sunday-school Committee." If you have not observed the third Sunday in May, "better late than never." To fail to observe Children's Day is to violate the law; to use for other purposes the amount then collected is to misappropriate it.

Now, brethren, dear brethren, let us see the color of your ink.

H. M. ELLIS, Sec.

Anguilla, Miss.

Programme of Sunday-School Conference, Meridian District—Shubuta, June 21, 1894.

1. The Relation of the Sunday-school to the Church. Is the Sunday-school Making Desirable Progress as a Feeder and Supporter? Paper—Rev. B. F. Lewis.

2. Parental Responsibility for the Success of the Sunday-school as a Means of Grace. How Shall Parents Meet It? Paper—L. P. Brown.

3. Character-Building in and by the Sunday-school. Is the Sunday-school Meeting Reasonable Expectation in This Line? Paper—Rev. D. G. W. Ellis.

4 The Sunday-school as the Place for, and the Means of, Thoroughly Indoctrinating Our Children. Is It Doing This? Paper—Rev. J. F. Marshall.

5. The Preparation and the Qualification of Our Teachers in View of Their Responsibility. Paper—Rev. T. B. Holloman.

6. The Office of the Holy Spirit in the Sunday-school. Do We Fully Recognize and Stress It? Paper—Rev. I. L. Peebles.

7. At 11 o'clock A. M., a sermon on Christian Education—Rev. L. Carley.

D. A. LITTLE, P. E.

Ministers' Institute.

The Ministers' Institute of the Kosciusko district will be held in Sallis, Miss., June 19 and 20. Preaching on the evening of the eighteenth by Rev. T. G. Freeman.

The following is the programme:

1. The Importance of, and How to Do, Pastoral work—J. D. Newsom, J. A. Poe.

2. How to Have a Working Church—W. C. Lester, J. C. Long.

3. The Best Method of Raising the Finances of the Church—D. C. Foust, J. H. Rodgers.

4. The Relation of the Pastor to the Young People—J. A. Leach, R. P. Goar.

5 How to Make the Sunday-School a Success—T. G. Freeman.

6. Conditions of Membership in the M. E. Church, South—R. G. Porter.

7. The Necessity of Circulating Religious Literature among Our People—W. D. McCullough, G. W. Bachman.

8. The Itinerant Wheel of Our Church—J. W. Anderson.

9. How the People May Help the Pastors—A. W. Langley.

10. The Sermon—L. D. Worsham.

11. Authority for Family Religion and Importance of It—W. W. Williams.

12. The Greatest Need of the Church, and How to Supply It—T. L. Foster.

J. H. MITCHELL, P. E.

Brandon District High School.

Tenth annual commencement of Brandon District High School, May 29, 1894.

Commencement sermon, May 27, by Rev. R. Bradley, of Montrose. Annual address, May 29, by Capt. W. H. Hardy, of Meridian.

Notice.

KOSCIUSKO DISTRICT.

The pastors are earnestly requested to report to me by the first of June what has been done in their charges for missions. Remember, brethren, I must report to the secretary of the Conference Board the first of June.

W. D. MCCULLOUGH, Dist. Sec.

Sallis, Miss.

Notice.

MR. EDITOR: The Brandon District Conference will be held at Montrose, Miss., July 6 and 7. The Preachers' Institute will be held on the fourth, and the Sunday-school Conference on the fifth. Sabbath, the eighth, will be well filled with religious services. Please come.

C. MCDONALD.

Forest, Miss.

Ministerial Aid Association.

The Executive Committee of Ministerial Aid Association of the Mississippi Conference will please meet in the chapel of Millsaps College, Tuesday, 9 A. M., of commencement week. Very important.

T. B. HOLLOMAN, Pres. Association.

Columbus District, North Mississippi Conference.

Columbus District Conference will convene at Crawford, Miss., Thursday, June 7, 1894, at nine o'clock A. M., and continue through Sunday following.

Thursday will be Sunday-school Day, and the District Conference will consider the following topics:

1. Statistics and Work of the Sunday-school throughout the World—W. V. Connell.

2. The Mission of the Sunday-school—C. B. Ames.

3. Normal Lecture on Next Sunday's International Lesson—Prof. D. Lipscomb.

4. Effect of the Sunday-school upon the Attendance of the Children and Young People on Public Worship—G. D. Harris.

5 Essay on the Sunday-school—J. C. Golden.

6. The Successful Superintendent—Dr. Gnerry, J. A. Lewis.

7. The Sunday-school Teacher—Walter Price.

Besides the regular work of the District Conference, the following subjects will be considered:

1. The Quarterly Conference: Its Importance in the Economy of the Church—Dr. W. T. J. Sullivan.

2. The Mission of Methodism—W. S. Harrison.

3. Woman's Work: How the Pastor Can Carry Out the Pauline Injunction: "Help Those Women"—Rev. D. L. Cogdell, Mrs. H. W. Foote, Mrs. McElroy.

4. Importance of the Stewardship: Qualifications of a Successful Steward—W. H. Scales.

Those whose names appear in connection with special topics will please prepare written essays or lectures upon these topics respectively.

All members of the District Conference are invited to take part in the general discussions. Preachers in charge are requested to present written reports of their respective charges on the subjects mentioned in the Discipline.

The Conference sermon will be preached by Rev. R. M. Standefer, of Columbus, Miss.

T. C. WIER, P. E.

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Notice.

Will each pastor in the Opelousas district please find out and let me know as soon as possible what delegates expect to attend the District Conference from his charge.

W. W. DRAKE.

Crowley, La., May 14.

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Waiting through days of fever,
Waiting through nights of pain,
For the wait of wings at the portal,
For the sound of songs immortal,
And the breaking of life's long chain.

There is little to do for our dear one—
Only to watch and pray—
As the tide is outward drifting,
As the gates of heaven are lifting,
And its gleam is on her way.

The tasks that so often taxed her,
The children she held so dear,
The strain of the coming and going,
The stress of the mending and sewing,
The burden of many a year,

Trouble her now no longer;
She is past the fret and care,
On her brow is the angel's token,
The look of a peace unbroken,
She was never before so fair.

You see, *she* is waiting the angels,
And *we*—we are standing apart;
For us there are loss and sorrow;
For her is the endless morrow,
And the reaping-time of the heart.
—Harper's Bazar.

Children's Work.

BY ELLA M'NICOLL.

If in simple words you can recite a touching story, or if you can awaken interest in some beautiful flower, you have within you the power of winning a child's confidence, and did you but know it, in this you have a magic key to the child's nature. Now, no explorer ever found more to observe than you may find nor more to learn than you may learn. The whole history of man from earliest ages repeats itself in each new creature.

"The little child comes to us with naked body and naked soul. The loving mother knows that the former must have the daintiest, warmest garments that loving hands and heart can devise, proper food and care, but shall the latter go unendowed? The body, if left to cold and hunger, dies and is at rest. Not so the soul. That part which God for a time has given into our keeping, robbed of everything that can feed and clothe it, yet lives on, if such an existence can be called life—lives because it is immortal. It can not die. The little coat is outgrown or worn out and destroyed. No trace of it is left, but the garment with which she has consciously or unconsciously clothed the soul may hang in its tattered rags not easily cast aside." Mothers and teachers, I appeal to you. Did you ever, do you *to day* realize that you are the makers and keepers of the soul's wardrobe? Through all the years of tender childhood "you are weaving garments that shall either beautify and protect or dwarf and disfigure the wearer for life."

There are laws of development which, if studied, will surely govern our dealings with the child mind. The thoughts now implanted become living principles by and by. Then why not more earnestly sow the seeds of Christian character? In teaching the *Bible lessons* let us try to put them in such form that the child can *use* them, and feel that they are especially his. A peculiar trait of childhood is that it enjoys nothing alone. I have found that these little ones, when told of unfortunate children who, in their benighted condition, have never heard these same beautiful truths, are the most anxious to devise some means by which they could send the glad tidings to them. I consider this the best part of a child's religious education, implanting that feeling that "I am necessary to help others," understanding fully that by so doing is gained the approval of him who said, "Go teach ALL *nations.*"

Children are not only willing and anxious to do, but have already done much in mission work. During the last three months the children of Indiana have given $317 56 for foreign missions, while the total amount given during the same time by the children throughout the country amounts to $1,650 58. (This refers to contributions paid into the treasury of the Christian Woman's Board of Missions.) Have we not reason to be proud of their work?

I do not believe it right or Christian to use children as mere machines, with which to accomplish a purpose, let that purpose be of unexcelled importance. Nor do I believe it right to use the children for the purpose of increasing our mission fund. This act in itself is apt to eclipse the very principle that is so necessary to plant in the heart of every child. Let us teach the children the needs of others and especially in the work the Master would have them do, and the desired result will follow.

We grow and cultivate a little plant for a season. We speak of its value and the care given. Some careless one remarks, "Why waste time on such a thing? No beauty in that. I can go beyond the hill and in a very few minutes gather more flowers than you will ever gather from that." But wait. By and by my plant bursts into bloom—such wonderful flowers! Winter, too, is upon us. The fields are covered with snow. But my own treasure goes on blooming and sending out its sweet fragrance to all around. To bloom is its life-work from this on. Who will now say my time was wasted? On what hillside will you, my friend, gather *your* flowers to-day?

Mission work is the bloom, the fruitage of a Christian life. Anything else bearing the name is fraudulent and will soon be lost to sight. And a life that is non-productive of this fruit is non Christian. Let children once realize that there is something for them to do, then help them plan and help them in the doing. Keep before them the result of each effort, and let no effort prove a failure. Each successful one will prove a stimulant to higher and, if possible, a better one.

There is a proverbial saying that will never grow so old but that each day and year of our lives we will experience the truthfulness of it—this, "In unity there is strength." Christian people experience this truth in their church work. A kind of magnetic force that seems to burst forth in the hearty handshake and the heart-to-heart expressions that flow or should flow freely through a united congregation of God's people.

Children have *more* enthusiasm in company with others for example (remember children, learn most readily from example), will strengthen weaker ones who, if left alone, could do nothing. But some one asks: "Who is to look after the children and govern them in this work?" And I answer, *you*, my sister, and consider it *not* an arduous undertaking, but rather esteem it a privilege and a blessing that has fallen to your lot.

Did you not when you confessed the name of the Christ make a solemn vow that your life should be spent in his service, and can you stand by and see his little ones suffer neglect?

I feel that this should be *especially* the *mother's* work. When your child reaches the years of maturity and stands outside the church, your heart will send up one unending prayer for his salvation. You can not take his hand in yours and tell him the sweet story over and over. Other hands are clasping his now, other voices are filling his ears, and you turn away with a heavy heart and ask the *Lord* to do what you should have done, but neglected.

Let us one and all devote more time to the feeding of the lambs, assured that every effort put forth in their behalf will bring its reward. For the great Shepherd said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, he shall in no wise lose his reward."—Missionary Tidings.

If you stop sowing seed in order to calculate how many sown seed will never sprout, or, sprouting, will be dried up, choked or withered, the seed-time will be past with you, or some seedless soul, before the sowing is done.

GOD HOLD US ALL.

"Take me, papa," said my darling,
As we stood within the hall;
So I bore him up the stairway,
Scarcely felt the burden small.

In my other hand I carried
Books I wished to scan that night,
And the elfin begged me let him
Take them in his arms so slight.

Step by step, to top we mounted;
Then he said with childish pride,
"Baby carried books for papa—
Didn't he?" "Yes," I replied.

Little innocent I ne'er dreaming
As he bore the asked-for load,
That his father's strength upheld him,
Double-burdened on the road.

God is sometimes pleased to give us
Work for wondrous skill and thought;
Gleefully we don the laurels,
When his hand the triumph wrought.
—Sunday-School Times.

Other People's Eyes.

At first thought it may seem to many that our neighbors' eyes are of no use to us personally; that eyes are serviceable only, or at least chiefly, to the one to whom they belong. But what new light and clearer understanding would break in upon our minds, how would strange words and deeds be explained if we could only look through other people's eyes sometimes, and they through ours?

It is difficult to judge those about us fairly and justly. We misunderstand them, and they in like manner misunderstand us. We look at what they say and do from *our* standpoint, and they look at our course from *their* standpoint. And a large proportion of the uncharitable thoughts, the selfishness, and consequently the bitterness of life, spring from this one cause.

Is not this true all the way in life from childhood to old age?—in the family, in the social circle, in the church, in business, in matters of amusement and pleasure, in politics? We pass harsh judgment on companions and friends—yes, even upon those dearly loved—because we do not see things as they see them; because we can not or will not put ourselves in their places and look through their eyes awhile.

The child kept indoors is noisy and boisterous, turning everything topsy-turvy in his wild glee; and the mother groans in spirit, and finally peremptorily bids him hush, forgetting how the little human steam engine shut up tight may nearly hurst. And the boy will only slowly grow into that thoughtfulness which will enable him to realize that mother and grandmother love quietude, and regulating his conduct by a glimpse through their spectacles, will give vent to his animal spirits in some far-away attic, or patiently await favorable opportunity.

A mother may subject a sensitive child to martyrdom by insisting upon his wearing some detested article of dress, never thinking of putting herself in his place in the child-world outside of home to see the courage it would require to wear that article among his comrades. To her his fancies seem only folly.

The husband perhaps rushes off to business some morning without the usual good-by word to his wife, and she sits brooding over what seems neglectful and unkind. Or he returning at night and meeting with no welcoming smile, only an absent-minded glance and a weary face, silently solaces himself with his newspaper. Could they, *would* they only look through each other's eyes, the wife would plainly see that it was only a momentary forgetfulness, or absorption in some detail of the coming day's business, that made him apparently unmindful of her, and the husband would see that the children had been troublesome, or the baby ill, or the servants negligent, and that the weary face was more for fear *he* would be discommoded than anything else.

A friend makes a remark which seems unkind, perhaps rude. Wait a little before you pass judgment. Do you really believe the unkindness or rudeness was intended? Look from his standpoint as far as possible and consider whether it might not be quite unintentional, or the result of only a momentary flash of feeling. And can you not ignore an unfortunate speech which very likely he regrets far more than you can?

When you last called at the house of a friend she did not treat you in her usual cordial way—at least, so it seemed to you. But do you think she *intended* to be discourteous? Remembering the friendly intercourse of past years, do you believe she would willingly slight or offend you? Look through *her* eyes, and try to see some of the many circumstances, quite disconnected with yourself, that might have caused that change of manner, or that hasty word. Does it not pain *you* to perceive how others often misunderstand what you do or say? Let this make you considerate and charitable in your judgment of others.

We each have our own individuality; our feelings, our modes of thought, our opinions vary. Even from those nearest and dearest to us, we differ in a thousand ways. One person is keenly sensitive to what another never notices; one is frank, another reticent; one demonstrative, another unresponsive; one quick and impulsive, another deliberate and thoughtful; one is yielding and changeable in opinion, another firm even to obstinacy. One person has doubts, temptations, and fears, which another can scarcely conceive of. What seems a wise course to one mind, appears foolish to another; and while some, longing to be better understood, break into impulsive speech, others with an equally strong longing carry aching hearts because they can not speak. To one it seems right and helpful to his religious life to attend a church of a certain denomination. His friend believes in another form of worship. One person thinks it right to indulge in some amusement which seems wrong to his friend. But why make these unlike views the occasion of harsh criticism, angry discussion, and bitter words? If you are unwilling to look candidly on your friend's side, reserve unkind judgment.

Our differing natures bring into life freshness, activity, pleasure, and progress. What a monotonous world it would be, indeed, if we were all alike! Yet if we would broaden our views by peeping through each other's eyes occasionally, our judgments would be far more just; and an immense amount of discomfort, as well as of real suffering and wrong doing, would be prevented.

They is no surer way of acquiring the habit of reviewing the words and acts and opinions of our friends and neighbors from *their* standpoint, as well as from our own, than to cultivate that charity which "thinketh no evil." If to this we add a sympathetic interest in the environment, difficulties, and perplexities of others, and a willingness to give them the same freedom of thought, feeling, and opinion which we claim for ourselves, estrangements between friends will seldom occur; wrangling disputes and bitter clashing of opinions will grow less frequent, we shall see more and more of that loving, Christ-like spirit which seeks to put the most favorable construction upon what others do, and strives to live peaceably with all men.—Exchange.

Manners.

Did you ever think what beautiful manners Christ had? What a charm his recorded conversations have! How courteous his greetings and his parting words! Surely if we try to copy him at all, we should try to copy his manners, for they are among the least of the beautiful examples which he sets us. Now one root of a perfect manner is love. If you have a heart full of love, you can never be rude, for you will not wish to hurt people's feelings. You will long to please people, to help and comfort them, and to make them happier; and so your loving heart will be constantly teaching you how to pay little deferences and respect to those whom you should honor. It will prompt the sunny smile and the appreciative word. Those little kindnesses called courtesies will be unfailing; and if you have a heart like this, such living will become the habit of your life, and then, no matter into what company you may be thrown, you will be equally unembarrassed; for when one has a heart which is full of the spirit of Christ, one can not do much that is amiss.—Ex.

Look on the Bright Side.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket of such nice ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briars.—Domestic Journal.

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The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

CURES OTHERS

A prominent clergyman of Mississippi recommends "Golden Medical Discovery" to suffering humanity everywhere. The "Discovery" builds up the strength and solid flesh when reduced below a healthy standard.

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REV. A. H. MEVS.

Rev. A. H. MEVS, of *Friar's Point, Coahoma Co., Mississippi*, writes: "Having suffered for a number of years with dyspepsia, torpid liver and general debility, and having tried several physicians with little or no benefit, I resolved, as a last resort, to consult your specialists at the World's Dispensary. Being advised by them to use Dr. Pierce's Golden Medical Discovery, I did so, and after using several bottles, I feel entirely restored to health. Now, I take great pleasure in recommending your medicines to suffering humanity everywhere."

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GREAT FAST MAIL ROUTE.

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FREE RECLINING CHAIR CARS TO CHICAGO.

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Passenger	8:50 p.m	Passenger	7:00 a.m
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Chic. limited	7:20 p.m	Chic. limited	11:30a.m

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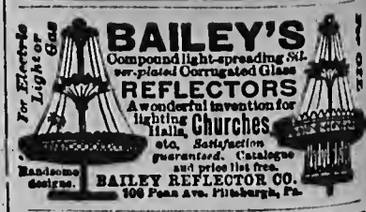

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AGENTS MAKE $5 a Day Greatest Kitchen Utensil invented. Retails 25 cts. 2 to 6 sold in a house. Sample postage paid FREE. FORSHEE & CO., Cincinnati, O.

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Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

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PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS

A Weak Digestion

strange as it may seem, is caused from a lack of that which is never exactly digested—*fat*. The greatest fact in connection with

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appears at this point—it is *partly digested fat*—and the most weakened digestion is quickly strengthened by it.

The only possible help in Consumption is the arrest of waste and renewal of new, healthy tissue. Scott's Emulsion has done wonders in Consumption just this way.

Prepared by Scott & Bowne, N. Y. All druggists.

MARRIAGES.

LITTLE-POOL.—At the home of the bride's father, May 3, by Rev. R. A. Breland, Mr. W. A. Little to Miss Jennie Pool, both of Kemper county.

GOUNER-GROS.—At the residence of the bride's parents, Franklin, La., May 14, 1894, by Rev. H. Armstrong, Mr. Alphonso Gouner, of Berwick, La., and Miss Celama Gros.

COKER—MYERS.—At the home of the bride's mother, near Rolling Fork, Miss., May 2, 1894, by Rev. H. M. Ellis, Mr. J. H. Coker to Miss Maude Myers.

BATEY—McDONALD.—In Holly Grove Church, Franklin parish, La., on Sunday, May 13, 1894, at 8 P. M., by Rev. J. White Davis, Mr. Newton Batey and Miss Dovie McDonald, all of Franklin parish, La.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

GREENWOOD—SARAH A. GREENWOOD (nee Dale) was born in Domopolis, Ala., June 11 1830, and died unexpectedly, April 5, 1894, of heart trouble, at Coatopa, Ala., where she had gone on a visit to relatives. She was buried at Okolona, Miss., beside her husband, near where they had lived for many years.

She professed religion and joined the M. E Church, South, in 1849, and during these forty-five years never faltered in her Christian endeavor and fidelity to her Master. In her mental endowments she was above the ordinary and to these were added the culture necessary to prepare her for usefulness. In the year 1849 she was happily married to the late DeWitt C. Greenwood, of precious memory, who was a cultured gentleman, a graduate of old LaGrange College, but not a Christian. The silent forces, however, and the life of our sister, soon brought him, a converted man, to the church of her choice. Thirty-four years ago the writer had the honor of administering the sacred vows of the church to him. Twelve pledges of love were the result of this union.

Truly we can say that the life of this good woman was an eventful one. Her doting husband and ten of their children preceded her to the better land. Ever and anon as the death angel would bear away from that happy home one of its members, leaving it under a cloud that seemed to have no silvery lining, that Christian mother would look away from the death chamber to him who is invisible. Scarcely had the sunlight of returning happiness driven away the gloom from that home, and once more they could sing trouhles past, than another was seen in the distance, containing elements of the deepest sorrow. Such was life to her until eleven of these shadows had passed, and wound after wound was thus made in her loving, motherly heart. In all these bereavements she did not "charge God foolishly," but, like Job, she would say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!"

If there was a mistake in her life, it was in trying to carry these accumulated sorrows until it seemed that life was almost a burden. When these waters of affliction became so bitter, and her quivering heart-strings were ready to break, she would kiss the afflicting hand, and turn all over on the tender heart of a loving Father, saying, "Thy will of the Lord be done!"

She dispensed a willing and bountiful hospitality to the weary itinerant for forty long years. Her love for the ministry knew no bounds, but above all were her God and her church.

Her children were her jewels, and she spared no means in providing them with every facility for mental and moral culture. She leaves two to mourn the loss of a devoted mother, both of whom are accomplished Christian women. Our sister rests from her labors and her works do follow her. J. B. STONE.

SADLER—Bro. F. W. SADLER was born at West Pearl, St. Tammany parish, La., in 1827, and died at Pearl River, La., April 15, 1894. He was married to Miss Loretta Crary in 1851; joined the Methodist Church in 1850, but was confirmed by Bishop Young, of the Episcopal Church, in 1866, while living at Pensacola, Fla.

Bro. Sadler was a quiet, good neighbor and citizen. A friend to all religious movements, his home was the "preacher's home," and many "messengers of peace" have enjoyed his hospitality, and been comforted and encouraged by his aid. Being undemonstrative in disposition, he rarely expressed his feelings in words, but lived, rather than professed, Christianity.

He was afflicted for several years past, and his afflictions for three and a half months preceding his death were of a very painful and distressing character, but he bore them all with a degree of patience seldom exhibited in a time of such suffering. His afflictions were sanctified to his good, and seem to have been the means chosen by Him who makes "perfect through suffering," of finishing his preparation for heaven. His testimony at the close was clear and satisfactory. A. H. SHANNON.

Nicholson, Miss.

JONES—Departed this life, on April 28, 1894, little ESTELLE JONES, the daughter of W. H. and Sallie Jones, of Raleigh, Miss. She was a bright nine-month old girl, the pride of the parents and the household; but God has plucked the sweet rose in the bud. It was too pure, too bright to live in this sinful world, and she is gone to live with the angels in the paradise of God.

Dear parents, weep not for the dear babe, but prepare to meet her in the land of the blessed, where parting is no more. J. H. EVANS.

MOREHEAD—Rev. D. C. MOREHEAD, the subject of this sketch, was born Oct. 12, 1838, and departed this life Nov. 24, 1893, in great peace at his home near Emory, Texas. He was licensed to preach in 1872 in North Mississippi, then his home, being born in Holmes county, of that State. He was happily married to Miss Sarah C. Murray, July 9, 1865, in Benton county, Miss. In 1877 he moved to Texas, where he spent the remainder of his life, dying among us.

Bro. Morehead was a useful man and effective preacher. He was happy and glad to be found in revivals, and under his ministry many souls were converted. He belongs to a preaching family, being the brother of Rev. H. C. Morehead, of North Mississippi Conference, and uncle of R. C. Morehead, in White River Conference. He was perfectly resigned to the will of God during his sickness, but expressed a regret in leaving his family, whom he desired to leave in better financial circumstances. He leaves a wife and eight children to mourn their loss, three of whom are married. Thus the workmen die; but through this family we hope his useful life will ever be transmitted down the corridors of time. The Lord bless and console the weeping ones!

R. H. KIMBALL.

FORD—Mrs. JOYCE FORD was born in Marengo county, Ala., April 21, 1819; married James Ford, Nov. 5, 1835, and died Sept. 19, 1893. She united with the M. E. Church about 1874, and was a consistent member. Of twelve children only four survive her. She was a good mother, a faithful wife and model neighbor. Grandma Ford was ever faithful to duty, and had but nursed her aged husband to convalescence when the last and fatal illness made its attack. This was borne with the patience that was demonstrated in her every-day life.

Being endowed with a sunny disposition and sympathetic heart, her presence was a comfort and an inspiration to those who were thrown with her. It is but natural for us to mourn our loss when bereft of dear ones. But grief tends to soften our rebellious hearts, and inclines us to seek the comfort and grace of our heavenly Father. May her aged companion and children receive this comforting grace of him, while her spirit, from a sphere beyond the starry vault, returns as a guardian angel to guide them, by a viewless hand, in the path of duty and love to our Creator. A FRIEND.

HARPER—LUCINDA BURROWS HARPER was born in Bedford county, Tenn., May 15, 1811. In early life she gave her heart to God, and joined the Methodist Church, of which she continued a faithful member until her death, which occurred at the home of her daughter, in Louisville, Miss., March 17, 1894. She was happily married to Wm. Harper, of Tuscaloosa county, Ala., Sept. 13, 1832, and in 1833 they moved to Winston county, Miss., where she spent a long and useful life.

She was a woman of weak physique, yet so kind and gentle, so amiable and loving, that she was happy in living for those she loved. Her good husband, who was a local preacher, preceded her to the goodly home, and she spent her old age with her children. Her last days were spent in sickness, yet almost without suffering.

She was so highly esteemed and honored by her friends and children that she counted it a joy to wait the will of her divine Master. We are sure we will meet her in "the sweet by-and-by." J. A. LEECH.

THOMPSON—Mrs. IDA THOMPSON was born in East Feliciana parish, April 23, 1871, and died Dec. 16, 1894. She was married to Jno. W. Thompson, Jan. 18, 1893. Sister Ida was a member of the Baptist Church, and lived a consistent life from the time she joined until the day of her death.

From the beginning of her sickness she was conscious that she would not get well, but every word and act indicated that she was prepared for the change.

Sister Ida was a model Christian, a devoted wife, a kind sister. She leaves a husband, several brothers and a sister to mourn her loss; but they should rejoice when they remember that their loss is her eternal gain.

This writer had only known her for two years; but in this short period she had impressed me that she was a pure Christian. I have never known anyone more generally loved. May God bless her dear companions, brothers and sister! is the prayer of her friend, G. D. ANDERS.

HARPER—We, the committee appointed by the Methodist Sunday-school at Ruston, La., submit the following resolutions:

Whereas, It has pleased the Supreme Being of the universe to remove from our midst and a life of promise our esteemed pupil and classmate; therefore, be it

Resolved, That in the death, by drowning, of WALTER F. HARPER, of New Iberia, La., the family and community have lost a worthy and useful member.

Resolved, That, as members of his former Sunday-school and class, we deplore the loss and mingle our tears with those of his bereaved relatives, and tender them our sympathy.

Resolved, That a copy of these resolutions be presented to his family, and that the Ruston Leader and NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish the same.

MRS. H. E. PITTS, for Com.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

He that allows himself everything that is permitted is very near to that which is forbidden.—St. Augustine.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

The spirit and manner of a minister often effect more than the matter.—Cecil.

HEISKELL'S OINTMENT

Is the standard remedy for all Diseases of the skin. Can be had of your Druggist at 50 cents a box. Try it.

Ladies Praise It because of its efficacy in removing all Pimples, Blotches and Freckles and also imparting a healthy action to the skin,

JOHNSTON, HOLLOWAY & CO., Philadelphia.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating. "Worth a guinea a box."—Price only 25 cents. Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York. 57

PIANOS AS PREMIUMS.

READ THE DESCRIPTION BELOW OF STYLE 10.

The list price of this instrument is $330. We will furnish this elegant instrument as a premium for new subscribers. If this offer interests you, write us for terms. You may be surprised at the terms we can give you.

STYLE 10.

Seven and one-third Octaves: Chaste Design; Overstrung Scale; Heavy Iron Frame; 3 Strings; Carved Trusses; Improved Sounding Board; Perfect Repeating Action and Sliding Music Desk. Height, 4 feet 4½ inches; length, 5 feet 2 inches; depth, 2 feet 4½ inches.

In offering this piano to the public our object is to provide for the existing demand for an instrument which, although taking up but a small amount of room, possesses the same quality of tone, the same high grade of action, work and material found in our larger pianos, at the same time a plainly but thoroughly well-finished exterior, enabling us to offer it at a price within the reach of everyone who wishes to secure a perfect piano for a small amount of money. This style is a favorite with ministers, as it takes less room and is more easily moved than the larger instruments.

Made in Rosewood, Ebony, Walnut or Mahogany finish.

Boxed with good Plush Stool, Embroidered Cover and Instruction Book. Every instrument warranted for five years.

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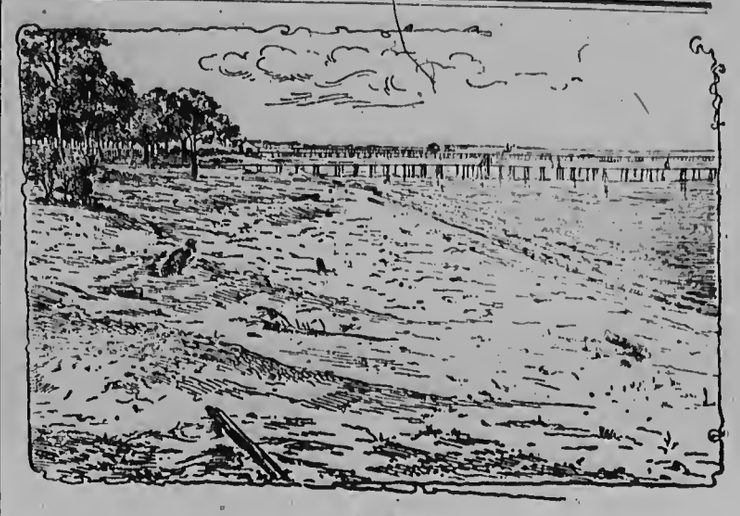

ON THE BEACH.

SEASHORE CAMP GROUND.

The twenty-third annual camp meeting will be opened on Wednesday evening, July 11, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 4, and remain on the grounds until the end of August. Tickets on sale from July 4 to 21. All trains to stop at camp ground station from July 11 to 25, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the camp meeting, should address communications to J. H. Campman, chairman Tent and Lodging Committee, 84 Baronne St., New Orleans, La. Communications concerning transportation should be addressed to Dr. M. F. Tucker, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
JNO. E. MICHAEL, Mobile, Ala.,
J. H. CAMPMAN, New Orleans, La.,
H. W. SPEAR, Fin. Sec., New Orleans, La.

HOW WE ARE ABLE TO DO IT!

These spoons were made up especially for the World's Fair trade, by THE ONEIDA COMMUNITY Ltd., and were left on their hands. In order to dispose of them Quickly we make this unheard of offer. SIX SOUVENIR SPOONS, after dinner coffee size HEAVY COIN SILVER PLATED, with GOLD PLATED BOWLS, each spoon representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus, and dates 1492-1893 and wording "World's Fair City." They are genuine works of art, making one of the finest souvenir collections ever produced. Sold during the Fair for $9.00; we now offer the balance of this stock at ONLY 99c. Sent in elegant plush lined case properly packed and express prepaid to any address. Send Postal Note, or Currency. Money cheerfully refunded if goods are not as represented. LEONARD BR'S CO., Sole Agents, Dept. A 89, 20 Adams St., Chicago, Ill.

What the "CHRISTIAN AT WORK" of New York, has to say in their issue of March 22, 1894:

"These spoons have been submitted to us, and we are sure that those who send for them will be exceedingly gratified to receive such dainty and useful souvenirs of the World's Fair as these spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so."

FURNITURE!

Largest Stock.

Lowest Prices.

Greatest Variety.

Most Reliable Goods.

GRANT & JUNG FURNITURE COMPANY, Ltd.,

28 & 30 Camp St., New Orleans, La.

Write for Illustrated Catalogue.

There is a

Great Difference

In quality between Royal Baking Powder and every other mixture offered as a substitute for it.

Royal Baking Powder is made from pure grape cream of tartar. Contains no alum, lime, nor ammonia; leaves absolutely no acid or alkali in the food. Royal Baking Powder acts upon the dough to make the food peculiarly light, sweet, moist and tender.

Royal Baking Powder contains the maximum of leavening strength, 160 cubic inches of leavening gas per ounce of powder.

The official analysis by the United States Government does not show any other baking powder to possess these qualities.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

A twelve-inch rifle demolished an eighteen-inch nickel-steel Harveyized plate at the proving grounds in Washington on May 19.

The House Committee on Pensions recommends increasing all pensions for the Mexican and Indian wars from $8 to $12 a month.

Mr. Talmage has left his congregation to rebuild their burned church while he takes a trip to the Holy Land. He started last week.

Owing to the floods in Pennsylvania, Williamsport is four feet under water. About a million dollars' worth of property is destroyed.

Senator Blanchard, on May 18, presented in the Senate the resolutions of the Sugar Planters' Convention and the petitions against lowering the rates on rice.

Senator Caffery is the first official of the government yet chosen whose term of office runs over into the twentieth century. He is to serve six years from March 4, 1895.

Nos. 1, 2 and 3 of the Springfield Coal Mines (Illinois) caught fire at the bottom on May 19, and the company asked the strikers to allow the men to extinguish the flames. This they refused to do.

There are big floods in Pennsylvania. Continual and unprecedented rainfalls have caused all the rivers to overflow their banks. The Susquehanna is twenty-one feet above low water. Much disaster is feared.

Mayor Hopkins, of Chicago, in connection with the city health commissioner, has issued a proclamation requiring every person in the city to be vaccinated, under a penalty of from $3 to $5 for failing to do so.

The storm which, on May 18, swept over Lake Michigan was the most disastrous of recent years. Eight vessels were driven ashore within the city limits of Chicago. Out of their crews ten men are known to be drowned, and in every instance boat and cargo are utterly lost.

The dam in the Horse Shoe curve, about Altoona, Pa., broke at midnight, May 20, 13 feet of it being carried away. The people living in the valley had ample time to get out of the way of the rushing water. If the heavy rain-fall continues the rest of the dam will probably be carried away. Altoona gets its water supply from this body of water.

The bill of Senator Hoar, relative to lotteries passed the Senate on May 19 and is very stringent and broad in its provisions. It is intended to suppress all lottery traffic through national and interstate commerce and the postal service. It prohibits the importation of lottery tickets, etc., and is supplemental to the statute passed a year or so ago.

Senator Caffery will offer an amendment to the Naval Appropriation bill which is now in the hands of the Senate Committee on Appropriations, to provide for the purchase of land and commencement of work on the dry dock at Algiers. Mr. McAdoo, acting secretary of the navy, said that the department would approve such an amendment when referred to it for consideration.

The Senate began the seventh week of the discussion of the Tariff bill on May 21 by taking up the metal schedule, and the prospect is that the entire week will be devoted to the tariff without attempting any other business than that which can be done in the first half hour of the daily sessions, and possibly an occasional brief executive session after 6 o'clock for the disposition of uncontested nominations.

Mr. Blaffer has a bill before the Louisiana Legislature for the suppression of gambling. Its definition of what constitutes gambling is very clear. It incriminates the lessor as well as the lessee, and imposes a penalty on each. It authorizes the police to break into and enter any place suspected of being a gambling-house, and to incite the officers to greater exertion in the performance of their duty to suppress the evil, grants them one-half the fines imposed upon those whom they arrest and convict.

FOREIGN.

E. H. Yates, editor and proprietor of the London World, died on May 20.

The author of the explosion in the Hotel Terminus was guillotined in Paris on May 21.

The socialists in France have undertaken not to display the red flag at the celebrations which will take place on May 27, the anniversary of the execution of the communists.

The mayor of St. Denis, France, has made war upon the priests of that city, opposing the great display of religious emblems in the funeral processions of distinguished persons. The opposition was caused by the display of the statues of saints, etc. The council of state has decided in favor of the mayor.

For Seasickness

Use Horsford's Acid Phosphate.

Dr. J. FOURNESS-BRICE, of S. S. *Teutonic*, says: "I have prescribed it in my practice among the passengers travelling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent seasickness.

The cable advices from London all indicate a general belief on the part of all parties in British politics that the dissolution of the present Parliament is near at hand, and that the next general elections will take place in July. It is reported that Sir William Vernon Harcourt, the government leader in the House of Commons, has notified the leaders of the McCarthy section of the Irish party to prepare for the election in July, and other members of the British Cabinet are reported as having made similar announcements.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Brookhaven	June 9, 10
McComb City	16, 17
Magnolia, at Muddy Springs	23, 24
Gallman, at Old Crystal Springs	30, July 1
Terry, at Forest Hill	7, 8
Wesson	14, 15
Caseyville	21, 22
Adams	28, 29
Providence	Aug. 4, 5
Crystal Springs	11, 12
Summit	18, 19
Bowerton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	29, 30

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

(Concluded).

Augusta, at Galloway	May 26, 27
Eastabuchie, at Eastabuchie	June 2, 3
Tallsheek, at Parkersville	2, 3
Hattiesburg, at Enon (Third Round)	9, 10
Ellisville (3rd Round) District Conf.	13-17
Pearlington, at Logtown	24, 25
Covington, at Slidell	30, July 1
Gainesville, at Pearl River	1, 2

Where two appointments occur on the same date, satisfactory arrangements will be made to supply the presiding elder's place in the pulpit at one of them.

HENRY E. PARTRIDGE, P. E.

WOODVILLE DIST.—SECOND ROUND.

North Wilkinson	May 25
Wilkinson, at Macedonia	26, 27
Port Vincent, at Huff's	June 9, 10
Ponchatoula, at Springfield	10, 11
Franklinton, at McTyeire	16, 17
St. Helena, at Darlington	23, 24
East Feliciana, at Clear Creek	30, July 1

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—SECOND ROUND.

Warren, at Wesley Chapel	May 26, 27
Roxie, at McNair	June 1
Meadville, at Nebo	2, 3
Hermanville, at Pisgah	9, 10
Port Gibson	12
Rolling Fork, at ——	14
Cary, at ——	15, 17
Mayesville, at ——	23, 24

J. M. WEEMS, P. E.

Postoffice, Port Gibson, Miss.

MERIDIAN DIST.—SECOND ROUND.

Daleville, at Union	May 26, 27
Marvin, at Cokers	June 2, 3
Why Not, at ———	(Wed.) .. 3
Chunky, at ———	9, 10
Lauderdale, at ———	(Wed.) .. 13
Mathersville, at ———	16, 17

D. A. LITTLE, P. E.

BRANDON DIST.—SECOND ROUND.

Montrose, at Montrose	May 26
Treuton, at Gasque Chapel	June 2, 3
Homewood, at Grange Hall	9, 10
Hillsboro, at Good Hope	16, 17
Fannin, at Union	23
Brandon station	24, 25

C. MCDONALD, P. E

JACKSON DIST.—SECOND ROUND.

Lake City and Lodi, at Lodi	May 26, 27
Bolton, at Raymond	June 2, 3
Jackson circuit, at Liberty Grove	9, 10
Camden circuit, at Soule Chapel	16, 17
Madison circuit, at Pearl River	23, 24
Tranquil circuit, at Tranquil (Thurs.)	23
Mount Olivet circuit	30, July 1

E. H. MOUNGER, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

West Point	June 2, 3
Crawford	16, 17
Tibbee	23, 24
Columbus circuit	30, July 1
Starkville station	7, 8
Columbus station	14, 15
Starkville circuit	21, 22
Sparta	28, 29
Cedar Bluff	Aug. 4, 5
Sturges	7, 8
Macon	11, 12
Brooksville	17, 19
Hebron	18, 19
Ahuqualak	25, 26
Mashulaville	Sept. 1, 2

District Conference will be held at Crawford, June 7-10. Full attendance of members, clerical and lay, desired.

T. C. WEIR, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Pickens, at Pickens	June 2, 3
Popular Creek, at Prospect	9, 10
Lexington and Tchula, at Lexington	16, 17
Kosciusko and Durant, at Kosciusko	23, 24
Sallis circuit, at Pleasant Hill	30, July 1
Belzona circuit, at Townson Lake	7, 8
Ethel circuit, at Pearses Chapel	14, 15
Kosciusko circuit, at Salem	21, 22
Eupora, at Lagrange	28, 29
Stuart circuit, at South Union	30
Ebenezer circuit, at Salem	Aug. 4, 5
Chester circuit, at South Union	11, 12
Wier circuit, at Salem	18, 19
Louisville circuit, at Mt. Pleasant	25, 26
Rural Hill circuit, at Center Ridge	29

J. H. MITCHELL, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 25, 26
Iuka station	July 1, 2
Corinth circuit	7, 8
Booneville circuit	10
Booneville and Baldwyn	12
Rienzi	19
Iuka circuit	21, 22
Kossuth	24
Pleasant Ridge	28, 29
Marietta	Aug. 1
Brown's Creek	4, 5
New Albany circuit	11, 12
Blue Springs	14
Gunntown	16
Ripley and New Albany	18, 19
Jonesboro	23
Ripley circuit	25, 26

District Conference at Booneville, July 12-18.

T. W. LEWIS, P. E.

ABERDEEN DIST.—SECOND ROUND.

Nettleton circuit	May 26, 27
Fulton circuit	30
Tremont	June 2, 3
Pontotoc	9, 10
Athens	16, 17

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Downsville, at Smyrna	June 16, 17
Tulip, at Foster's Chapel	23, 24
Summerfield, at Alabama	30, July 1
Haynesville, at Colquit	3, 4
Lisbon, at Mount Zion	5, 6
Homer station	7, 8
Gansville, at Gansville	7, 8
Valley, at Colfax	14, 15
Minden, at Mount Zion	17, 18
Sparta, at Bear Creek	21, 22
Ringgold, at Grand Bayou	Aug. 4, 5
Arcadia, at Gibbsland	10, 11
Calhoun, at Brooklyn	18, 19
Vienna, at Macedonia	25, 26
Farmerville	28, 29
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Ruston	2, 3

The District Conference will meet at Lisbon, July 25, at 9 A. M. The first day will be devoted to the Sunday-school interest.

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Gross Tete and False R., at Harmony	May 27
Louisiana Avenue	June 3
Plaquemine and Donaldsonville, at D.	10
Lower Coast, at Wesley	17
Carondelet	24
Baton Rouge	July 1

The pastors whose quarterly meetings occur in the month of May will act for the presiding elder.

C. W. CARTER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Abbeville	May 26, 27
Indian Bayou	June 2, 3
Sulphur City	9, 10
Lake Arthur	16, 17
Lake Charles and West Lake	23, 24
Grand Chenier	30, July 1
Crowley	7, 8

District Conference at Crowley beginning Thursday, July 5; the first day to be devoted to Sunday-schools, the second day to missions, and the third day to hearing reports from the works and routine business.

J. M. BEARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Red River, at Campo Bello	May 26, 27
Sabine, at Mt. Pleasant	30
Pleasant Hill, at Marthaville	June 1
Coushatta, at Brownsville	2
Wesley, at Holly Springs	3, 4
Annacoco and S. Vernon, at S. Grove	7, 8
Cane River, at Melrose	9, 10
Natchitoches station	10, 11
Victoria	12
West Natchitoches	16

The District Conference is appointed to convene at Pleasant Hill, Thursday, July 26.

NOTICE.—Four of the above appointments embrace Sundays and Mondays. Pastors will please compare with calendar, fix the time of their Conferences on first or second days of meetings, as they may think best, and notify their official members and the presiding elder accordingly.

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Pineville, at P. G	May 26, 27
Montgomery, at St. M	June 2, 3
Spring Creek, at New H	9, 10
Dry Creek, at S. H	16, 17
Colfax	23, 24
Columbia	30, July 1

S. J. DAVIES, P. E.

The District Conference will meet in Colfax, Thursday, June 21.

New Iberia, La.

We have just closed our meeting here which had been in progress for twelve days. Bro. Chas. R. Montgomery was with us from the first, and preached with great power. The church was greatly revived, and much good done in the Master's name. We received four into the church upon profession of faith, and one by certificate, making eleven in all since Conference. Bro. T. S. Randle, of Lafayette, La., was with us two days and gave us two good sermons. We hope to have a good report at Conference. Pray for us.

J. O. BENNETT, P. C.

May 15 1894.

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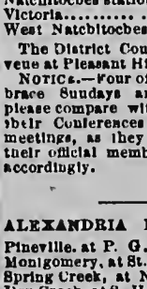

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EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

GROWING IN GRACE.

(II. Peter i, 1-11; Eph. ii, 1-10.)

Our lesson sets forth the rudiments of spiritual arithmetic.

1. It will be found that "division" is not given. It does not enter into the divine plan. It is of the devil.

(1) A divided heart will entail disaster. We should be either "hot" or "cold."

(2) A divided family is a miniature hell. Forbear, forgive, forget.

(3) A divided church can not prosper. We are a chain. Link must harmoniously join link.

2. In the remaining three arithmetic "species" multiplication is mentioned first. "Grace and peace be multiplied unto you."

(1) Individually, we receive grace for grace. One blessing ensures others. Thus multiplication continues.

(2) One conversion will lead to other conversions. Gaining Cornelius for Christ, his whole family were secured.

3. Subtraction is next in order. "Having escaped the corruption that is in the world through lust." And the process of subtraction will never cease.

(1) Subtract inordinate affections. Idolatrous love of wife and children. Selfishness.

(2) Subtract evil thoughts. No longer cherish the memory of insults and neglects.

(3) Subtract questionable utterances.

(4) Subtract—the foot on sins of omission and commission!

4. Addition is largely set forth. "Add to your faith." Acquisition of faith presupposed. Faith saves. Without faith we can not please God.

(1) Add virtue—that is, courage. It requires courage to say "No" when temptations 'round us gather. Think of the martyrs.

(2) Add knowledge, temperance, patience, godliness. Without these faith is like a bird without wings.

(3) Add brotherly kindness, charity. Everybody has a heavy burden to carry. Be kind, sympathetic. Much suffering. Render assistance, relief.

The Epworth League.

The most interesting subject for an Epworth League is that which concerns an Epworth League.

As young people compose the membership of a League, it would be well to dwell on them. Is it necessary that every young person over fifteen years of age (and I might say under) to belong to and be actively connected with an Epworth League? I say, Yes; and not only that, but every Christian mother and father in the M. E. Church, South, should consider it a duty to see that their children are members. You say, Why is it necessary that my child should be a member of an Epworth League? Let me ask you a question first: Do you bring your children up in the rites of the church?

My Christian mothers, I am asking you a plain question. Do you? If you do, why are there not more responses from them? More of them saying, "Amen," to the preacher's or some good brother's and sister's prayer? Why are there so few that lead in prayer? Are you instructing them to this end? God commanded the children of Israel that when they observe the "passover" they should tell their children, from generation to generation, the story as to how the angel of death "passed over" the houses where blood was sprinkled on the lintel and door posts, and how such a house was spared, and that the angel passed on to a house that had not the blood upon it, and left it only after the first-born of that house was slain. I say why did God command them to do this if it was not that their children should be instructed in the wonderful things he had done for them, and as a proof that he would do it for the children also? And how would the children be made to know of the love of God for them if the parents or some one else did not instruct them?

Now, Christ died that through his death we might live. Mothers, are you telling your children that by taking the blood of Christ upon them, the angel of death will have no power over them, and that they will be made victorious over sin, and more than that—they will be made joint heirs with Christ?

In conclusion, if you are not doing these things, and do not think it enough importance that they should know them, some one else does and are praying for them. One thing you can do; it is this: See that your child joins the Epworth League where they will be told these things and drilled in the work of Christians that love their Redeemer, and this is why your child should belong to the Epworth League.

To the League I will say: Encourage good work, drill your members in the workings of the church, teach them to lead in prayer and to say, "Amen," so that when the older Christians have crossed the river Jordan, there will be some one to fill their places who are thoroughly able to do so. And may the Spirit of God be with you all in all that you may undertake, and may there be a refreshing shower of grateful success upon us all.

MORRIS B. DEPASS,
Pres. of N. O. Union Epworth League.

Women and Women Only

Are most competent to fully appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily.

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Like all others of the CUTICURA REMEDIES, the CUTICURA SOAP appeals to the refined and cultivated everywhere, and is beyond all comparison the most effective skin purifying and beautifying soap as well as the purest and sweetest for toilet and nursery.

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PARTS PER 1000.

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Calcium (Lime) Carbonate	40.09
Calcium (Lime) Sulphate	3.9177
Calcium (Lime) Chloride	.725
Magnesium Chloride Æ	1.1766
Sodium Chloride	16.845
Sodium Sulphate	12.292
Potassium Sulphate	1.976
Alumina	.460
Silica	.660
	943.32

This water is both calcarious and chalybeate, and deserves to be brought to the attention of the medical profession.

A. L. METZ,
Analytical Chemist,
Tulane University of Louisiana.

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Hotel Opens June 1, 1894.

When answering advertisements please mention the Advocate

Christian Advocate.

VOL. 41.—NO. 22. NEW ORLEANS, THURSDAY, MAY 31, 1894. WHOLE NO. 1971.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

AT HIS FEET.

BY LUCY LARCOM.

Lord, I would offer thee
A heart's untarnished gold,
And yet how can it be
When all there is in me
Is touched with blight and mold?

I find within no thought
So holy that it may
Unashamed to thee be brought,
Except as it hath caught
From thee a hallowing ray.

Yet all I am is thine.
Through sins and flaws and stains
I feel thy presence shine;
Take me, and make divine
All that unchastened remains!

Lord, of thyself not much
In me canst thou behold,
And yet thou savest such;
The magic of thy touch
Transmutes my dross to gold.

Contrition thou dost prize
All sacrifice above.
Dear Lord, I dare arise
And look into thine eyes,
Because I know thy love,

—Christian World.

In Memoriam.

In this tribute which I pay to the memory of Mary Anna Wilkinson (nee Keener) all of her friends, and mine, will know how to make due allowance for a father's partiality.

There were so many virtues and gifts met in her, that she was universally loved by all her acquaintances. Her cheerfulness never forsook her, until the hour when of a sudden she found herself in the grasp of death. She was impressed directly, at the first of her attack, while dressing for Sabbath-school, that it was a fatal sickness. She was sick only six days. On the day before her death she seemed much better, but presently the fever returned, and the next day she died. When bidding good-by, she said to her brother: "I am ready, and in case anything happens, you may know that I am in heaven." She talked with so much difficulty, and suffered such nervous prostration, during all the while of her sickness, that only this sentence remains of her passage through the aisle of death. All her life she was the most joyous, equable spirit one ever knew. No one ever experienced more trying scenes of life, yet she bore up without murmur or distraction, and her Christian patience strengthened under the severest tension to which it was subjected. Immediately after her marriage her husband was stationed at Shreveport. During the whole time of the yellow fever epidemic of 1873 Mr. Wilkinson and his wife remained in the parsonage, ministering to the sick and dying. He buried five priests and all the ministers who staid by their several denominations. When at last Mr. Wilkinson himself was taken down, his wife was left alone with the care of husband and children, without help, to work her way through the ordeal. Strange to say, the five children escaped. The next year Mr. Wilkinson died at Baton Rouge, after a most agonizing, yet triumphant sickness, and left her a widow with four step-sons, and two children of her own. One of these, a beautiful boy of three years, fell in a garden, and became an epileptic. He averaged three fits every day for ten years, when he died. This child literally slept in her bosom. He developed in all the traits of that fearful disease, yet brilliant and beautiful as boy and youth.

One need not be surprised that she was a mature Christian, deeply instructed in all the steps of spiritual life. She was capable of comforting all conditions of human suffering. In the sick-room, and with the bereaved, she was refreshing in the depth of her sympathy and sweet counsel. Her face and heart were all aglow with the thoughts and sentiments of the good Word of God. The poor she aided, and the neglected she brought into notice. All children, both boys and girls, sheltered themselves under her overflowing good nature and motherly kindness. Everybody reckoned her to be their personal friend, and so indeed she was. She was the life of all the social meetings of the little church to which she belonged. She prayed in the ladies' prayer meeting, and aided in every good work. Clearly converted at the age of sixteen, her spiritual graces strengthened to the very end of life.

Her gifts as an artist were of high order. She invented and brought scissor-cutting to a fine art, executing, without measurement or drawing, the most elaborate pictures, with only a pair of ordinary scissors in one hand and a piece of glazed black paper in the other. All her cuttings were original designs, with scarcely an exception. She preferred Scripture scenes, such as "The Angels Visiting the Shepherds," "The Last Chapter of Proverbs," "He Carries the Lambs in His Bosom;" but could depict any subject with singular naturalness and spirit. She never marred a piece, or cut two things alike. The matrix was often as perfect as the picture cut out of it. Her genius for modeling was equally marked, and the several pieces which she perfected to oasis showed that she was capable of great results with the chisel. With all this capacity she was not anxious to adopt fine art as a profession. She said it was not refining, but rather sensualizing, in its effect upon the mind. She greatly desired to express her conception of the Savior's parables and words, believing that they offered a rich field to a spiritually minded artist. I am sure that the work she has left will scarcely ever be succeeded by any other like it. She was in her art the first and the last, in delineating high sentiment by scissor-cutting. She also invented a way of mounting her pieces that gave to every figure and line its own shadow.

Her presence was peace and sunshine. In all her life of fifty-one years I never saw her out of temper. She never reflected in the slightest degree upon any person. She was of all the most transparent in presence and manner, with nothing in excess, only the cheerfulness of a soul "that thinketh no evil."

She was a most affectionate daughter, mother and sister, and her radiant character has left upon them all its fadeless impress. Doubtless she is now with the Savior, and her brow is crowned with amaranth and beame.

It is matter of profound gratitude that for so many years the Lord gave us the company, the love and the comfort of so noble and sweet a spirit.

J. C. KEENER.

Carrollton, La., May 16, 1894

Reports Adopted by the General Conference.

The Committee on Revisal made the following reports:

REPORT NO. 3.

They have duly considered sundry resolutions and memorials from divers Conferences, proposing material changes of Discipline concerning local preachers.

We had before us a paper signed J. T. Kendall, O. G. Halliburton, John Mathews, D. B. Young, and T. F. Mangum; also a paper signed by F. D. Swindell and G. A. Oglesby. In addition we had under consideration a memorial from Nicholsonville charge, of the Kentucky Conference, signed Julius Edwin Wright.

All these documents relate to one and the same subject-matter, viz.: The transferring of licensing local preachers from the Quarterly to the District Conference, and other concomitant matter in regard to local preachers. Looking with favor upon this important class of our ministry, and desiring to enhance this useful body of men, the committee have accepted the changes proposed, and they are herein specifically stated. We regard the proposed changes as having great importance in tending to the improvement of local preachers as a class, and as subserving a very desirable end—the improvement of the itinerant ministry. Let it be remembered that all itinerant preachers are at first local preachers; hence the advancement of the local ministry must advance the grade of itinerant ministers.

The various changes proposed are as follows:

1. Add a new paragraph to chapter ii, section 3, page 56, Discipline, reading thus:

Duties of District Conferences.—After paragraph 74 add paragraph 75, in this language:

"The District Conference shall license proper persons to preach, and renew their licenses annually when in their judgment their gifts, grace and usefulness will warrant the renewal. All votes to license shall be by ballot."

2. Strike out paragraph 82, page 59, in reference to licensing local preachers by Quarterly Conferences, and insert in lieu thereof the following paragraph 82, answer 5: "To recommend proper persons to the District Conference to preach when in their judgment their gifts, grace and usefulness will warrant. All votes to recommend shall be by ballot."

3. Strike out "preach, or," in inquiry 10, paragraph 86, page 63, and add a new inquiry, as follows:

Who are recommended to the District Conference for license to preach?

Strike out "Quarterly" wherever it occurs in reference to the licensing of local preachers in paragraphs 162, 163, and 167, page 101, and insert "District."

In chapter iii, section 11, answer 2, strike out "Church of which he is a member," etc., and insert "Quarterly Conference."

The committee further approve the Nicholson Church, Kentucky, in regard to recommendation of local preachers for ordination and for admission and readmission into the itinerant connection, placing this matter under the control of the District Conference, instead of the Quarterly Conference, the following language to take place of existing law: "To recommend suitable candidates to the Annual Conference for deacon's or elder's orders in the local connection and for admission on trial and readmission into the traveling connection; provided, that no person shall be recommended to the Annual Conference for admission on trial or for ordination without first passing in the District Conference an approved examination in the course of study prescribed by the Bishops for such candidates. All votes to recommend preachers for admission on trial, or readmission into the traveling connection, or for deacon's or elder's orders, shall be taken by ballot. No recommendation from a District Conference to an Annual Conference shall be of any force after the session of the Annual Conference next following the grant of such recommendation." This language to take the place of the prescriptions of Discipline, giving Quarterly Conferences authority in this matter. This amendment to appear on page 56, paragraph 75.

We recommend concurrence.

J. W. HINTON, Chair'n.
J. M. MASON, Sec.

REPORT NO. 7.

The Committee on Revisal have considered the resolution of J. H. Evans, A. G. Hankins, and G. W. Wilson, and hereby report. The resolution proposes the following change in Discipline:

To the question (chapter iii, section 4), "What are the duties of a preacher who has charge of a circuit, station, or mission?" let the answer be as follows:

"To supply the people with the ministry of the Word; to see that the sacraments are duly administered, and, in the absence of the Bishop or presiding elder, to have control and direction of all public religious services held within their bounds, whether by traveling or local preachers." Then change the numbering of the remaining paragraphs and answers to conform to this addition.

We recommend concurrence.

J. W. HINTON, Chair'n.
J. M. MASON, Sec.

REPORT NO. 9.

Your Committee on Revisal hereby respectfully report on sundry memorials from the Virginia Conference.

The General Conference is asked to amend paragraph 130, answer 13, Discipline, so that the first three lines shall read, "To keep a register for his charge, in which shall be noted 'the,'" and by adding to the answer the following: "In charges containing more than one organized congregation, the names of the members shall be arranged under the name of the church or appointment to which they belong."

We recommend the adoption of the proposed change.

The Committee on Education made the following reports:

REPORT NO. 4.

The committee also calls attention to the fact that besides the new movement for the higher education of women so successfully set on foot in Virginia by the erection and endowment of the Randolph-Macon Woman's College at Lynchburg, the doors of Vanderbilt University, Tennessee; Southwestern University, Texas (in a ladies' annex); Central College, Missouri; Hendrix College, Arkansas, and perhaps others of our recognized colleges of high grade, have been thrown open for the admission of women, and that we thus have a number of co-educational institutions belonging to our church, as well as the Randolph-Macon Woman's College mentioned by the Bishops, which is for women only, where our daughters may secure an education equal in extent and thoroughness to that given our sons in our best colleges and universities. Such institutions should receive the patronage of our people for the class of students they seek, and graduates of our many excellent seminaries for young ladies should be encouraged to enter them in preference to colleges which are not in sympathy with our church or with our ideas of womanhood.

Respectfully submitted.

WM. W. SMITH, Chair'n.
C. E. DOWMAN, Sec.

REPORT NO. 7.

The Committee on Education having had the memorials from the Western North Carolina Conference and from the Biblical Department of Vanderbilt University, praying that a Bishop be authorized to leave a preacher without appointment to attend one of our institutions of learning, beg leave to report as follows:

We recommend concurrence, and we further recommend that the following words be added to paragraph 98, answer 2, page 74, of the Discipline:

"A Bishop may appoint a preacher on trial, or a member of an Annual Conference, as a student in any of our institutions of learning, when requested so to do by the Annual Conference; provided, however, that the time thus spent in school shall not count on time required for trial for the Annual Conference."

REPORT NO. 12.

The Committee on Education make the following nominations for the Board of Education:

W. W. Smith, Bishop C. B. Galloway, Bishop E. R. Hendrix, W. A. Candler, J. D. Hammond, J. H. McLean, J. H. Kirkland, R. E. Crockett, J. H. Carlisle, W. B. Hill, A. Coke Smith, B. N. Duke, E. W. Cole, T. H. B. Anderson, J. S. Kennedy.

WM. W. SMITH, Chair'n.
C. W. DOWMAN, Sec.

The Committee on Church Extension made the following reports:

REPORT NO. 5.

Your Committee on Church Extension, having had under consideration the quadrennial report of the Board of Church Extension and that portion of the address of the Bishops referring to the subject of church extension, would respectfully report as follows:

A review of the work of the quadrennium shows a gratifying increase in the receipts of the Boards. As compared with the preceding quadrennium, the receipts from annual collections have increased from $190 466 to $247,785, or 26 per centum. The loan funds have grown from $61 499 to $112 268, being an increase of $50,768, or 82 per centum. The receipts from all sources, except from payments on loans to churches, have advanced from $230 200 to $304 834, being an increase of $74 634, or about 33 per centum. These figures, in view of the prevailing financial distress, afford abundant cause for thankfulness to God for his mercies. We cordially commend the careful and economical manner in which the affairs of the Board have been managed.

REPORT NO. 11.

To the President and Members of the General Conference of the M. E. Church, South:

Your Committee on Church Extension report that we have had before us the report of the Woman's Parsonage and Home Mission Society for the four years ending March 31 1894. The efficient management of this society by the general secretary, Miss Lucinda B. Helm, calls from us the highest commendation. Her resignation was accepted with regret, but the appointment of Mrs. Nathan Scarritt meets with our earnest approval.

The unparalleled success of the Woman's Parsonage and Home Mission Society, as shown by this report, is a subject of congratulation, and we hail with pleasure the result obtained so far. It gives evidence of the wisdom of the General Conference in relegating this work to the women of our church.

We recommend the following resolution:

1. We commend this society to our church, and trust that our pastors and members will give their aid and hearty co-operation to our women in this great work.

Respectfully submitted.

H. C. MORRISON, Chair'n.
C. V. MURRY, Sec.

Report No. 2 from Committee on Epworth League:

Your committee nominate the following names for an Epworth League Board:

Bishop R. K. Hargrove, John B. Rader, W. R. Webb, A. E. Whittaker, J. U. Rust, J. F. Browinski, W. B. Thomson, J. D. Cooke, J. A. Clifton, J. E. Harrison, J. W. Newman, J. E. Wray, W. W. Pinson.

Respectfully submitted.

H. M. DUBOSE, Chair'n.
JNO. M. BARCUS, Sec.

Report No. 8 of Committee on Itinerancy:

Your committee, having considered the resolution of J. T. Sawyer and W. B. Thomson, asking for a change in paragraph 318, page 186, of the Discipline, respectfully recommend the following addition to said paragraph:

"Provided, however, that in cases of equal necessity the Board shall take into account the time of active service rendered by the claimants."

Respectfully submitted.

T. F. MANGUM, Chair'n.
J. W. NEWMAN, Sec.

Report of the Committee on Appeals:

In the case of D. C. Kelley, who appeals from the action of the Tennessee Conference, the Committee on Appeals reverse the action of the Conference.

A. W. WILSON, Chair'n.
COLLINS DENNY, Sec.

Commissions and Boards.

Commission on Federation: Bishops Granbery, Hargrove, Duncan; Drs. Hoss, McDonnel, Dye, Clarke, Holt, Jones.

Commission on Articles of Religion: Bishop Hendrix Denny, W. P. Harrison, Cunnyngham and Tigert.

Epworth League Board: Bishop Hargrove, president; Rev. J. E. Harrison, first vice-president; Rev. J. W. Newman, second vice-president; Prof. W. R. Webb, third vice-president; J. U. Rust, treasurer; Rev. S. A. Steel, general secretary.

Several Things Harder Than the Times.

Perhaps some of us would not talk so much about hard times if we reflect a little on some things near home that are much harder than the times. One of the hardest things under heaven is

THE HUMAN HEART.

Of course we mean the human heart in its natural condition. Did you ever reflect on how much good influence some hearts can resist? Just try and form an estimate of how much in the way of prayer, providence, preaching, reading of God's Word, good advice from friends, striving of the Spirit and reproof of conscience, some men can resist in forty or fifty years. If the times were as hard as some human hearts are, scarcely one of us would have a meal a day or a half decent suit of clothes. Did you ever notice how brutally cruel some human bipeds—we do not say men—are in their treatment of small boys? The only time we ever like Arminian theology is when we see a big bully abuse a small boy. At such a time we would like to fall from grace long enough to kick that bully until he wished himself at home with his parents. If the times were half as hard as the hearts of the bipeds who abuse boys, not one of us would have a single crust.

THE HUMAN FACE

Is sometimes as hard as the human heart. Hardness of face is technically called "cheek." The power of cheek is one of the greatest powers known. It beats steam out of sight, and is a dangerous rival to electricity. Did you ever try to form an estimate of the number of people who get prominent places by pure cheek? They have not a single earthly qualification, and we hail with pleasure the result obtained so far. It gives evidence of the wisdom of the General Conference in relegating this work to the women of our church. unalloyed, unrelieved, unmitigated cheek. There is enough of cheek in politics, but the cheek on one side helps to keep the cheek on the other in check. There is any amount of cheek in the legal profession, but sarcastic old judges and seniors at the bar sit on it heavily and do something to keep it down. But in the church courts, and in the religious conventions and similar places, cheek runs riot, and modesty has to keep out of the way.

See that dude as he monopolizes everything at the evening party, while people of brains sit in silence. What gives him his prominence? Unrelieved cheek.

SOME CONGREGATIONS

Are much harder than the times. The times give most men enough of bread and butter, but congregations have been known to starve their pastors genteelly for years, and then turn them out to die. There is a great deal of noise just now about popery, higher criticism, and alleged heterodoxy in various lines. One man congregation that starves its own minister while its members scream about Rome; one hard congregation that shouts about heresy, and gives a cent per member for missions and nothing for augmentation; one selfish, worldly minister who thinks more about his salary than about the souls of his flock, does more in a day to hinder and injure the cause of Christ than all the higher critics on this side of Germany.

There are a few more things harder than the times, but enough has surely been said to suggest a little less talk about the hardness of the times, and a little more thought about the hardness of some other things.—Knoxonian, in the Canada Presbyterian.

Plan of Episcopal Visitation, 1894-95.

BISHOP KEENER.

South Carolina Conference—At Laurens, S. C., Nov. 21.

North Mississippi Conference—At Sardis, Miss., Dec. 6.

Mississippi Conference—At Meridian, Miss., Dec. 13

BISHOP WILSON.

Brazil Mission Conference—At Rio de Janeiro, July 26.

Memphis Conference—At Humboldt, Tenn., Nov. 14.

Western North Carolina Conference—At Statesville, N. C., Nov. 28.

North Carolina Conference—At Trinity Church, Durham, N. C., Dec. 5.

South Georgia Conference—At Waycross, Ga., Dec. 13.

BISHOP GRANBERY.

West Virginia Conference—At Huntington, W. Va., Sept. 5.

Holston Conference—At Abingdon, Va., Oct. 10.

Louisiana Conference—At Louisiana Avenue, New Orleans, Dec. 12

Baltimore Conference—At Washington, D. C., March 27.

BISHOP HARGROVE.

Indian Mission Conference—At McAlister, I. T., Oct 31.

Northwest Texas Conference—At Hillsboro, Texas, Nov. 8.

North Texas Conference—At Bonham, Texas, Nov. 15.

Texas Conference—At Cameron, Texas, Nov. 28.

East Texas Conference—At Jacksonville, Texas, Dec. 6

BISHOP DUNCAN.

Kentucky Conference—At Frankfort, Ky., Sept. 13.

Louisville Conference—At Owensboro, Ky., Sept. 27.

Tennessee Conference—At Franklin, Tenn., Oct. 17.

North Alabama Conference—At Athens, Ala., Nov. 21.

Alabama Conference—At Brewton, Ala., Dec. 5.

Florida Conference—At Jacksonville, Fla., Jan. 9.

BISHOP GALLOWAY.

China Mission Conference—At Soochow, Oct. 11.

Japan Mission Conference—Kwansei Gakuin, Aug. 3.

BISHOP HENDRIX.

Denver Conference—At Colorado Springs, Col., July 26.

Western Conference—At Augusta, Kan., Aug. 23.

Missouri Conference—At Carrollton, Mo., Sept. 5.

Southwestern Missouri Conference—At Jefferson City, Mo., Sept 12.

St. Louis Conference—At Fredericktown, Mo., Sept. 26.

Illinois Conference—At Marion, Ill., Oct. 6.

BISHOP KEY.

New Mexico Conference—At El Paso, Oct. 4.

Northwest Mexico Conference—At Durango, Mexico, Oct 11

Central Mexico Conference—At Toluca, Mexico, Oct. 25

Mexican Border Mission Conference—At Pecos, Texas, Nov. 8

West Texas Conference—At Lockhart, Texas, Nov. 15.

German Mission Conference—At Llano, Texas, Nov. 22.

BISHOP HAYGOOD.

Virginia Conference—At Charlottesville, Va., Nov 14.

North Georgia Conference—At Rome, Ga., Nov. 21.

Arkansas Conference—At Quitman, Ark., Dec. 6.

Little Rock Conference—At Prescott, Ark., Dec. 12.

White River Conference—At Helena, Ark., Dec. 19.

BISHOP FITZGERALD.

Montana Conference—At Corvallis, Mont., Aug 2.

East Columbia Conference—At Spokane, Wash., Aug 16.

Columbia Conference—At Oregon City, Ore., Aug. 30.

Los Angeles Conference—At San Bernardino Cal., Sept. 30.

Pacific Conference—At San Francisco, Cal., Oct. 10.

LICENSED.

"Licensed to make the strong man weak,
Licensed to lay the strong man low;
Licensed the wife's fond heart to break,
And make the children's tears to flow.

"Licensed to do thy neighbor harm,
Licensed to kindle hate and strife;
Licensed to nerve the robber's arm,
Licensed to whet the murderer's knife.

"Licensed thy neighbor's purse to drain,
And rob him of his very best;
Licensed to heat his feverish brain,
Till madness crown thy work at last.

"Licensed, like spider for a fly,
To spread thy nets for man, thy prey;
To mock his struggles, suck him dry,
Then cast the shattered hulk away.

"Licensed, where peace and quiet dwell,
To bring disease, and want, and woe;
Licensed to make this world a hell,
And fit man for a hell below."

—Christian at Work

CHURCH TRIALS.

CHAPTERS VII AND VIII OF THE DISCIPLINE, AS AMENDED

The Committee of Seven, to whom was referred the report of the Commission on Church Trials, with directions to maturely consider the same, have given to this important matter the most careful attention which their other duties in connection with the General Conference would allow; and beg leave to submit their report as follows:

We recommend that Chapters vii and viii of the Discipline be so amended that they will read as in the appended draft.

Respectfully submitted,

PAUL WHITEHEAD, Chair'n.
W. B. HILL, Sec'y.

CHAPTER VII.

ADMINISTRATION OF DISCIPLINE.

SECTION I.

TRIAL OF A BISHOP.

QUES 1. To whom is a Bishop amenable for his conduct?

¶246 ANS 1. To the General Conference, who have power to try, and acquit, suspend, or expel him for improper conduct.

QUES. 2. What provision is made for the trial of a Bishop if he should be accused of immorality in the interval of the General Conference?

¶247 ANS. 1. When a Bishop shall be under report, or be accused of immorality, three traveling elders shall, after notice to him, carefully inquire into the case, and if they believe an investigation necessary, they shall report the matter to another Bishop; and it shall be his duty to summon together, at some convenient place, not less than twelve traveling elders, and also the witnesses by whom the accusation is expected to be established; and the said elders shall be a committee for the investigation of the charge brought against the Bishop. And if two-thirds of them believe that a trial is necessary, they shall suspend him till the ensuing General Conference. The presiding Bishop shall cause an exact record of the investigation, signed by the president and secretary, to be transmitted to the General Conference. By this record, and such other testimony as may be obtained, the case shall be considered and determined by the General Conference without the intervention of another committee.

QUES. 3. What provision is made for the trial of a Bishop if he should be accused at the session of the General Conference?

¶248. ANS. 1. An accusation preferred during the session of the General Conference shall be referred to a committee of twenty-five members of the General Conference, to be selected by the president in the chair, for investigation, who shall report to the General Conference whether or not a trial be necessary. If the committee of investigation decide that a trial is necessary, they shall make out, in proper form, charges and specifications, conforming them to the grade of offense involved in the accusation, and appoint one or more of their number to prosecute the case. The bill of charges and specifications shall be a part of the report of the committee to the General Conference. Every case to be tried under this process shall, upon the finding of a bill of charges, be referred to the committee on episcopacy, who shall have full power to try the case, and whose decision shall be final, save as to the right of appeal. The said committee shall make a report to the General Conference in writing, and deliver up to the secretary the whole record of the case, with the decision rendered.

¶249. A Bishop who shall be found guilty by the committee on episcopacy, shall have a right of appeal to the General Conference then in session, who shall finally determine the case.

¶250. No charge against a Bishop shall be tried except it be made in writing with specifications signed by those who propose to establish it; and a copy of the charge, with the specifications, shall be delivered to the accused a sufficient length of time to enable him to make all necessary preparation for his defense.

SECTION II.

TRIAL OF A TRAVELING PREACHER

QUES. 1. To whom is a traveling preacher amenable for his conduct?

¶251. ANS. To the Annual Conference, which shall have power to try, acquit, suspend, or expel him.

QUES. 2. What shall be done where a traveling preacher is accused of immorality?

¶252. ANS. 1. When a traveling preacher is under report of immorality, or accused thereof in writing, signed by a minister or member of our church, if it be in the interval of the Annual Conference of which he is a member, let the presiding elder, in the absence of a Bishop, call together as many traveling preachers as he shall think fit—at least three—to investigate the report or accusation. If practicable, bring the accused and the accuser face to face before the committee. If the accused be an elder, the committee shall be composed of elders, and if the accused be a deacon, the committee shall be elders or deacons.

¶253. If the committee shall judge a trial necessary, the accused shall be suspended until the ensuing Annual Conference of which he is a member. The committee shall prepare in due form a bill of charges and specifications against the accused, and present them to him by copy a sufficient length of time before Conference for him to prepare for his trial. They shall also appoint some member of the Conference to prosecute the accused before the committee of trial at the session of the Conference.

¶254. The presiding elder, in the absence of the Bishop, shall preside over the committee of investigation; and in every case the chairman of the committee shall cause an exact record of the investigation, including the charges, evidence, and finding of the committee, signed by the president and secretary, to be transmitted to the Annual Conference. By this record, and such other testimony as may be obtained, the case shall be fully considered and determined by the Annual Conference without the intervention of another committee of investigation.

But should the committee of investigation in any case judge that a trial is not necessary, the Conference, if it differ in judgment from the committee, may appoint another committee to inquire into the facts and report to the Conference.

¶255 When witnesses can not be induced to attend the trial, the presiding elder shall appoint some preacher to take the written testimony of the witnesses, giving the parties notice and the privilege of cross-examination, and the testimony thus obtained shall be laid before the committee of trial as proof in the case.

¶256. If the accused be a presiding elder, any three traveling elders or deacons of his district may inquire into the case, and, if they judge it necessary, report to the Bishop, who shall appoint a committee of at least three elders from within the bounds of the Annual Conference of which the accused is a member to investigate the report or accusation; shall also preside at the investigation, or some traveling elder appointed by him; and if the committee judge a trial necessary, the accused shall be suspended until the ensuing Annual Conference.

¶257. If the accused evades an investigation, it shall be received as presumptive proof of guilt; and he may be suspended. Nevertheless even in that case, the Annual Conference shall consider and determine the whole matter.

¶258. ANS. 2. When the accusation is preferred during the session of the Annual Conference, it shall first be referred, for investigation, to a committee of three traveling elders, appointed by the president, who shall report to the Conference whether or not they judge a trial necessary. If the Conference differ in judgment from the committee, a second committee may be appointed by the Conference to inquire into the facts, and their report shall be final.

¶259. The committee of investigation, reporting a case for trial, shall bring forth a bill of charges in proper form, and appoint some member of the Conference to prosecute the case.

¶260. Every case to be tried shall be referred to a committee of not less than nine, nor more than thirteen, who shall be selected by lot from the members of the Conference, and who, in the presence of a Bishop or chairman, whom the president of the Conference shall appoint and one or more of the secretaries of the Conference, shall have full power to try the case; and their decision shall be final, save as to the right of appeal.

[This paragraph was vetoed by the Bishops.—EDITOR.]

The accused shall be allowed the unlimited right of challenge of the members of the trial committee, for cause, and the right of interrogation of committeemen to ascertain the cause; the president of the Conference shall determine the sufficiency of the cause, and the accused shall also have the right of peremptory challenge of three in a committee of nine and five in a committee of thirteen. And the said committee shall make a report to the Conference, in writing, signed by the chairman and a majority of the committee, and deliver up to the secretary the whole record of the case, with the decision rendered.

QUES 3. What shall be done in case of improper tempers, words or actions?

¶261. ANS. The person so offending shall be reprehended by his senior in office. Should a second transgression take place, one, two, or three preachers are to be taken as witnesses. If he be not then cured, accusation shall be preferred at the next Annual Conference, and the accused shall be dealt with as in a case of immorality.

QUES 4. What shall be done with those preachers who disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?

¶262. ANS. Let the same process be observed as in case of immorality; but if the preacher so offending do solemnly engage not to disseminate such erroneous doctrines, in public or in private, he shall be borne with till his case be laid before the next Annual Conference, which shall determine the matter.

QUES 5. What shall be done when a traveling preacher is complained of as being so unacceptable, inefficient, or secular, as to be no longer useful in his work?

¶263. ANS 1. The Conference to which he belongs shall investigate the case, and if it appear that the complaint is well founded, and he do not give the Conference satisfaction that he will amend, or voluntarily retire, it may locate him without his consent.

¶264. ANS 2. He shall be at liberty to defend himself before the Conference in person, or by his representative; and if he be located, in his absence, without having been previously notified of an intention thus to proceed against him, he may apply to the Conference, at its next session, to be heard in his defense, and the matter shall be reconsidered for that purpose.

QUES. 6. What shall be done in the case of a preacher who refuses to attend to the work assigned him.

¶265. ANS. He shall be liable to suspension or deposition from the ministry, unless he has the consent of the Bishop who made the appointment or in charge of the work; and the final determination in all such cases shall be with the Annual Conference.

¶266. Nevertheless, in all the above mentioned cases of trial and conviction, an appeal to the ensuing General Conference shall be allowed, if the condemned person signify to the president or secretary of the Conference his intention to appeal at the time of his condemnation, or at any time thereafter when he is informed thereof.

SECTION III.

TRIAL OF A PROBATIONER.

QUES. What shall be done with a preacher on trial who is accused of immorality?

¶267. ANS. He shall be accountable to the Quarterly Conference of the circuit on which he travels. The presiding elder shall call a committee of investigation, and the course of discipline shall be pursued that is made and provided for a local preacher under a like accusation.

SECTION IV.

TRIAL OF A LOCAL PREACHER.

QUES. 1. To whom is a local preacher amenable for his conduct?

¶268. ANS. To the Quarterly Conference, which shall have power to try; and acquit, suspend, or expel him.

QUES 2. What shall be done when a local preacher is accused of immorality?

¶269. ANS. 1. When a local preacher is under report of immorality, or accused thereof in writing, signed by a member of our church, the preacher in charge shall appoint a committee of three local preachers, and if local preachers can not be obtained, of members of the church, to investigate the report or accusation. If, upon investigation, this committee judge a trial necessary, they shall see that a bill of charges and specifications be drawn in proper form, and shall appoint a local preacher or member of the church to prosecute the case before the ensuing Quarterly Conference. A copy of the bill of charges and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make the necessary preparation for his defense.

¶270. The committee of investigation shall, in every case, make a report to the Quarterly Conference; and if the Conference differ in judgment, a second committee may be appointed to inquire into the facts and their report shall be final.

¶271. A local preacher who has been notified by the presiding elder, or the preacher in charge, of a bill of charges and specifications thus found against him, shall not be allowed to exercise the functions of his office from the time of his notification until the case has been presented to and determined by the Quarterly Conference.

¶272. When witnesses can not be induced to attend the trial, the preacher in charge shall appoint some discreet member of the church to take the written testimony of the witnesses as is provided in ¶255.

¶273. The president of the Quarterly Conference shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence and proceedings. The minutes, when read and approved, shall be signed by the president, and also by the members who are present, or a majority of them, and the sentence of the Quarterly Conference shall be pronounced by the president.

QUES. 3. What shall be done in case of improper tempers, words, or actions?

¶274. ANS. The person so offending shall be reprehended by the preacher having charge. Should a second transgression take place, one, two, or three faithful friends are to be taken as witnesses. If he be not then cured, he shall be dealt with as in a case of immorality; and, if found guilty and impenitent, he shall be expelled from the church.

QUES. 4. What shall be done with those local preachers who disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?

¶275. ANS. Let the same process be observed as in case of immorality.

QUES 5. What shall be done when a local elder or deacon is complained of as being so unacceptable or inefficient as to be no longer useful in his work, and the Quarterly Conference refuses to pass his character on that ground?

¶276. ANS. The Quarterly Conference next succeeding shall proceed to investigate the case; and if it appears that the complaint is well founded, and he does not give the Conference satisfaction that he will amend, or voluntarily withdraw from the ministry, the Conference may depose him from the ministry. He shall be at liberty to defend himself before the Conference in person, or by his representative. The president of the Quarterly Conference shall have regular minutes of the investigation taken, which, on being read and approved, shall be signed by himself and a majority of the members of the Conference.

¶277. In all the above mentioned cases of trial and conviction, an appeal to the ensuing Annual Conference shall be allowed, if the condemned person signify his intention to appeal at the time of his condemnation, or at any time thereafter when he is informed thereof.

SECTION V.

TRIAL OF A MEMBER.

QUES. 1. What shall be done when a member of the church is accused of immorality?

¶278. ANS. When a member of the church is under report of immorality, or accused thereof in writing signed by a member of our church, the preacher in charge shall appoint a committee of three discreet members, who shall investigate the report or accusation. If, upon investigation, they judge a trial necessary, they shall see that a bill of charges and specifications is prepared, and appoint some member of the church to prosecute the case.

¶279. Upon the presentation of such bill of charges, the preacher in charge shall appoint a committee of not less than five, nor more than thirteen, members of the circuit or station to which the accused belongs, before whom the accused shall be duly cited to appear, who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, let the preacher declare him suspended, or expelled, according to the verdict of the committee.

¶280. A copy of the charge and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make all necessary preparations for his defense; and in case of trial before a committee, he shall be allowed unlimited right of challenge of the members of the trial committee for cause, and the right of interrogation of committeemen to ascertain the cause; the presiding officer shall determine the sufficiency of the cause, and the accused shall also have the right of peremptory challenge of two in a committee of five, and in like ratio for any other number.

¶281. The preacher in charge shall preside at the trial, and decide all questions of law appertaining to or growing out of the case. He shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence and proceedings, which minutes, when read and approved, shall be signed by the president and the secretary.

¶282. If, after sufficient notice, the accused evade trial by absenting himself, let the trial proceed as though he were present. Witnesses from without shall not be rejected. If witnesses can not be induced to attend the trial, then the preacher in charge shall appoint some discreet member of the church to take the written statements of the witnesses, as provided in ¶255.

QUES. 2. What shall be done in case of improper tempers, words or actions, or disobedience to the order and discipline of the church?

¶283. ANS. Let private reproof be given by a preacher or leader, and if there be an acknowledgment of the fault, and promise of amendment, the person may be borne with, otherwise the preacher must take with him two or three faithful friends, who shall labor to bring the offender to proper repentance; but if he will not hear them, and there be no sign of amendment, the offender must be dealt with as in case of immorality.

QUES. 3. What shall be done when a member disseminates doctrines which are contrary to our Articles of Religion?

¶284. ANS. If a member of our church endeavor to sow dissension in any of our societies by inveighing against either our doctrines or discipline, such person so offending shall be first reproved by the senior preacher of his circuit, and if he persist in such pernicious practices, he shall be dealt with as in case of immorality.

QUES. 4. What shall be done in case of disputes between members of the church?

¶285 ANS. 1. On any dispute between two or more members of our church concerning the payment of debts, or otherwise, which can not be settled by the parties concerned, the preacher in charge shall inquire into the circumstances of the case, and shall recommend to the contending parties a reference, consisting of one arbitrator chosen by the plaintiff, and another chosen by the defendant, which two arbitrators so chosen shall nominate a third—the three arbitrators being members of our church.

¶286. ANS. 2. But if one of the parties be dissatisfied with the judgment given, such party may apply to the Quarterly Conference for a second arbitration, and if the Quarterly Conference see sufficient reason, they shall grant a second arbitration, in which case each party shall choose two arbitrators, and the four arbitrators shall choose a fifth, the judgment of a majority of whom shall be final, and any person refusing to abide by such judgment shall be dealt with as in case of immorality.

¶287. ANS 3. And if any member of our church shall refuse, in cases of debt and other disputes, to refer the matter to arbitration, when recommended by him who has the charge of the circuit, or shall enter into a lawsuit with another member before these measures are taken, he shall be dealt with as in case of immorality, unless the case be of such a nature as to require and justify a process at law.

¶288 In all cases of suspension or expulsion the accused shall have the right of appeal to the ensuing Quarterly Conference; provided, that he signify to the pastor his intention to appeal, at the time of his condemnation, or at any time thereafter, when officially informed thereof.

CHAPTER VIII.

OF APPEALS.

SECTION I.

APPEAL OF A TRAVELING PREACHER.

¶289. When an appeal is made to the General Conference there shall be a committee appointed, consisting of one delegate from each Annual Conference, who, in the presence of a Bishop and one or more of the secretaries of the General Conference, shall have full power to try the case, and shall be the sole judges of the law and the facts, and their decision shall be final. And the said committee shall make a report to the General Conference in writing, and deliver up to the secretary the whole record of the case, with the decision rendered.

¶290 No member shall be appointed to serve on any appeal who was a member of the committee that tried the case.

¶291. The appellant shall either state personally, or by his representative (who shall be a member of the General Conference), the grounds of his appeal, and he shall be permitted to make his defense without interruption, after which the representatives of the Annual Conference, from whose decision the appeal is made, shall be permitted to respond in presence of the appellant, who shall have privilege of replying, which shall close the arguments on both sides. This done, the appellant and the representatives of the Annual Conference shall withdraw, and the committee shall decide. If either side have no representative, the committee shall appoint one.

¶292. In all cases it shall be the duty of the secretary of the Annual Conference to preserve the record and documents relating to the trial of members, which, in an appeal from the decision of an Annual Conference, shall be presented to the General Conference as evidence in the case.

¶293. No minister, after such form of trial and expulsion, shall be restored to the communion of the church without giving satisfactory evidence of repentance of the offense for which he was expelled, unless the Annual Conference shall become convinced that he was innocent, in which case the Conference may restore him to his previous standing.

SECTION II.

APPEAL OF A LOCAL PREACHER.

¶294. When an appeal of a local preacher is made, the president shall appoint a committee of not less than nine, nor more than thirteen, who shall have full power to try the case, and their decision shall be final.

¶295. No member of the Quarterly Conference that tried the case shall be appointed on this committee.

¶296. The records of the trial in the Quarterly Conference shall be laid before this committee, which records only shall be the evidence, and the said committee shall make a report to the Annual Conference in writing, and deliver up to the secretary the whole record of the case, with the decision rendered.

¶297. The appellant shall either state personally, or by his representative (who shall be a member of the Annual Conference), the grounds of his appeal, and he shall be permitted to make his defense without interruption, after which the representative of the Quarterly Conference, from whose decision the appeal is made, shall be permitted to respond in presence of the appellant, who shall have privilege of replying, which shall close the arguments on both sides. The appellant and the representative of the Quarterly Conference shall then withdraw, and the committee shall decide.

¶298. No local preacher, after such form of trial and expulsion, shall be restored to the communion of the church without giving satisfactory evidence of repentance of the offense for which he was expelled, unless the Quarterly Conference shall become convinced that he was innocent, in which case the Conference may restore him to his previous standing.

SECTION III.

APPEAL OF A MEMBER.

¶299. Any member suspended, or expelled, shall be allowed an appeal to the next Quarterly Conference. The appeal being made, the preacher in charge shall present the record of the trial to the Quarterly Conference, from which record the case shall finally be determined.

¶300. No member of the committee for trial shall vote on the appeal.

¶301. The appellant shall either state personally, or by his representative (who shall be a member of the church), the grounds of his appeal, and he shall be permitted to make his defense without interruption, after which the representatives of the society or committee from whose decision the appeal is made shall be permitted to respond in presence of the appellant, who shall have privilege of replying, which shall close the arguments on both sides. The appellant and the representatives of the church shall then withdraw, and the majority of the members of the Quarterly Conference present shall finally determine the case.

¶302. No member, after such form of trial and expulsion, shall be restored to the communion of the church without giving satisfactory evidence of repentance of the offense for which he was expelled, unless the Quarterly Conference shall become convinced that he was innocent, in which case he may be restored.

Woodville District Conference.

The Woodville District Conference convened here on April 25, Rev. P. A. Johnston presiding; I. D. Wall was elected secretary, and Richard Whitaker, assistant secretary.

All the preachers from the different pastorates were present except one who was sick. There was a large attendance of laymen.

All the business was conducted and finished smoothly and in a Christian spirit. The reports from the various charges showed progress along all lines as a whole, with bright prospects for better things in the near future. Able, instructive and eloquent papers upon the topics announced beforehand in the ADVOCATE were read by Bros. R. S. Gale, R. W. Tucker, C. A. Powell, H. W. Featherston and V. D. Skipper. All of the papers were thoroughly discussed. Some were, by resolution, ordered printed in the ADVOCATE. I suppose the brethren have forwarded you "the copy" by this time.

The Conference took strong ground upon the observance of the Sabbath; the report thereon written by Dr. Jos. Kebourne, of this place, you were, by the Conference, requested to publish.

The Conference petitioned unanimously against the Florida parishes being put with the Louisiana Conference.

The Annual Conference was petitioned to decrease the area of the presiding elders' districts, as extent thereof was the occasion often of overwork and physical collapse.

The Conference voted its presiding elder a vacation to recuperate in, and kindly insisted on giving him the means to defray expenses.

We had preaching twice each day to good congregations, the sermons being enjoyed by all.

Conference adjourned Saturday evening, but not before passing a vote of thanks to the people of Clinton and a resolution regretting the absence of Dr. Black, and re-pledging their fidelity to the ADVOCATE.

Pontchatoula, La., was chosen as the next place of meeting.

Delegates to Annual Conference: H. C. Newsom, I. D. Wall, J. M. Sessions and A. N. Brown; alternates, C. C. Miller and L. G. Gowers.

I believe I've mentioned everything except that I made the address of welcome.

I. D. WALL, Sec.

Clinton, La.

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For $2.50 we will send the ADVOCATE one year and a copy of Christian Womanhood. The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

THE CUISINE.

CONDUCTED BY L. A. B.

TO PRESERVE QUINCES WHITE.—Take the fairest you can get; coddle them tender, core with a penknife, pare smooth and weigh them; use equal weight of quinces and refined sugar dipped in water or pippin jelly; boil and skim the syrup, boil quinces quickly and cover with their own jelly.—Mrs. Russell Wetmore.

CREAM OF RICE SOUP.—Two quarts of chicken broth, one teacupful of rice, one quart of cream, one small onion, one stalk of celery, one tablespoonful of salt, one-third teaspoonful of pepper. Add the rice, onion and celery to the broth, cook slowly two hours, run through a sieve, add cream and seasoning, let come to a boil, and serve hot.

GREEN TOMATO CATSUP.—Pick a bushel of tomatoes when quite green; cut out the stems, boil soft, rub through a sieve, place the pulp in a vessel on the fire and season highly with red pepper; of cloves, allspice and mace, each half an ounce; salt to the taste. To this add half a gallon of good vinegar and boil it for half an hour. If liked, add four onions chopped fine. This catsup will keep both Summer and Winter.

GRAHAM PUDDING.—Two cupfuls of graham flour, one cupful of molasses, one cupful of milk, a pinch of salt, and half a teaspoonful of soda dissolved in a tablespoonful of warm water. Mix and add a good cupful of raisins. Boil or steam for three hours. For the sauce, cream half a cupful of butter with a cupful of powdered sugar; add by degrees, two tablespoonfuls of lemon syrup and four of cream, stirring it over boiling water until light and foamy.

RICE MUFFINS.—One pint of milk, one quart of flour, one pint of boiled rice, three eggs, two tablespoonfuls of sugar, one teaspoonful of salt, one of soda, two of cream of tartar. Mix the sugar, salt, soda and cream of tartar with the flour and rub through a sieve. Beat the eggs and add to the milk. Stir gradually into the flour. When it makes a smooth, light paste, add the rice and beat thoroughly. Bake thirty-five minutes in buttered pans. This quantity will make three dozen muffins.—New York Ledger.

Oysters in brown sauce (*au beurre noir*) make an appetizing dish, and a pleasant change from the usual methods. Put a generous tablespoonful of butter in a saucepan and let it get a golden brown, but be careful not to let it burn. Put aside to cool a little, and beat one teaspoonful of vinegar in a cup. Drain the oysters from their liquor, put them in a stewpan with pepper and salt, cover tightly and set over the fire, tossing them about once or twice so they may get thoroughly and evenly heated. They must not boil, however. As soon as the oysters are well steamed, drain, put in a hot dish, and pour over them the brown butter and vinegar, which have been made very hot together.

HYGIENE.

The Cumulative Effect of Poisons.

BY CHAS. H. SHEPARD, M. D.

The highest medical authorities deny that alcohol is in any sense a food, but on the contrary claim that it is a ptomaine or transition product, from the process of putrefaction, and a poison in all the actions which its presence in the system provokes. It does not undergo oxydization, and therefore never assists in building up tissue in any form. The moderate use of alcohol, as well as of other poisons, such as tobacco, coffee, etc, is often looked upon as harmless, because there is not only no apparent evidence of injury, but a temporary sensation of satisfaction. That this is a fallacious view of the case may readily be shown by an inquiry into the cumulative action of alcohol, as well as of other poisons, for the vital action is the same with all, varying only in location and degree.

The relation of alcohol to crime is apparent in a large majority of cases; in some of which it has been taken to drown the natural repugnance that would otherwise have prevented the commission of the crime. This result follows from the weakening of the inhibitive power by the drug. Again, alcoholic indulgence interferes to a large extent with the productive capacity of the laborer by diminishing his vital power, and making him more unfit for the struggle of life, and at the same time encourages extravagant habits when he most needs to economize. By some it is claimed that in the liberal use of beer considerable nutritive matter is introduced into the system, but even if true, the price paid for nutrition in that form is many times greater than its cost when taken in the form of daily food. Such nutriment is in excess of the needs of the system, and interferes with the normal action of digestion, thus tending to irritate, inflame, and derange the vital organs. For this reason alcoholic drink may be placed at the head of the list of causes of disease.

There is a well-known cumulative effect brought about by the use of nerve irritants, whether it be in the various forms of alcohol, opium, tobacco, coffee, or other poisons. For example, a workman exposed to the dangerous influence of lead poison, absorbs daily only a very inappreciable quantity, and the effect of the small doses is scarcely apparent, but after a long period of exposure to its influences he suddenly develops grave symptoms of lead poisoning, a colic, a paralysis of the hands, or an epileptic stroke. This shows that the vital resistance has at last broken down under the accumulated load. It is the nervous tissue that has principally suffered, though every organ and tissue of the body partakes of the suffering. It is more than probable that this result comes from the chemical action inaugurating merely imperceptible changes in the nervous tissue, which increase gradually and finally pass into a permanently diseased condition.

A most positive evidence of the direct action of a poison in producing primary cell death is afforded by the action of alcohol on the liver, producing liver cirrhosis. Again its action is shown in disease of the heart and kidneys, which is most frequently brought about by a free use of beer. The extra labor imposed on the kidneys by this excess of fluid, renders them especially susceptible to the injurious effect of the alcohol that is in the beer.

The large number of cases of inflammation of the mucous membrane, including the stomach and bowels, that come directly from alcohol poisoning, are important as bearing directly upon alimentation. But alcohol exerts its most pernicious influence upon the vital organs by being taken into the circulation and thus brought into direct contact with the living tissue of the different organs of the body, and destroying the reactive power by its injurious action upon the cells.

When alcoholic drinks are taken with food, or the seductive cigar is smoked immediately after the meal, the amount of alimentation is liable to be excessive, because the presence of alcohol or nicotine lessens the inhibitive power by paralyzing the terminal nerves of sensation in the stomach, thereby preventing the discomfort that naturally follows from an over full meal. Nature's safeguard is destroyed, the excess passed on to other organs, producing either gout, diabetes, or fatty degeneration of the heart, the particular form of the disease depending much upon the personal idiosyncrasy of the victim. Partially-digested food passing from the stomach into the intestines becomes subject to abnormal fermentations, and produces poisons which are absorbed into the system, the cumulative effect of which is frequently shown in a disregard as well as in various skin eruptions, and dyspeptic conditions. Even fatal results sometimes follow from partaking of indigestible food.

Thus it is that the moderate use of any poison does not show its full effect till it has reached the cumulative stage of development. Many apparent contradictions are observed, owing to the varying capacity of the individual to resist morbific influences, but the fact remains that the moderate users of any poison are more liable to grave results from any accident or passing epidemic. This is only too apparent in all forms of alcoholic poisoning.

The sudden dropping out from active life of men who were what is termed "good-livers," is thus explained, and possibly may serve as a warning. Mankind will eventually learn that safety lies not so much in skillful doctors, or in some wonderful "new remedy," as in daily obedience to the laws of health. A small amount of prevention is of more worth than all the power of cure.—Journal of Hygiene.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Strawberries.

Many have been the inquiries how to pick and prepare strawberries for market. Each picker has a hand-carrier which holds four quart cups. Some allow as many as six. This, however, is not best, especially in hot weather, the picker being required to hold his berries too long before delivery at the packing-shed, the sun having in such cases the effect of softening the berries. As soon as the four quarts are filled, the picker is required to deliver his berries at the stand or shed. It is not best on delivery to put them immediately in the crates. They should be set on the stand open and allowed to cool. This is especially necessary when the berries are to be shipped a great distance. The cooler they are the longer distance will they ship. Each stem of the berries is caught, being careful not to handle the berry, between the thumb and forefinger and pinched or broken off about a half inch long and the berry dropped in the quart cup. This work is continued until the quarts are filled. One thing especially should be observed: to require all pickers to exclude all defective and bad berries. One rotten berry will destroy others, and the work of decay goes on until the whole quart is gone.

Gathering strawberries properly to ship is one of the most difficult tasks connected with the business; the pickers usually being so treacherous, they will not handle the fruit carefully. We have often thought could our berries be picked for wages or day hands instead of by the quart, this defective method of handling could be largely obviated. This, however, we have never found practicable, the hands many of them being so small, and the time of picking being short.

The question may be asked at what stage or degree of ripeness should they be gathered for shipment. This depends upon the distance to be shipped. The greater the distance to be carried, the greener the fruit; the less the distance, the riper.

Again the kind of car has something to do with the shipments. If in open or ventilated cars, the fruit should be greener than if shipped in iced cars or refrigerators.

As the berry ripens there are shades of difference in color. On beginning to ripen, one side of the berry assumes a bluish color, on the other side it is green. Its next stage is scarlet on the side where the blue was, and where the green was it is white. This is the best stage of ripeness to ship. When scarlet and white the berry will continue to ripen to maturity; when blue and green, the fruit will shrivel. After the fruit ripens thoroughly throughout, it assumes a dark purple. In this condition it is not suitable to ship except short distances or by refrigerators. The foregoing suggestions on the strawberry certainly are sufficient for all practical minds; sufficient, at least, to give a beginner great help in engaging in the business.

Cotton after Oats.

1. I have a piece of sandy gray land, clay near the top, that I wish to plant in cotton, that is now in oats. It is capable of making 1 200 or 1,500 pounds of seed cotton, fertilizing at the rate of 200 pounds ammoniated guano per acre. Tell me how much guano, how to prepare and apply the same, and how best to procure a stand at this season of the year. I wish to make one bale per acre this year.

2. Also how to destroy maypop vines.—S. B. M., Edgefield, S. C.

Answer.—1. After harvesting the oats, and when good season in the ground, lay off and bed up 8½ feet apart. Plow out finishing furrow, and distribute the fertilizer in the same at rate of 200 to 500 pounds per acre. The latter amount ought to insure a bale per acre on such land. List on the fertilizer with two furrows, open list with scraper and sow seed by hand or with machine, and cover with forked plow two or three inches. In four or five days knock off with a board or harrow.

2. We know of no specific for destroying maypops. Persistent pasturing during the season of growth will destroy them.

Mrs. Sutherland.

I Had Goitre

Or swellings in the neck since I was 10 years old; am now 52. I took Hood's Sarsaparilla and the swelling has entirely disappeared. It has been very troublesome. When I began I was feeling so discouraged with the goitre and rheumatism, I would as soon be dead as alive. Whenever I caught cold I could not walk two blocks without fainting. Now I am free from it all and I recommend Hood's Sarsaparilla. I received a letter from Mrs. Jennie Bigelow, now of Fremont, Mich., asking if my testimonial in behalf of Hood's Sarsaparilla was true; I replied it was, and sent particulars. I have a letter thanking me for recommending

Hood's Sarsaparilla

and stating that she also has been cured." MRS. ANNA SUTHERLAND, Kalamazoo, Mich.

HOOD'S PILLS act easily, yet promptly and efficiently on the liver and bowels. 25c.

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STYLE 102. THE EPWORTH CHAPEL ORGAN.

HEIGHT, 51 IN.; WIDTH, 23 IN.; LENGTH, 48 IN.

Best Low-Priced Chapel Organ.

Walnut case; Hard Wood Panels; Polished Back; Lamp Stands; Handsome Fret Work; Full Length Music Desk; Engraved Ornaments; Hand Rubbed; Oil Finish; Pedals covered with Brussels Carpet; Metal Guards on Pedals.

This is the Organ for Churches and Sunday-schools, where a First-Class Action is Desired.

In a good, plain case, the quality of action and tone being the same as in the higher priced styles.

Style 102. 12 Stops.

EPWORTH CHAPEL—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory.

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

IMPROVED STYLE 302 "SPECIAL." EPWORTH CHAPEL ORGAN.

HEIGHT, 55 IN.; LENGTH, 49 IN.; WIDTH, 21 IN.

The Choir's Choice! The Organist's Favorite!

Case: Heavy Sunken Panels in front, ends, and back; Extra Strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work in upper panel of back.

Action: Five Octave Quick Acting Keyboard; Two Octaves Carefully voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

14 Stops, including Swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

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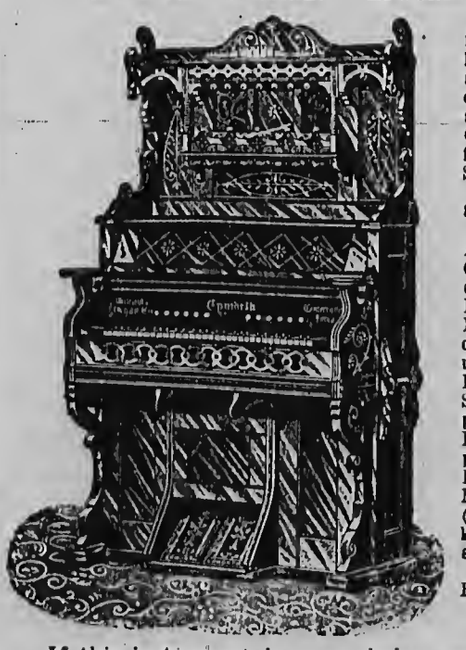

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Fourteen Stops, including Swell and Grand Organ.

Action: Five Octave Quick Acting Keyboard; Two Octaves Carefully Voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell.)

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If this instrument is your choice, send us one hundred and fifteen new names, with the cash $230, and you will get it free. If you can't get the requisite number of names, get as many as you can, and then write us for terms. No doubt you can make satisfactory arrangements. Of course, this offer applies to individuals as well as to churches. What we want is the subscriptions, let who will get the organ.

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If you have any inclination to accept any one of these offers, don't delay. Now is the time. Address

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All Preachers of the M. E. Church, South, are authorised Agents, to whom payments may be made.

All correspondence with the ADVOCATE, literary or business, and all money due or to become due should be addressed to Rev. W. C. Black, D. D., CHRISTIAN ADVOCATE, 112 Camp St., New Orleans, La.

Rev. W. C. BLACK, D. D., Editor and Publisher.

PUBLISHING COMMITTEES.

LOUISIANA CONFERENCE.
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REV. S. S. KEENER.
REV. J. B. A. AHRENS, D. D.

MISSISSIPPI CONFERENCE
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REV. E. J. JONES.

NORTH MISSISSIPPI CONFERENCE.
REV. J. D. CAMERON.
REV. W. T. J. SULLIVAN, D. D.
REV. T. U. WIER.

Thursday, May 31, 1894.

At the Louisiana State Normal.

An invitation to preach the commencement sermon at the Louisiana State Normal College gave us an opportunity recently to visit that educational center. We left the Crescent City about eight o'clock on Saturday morning, May 26, *via* the T. and P. railroad, and reached Natchitoches, two hundred and fifty miles distant, at seven P. M. At Cypress, the junction of the Natchitoches railroad with the T. and P., we were met by the Methodist Bishop of Natchitoches, Rev. N. E. Joyner. We were domiciled during our stay in Natchitoches in the hospitable home of Col. T. D. Boyd, the president of the college, who, together with his estimable wife, contributed much to the pleasure of our visit. Anticipating a larger crowd than any auditorium in the city could hold, the college authorities had arranged for the commencement sermon to be preached in the open air in a grove contiguous to the college. Ample seating arrangements were provided, and awnings were stretched wherever needed. Thus a most admirable auditorium was improvised. The college choir furnished excellent music. There was good order and close attention from beginning to end—an unusual thing for an out-door audience. At night we had the pleasnre of hearing an excellent sermon from Bro. Joyner.

The Louisiana State Normal is in a flonrishing condition. The enrollment for the session is one hundred and ninety-seven. A number of pupils bave been turned away during the session for want of room in the boarding department. It is hoped that the present Legislature will make a liberal appropriation for additional buildings. This institution has a brilliant future before it. It has a hundred acres of land. It is located near the center of the State in a healthful region. The health record of the college during the present session can hardly be surpassed anywhere. It has a fine faculty, and is doing admirable work in the way of training professional teachers.

Pressing engagements at home prevented us from remaining through the commencement exercises.

The Advocate for Twenty-Five Cents.

We will send the ADVOCATE from now until the first of August for twenty-five cents. This period embraces the session of the General Conference. The ADVOCATE will contain reports of the proceedings of the General Conference. All Methodist people ought to keep posted in regard to the action of the General Conference. Let all our subscribers make this offer known and constitute themselves agents for the paper. Let it be remembered that the cash must accompany each name. We will do no book-keeping for anybody on this proposition. This offer is made only to new subscribers.

Federation.

We are not a recent convert to the policy of federation. The first speech we ever made in a General Conference was made on this subject at Richmond in 1886. Our utterances then are expressive of our views to-day. Time has only confirmed us in the faith. At the late General Conference we had the honor to present (if we mistake not) the first paper that was presented in favor of such a policy. As a member of the special Committee of Fifteen appointed to consider the matter, we voted to adopt the report which will be found in our columns this week, albeit we preferred something a little broader in its scope. We take very little stock in that kind of fraternity which expends itself in a gushing speech once in four years; but that kind of fraternity which seeks to destroy everything like selfish rivalry between sister churches we favor with all our heart, soul, mind and strength.

Since the late war there has been a vast waste of resources on the part of American Episcopal Methodism. The M. E. Church has spent many thousands of dollars in an attempt to maintain churches in regions where the M. E. Church, South, could have done the work at much less expense, and with much larger results. If some one should charge that the M. E. Church, South has imitated the example of her elder sister, we are not going to deny the statement.

Now, that the General Conference has expressed itself as in favor of federation, and appointed a commission to confer with the M. E. Church on the subject, we hail this as the harbinger of a new era in Episcopal Methodism.

We believe the day is not far distant when the folly of setting up altar against altar will cease forever so far as Episcopal Methodism is concerned. God speed the day!

Federation.

Your committee has had before it various papers bearing on the subject of Methodist federation, and begs leave to submit the following report:

Whereas, the Second Ecumenical Methodist Conference, assembled in Washington City, in October, 1891, passed the following resolution:

1. That the Conference recognizes, with gratitude to God, the growing desire for a closer union among the Evangelical Churches of Christendom, and especially hails with devout thankfulness the extension of that desire among the various Methodist Churches.

2. The Conference can not doubt that concerted action among the different Methodist bodies upon many questions would be greatly to the advantage of the kingdom of God. The Conference would suggest that such concerted action might be possible and useful in the following great provinces of the Methodist world, namely: (A) Great Britain and Ireland, including affiliated Conferences and missions; (b) the United States, including its missions and Mission Conferences; (c) Australia, with Polynesia and its other missions; (d) Canada, with its missions.

3. This Conference, therefore, respectfully requests the churches represented in this Conference to consider whether such concerted action be possible, and if so, by what means and in what way; and directs the secretaries to forward a copy of this resolution to the senior Bishop or president of every Conference represented here; therefore, be it

Resolved, By the General Conference of the Methodist Episcopal Church, South, now in session, that while we do not in the least recognize the Ecumenical Conference as having any legislative power, the Bishops be requested to appoint a Commission on Federation, consisting of three Bishops, three ministers and three laymen, and that the secretary be instructed to notify the General Conference of the Methodist Episcopal Church of this action, and to request it to appoint a similar commission.

Resolved, secondly, That this commission shall have power to enter into negotiations with said similar commission from the Methodist Episcopal Church, if one shall be appointed, and with similar commissions from other Methodist bodies, with a view to abating hurtful competitions and the waste of men and money in home and foreign fields.

Resolved, thirdly, That any arrangements which such commission may make shall be reported to the next General Conference for adoption, alteration or rejection.

A. G. HANKINS, Chairman.

L. E. SHUMATE, Sec.

The Veto.

Bishop Keener—I have a paper to present to you from the College of Bishops. It is as follows:

To the General Conference of 1894:

Dear Brethren—The College of Bishops in session have duly considered the action of the General Conference on Saturday, the nineteenth of May, in adopting the revised form of Chapter vii, entitled "Administration of Discipline," as reported by the special Committee of Seven, and would respectfully interpose their veto to the said action, in paragraph 260, as violative of the constitutional provisions of the plan of lay representation, adopted in 1866 by the General Conference held in New Orleans, by a two-thirds' vote, and subsequently by the three-fourths' vote of all the members of the several Conferences of the Methodist Episcopal Church, South, in the same year.

This paragraph 260, adopted on Saturday, reads as follows:

"Every case to be tried shall be referred to a committee of not less than nine nor more than thirteen, who shall be elected by lot from the members of the Conference, who in the presence of a Bishop or a chairman whom the president of the Conference shall appoint, and one or more of the secretaries, shall have power to try the case, and their decision shall be final save to the right of appeal."

In the adoption of the plan by which laymen were introduced into the General and the Annual Conferences in 1866, the right of ministers, who were also members of the Conferences, to be tried by ministers only, as heretofore, was specially guarded and reserved in the following words and action (See Journal of General Conference of 1866), to-wit: "The committee charged with the duty of bringing in a plan for effecting lay representation in the Annual and General Conferences, submit the following: In the Annual Conference, after the word service (page 48 of Discipline) insert 'And four lay representatives, one of whom may be a local preacher, from each presiding elder's district, to be chosen annually by the district stewards, or in such other manner as the Annual Conferences may direct, who shall participate in all the business of the Conference, except such as involves ministerial character and relations, provided that no one shall be a representative who is not twenty-five years of age, and who has not been for six years next, preceding his election, a member of the church.'"

It will be seen that this right, guarded and reserved by the ministry as to the ministerial character and relations, was in the body of the plan of lay representation, which was submitted and adopted upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences present and voting, and of a majority of two-thirds of the General Conference, and became thereby a constitutional provision which can not be invaded or changed by any mere rule, resolution or statutory action of a General Conference.

This violation of a constitutional provision is now formulated and presented by the action of the General Conference on Saturday, May nineteenth, as an article of the Discipline (paragraph 290, report of committee), which proposes that a committee of trial shall be taken indiscriminately by lot from a body composed of laymen and ministers to try both the character and relations of ministers only.

This rule and regulation as set forth in the said chapter vii, and paragraph 2, and as adopted by this General Conference is, in the opinion of the College of Bishops, unconstitutional, and can only become law by taking the course prescribed for altering a restrictive rule as set forth in paragraph 43 of the Discipline of 1890.

(Signed) J. C. KEENER, Pres.

Memphis, Tenn., May 21, 1894.

Temperance Report No. 5.

The NEW ORLEANS ADVOCATE is the only paper in Southern Methodism that has published report No. 5 of the Temperance Committee correctly. In every paper we have seen the following mistakes occur: "The church can not *cease* her divine antagonism" is rendered "can not *erase*," etc. "Prohibitory legislation" is changed to "prohibition legislation." "While waging war against a *business*" is rendered "while waging war against a *measure*." "Concerning the evils of *even* the most moderate use" is made almost senseless by substituting "*and*" for "even." So much for an editor's leaving his typewriter at home.

Adopted by the General Conference.

The Committee on Episcopacy beg leave to report:

They have under consideration the character and official administration of John C. Keener, Alpheus W. Wilson, John C. Granbery, Robert K. Hargrove, William W. Duncan, Charles B. Galloway, Eugene R. Hendrix, Joseph S. Key, Atticus G. Haygood and Oscar P. Fitzgerald, and the same has been approved.

In the case of Bishop Robert K. Hargrove the committee adopted the following papers, to-wit:

1. Whereas, Only three of the allegations against Bishop Hargrove in the bill of complaints now before us are such as, if sustained, affect his moral character, to-wit: Under the head of the ninth error he is virtually accused of falsehood; and under the head of the fifteenth error of procuring, consenting to or instigating changes in the Tennessee Conference Journal; and under the fourteenth error he is accused of being influenced by improper motives in stationing the preachers; therefore, be it

Resolved, That it is the sense of this committee that neither of these allegations has been supported by evidence, but that, on the contrary, they have been thoroughly and completely explained by Bishop Hargrove.

Whereas, The remaining complaints against Bishop Hargrove are such as affect simply his official administration, and if sustained, would furnish no grounds for proceedings against him in the absense of proof of corrupt or improper motive; and

Whereas, The questions of law in the case, as they are set out in the official records, except those appealed to and decided by the College of Bishops, are now under review in a church court of final resort; and

Whereas, There is no evidence before this committee of corrupt or improper motive in the decisions and rulings complained of; therefore, be it

Resolved, That it is the sense of this committee that Bishop Hargrove has been guilty of no intentional wrong whatever in the matters complained of and, leaving the purely legal aspects of the case to be determined by Committee on Appeals, before which they are now pending, not presuming to pass upon them, we respectfully recommend that his character pass.

All of which is respectfully submitted.

C. W. CARTER, Chair'n.
W. D. KIRKLAND, Sec.

REPORT NO. 1.

Your committee has carefully considered a paper signed by R. M. Powers and others, and recommend concurrence. The paper is as follows:

Amend the Discipline, chapter iii, section 2, on page 77, by adding the following after paragraph 106:

Question 4. Shall a Bishop have power to employ as a supply a preacher who has been rejected, discontinued, or located at the previous session of any Annual Conference?

Answer 1. He shall not employ any preacher who has been rejected as an applicant, or who has been discontinued or located, except at his own request, unless the Conference shall, at the time of such rejection, discontinuance, or location, give such liberty.

Also amend the Discipline, chapter iii, section 3, on page 81, so it shall read as follows:

Question 2. Shall the presiding elder have power to employ a preacher who has been rejected, discontinued, or located at the previous session of any Annual Conference?

Answer. He shall not employ any preacher who has been rejected as an applicant, or who has been discontinued or located, except at his own request, unless the Conference shall, at the time of such rejection, discontinnance, or location, give such liberty.

C. W. CARTER, Chair'n.
W. D. KIRKLAND, Sec.

REPORT NO. 4.

1. The question of Sabbath observance is one of prime importance in the church to-day. The forces of evil, in greater numbers and under better discipline, are making their fiercest assault upon the Christian Sabbath. The church can not afford to sit still while these attacks are being made. Nor can she afford to sanction a use of the Sabbath day which will give "occasion to the enemies of the Lord to blaspheme." While we do not contend for a Pharisaic observance of the Sabbath, we must deprecate and deplore a too lax observance. The extreme is as bad as the other. We are sure that all secular business should cease on that day, and as much of the business of the church as partakes of the nature of secular business, we are of the opinion that such church work should not be done on the Sabbath, if it can possibly be avoided.

We offer the following resolution:

Resolved, That we deem it inexpedient for our Conferences to hold business sessions or to have appointments read and adjourn on the Sabbath day, except in cases of grave necessity.

The subject of hasty adjournment of Conferences having been brought to the notice of your committee, we offer the following resolution:

Resolved, That we insist that no pressure from any quarter shall be allowed to infringe the right of an Annual Conference to sit at least a week.

C. W. CARTER, Chair'n.
W. D. KIRKLAND, Sec.

It is delightful to think that out of the miseries of life, so many of which afflict us, there shall come some of the highest of our enjoyments. The pains shall be fruitful ones, "working out" an unspeakable blessedness.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2 25. This offer applies to old subscribers as well as new, provided they pay their subscription to June, '95.

Advertising Rates.

One insertion, $1 per inch.
Two insertions, $1 50 per inch.
Four insertions, $2.40 per inch.
Twelve insertions, $6.60 per inch.
Twenty-six insertions, $13 per inch.
On less space than a half-inch twenty per cent. additional will be charged.

Meridian Revival.

The revival fires are burning all over the city. We have just closed a great meeting at Central, and now pushing the work at West End under our tent. The meeting at Central was one of the best (so the old members say) that has been held in the church for years. The meeting at West End is simply wonderful. About seventy-five were up last night (at the altar) for prayer, and many professed Christ as their Savior.

We have found more consecrated laymen in Meridian than any town we have visited. It is worth any preacher's time to come to Meridian just to have some of these godly men pray with him and for him. We only wish we had more of these godly men and women everywhere.

Dr. Carradine did a great work for Meridian Methodism during his stay here last Fall. We see a great many good results from his meeting.

We want to say that the Methodist layman and ministers of Meridian, as a whole, are in perfect accord and doing a most wonderful work for the church. You need have no fears about the Methodism of Meridian as long as we have such pastors as Woodward, Hopper, Lewis and Scarborough in the lead. These are holy, consecrated men.

We do not think there have been less than two hundred conversions and reclamations in the meetings so far, and about seventy five accessions to the different churches; and we believe there will be hundreds of conversions during the next few days. Pray for us.

Meridian is our important point in this part of the Methodist vineyard. More later. W. M. MCINTOSH.

Meridian, Miss., May 10 1894.

NOTES.

The commencement sermon of Centenary College will be preached by Bishop J. C. Keener.

***

The commencement sermon of Wall & Mooney's School will be preached by Rev. Geo. Sweeney. Dr. Baskerville, of Vanderbilt, will deliver the literary address.

***

The commencement sermon of Evergreen College will be preached by Rev. C. M. Lyons, of the Louisiana Conference. The literary address will be delivered by Hon. A. B. Irion. There will be a sermon on Sunday night by Rev. J. R. Cason.

***

Newspaperdom in these parts is a little previous in announcing Rev. L. H. Mounger as president of Whitworth College. The presidency has been tendered to him, but he has not accepted, and so far as our information goes there is no assurance that he will accept. He seems to prefer the office of sub-bishop to that of college president.

***

There were two gavel presentations during the General Conference. In the early part of the session Dr. J. B. Brooks, of North Carolina, in an elaborated speech, presented a gavel to Bishop Galloway. On the closing evening a gavel was presented to Bishop Keener by J. R. Pepper, as representative of First Church, in which the Conference was held. In each case a felicitous response was made.

***

Rev. J. A. Parker, Lake Charles, La., May 22: "I reached home just 25 hours from Memphis. All are well, and, so far as I now see, the Lord's business did not suffer by the absence of its agent. The brethren—Van Valkenburgh, of Leesburg, and Dr. Wilkinson, of the M. E. Church, together with Bro. Wilson, of Lake Arthur—wrought well *ad interim*. They have my thanks and the thanks of the church here. All seemed pleased with the results of the General Conference."

***

THE VETO.—There was a sensation in the Sanhedrim when the Bishops came upon the arena with the veto. So far as our information goes, this is the first instance of the exercise of this episcopal prerogative in the annals of our church. The necessity for the veto could have been obviated by the use of a single word. Had the report of the committee said "clerical members" instead of "members" of the Conference there would have been no veto. We give the veto message in full.

Notice.

To the Auxiliaries of the Mississippi Conference Woman's Missionary Society—

Dear Sisters: There is a small balance yet due on our McNamar Pledge Fund. If any of the auxiliaries have in their treasury any amount designed for this purpose, however small it may be, let it be forwarded at once to Miss Mary Andrews, Vicksburg, Miss.

Sister, if you have as yet done nothing, or perhaps not as much as as you are able to do for this cause, do not delay, but come to the full measure of your ability at once. Some auxiliaries that are numerically weak have already contributed largely to this cause. This is commendable. Let others profit by their example.

The time for our annual meeting draws near. Let us not go to the meeting with this pledge unredeemed.

Hoping this reminder will meet with a prompt response, I am,

Yours faithfully,

ADDIE V. MARSHALL.

Wesson, Miss.

Woman's Suffrage.

Incorrect reports having been published concerning the suffrage discussion in the Convention of the Mississippi Woman's Christian Temperance Union, held in Canton, May 5 8 I wish to make a brief statement of what occurred.

The resolution which provoked the discussion was introduced by the opponents of woman's suffrage, and was as follows: "That we do not adopt woman's suffrage as a plan of work or as an expression of sentiment on the part of the Mississippi Woman's Christian Temperance Union."

A majority of those in attendance were favorable to woman's ballot, but there was no disposition to force their views on the minority, and the convention, by resolution, declined to take any action on the subject. This is not the first time that those opposed to suffrage have attempted to force the question into a convention, and with a similar result.

Mrs. Clara C. Hoffman was not in any way responsible for the discussion, and her name should not have appeared in the reports.

MRS. LAVINIA S. MOUNT,
Pres't Miss. W. C. T. U.

Attention.

IMPORTANT NOTICE.

The annual meeting of the Woman's Parsonage and Home Mission Society of the Mississippi Conference will take place at Ellisville during the Seashore District Conference, which convenes June 20 22. Let the Conference officers and the district secretaries be on hand.

They are as follows: President, Mrs. I. N. Chatfield; vice-president, Mrs. E. P. Mellen; treasurer, Mrs. T. B. Holloman; recording secretary, Mrs. B. F. Lewis; Conference secretary, Mrs. S. S. Cope.

District secretaries—Meridian district, Mrs. J. Kennedy; Seashore district, Mrs. S. J. Johnson; Vicksburg district, Mrs. B. F. Jones; Woodville district, Mrs. P. A. Johnston.

NOLAN B. HARMON,
Secretary Board Church Extension.

Acting by direction of President.

For Over-indulgence
Use Horsford's Acid Phosphate.
Think of your head in the morning after a night's hard labor, and take Horsford's Acid Phosphate for speedy relief.

Annual Meeting of the W. M. S. of the Mississippi Conference.

The fifteenth annual meeting of the Woman's Missionary Society of the Mississippi Conference will meet in Newton, Miss., June 22, 1894. Let every auxiliary send delegates and reports.

Those who intend attending will please send their names as soon as possible to Miss Bettie Watts, Newton, Miss. MRS. B. F. LEWIS, Sec.

TRIED! PROVED! VALUED!
When your throbbing head says headache, don't wait until your nerves are all a-jangle; but use PRESTON'S HED-AKE, which cures in 15 minutes. No cure—no pay.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

The postoffice address of Rev. R. C. Grace is Hineston, La.

Change of Life.

A TRYING ORDEAL IN WOMAN'S LIFE MADE EASY.

Pe-ru-na is the favorite remedy during Change of Life, as it not only palliates the disagreeable symptoms during the trying ordeal, but guards the system from the many chronic ailments which are liable to set in. Pe-ru-na promptly relieves the nervousness, sleeplessness, throbbing, hemorrhage, rush of blood to the head, palpitation, indigestion, painful menstruation, leucorrhœa and faint spells, from which most of those patients suffer. It acts as a preventive against dropsy, heart disease, enlargement of the liver, and kidney diseases, which are so frequently acquired at this time.

Mrs. Diley A. Mason, of White Wright, Texas, says in a letter to Dr. Hartman: "I was a sufferer from the Change of Life. I thought I had everything. I thought I had heart trouble. I got six bottles of Pe-ru-na and one of Man-a-lin and took them. I am now sound and well. I improved immediately on taking Pe-ru-na, and am now as well as ever in my life."

A free book devoted to chronic diseases sent by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

Seashore District Conference.

The Seashore District Conference will convene at Ellisville, Miss., on Wednesday, 9 A. M., June 20. Thursday the Sunday-school and Epworth League interests will be represented. Friday our educational, missionary and church extension work will be considered. A full attendance of members is requested, and our local preachers are specially reminded that they are *ex officio* members. The preachers will please bring or send their collection for Bishops, and see to having the Quarterly Conference records on hand. Let all come praying for and expecting a mighty baptism of the Spirit. Names of those who will attend should be reported to Rev. H. B. Trevilion.

HENRY E. PARTRIDGE, P. E.

Sardis District Conference.

The Sardis District Conference will convene in Courtland, June 1, at 9 A. M. Rev. W. M. Young will preach the opening sermon at 11 A. M. The day preceding will be occupied by the good women of the district in considering their missionary interest. A full attendance is very much desired.

H. C. MOREHEAD.

District Parsonage.

Let me say that, by the efficient service and management of Rev. M. L. Burton, of McComb City, and Miss J. F. Sessions, of Brookhaven, our Building Committee, we are snugly housed in our new district parsonage. The house is a neat, I will say, beautiful structure. Our district is moving on nicely. R. D. NORSWORTHY, P. E.

Brookhaven, Miss.

A Card.

Will the pastors of Brandon district, Mississippi Conference, please give me the names of their officials who will attend District Conference here, July 4. Homes will be provided for all pastors, delegates, and any of our connectional officers, our agents, and editor of our official organ. Any of the last named who intend coming please drop me a postal. R. BRADLEY.

Montrose, Miss.

Deafness Can Not Be Cured
by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Notice.

The services of Bros. Bowen and McIntosh have been procured to assist in a meeting at the Sam Jones Camp Ground, commencing July 27, lasting ten days.

Preachers generally invited. Come one, come all. Yours fraternally,

P. A. JOHNSTON.

Jackson, La., May 21, 1894.

Contributions for Kobe Industrial School for Girls.

The following amounts have been contributed to inaugurate a work greatly needed, and promising gracious results to Japanese womanhood. Let the amounts run up to at least $1 000 very speedily. Report all subscriptions to Mrs. M. I. Lambuth, at Mission Rooms, Nashville, Tenn.

Cash previously reported by Mrs. Lambuth, $115. Land in Anthony, Fla., when sold, worth $85). From Misses Cloud and a friend at Front Royal, Va., $15.

Commencement of Mansfield Female College.

Commencement sermon by Rev. J. L. Pierce, of Shreveport, June 17, 1894.

June 18—Board of Trustees. 8 o'clock P. M.—Primary Exhibition.

June 19—Alumnæ Celebration. 8 o'clock P. M.—Annual Concert.

June 20—Graduating Exercises. 8 o'clock—Art Levee.

A. D. MCVOY.

Millsaps College Commencement.

The members of the Mississippi and North Mississippi Conferences are cordially invited to attend the commencement exercises of Millsaps College, June 10 12 1891; and homes will be provided for all who will notify the undersigned of their intention of attending, provided the notification is given by Monday, June 4.

T. S. WEST,
A. F. WATKINS.

The Reese Polytechnic Institute, an advertisement of which appears in this issue of the ADVOCATE, is one of our leading engineering colleges, and is especially fortunate in its thoroughly modern equipment and plan of instruction. It lays a special emphasis on the practical side of technical education, which it is enabled to do throughout the whole course of four years by its ample shops and laboratories and exceptionally complete outfit, especially in electricity.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

CHEERFUL GIVING.

(II. Cor. ix, 1-7; Mark xii, 41 44.)

1. The obligation of supporting God's work is self-evident. The apostle deemed it "superfluous" to argue the subject. Aid.

(1) The poor saints in your own congregation.

(2) The home mission.

(3) The saints in foreign fields.

2. It is not mercenary to engender emulation in beneficence. The liberality of the Corinthians was a means to "provoke" the Macedonians to practise that same virtue.

(1) In many covetousness is so deeply imbedded that only the stimulating example of others will induce them to contribute.

(2) The literal narration of the Lord's allusion to the two mites of that "certain poor widow" has brought untold millions to the Lord's treasury.

3. Contributing largely and regularly to the Lord's cause should be made a matter of principle. "As he purposeth in his heart."

(1) We should give at least one-tenth of our income. Distribute the same wisely among the various necessitous objects.

(2) Accompany your gifts with intercessory prayer. Give cheerfully—"not grudgingly, or of necessity."

4. The liberal shall reap bountifully.

(1) Will he at ease during divine service, notwithstanding the "pulpit's" denunciation of covetousness.

(2) When, perchance, overtaken by misfortune, conscience will not asseverate that we now reap sparingly because of previous miserly sowing.

(3) Have the assurance of God's approval. "God loveth a cheerful giver."

(4) Will face death with as much composure as did Mary Magdalene, of whom the Lord declared: "She hath done what she could."

(5) The last judgment takes liberality and covetousness into account. Think of the Lord's portraiture of that judgment, Matt. xxv: "I was a hungred," etc.

THE best investment in real-estate is to keep buildings well painted. Paint protects the house and saves repairs.. You sometimes want to sell—many a good house has remained unsold for want of paint. The rule should be though, "the best paint or none." That means

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Notice.

To the Class, Second Year, Mississippi Conference:

The members of the class of the second year of the Mississippi Conference are hereby notified that written examinations will be held on the following books, viz.:

(1) Watson's Institutes, (2) Wesley's Sermons, (3) Broadus on the Preparation and Delivery of Sermons, and (4, Simmers on Baptism.

The examinations on the remainder of the course will be conducted as heretofore.

A. F. WATKINS,
J. P. DRAKE,
M. H. MOORE,
Committee.

Thin or gray hair and bald heads, so displeasing to many people as marks of age, may be averted for a long time by using Hall's Hair Renewer.

Meridian District Conference.

The Meridian District Conference will be held at Shubuta, beginning on Thursday, June 21, 1894, at 9 o'clock, A. M. The first day will be devoted to holding a Sunday-school Conference.

D. A. LITTLE, P. E.

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If you have sudden darting pains in the joints or muscles, and it recurs every time you get cold, and appears in new places without leaving any of old ones, the best thing to do this is to send five dollars to the Drummond Medicine Co., 43 Maiden Lane, New York, for a month's treatment of Dr. Drummond's Lightning Remedy for Rheumatism. They will send you two large bottles of their remedy by return express. If you have the above symptoms, you have the Rheumatism, and should begin at once with the known cure. Delay with any disease is dangerous—with Rheumatism it is simply suicidal. Agents Wanted.

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HOME CIRCLE.

SHUTTING UP HER FOLD.

BY SUSAN TEALL PERRY.

The fire burns dimly on the hearth,
The light is turned down low,
And wintry winds through bare old trees
In fitful gusts go blow.
The mother pulls the curtains down
To keep away the cold;
Tucks tightly in the children's bed—
She's shutting up her fold.

She covers up the little hand,
Thrown o'er the coverlet;
She wipes the place on baby's cheek
Which one stray tear had wet;
Kisses the little ones who sleep,
And smooths the hair of gold,
Then kneels and "prays the Lord to keep"—
She's shutting up her fold.

O, little ones, fenced around secure
With mother's love and care,
What looks of peace and trust and joy
Your sleeping faces wear!
Outside to-night some children, who
Are tall and large and old,
Are wishing they could be once more
Sheltered in mother's fold.

—Home Maker.

"Break Not the Alabaster Box Too Late."

"Father!" called a sweet voice, "may I come in and see you just a short while-to-night?"

"What do you wish, Charlie?" replied a stern-faced man, viewing the little intruder with piercing eyes over a pair of gold-rimmed glasses.

"Nothing very important, father, only I—I just wanted to talk about—er—"

"Well, what, child? Go on and say what you wish. I am always busy at this hour, which you know, and I am surprised and annoyed at your interruption."

"Yes, I know, father, but you are always engaged during the day, so I supposed you would not object very much to my coming in after tea, and telling you a little about school and how I am doing."

"Well, then begin, my child, and get through, as all of these papers you see here," pointing to a large heap upon the table before him, "are to be read and noted ere bed time to-night."

"Very well, father, I will hurry." And drawing a chair up to the table, he continued: "You remember some time ago our teacher offered a handsome gold medal to the boy who stood highest in his class for the year. So far I have kept ahead, and now there is just one month longer. Would you be just a little bit glad, father, if I won the medal?"

"Oh, child, you had better wait and see how it terminates. There is a possibility of your not meriting it, though you are ahead at present. Never feel sure of anything until you have secured it."

"Yes; but, father, I thought I might work for it, and then—then I wanted to see if you would like for me to have it."

"Well, such things are all very well in their place, I suppose, though I don't especially approve them; for there are generally ill feelings connected with them. But run along now. Father is busy, and we will have plenty of time to talk over this matter at some future time."

At these words, Charlie arose and, looking back wistfully at his father, left the room.

Poor little motherless boy! Had his father only one time spoken a word of encouragement, had he been a little willing to have listened, what a different heart would little Charlie have carried out of that room that night. Charlie was a quiet, good child. With his deep brown eyes and golden hair, he was like some pure white rose ere the chilling winds of sin had fallen upon him, blighting and blackening his beauty. His mother having died when he was only an infant, his entire childhood was left to the care of a most valuable nurse, while his father, wholly unacquainted with the wants and requirements of children, allowed her so much a month to cover all his expenses and wishes.

Col. Athington, being a quiet, reserved man, never demonstrated his feelings fully upon any subject. Honorable, just, and learned, his opinions were reverenced by all when he chose to express them. Being very much away from his child, first on business, then recreative journeys, he had permitted the little one to reach the age of ten and know comparatively nothing about him. However, he always kept himself informed in regard to Charlie's health and welfare, allowing his every whim and wish to be gratified. Yet he kept the alabaster box of precious demonstrations, sympathy, praise, and counsel tightly locked, when the opening thereof would have made happier one little life which was worth so much to him.

One day, after the twilight had fallen, Charlie closed his books for that day's study, and, turning to his nurse, remarked:

"Auntie," for he always called her so, "do you suppose papa would feel glad if I should win the prize offered at school?"

"I don't know, dear. He ought to, I should think."

"Don't you think he would love and praise me just a very little, when he found out how hard I had tried?"

"Well, Charlie, you know that is not your father's way. Of course, he loves you, but he never compliments anything, while he always lets us know what displeases him."

"Oh, Auntie, it would have been so different had mama lived. If he would only take me in his arms, and tell me he loves me, and it is right in me to try, or kiss me, or stroke my hair, or any of these little things, it would make me so happy and glad. You and father are all I have to love, and I—I," but here the little heart gave way, and the brown eyes, altogether too large and bright of late, filled with tears that came from a heart starving for affection from the objects of its love.

The next few weeks passed rapidly away. Charlie still studied on, day and night, striving to the utmost of his strength to win that which he felt sure would bring some demonstration from his father. He had grown thinner and paler of late, and his eyes had that haunted look that so often comes with overwork and exhaustion.

It was the last day of June. The college chapel was packed with visitors. The speaking was ended, and last came the awarding of medals.

Col. Athington had been called away on very urgent business, a day or so previous to this occasion, and, much to Charlie's grief, had not yet returned. How long, how eagerly had the child looked for him, yet he knew his father would remain till the last vestige of business was transacted. He did not know his father had, in his usual quiet way, gone to the teacher and ascertained the fact of who would get the prize. He did not hear the words of love and praise he had heaped upon his boy. He only remembered a hurried "Good-by," a light kiss upon his cheek, then his father was gone and the little fellow left behind in disappointment. The alabaster box with its precious ointment was still unbroken.

All eyes were turned, this beautiful, bright June day, upon a frail, delicate lad, as his name, Charlie H. Athington, was called out clearly and distinctly. He received the medal and bowed in a manly way, but upon returning to his seat, he began to grow dizzy; the crowd, the heat, the close air, together with the strain his system had undergone, proved too much, and he sank fainting to the floor.

Some few days after that, a small white casket was being borne along the streets. A long line of devoted playmates, teachers and friends followed, with aching hearts, the last remains of the little child to its final resting-place. Each heart in that procession was heavy with grief, but yonder, oh, yonder, close to the casket, goes one whose very heart-strings seemed snapped asunder. That father, with bowed head, with a look of despair stamped upon his face, with his rigid lips mute and speechless, was racked with a pain which beggars all human discription. He could bear the blow, the agony, the parting if he could only look back upon a different past. The unspoken words of love, the sympathy, the caresses, the hours of companionship he could have given him were forever withheld now. Too late, alas, too late! was the alabaster box broken and its priceless contents emptied now upon only a memory of his child.

He had loved his child, but, like many a man, he had withheld so much of the sweetness of his love from him. Such a lesson! Who of us has not kept closed the alabaster box, and robbed some life of some sweetness, of some comfort that a kind word, a loving smile, a silent tear could have given. So ready are we, after death has borne away some worthy person, to then come forward, and, opening our box of treasures, pour forth its contents of praises, its blessings, tears, sympathy, memorial services and commendations upon the life that is ended and done. No good can this do the dead. We need sympathy, love, blessings, tears, this side of the grave, not when it is too late. Open wide the little alabaster box ere it is too late, while the opportunity is still yours. Open it wide, ere that sweet child, ere the companion at your side, ere the aged parent, with her silver hair, be gone, and let its ointment fall into their lives, drying weeping eyes, binding broken hearts, saving dying souls, and sweetening all that endless eternity to come.—Wesleyan Christian Advocate.

LITTLE THINGS.

Little boy with merry eyes,
Noting all so staid and wise,
Can you tell me, do you know,
How the rosy apples grow?

"First a tiny swelling bud,
Then a blossom fair and good,
Then the apple green and small,
Growing, ripening till it's tall."

Truly thou hast answered well,
Think you that you now can tell
How the evil habits grow
With their train of sin and woe?

First the tiny buds of wrong,
Fast unfolding, growing strong,
Then the habits in full sway,
Bringing sorrow day by day.

Little children, be in time,
Let not evils reach their prime;
Would you save yourself from woe,
Crush the buds before they grow.

—"Little Stories for Little People."

Silent Husbands.

Wives often regret that their husbands do not talk to them. This is not the place to discuss the shortcomings of a man; but sometimes, when we have listened to the fault-findings, the garrulous repetitions, frivolous details, the childish exactions of sympathy and attention with which some women bore their husbands when they are overburdened and anxious with care and work, we have not wondered that some men grow taciturn in their homes. But it is a great loss if a man is silent among his wife and children. The husband and wife live so much of the time in a different world that a free intercourse can be a great help and pleasure to each of them. You will not be likely to make a man talk by telling him that he ought to talk, or scolding him because he does not do so. Make it a pleasure for him to talk with you. Exercise good sense, good temper and tact in drawing him out on topics of interest to himself. Be patient under his moods of silence. Be deserving the companionship of a sensible man. Avoid talking of persons or insignificant details, concerning yourself or your work. Have something interesting or valuable to say. The story of your child's prattle may be full of interest. The number of pies you have made or the rooms you have swept may not be worth repeating. Cultivate the graces of character, speech and tones of voice, and you may find that the man who was glad to escape from the loquacious, complaining, exacting woman goes reluctantly from her who knows when to talk and when to be silent, "who openeth her mouth with wisdom, and in whose tongue is the law of kindness."—Guardian.

The Sensible Woman.

A sensible woman begins early in life to show her prevailing characteristics. As a child she can be reasoned into obedience when she can not be coaxed or driven, and it is wise to remember that wise impulses may be changed to bad ones by improper training.

The sensible woman does not allow self-gratification to persuade her to do that which is contrary to reason or sound judgment. She never loves a man so dearly, notwithstanding his bad habits, which she despises, that "she can not give him up."

Her good sense tells her that love is shortlived unless fed on respect, and also that an affection which is weaker than a bad habit is scarcely worth having.

The sensible woman never does a thing simply because every one else is doing it, but because she has decided that she may safely do it. She cares just enough about the opinion of her neighbors, and none too much. She who does not care what others think of her is lacking either in good sense or morality. She whose first thought is, "What will folks say?" lacks good sense and firmness to do what she believes to be right regardless of consequences. The sensible woman is the medium between these two extremes.

In time of trouble one turns involuntarily to the sensible woman. Others may be favored companions when the skies are clear, but under the clouds are useless as a lace shawl in a snow storm. But the sensible woman knows you are human, and although that may have seemed prosaic, when your fair weather friends are comparing you with the angels, you are not grateful. She does not gush or look scandalized, or say, "I told you so," or become sentimental, or try to convince you that she has suffered worse; you know at once that she understands, that she is not wanting in appreciation or sympathy, and that she will help you if you will let her.—Selected.

Parents Should Take Heed.

We have been constrained on many occasions to call the attention of parents to the indifference and almost criminal neglect which many manifest concerning the kind of reading which occupies the attention of their children. In a majority of families the youthful members are left without direction or scrutiny in this most important and influential matter. Instead of putting into their hands the unobjectionable book, the standard magazine, and the clean newspaper, the children are incited by evil companions to read excitable, idle and wholly poisonous stories. It is a striking confirmation and commentary upon this fact that William A. Pinkerton, in writing of "Highwaymen of the Railroad," in the November North American Review, says:

"One of the reasons for the recent epidemic of train robberies may be found in the general business depression. It is, however, also largely due, in my opinion, to the reading of yellow-covered novels. Country lads get their minds inflamed with this class of literature. Professional thieves or designing men find among this class many who are willing to go into their schemes. The majority of these robbers are recruited from among the grown boys or young men of small country towns. They start in as amateurs under an experienced leader. They become infatuated with the work, and never give it up until arrested or killed. I recollect a case where three boys, aged respectively seventeen, twenty-one and twenty-six, 'held up' a train near Emmett, Ark., in 1892, and took from the Pacific Express about $9,000 and from the passengers about $1,500. The conductor of the train ran one of them down and brought him back, the other two escaped, but were eventually arrested in the Indian Territory. They were convicted and sentenced to seventy years each in State's prison. One of these was a mere lad, who had seen a railway train for the first time to 'hold it up.'"

Growth in the Christian life must follow the laws of growth everywhere. A plant in a dark cellar must either die or live a poor, feeble and dying life. It needs light; it needs sunshine. If you live in the dark cellar of your own nature, you will grow more and more feeble, until spiritual death succeeds to the long absence of spiritual life and power. If you live in the shadows of doubt, in the gloomy vales of misanthropy, in the dark dens of fault-finding and selfishness, you will lose all the light and joy, and finally the very life, of the true believer. Come out into God's sweet sunshine. Eat the divine manna as given in the divine Book. Exercise all the spiritual sympathies and muscles by following Christ, "who went about doing good."—R. S. MacArthur, D. D.

YOUR GOOD HEALTH, if you're a suffering woman, demands Doctor Pierce's Favorite Prescription. There's no other medicine like it for women's peculiar ills. No matter how distressing your symptoms, it relieves your aches and pains, and if faithfully used will bring a permanent cure in every chronic weakness or derangement, in catarrhal inflammation, and in the displacements of women.

West Liberty, O.

DR. R. V. PIERCE: *Dear Sir*—I can cheerfully recommend your valuable medicine, the "Favorite Prescription," to suffering females. Three years ago my health became so poor that I was scarcely able to help with the household duties. I was persuaded to try your medicine, and I purchased six bottles. That, with the local treatment you advised, made me strong and well.

My sister has used it in the family with like results.

L. E. Johnson

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Scott's Emulsion arrests the progress of Consumption, Bronchitis, Scrofula, and other wasting diseases by raising a barrier of healthy flesh, strength and nerve.

Prepared by Scott & Bowne, N. Y. All druggists.

MARRIAGES.

MOODY—TEDDLEY.—At the residence of the bride, near Alba, Texas, May 14, 1894, by Rev. R. H. Kimball, Mr. J. L. Moody to Miss Jessie Teddley.

BELL—WASSON.—At the residence of the bride's father, Dr. J. A. Wasson, May 16, 1894, by Rev. J. D Newsom, Mr. George D. Bell to Miss Naomi Wasson, all of Attala county, Miss.

ALFORD—WARNER.—At the residence of the bride's parents, McComb City, Miss., May 3, 1894, by Rev. M. L. Burton, Mr. Jas. B. Alford and Miss Ettie J. Warner, all of McComb City.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

KOON.—By the request of his presiding elder (Rev. J. B. Stone) I will write a tribute of respect to our beloved brother, Rev. O. N. Koon, who passed from labor to rest on Feb. 14, 1894.

It is impossible to command language that will express the sadness his death has produced in the hearts of his brethren in the ministry and of the good people of his charge. Indescribably sad also were the people of his former charges and his many friends, regardless of name or order.

Bro. Koon joined the North Mississippi Conference at Aberdeen in 1884, and was appointed to the Marietta circuit. After having done a faithful year's work there he was assigned to the New Albany circuit one year; thence to the Baldwin circuit one year. From Baldwin he went to the Ripley circuit, where he labored for four years, enduring many hardships and accomplishing great good. From Ripley he went to the Cornersville circuit, where he remained until he had entered his third year. After having done about two months of faithful work he had a very violent attack of pneumonia, which resulted in his death.

Bro. Koon was more than an ordinary preacher. Wherever he went he was very successful in winning souls to Christ, and besides his ability in revival work he understood the doctrines of the Methodist Church, and was able to defend them. He was an able debater. His education was limited. He had not even the advantage of a common school education. Yet he was very studious at home, and made rapid advancements, and the wonder was how could he know as much as he did. As he advanced in years he grew in grace, and the last few months of his life it seemed that he was more consecrated than ever before.

On Friday evening, Feb. 16, myself and wife, in company with Bro. J. B. Stone, went to the place selected for his last resting-place, where we found everything in readiness for his burial and a large congregation of weeping friends gathered to pay him a tribute of respect, when we learned that his devoted wife was at home too sick to attend the funeral of her husband. She lingered with the same disease twelve days from the death of her husband; then passed away in great peace to join him over the river.

The saddest part is yet to be told. Her death has made six more orphans in the world, ranging from about twenty years old down to a sweet little baby boy of three Summers, left without a home or means of support. But, thank God! they have friends that will do the best they can for them, and I am truly glad that it will be my privilege to pay and to collect something on the Conference claimant fund that will help to support these little orphan children.

Bro. and Sister Koon were just in the prime of life, being about forty-one or forty-two years old. We confidently expect to meet them on the other shore. M. H. HONNOLL.

New Albany, Miss.

MAYO.—MARY MALINDA WILDS was born May 26, 1827. Her parents died while she was quite young. She was raised by her grandmother and her brother in-law, Maj. E. K. W. Ross. She was married to F. E. Mayo about the year 1856. She was converted and joined the Methodist Church in her girlhood, and lived a consistent member until her death, which occurred April 12, 1894.

She was one of the most devout and pious Christians I have ever known. All spoke of her as one of the best of Christians. I knew her for over twenty-eight years, and I must say I never knew a more confiding Christian. She was a great sufferer the last ten months of her life, but she never murmured; she was always kind and gentle. In all her sufferings she never forgot or neglected family prayer. She was anxious to depart and be with Jesus. Just before she breathed her last she said, "Thank God, Jesus is so near." These were about her last words.

She was a devoted wife, a loving mother, and a true friend and neighbor. She has gone to her reward, leaving three children, many relatives, and a host of friends, to mourn her death, but their comfort is, she has gone to be with the Lord forever, where they hope to meet her when life's battle is over. May God's grace sustain the bereaved! T. S. R.

HOUGH.—In loving remembrance of CORENA, who died May 12, 1894. Corena was scarcely five years of age—the little daughter of Dr. and Mrs. W. P. Hough. She was twined around our hearts in affection deep.

Weep not, father and mother; she is an angel in heaven. She was too pure to stay in this world; God called her home. A loved one from us is gone, a voice we loved is stilled. Jesus says: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." L. L. C.

Vidalia.

HART.—At his home, near Camden, Miss., Feb. 18, 1891, ELIJAH HENRY HART calmly and peacefully passed away. He was born March 18, 1843; was married to Miss Emma Newland, Jan 18, 1866. A devoted wife, three daughters and two sons, with a host of relatives and friends, mourn their sad loss.

Bro. Hart was faithful in all the relations of life: a devoted husband and father, a kind friend and good neighbor, and, above all, a true Christian. He was a loyal member of the Methodist Church for over thirty years. He also served in the capacity of steward for many years, which office he filled efficiently up to the time of his death.

In the death of this good man we roognize our great loss, for truly he was "the friend of God," as he was an earnest helper and sincere friend to his pastor. Yes, a good and true man is taken from us, but we bow in humble submission, knowing that there will be a happy reunion hereafter. May God comfort and keep the sorrowing ones! E. F. EDGAR.

STAMPLEY.—MRS. SARAH M. STAMPLEY (nee Hall) was born Jan 5, 1859, in Franklin county, Miss.; died at Terry, Miss., January, 1894. She was raised by godly parents and grew up to be a consistent Christian. She was always moral. Having the promise, "Train up a child in the way," etc., she always loved her Savior, the church and God's people. She was baptized at Beech Grove, and joined the church at her old home. Was married, in 1873, to J. E. Stampley, who with five children are left to mourn the loss of the one who had been the light and comfort of the family.

During her last years she was deprived of her religious privileges, but clung to her Bible and her Savior, and found great peace and comfort in them. Her faith was strong until the last hour, and she died in full hopes of meeting her Lord and Master in peace. She was laid to rest in the cemetery here to await the call from God. W. T. GRIFFIN, Pastor.

WILLIAMS.—WILLIAM WILLIAMS was born in Livingston parish, La., Jan 3, 1803. The greater part of his life was spent in St. Helena parish, La., where he died at the home of his nephew, W. M. Williams, April 30, 1894. He received careful attention in his old age. He joined the Methodist Church and lived a consistent member until God, in his wisdom, saw fit to call him home.

The question was asked him, a few days before his death, how he felt in regard to his soul's salvation, and he said he loved God, and that he was happy.

May we all live so as to meet him around the throne of God! LONZO CARROLL.

REAMES.—E. E. REAMES, son of J. M. Reames and I. J. Reames, was born in East Feliciana parish, La., Nov. 16, 1859; married to Addy Roling, May 27, 1889. To them were born two sons. He died at his home in Natchitoches parish, La., April 7, 1891, aged thirty-four years four months and twenty-one days.

Bro. Reames was a member of the M. E. Church. He was five months in bed, suffering much, but without a murmur. He said many times before his death that his way was clear. He leaves many friends to mourn his loss. May we all live to meet him "in the sweet-by-and-by"! May God bless those he left behind!

J. C. CASNLINE.

SMITH.—MRS. JOSEPHINE SMITH, the daughter of Ecean Chadwell and Silvia Labove, was born in this parish on Feb. 6, 1858, and died April 21, 1894. She has been a member of our church for some years, having joined under the labors of Rev. T. H. McClendon. Her life was that of a Christian mother, quiet, sweet, and complacent.

Sister Smith's sad death was hardly announced before the angel of death was calling her earthly father to the same bright realms of light. We expect to meet one another again.

Three children remain to mourn the loss of their mother. Among them a chubby little daughter of two weeks lingers to sweeten and cherish the memory of Sister Smith, while she brightens the homes of those whom the death of these two loved ones have made sad.

WM. B. VAN VALKENBURGH.

CHADWELL.—ECEAN CHADWELL was born in Wilkinson county, Miss., Nov. 13, 1833, and died April 22, 1894. He has been a citizen of this parish since boyhood, and was an honored and respected citizen and a member of our church at Leesburg for thirty years, having joined under the ministry of Rev. Robert J. Harp.

Bro. Chadwell leaves a wife and seven grown children, as well as a host of relatives and friends, to mourn his loss. A patriarch in Israel has fallen; a servant of the King has been called to his reward.

WM. B. VAN VALKENBURGH.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures nightsweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The great need of the hour is a speedy return on the part of the ministry in presenting the terrors of the law as well as the matchless love of Christ. There is too much display in sweetening the popular taste with the confectionery of rhetoric and so-called science. The easy manner in dealing with the unsaved sometimes, by merely getting them to sign a card, is all very good in its place, but will not save. There must be more than uplifted hands; there must be uplifted heart-life.—Record.

Mr. F. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

Could the youth, to whom the flavor of the first wine is delicious, look upon my desolation; could he but feel the body of death with which I cry hourly, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.—Charles Lamb.

SKIN DISEASES

Such as Eczema, Scald Head, Tetter and all Ichorous Disorders are permanently cured with

HEISKELL'S OINTMENT

Ladies commend it for its efficacy in removing Pimples, Freckles and Blackheads. Sold by all Druggists, or sent by mail. 50c. per box.

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No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York. 37

PIANOS AS PREMIUMS.

READ THE DESCRIPTION BELOW OF STYLE 10.

The list price of this instrument is $330. We will furnish this elegant instrument as a premium for new subscribers. If this offer interests you, write us for terms. You may be surprised at the terms we can give you.

STYLE 10.

Seven and one-third Octaves: Chaste Design; Overstrung Scale; Heavy Iron Frame; 3 Strings; Carved Trusses; Improved Sounding Board; Perfect Repeating Action and Sliding Music Desk. Height, 4 feet 4½ inches; length, 5 feet 2 inches; depth, 2 feet 4½ inches.

In offering this piano to the public our object is to provide for the existing demand for an instrument which, although taking up but a small amount of room, possesses the same quality of tone, the same high grade of action, work and material found in our larger pianos, at the same time a plainly but thoroughly well-finished exterior, enabling us to offer it at a price within the reach of everyone who wishes to secure a perfect piano for a small amount of money. This style is a favorite with ministers, as it takes less room and is more easily moved than the larger instruments.

Made in Rosewood, Ebony, Walnut or Mahogany finish.

Boxed with good Plush Stool, Embroidered Cover and Instruction Book. Every instrument warranted for five years.

Address REV. W. C. BLACK, 112 Camp St., New Orleans, La.

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Leading Pianos of the Day.
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PAPER HANGING, Glazing and Kalsomining.
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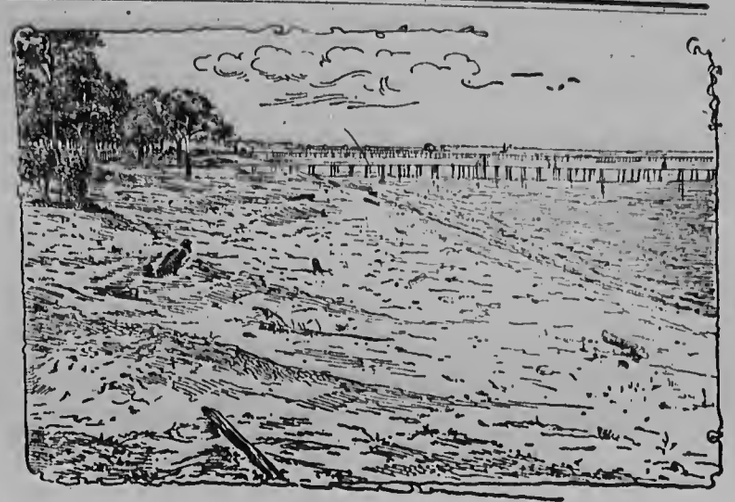

ON THE BEACH.

SEASHORE CAMP GROUND.

The twenty-third annual camp meeting will be opened on Wednesday evening, July 11, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 4, and remain on the grounds until the end of August. Tickets on sale from July 4 to 21. All trains to stop at camp ground station from July 11 to 25, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the camp meeting, should address communications to J. H. Campman, chairman Tent and Lodging Committee, 84 Baronne St., New Orleans, La. Communications concerning transportation should be addressed to Dr. M. F. Tucker, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
JNO. E. MICHAEL, Mobile, Ala.,
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H. W. SPEAR, Fin. Sec., New Orleans, La.

HOW WE ARE ABLE TO DO IT!

These spoons were made up especially for the World's Fair trade, by **THE ONEIDA COMMUNITY Ltd.,** and were left on their hands. In order to dispose of them Quickly we make this unheard of offer, **SIX SOUVENIR SPOONS,** after dinner coffee size HEAVY COIN SILVER PLATED, with GOLD PLATED BOWLS, each spoon representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus, and dates 1492-1893 and wording "World's Fair City." They are genuine works of art, making one of the finest souvenir collections ever produced. Sold during the Fair for $9.00; we now offer the balance of this stock at ONLY 99c. Send in elegant plush lined case properly packed and express prepaid to any address. Send Postal Note, or Currency. Money cheerfully refunded if goods are not as represented. LEONARD MF'G CO., Sole Agents, Dept. A 50, 20 Adams St., Chicago, Ill.

What the "CHRISTIAN AT WORK" of New York, has to say in their issue of March 22, 1894:

"These spoons have been submitted to us, and we are sure that those who send for them will be exceedingly gratified to receive such dainty and useful souvenirs of the World's Fair as these spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so."

FURNITURE!

Largest Stock.

Lowest Prices.

Greatest Variety.

Most Reliable Goods.

GRANT & JUNG FURNITURE COMPANY, Ltd.,
[28] & 30 Camp St., New Orleans, La.

Write for Illustrated Catalogue.

ROYAL BAKING POWDER

If you wish the lightest, sweetest, finest cake, biscuit and bread, Royal Baking Powder is indispensable in their preparation.

Purest, Strongest.

My analyses of baking powders of general sale in this State show the "Royal" to be a cream of tartar baking powder free from ammonia, alum, lime or any adulterations; that its constituents are better proportioned, and that it has a larger amount of leavening gas than any of the others analyzed.

W. A. Scovell
Director and Chemist,
Kentucky Ag'l Experiment Station.

All other Baking Powders contain either ammonia or alum.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

The National Conference of Charities met in Nashville, Tenn., last week.

S. B. Armour, president of the Midland National Bank at Kansas City, has given $25 000 to the Children's Home at that place.

The Queen and Crescent ticket office, in this city, was closed on last Sunday, in order to give the employees a rest and an opportunity to attend church.

The Southern Presbyterians, who met in Nashville, Tenn., were emphatically opposed to organic union proposed by the Northern Presbyterians.

The striking miners and deputies at Cripple Creek, Col., had a battle on May 26. Six men were killed. Gov. Waite has declared himself in sympathy with the strikers.

A petition has been presented to Congress asking for a small appropriation to make some further tests of a new smokeless powder, which was recently invented by a Virginian.

The New York World has knocked the bottom out of the coal combine in that city by offering to fill all orders at $4 50 a ton. The dealers have had to meet the cut, and the public is happy.

The Missouri river rose six feet in forty-eight hours at the beginning of the week at Atchison. The growing flood threatens East Atchison with annihilation, and, banks caving under the wash of currents, indicate the interruption of railroad communication.

The Naval Appropriation bill, which passed the House of Representatives about a week ago, failed to make any provision for new vessels for the navy, with the exception of the few torpedo boats. It has, for six or eight years past, been the custom to authorize several new vessels annually.

The Provident Loan Association, of New York, opened its doors for business last week. This is the establishment backed by Vanderbilt, Morgan, Hewitt, Iselin & Co., and others of the millionaires of New York, and its object is to loan money to deserving poor people on reasonable rates of interest.

Senator Blanchard, of Louisiana, gave a severe shock to the older senators, on May 25, when he ventured to make a speech in reply to remarks made during the tariff debate by Senator Hoar of Massachusetts, Senator Higgins of Delaware, and several other Republicans. The traditions of the Senate require that new Senators should pass through a kind of probationary period before they attempt to join in the discussions on an equality with the Nestors of the upper House, and Mr. Blanchard's breach of the ancient usage sent a thrill of horror through the patriarchs.

At 10 o'clock, on May 25, eleven men started to work in the Strong Mine on Battle Mountain, Colorado. Shortly afterwards a large party of strikers blew up a shaft-house with powder, causing a loss of $25 000, and then dropped 100 pounds of giant powder down the shaft, which was also exploded, killing all the inmates.

FOREIGN.

The English government, strengthened by a series of defeats of the opposition on the budget, now hopes to pilot its way through the session. The sudden weakness displayed by the opposition has been a surprise all around. Various causes have been assigned for this, but probably none of them is the real one.

A farewell service was held at St. James Hall on May 27 in connection with the departure from England of Miss Frances Willard, the well-known American temperance advocate. Lady Somerset, who is very prominent in the temperance movement in Great Britain, and of whom Miss Willard has been a guest, made a brief address.

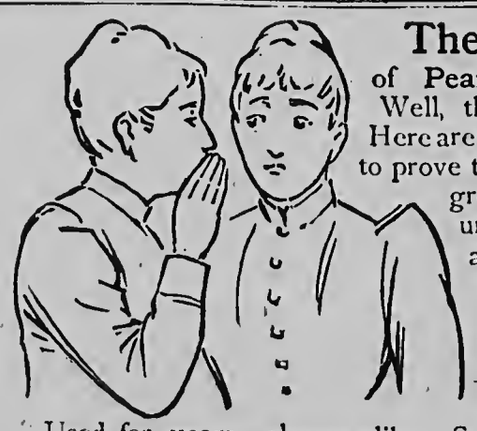
The Salvation Army has not given up its colonizing scheme. Gen. Booth thinks it is a great plan, and full of hope for the unfortunate outcasts of society. He has been offered land for the purpose in Africa, Mexico, New Mexico, Canada and other countries, but he has decided on Australia as the fittest place for the purpose.

One of the surgeons who took part in the operation, on May 24, upon Mr. Gladstone's right eye, says that the main task of the doctors is to increase the sight and strength of the eye, and that there is no reason why this should not be accomplished. Mr. Gladstone's attendants are delighted with the progress he has made towards complete recovery from the effects of the operation.

Prevention is better than cure, and you may prevent that tired feeling by taking Hood's Sarsaparilla, which will keep your blood pure and free from acid taint and germs of disease.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

The comments of the German newspapers on the political crisis in France point out in a vivid manner the change which events of recent years have brought on the face of European politics. This state of affairs is due to the fact that the Germans have confidence that cabinet changes in France are no longer likely to disturb the relations between the two powers, and these relations, it would appear, are growing friendly day by day.



The Secrets

of Pearline's success? Well, there are several. Here are some of them, just to prove that its enormous growth was only natural. First: The article was precisely what its makers claimed it to be; it has never changed—no improvement has been found. Used for years—always alike. Second: The public was kept informed about Pearline. This was necessary. With anything so new and so different from old ideas, people had to be educated. Third: The best advertising Pearline has ever had (and it costs nothing) is from every woman who has used it. She tells everyone how much it has done for her in all kinds of washing and cleaning; that while the cost is nominal, she has found it to be better than anything else, always the same, and perfectly harmless; and that the saving by using cheaper imitations for a year wouldn't be enough to pay for one ruined garment.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back*. 306 JAMES PYLE, N.Y.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

East End—Meridian	Sept. 30, July 1
Central and South side—Meridian	1, 2
West End Meridian	4
Waynesboro and State Line, at W	7, 8
Leakesville, at Leakesville	14, 15
Enecutia, at Enecutia	21, 22
Vossburg, at McGowans (Wed.)	25
Enterprise and S., at Stonewall	Aug. 4, 5
Rinesville, at Chanel Hill (Wed.)	8
Shubuta, at Quitman	11, 12
Waynesboro circuit, at Big Rock	18, 19
North Kemper, at Blairs (Wed.)	22
Linwood, at Hopewell	25, 26
Daleville, at (Wed.)	29
DeKalb, at Pleasant Ridge	Sept. 1, 2
Marion, at (Wed.)	5
Why Not, at	8, 9
Chunky, at	15, 16
Lauderdale, at	22, 23
Marbersville, at	29, 30

D. A. LITTLE, P. E.

BRANDON DIST.—THIRD ROUND.

Morton and Forest, at Forest	June 27
Rose Hill, at Pleasant Grove	29
Newton and Hickory, at Hickory	30, July 1
Decatur, at Conehatta	14, 15
Lake, at Lawrence	15
Raleigh, at Bay Springs	21, 22
Westville, at Bethel	28, 29
Walnut Grove, at Beach Springs	Aug. 3
Carthage, at Liberty	4, 5
Shiloh, at Gun Springs	11, 12
Steens Creek, at Richland	18, 19
Indian Mission	21
Neshoba, at Philadelphia	Sept. 1, 2
Hillsboro	7
Brandon	9, 10
Homewood	14
Trenton	15, 16
Montrose	21, 23
Fannin	29, 30

O. MCDONALD, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brookhaven	June 9, 10
McComb City	16, 17
Magnolia, at Muddy Springs	23, 24
Gallman, at Old Crystal Springs	30, July 1
Perry, at Forest Hill	7, 8
Wesson	14, 15
Caseyville	21, 22
Adams	28 29
Providence	Aug. 4, 5
Crystal Springs	11, 12
Summit	18, 19
Hoverton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	29, 30

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

Augusta, at Galloway	May 26, 27
Eastabuchie, at Eastabuchie	June 2, 3
Tallahoek, at Parkersville	2, 3
Hattiesburg, at Knon (Third Round)	9, 10
Ellisville (3rd Round) District Conf.	16-17
Pearlington, at Logtown	24, 25
Covington, at Slidell	30, July 1
Gainesville, at Pearl River	1, 2

Where two appointments occur on the same date, satisfactory arrangements will be made to supply the presiding elder's place in the pulpit at one of them.

HENRY E. PARTRIDGE, P. E.

WOODVILLE DIST.—SECOND ROUND.

North Wilkinson	May 26
Wilkinson, at Macedonia	26 27
Port Vincent, at Huff's	June 9, 10
Ponchatoula, at Springfield	10, 11
Franklinton, at McTyeire	16, 17
St. Helena, at Darlington	23, 24
East Feliciana, at Clear Creek	30, July 1

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—SECOND ROUND.

Warren, at Wesley Chapel	May 26, 27
Roxie, at McNair	June 1
Meadville, at Nebo	2, 3
Hermanville, at Pisgah	9, 10
Port Gibson	13
Rolling Fork, at	14
Cary, at	16, 17
Mayesville, at	23, 24

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

JACKSON DIST.—SECOND ROUND.

Lake City and Lodi, at Lodi	May 26, 27
Bolton, at Raymond	June 2, 3
Jackson circuit, at Liberty Grove	9, 10
Camden circuit, at Sonie Chapel	16, 17
Madison circuit, at Pearl River	23, 24
Tranquil circuit, at Tranquil (3 hrs.)	26
Mount Olivet circuit	30, July 1

E. H. MOUNGER, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Winona station	June 9, 10
Greenwood station	16 17
Carrollton station	23, 24
Sidon	30, July 1
Indianola	7, 8
McNutt	14, 15
Black Hawk	21, 22
West	28, 29
Valdan	Aug. 4, 5
Winona circuit	11, 12
Carrollton circuit	18, 19
Dublin	25, 26
Lelerton	Sept. 1, 2

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis, at Davis Chapel	June 9, 10
Batesville, at Wesley	16, 17
Senatobia	23, 24
Como, at McGee's	30, July 1
Coldwater	7, 8
Cockrum	14, 15
Nesbit, at Pisgah	21, 22
Wall Hill, at Grub Hill	28, 27
Pleasant Hill, at Love's	Aug. 4, 5
Tyro, at Emory	11, 12
Courtland, at Pope's (Tues.)	14
Morganville, at Browning's (Thurs.)	16
Panola, at Mt. Olivet	18, 19
Arkabutla, at Chestnut R	25 26
Pleasant Grove, at	Sept. 1, 2

H. C. MORRHEAD, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Potts' Camp	June 16, 17
Holly Springs station	24, 25
Byhalia	30, July 1
Waterford	7, 8
Holly Springs circuit	28, 29
Red Banks	Aug. 4, 5
Mt Pleasant	6, 7
Olive Branch	11, 12
East Holly Springs	18, 19
Cornersville	25, 26
Ashland	Sept 1, 2

District Sunday-school Conference, July 6.
District Conference, July 5-6, at Waterford.

J. B. STONE, P. E.

GRENADA DISTRICT—THIRD ROUND.

Minter City and Strathmore	June 17
Grenada circuit	23, 24
Grenada station	24 25
Abbeville	30, July 1
Tillatoba	7, 8
Coffeeville	13
Charleston	14, 15
Pittsboro	21, 22
Ellzy	28, 29
Atlanta	Aug. 4, 5
Toccopola	11, 12
Oxford station	18, 19
Chapel Hill	25, 26
Paris	Sept. 1, 2
Water Valley circuit	8, 9
Water Valley station	15, 16

The District Conference will be held at Abbeville, June 29 to July 1.

E. A. BURROUGHS, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	June 2, 3
Crawford	16, 17
Tibbee	23, 24
Columbus circuit	30, July 1
Starkville station	7, 8
Columbus station	14, 15
Starkville circuit	21, 22
Sparta	28, 29
Cedar Bluff	Aug. 4, 5
Sturges	7, 8
Macon	11, 12
Brooksville	17, 19
Hebron	18, 19
Shuqualak	25, 26
Macbulaville	Sept. 1, 2

District Conference will be held at Crawford, June 7-10. Full attendance of members, clerical and lay, desired.

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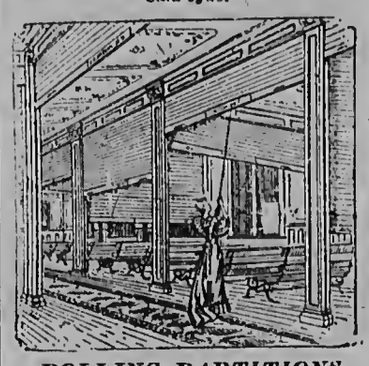

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GREENVILLE DIST.—THIRD ROUND.

Lula circuit, at Walton	June 8
Hollomtake	10
Arcola	17
Clarkedale	24
Cleveland	July 1
Tunica circuit, at Dubbs	8
Jamestown, at Riverside	15
Brunenelle	22
Gunnison	29
Friendship	Aug. 5
Hillhouse circuit	12
Shaw's, at Poplar Grove	19
Beulah	26
Friar's Point	Sept. 2
Bolivar at Winterville	9

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Pickens, at Pickens	June 2, 3
Poplar Creek, at Prospect	9, 10
Lexington and Tchula, at Lexington	16 17
Kosciusko and Ducant, at Kosciusko	23, 24
Salls circuit, at Pleasant Hill	30, July 1
Belzoni circuit, at Townson Lake	7, 8
Ethel circuit, at Pearces Chapel	14, 15
Kosciusko circuit, at Salem	21, 22
Kupora, at Lagrange	28, 29
Stuart circuit, at South Union	30
Silver Creek circuit, at Salem	Aug. 4, 5
Chester circuit, at South Union	11, 12
Wier circuit, at Salem	18 19
Louisville circuit, at Mt Pleasant	25, 26
Rucal Hill circuit, at Center Ridge	26

J. H. MITCHELL, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 25, 26
Iuka station	July 1, 2
Corinth circuit	7, 8
Booneville circuit	10
Booneville and Baldwyn	12
Rienzi	14
Iuka circuit	21, 22
Kossuth	24
Pleasant Ridge	28, 29
Marietta	Aug. 1
Brown's Creek	4, 5
New Albany circuit	11, 12
Blue Springs	14
Guntown	16
Ripley and New Albany	18, 19
Jonesboro	23
Ripley circuit	25, 26

District Conference at Booneville, July 12-13.

T. W. LEWIS, P. E.

ABERDEEN DIST.—SECOND ROUND.

Nettleton circuit	May 26, 27
Fulton circuit	31
Tremont	June 2, 3
Pontotoc	9, 10
Atheus	16, 17

W. S. LAGRONE, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Summerfield, at Alabama	30, July 1
Haynesville, at Colquit	3, 4
Lisbon, at Mount Zion	5 6
Homer station	7, 8
Gansville, at Gansville	7, 8
Valley, at Colvin	14, 15
Minden at Mount Zion	17, 18
Sparta, at Bear Creek	21, 22
Ringgold, at Grand Bayou	Aug. 4, 5
Arcadia, at Gibbsland	10, 11
Calhoun, at Brooklyn	18, 19
Vienna, at Macedonia	23, 26
Farmerville	25, 29
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Ruston	2, 3

The District Conference will meet at Lisbon, July 25, at 9 A. M. The first day will be devoted to the Sunday-school interest.

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue	June 3
Plaquemine and Donaldsonville, at D.	10
Lower Coast, at Wesley	17
Carondelet	24
Baton Rouge	July 1

O. W. CARTER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Indian Bayou	June 2, 3
Sulphur City	9, 10
Lake Arthur	16, 17
Lake Charles and West Lake	23, 24
Grand Chenier	30, July 1
Crowley	7, 8

District Conference at Crowley beginning Thursday, July 5; the first day to be devoted to Sunday-schools, the second day to missions, and the third day to hearing reports from the works and routine business.

J. M. BEARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Red River, at Campo Bello	May 26, 27
Sabine, at Mt. Pleasant	30
Pleasant Hill, at Marthaville	June 1
Coushatta, at Bloomsville	2
Wesley at Holly Springs	3, 4
Annaconda and S. Vernon, at R. Grove	7, 8
Cane River, at Melrose	9 10
Natchitoches station	10, 11
Victoria	12
West Natchitoches	13

The District Conference is appointed to convene at Pleasant Hill Thursday, July 26.

NOTICE.—Four of the above appointments embrace Sundays and Mondays. Pastors will please compare with calendar, fix the time of their Conferences on first or second days of meetings, as they may think best, and notify their official members and the presiding elder accordingly.

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Montgomery, at St. M	June 2, 3
Spring Creek, at New H	9, 10
Dry Creek, at S. H	16, 17
Colfax	23, 24
Columbia	30, July 1

S. J. DAVIES, P. E.

The District Conference will meet in Colfax, Thursday, June 21.

Children's Day.

We had a good Children's Day here yesterday. The songs, responses and recitations were all very good. China, Mexico, Brazil and Japan were personated by the following young ladies: Miss Dora Mabrey, Miss Mamie Dickey, Miss Ora Stacey, and Miss Beulah Furgeson. Superintendent W. E. Dickey and the ladies who assisted him deserve especial credit for the preparation for the day.

R. I. ALLEN, P. C.

Dublin, Miss., May 21.

We observed Children's Day at Garden City, Miss., which resulted in an offering of $2 25. All sister churches took part in the exercises. It was a very refreshing occasion. We have met all of our appointments, save one on account of sickness. Baptized two infants, turned out two members, as a result of our revival at one appointment. There is a growing interest in some parts of the work. Pray for us.

A. C. FLOWERS.

FROM THE WORK.

Rev. H. C. Morehead, Sardis, Miss.: "The second round on this district closed well with a few exceptions. Finances are equal to second quarter's report last year, which is saying much, while the other interests of the church are moving grandly beyond. Quite a number have been converted and brought into the church, and many of our members are advancing into a richer experience and higher attainments in the divine life. May this tidal wave of salvation continue to bring the church closer to her Lord."

Rev. G. R. Ellis, Ecatawpa, Miss.: "Just closed a glorious meeting at Zion Church of nine days' duration. The Holy Spirit was present from beginning to the close to bless and save. Prejudices and animosities gave place to peace and love. Religious lethargy and despondencies removed, and a mighty quickening and rejoicing have taken their place. The church and community have truly been lifted to a higher plane. Ten accessions during the meeting. Praise the Lord! The preaching was done by Bros. G. W. Huff and E. T. Breland, and T. W. Adams, of Moss Point. Their preaching was clear, practical and forcible, carrying with it conviction to the sinner and comfort to the child of God. They will ever be appreciated and loved by the good people of Ecatawpa and the writer. A new camp ground eight miles north of Scranton, Miss., and four miles north of Moss Point on the Ecatawpa charge, has lately been inaugurated. The tabernacle of ample dimensions will soon be completed. Our first meeting will be held either in September or October. Of this you will hear more from me further on. Make your arrangements, Doctor, so as to count one at the meeting and quench your thirst by a cool draught from as fine mineral springs as you will find in the South. Pray for us."

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New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

The American flag in front of the United States consulate in St. Thomas, Ont., was torn down and destroyed on May 24 by some members of the Queen's Own Rifles, of Toronto, while under the influence of liquor. Some other members of the regiment, who were in the crowd, protested against the outrage, but were unable to prevent their excited companions from carrying out their intentions. The consul refused to accept an apology, and has notified the authorities at Washington.

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Christian Advocate.

VOL. 41.—NO. 23. NEW ORLEANS, THURSDAY, JUNE 7, 1894. WHOLE NO. 1972.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THERE IS A GOD!

TO THE INFIDEL.

You tell me, "All things come by chance!"
Who taught the earth its course to run
Across the fields of broad expanse,
And whirl in circles 'round the sun?

What hand has dotted yonder sky
With all those glittering gems of light?
Who placed the lovely moon on high
To break the darkness of the night?

Go forth into the woodland fair,
Where violets spring from the sod,
Where sweetest fragrance fills the air;
Then tell me if there is no God.

Go wander in each sylvan place,
Where *I* have often trod,
There dare to look in nature's face
And tell her that "there is no God."

Oh, it is base ingratitude
To stand beneath the bending sky
That has been raised by One so good,
And then *His* authorship deny!

Come forth with me into the field,
Where blows the gentle southern air,
Where heaven bends as an azure shield—
Then tell *who* made this scene so fair.

Who made the violet (love's true flower)?
Who formed the waving golden-rod?
Who gives the fields the cooling showers?
All, all proclaim, "*There is a God!*"

—Christian Observer.

East Mississippi Commencement.

(Editorial.)

On Sunday last it was our privilege to preach the commencement sermon of East Mississippi Female College. Leaving the Crescent City early Saturday morning, we reached Meridian about four P. M. We were domiciled in the hospitable home of our old friends, Bro. and Sister B. F. Ormond, whose society, with that of their interesting family, we enjoyed very much. On Saturday night we had the pleasure of an hour or two's interconrse with several brethren of the itinerant fraternity, viz.: Bros. Little, Holloman, Woodward, and Scarborough. We found Bro. Little slightly indisposed, though up and at work.

Bro. Woodward has already endeared himself to the people of Central. The church is prospering greatly under his pastorate. There have been about sixty accessions to date. The Sunday-school is flourishing, and the prayer meetings well attended and full of interest. The spiritual condition of the church is decidedly good.

What we have said of Central applies also to East End and West End. Bros. Hopper and Lewis are doing faithful work, and they have their reward in seeing the work of the Lord prosper in their hands.

South Side, a charge organized during the present year, has made a good beginning under the pastorate of Bro. Scarborough.

Sunday morning dawned bright, beautiful, lovely—the very perfection of weather. The commencement exercises were held, as usual, in Central Church. In anticipating a crowd, the seating capacity of the building had been largely increased by putting chairs in the aisles and in all open spaces. All this, however, was insufficient to meet the demands of the occasion. Many stood during the entire service, and many more were turned away. The college choir furnished an excellent musical programme. After the sermon it goes without saying that we had a good time shaking hands with old friends and parishioners.

In the afternoon we had the privilege of administering the ordinance of baptism to the juveniles of two households.

At night we had the privilege of hearing an enjoyable discourse on "The Perfect Man," by Rev. T. B. Holloman.

We would have been glad to remain throughout the commencement exercises, but on the principle, "Duty before pleasure," we were at six o'clock on Monday ticketed for New Orleans.

The remaining commencement exercises, and the proceedings of the Board of Trustees in their annual meeting, will, doubtless, be written up for the ADVOCATE in due time.

The number of graduates is four. The enrollment of pupils during the session is one hundred and nine. A good showing, considering the stringency of the times.

The patrons and the people of Meridian, generally, are delighted with Bro. and Sister Holloman, and are anxious to have them remain in the college. What Bro. Holloman's final decision will be is not known at this writing.

The Influence of Methodism.

BY REV. H. WALTER FEATHERSTON, D. D.

(Read before the Woodville District Conference, April 27, 1894, and published by order of the District Conference.)

I. The Methodist movement is the only great revival of real apostolic gospel preaching which the Christian era has known.

The proposition is well guarded. The Christian era began with the real gospel preaching of the apostles and their co-laborers. This was the beginning of it, not a revival of it. This passed away during the Dark Ages, and for a thousand awful years of gloom the world heard no gospel preaching save a very little hid away in the obscure corners of civilization.

Four hundred years ago Luther arose, woke the world from its sloth of sin, and revived the long-forgotten doctrine of justification by faith. Luther's Reformation was the roseate dawn of that civilization which is approximating its noon-tide glory in this golden evening of the nineteenth century; but grand as the Reformation was, it was but the harbinger of the grander revival to come. The preaching of the Reformation involved the doctrine of justification by faith; but it was tinctured very strongly with what we call hyper-Calvinism, and other errors which obscured its glory and robbed it of its very essence as gospel preaching. To tell the world that some men may be justified and saved by faith in Christ, but that others may not, because God has so decreed, may be "good news"—gospel means good news—to the elect, but it is certainly not to the non-elect. At best it is not the gospel which Christ preached when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" not the gospel "to every nation, kindred, tongue, and people." The angel of the vision seen by St. John on Patmos carried good news to all men, not to some. He did not tell some that they were saved, and others that they were damned by God's decree. True or false, the hyper-Calvinistic preaching of the Reformation was not a preaching of good news; it was not real apostolic gospel preaching. The Calvinistic Churches to-day do not teach any such extreme Calvinism, but have so far modified their belief as to become thoroughly evangelical, and are in holy rivalry with the Methodists in getting souls saved. This blessed change from the old hard, unevangelical Calvinism of Calvin, Knox and the English reformers, to the new, evangelical Calvinism of to-day, is due to the influences of this grand Methodist movement. Methodism leaves its impress upon everything it touches. It touches everything within its reach, and it is reaching everything in the world. If the Reformation of Luther and his compeers was incomplete, in that it lacked somewhat of being a revival of real apostolic gospel preaching, then no other movement save Methodism can lay any sort of claim to being a fulfillment of the symbolic prophecy of the apocalypse. Methodism does meet all the requirements of this symbol. She may be said to be "an angel"—a messenger of heaven—a high-born child of Providence, ordained to preach to all the world "the everlasting gospel," the lordly good news of salvation.

1. Methodism was a revival of the preaching justification by faith. It was Jesus' doctrine, it was Paul's, it was Luther's; but Wesley emphasized as Luther never did. He went further than Luther; he preached that we are justified by faith without the deeds of the law, just as St. Paul did.

2. Methodism was a revival of the preaching of the doctrine that "God's Spirit bears witness with our spirit that we are children of God." When Methodism arose, this doctrine, so plainly taught in the New Testament, had become long forgotten. Mr. Wesley and his co-workers were openly attacked by the Bishops and other clergy of the Church of England for preaching this very doctrine. The prevailing notion was that God gave this evidence of salvation to a very few, and then always for some special and extraordinary purpose. The Methodists of England first sang these words of Charles Wesley:

"How can a sinner know
His sins on earth forgiven?
How can my gracious Savior show
My name inscribed in heaven?
What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible."

They sang, "as it were, a new song" to old England. Men declared that they had never heard it before. It was in the New Testament, but they did not know what it meant. A gospel which does not tell us that we may know that we are saved is not a gospel at all. There is no life in it, no joy, no real hope—only a dim twilight. Thank God that his white-winged angel, Methodism, has come to bring back this gladness to the world! Now,

"When we taste God's love,
Our joys divinely grow
Unspeakable, like those above,
And heaven begins below."

3. Methodism was a revival of the preaching of Christian perfection. The New Testament contains such utterances as these: "He that believeth on the Son hath"—not will have merely in heaven—but, "hath everlasting life;" "Being justified by faith, we have peace with God;" "There is, therefore, no condemnation to them which are in Christ Jesus;" "The blood of Jesus Christ cleanseth us from all sin." But losing sight of the real sense of such passages, the preachers, before Methodism arose, taught no man to expect to get rid of sin until the hour of death, and they insisted that the heart-sickness, gloom and burden of sin could be laid off only at the grave. What a cheerless gospel! Thus, when Methodism, the apocalyptic angel of God, came "flying" into the mid-heaven of the eighteenth century, she found that the blessed, eternal gospel of Christ had been uncrowned by the godless clergy of the day, and stripped of its radiance and shorn of its power by the half-heathen theology which had emerged, foul and musty, from the Dark Ages. She found a dead church and a lifeless ministry, and the preaching a cold, cheerless, lifeless, gloomy thing, which brought no comfort for this world and but a dim hope for another. She found it thus, and she went flying through the murky mid-heavens of England and America. She shed from her wings the light of heaven into millions of hearts and homes, and from her crowned brow the splendor of a deathless destiny. No wonder that the Methodists were a shouting people from the very beginning. The only wonder is that all England did not shout when this trumpet of gospel glory first broke on her frozen churches and gloomy millions.

There is another evidence of the truth of my interpretation of the text.

II. The Methodist movement is the only great revival of pentecostal power which the Christian era has known.

Pentecostal power! What does it mean? These Methodists know what it means. "Tarry ye in the city of Jerusalem until ye be endued with power from on high," said our Master to the first preachers of the cross, and they, in desperate human weakness, tarried until the holy chrism of Pentecost came, and then they went forth prodigies of pulpit power. There must be this pentecostal power as well as sound doctrine in the pulpit, or the preaching is poor and powerless and paltry. There was great want of power in the pulpits of Christendom just prior to the rise of Methodism. Platitudes, sometimes splendidly null, poor and powerless, fell drawlingly intoned upon the ears of sleepy hearers, unmoved and stately. Nobody was converted, nobody was aroused, nobody comforted. Methodism came into such surroundings with her beautiful gospel of light and love poured warm and bright with burning eloquence from the lips of God-ordained evangelists, who felt the religion they taught. It was "Christianity in earnest," said Dr. Chalmers, the greatest Presbyterian divine of Scotland, and its intense earnestness born of that pentecostal fire which its preachers got from God was the secret of its power. What power it has wielded! No movement since the days of Peter and Paul has manifested such results.

One hundred and fifty-three years ago it began its career with twelve members. She has now 8,000,000. Over 1,300,000 of these are in our own Methodist Episcopal Church, South. She has an adherence of over 25,000,000 of men, women and children. No other movement ever achieved such tremendous results. The comparative progress of the various churches in America exhibits the marvelous power of the Methodist movement. The figures were compiled in 1890 from the United States census of that year. The Protestant Episcopal Church began its work in America 285 years ago, and now numbers 480,176 members; the Congregationalists began 271 years ago, and now number 491,985; the Presbyterians began 192 years ago, and now number 1,229,012; the Baptists began 253 years ago, and now number 4,202,291; the Methodists began 125 years ago, and now number 5,000,000. The average yearly increase of the Episcopalians has been 1,684, Congregationalists has been 1,815, Presbyterians has been 6,401, Baptists has been 16,965, Methodists has been 40,000. Methodism has grown nearly 2½ times more rapidly than the Baptist Church, and 23 times more rapidly than the Episcopal. If Methodism continues to grow for another hundred years at the same rate she has grown for a century past, she will number 400,000,000—that is to say, that there will then be as many Methodists in the world as there are Christians of all denominations. Methodism will have accomplished in 225 years what it required all Christendom to do in 1,900. Will she do it? God grant that she may! She will do it if she remains true to her Lord and true to her lordly mission. She may do it. She is just as evangelical to-day as ever; just as aggressive, just as successful. With more than 100,000 preachers and 8,000,000 of members scattered over the world, she is preaching "the everlasting gospel" of a full, free and present salvation to earth's sin-cursed millions. She is still moving on with the same majestic tread. Our own M. E. Church, South, in 1866 numbered only 429,233; to-day more than 1,305,715. Thus, in twenty-eight years she has increased more than threefold, and our own Mississippi Conference has nearly doubled her membership in the last fifteen years. With what a majestic tread this mighty Methodism, the apocalyptic angel of God, moves on to the conquest of the world for Christ!

It has been said that the sun never goes down on the dominions of Queen Victoria, and that England's drum-beat is heard all around the world. Brethren, the sun never goes down on this sanctified army of Methodists; and the hallelujahs from her revivals, the music of her grand old Wesleyan hymns, and the thunder of burning eloquence from her pentecostal pulpits are heard all around the world. Her churches and chapels stand under the shadow of Windsor Castle and on the seven hills of Rome; in the canyons of the Sierra Nevadas and the valleys of the Alps, and among the foot-hills of the Himalayas. They are crowded among the shops and tenements of America's metropolis, and are scattered over the pine hills of Georgia and the swamps of Louisiana. Methodist preachers founding missions on the frozen shores of Alaska, and traveling circuits in the land of the Montezumas. "The world is my parish," was the motto of John Wesley, and the sons of Wesley for a century and a quarter have been organizing this parish.

"I saw an angel," says St. John; an angel, a messenger of God. Methodism is an angel of God, a messenger from heaven to a fallen world, bearing God's tender messages of love and sweet offers of salvation to earth's fallen millions. Oh, she has been an angel of light lovelier than the dawn to thousands and thousands of hearts and homes! She stands to-day, in her sanctified grandeur, the most colossal child of Providence, and the most beautiful known to the ages since the dawn of the Christian era. "She stands," did I say? No, no, no; she does not stand, she moves. "An angel flying," says the Book of Revelation. Methodism never has been bound to one place, or one condition or grade or class of humanity. The world is her parish; all men are her parishioners. She carries the message of God "to every nation, and kindred, and tongue, and people." "An angel flying," crowned with a diadem of an immortal mission, robed in the splendor of transcendent hope, voiced like the choirs of God, she preaches as she flies. Methodism has something grander to do than read prayers and observe feast days; something grander than to wrangle over dusty dogmas and obsolete ceremonies. She preaches the love of God as the hope of the world; she preaches the gospel, the good news of salvation, to a ruined world.

Good and Bad Novels.

Whatever influence novels have upon the mind of a reader is due to giving him a wider acquaintance than his own experience affords with life, or what passes for life. Novels deal only with the interesting parts of life, leaving out of sight the commonplace matters which make up more than three-fourths of real life, otherwise they would not be read. Good novels represent these interesting features as they are, and give the real feelings of honorable men and women toward the actions and occurrences which make up the story. Bad novels, on the contrary, make their readers believe themselves and others to be what they are not, disturb their judgments, and fill them with false hopes as to what they may expect at the hands of destiny. Novels impel their readers to pursue the thoughts and foster the emotions of the accomplished or smart heroes and heroines whom they have been led to admire. When these thoughts and emotions are pure, generous and elevated, fiction becomes an agent for good; but when its model characters are willful, pompous, immoral and impossibly successful withal, its effect is deplorably degrading.—Popular Science Monthly.

The Care of Converts.

There seems to be so many "sickly" and "weak" among us. Many come from irreligious homes. Many are daily in an environment of wickedness, especially in the cities—the country people are more isolated in their daily work, and have a better chance to cultivate communion with God. The spirit of the times is so intensely secular, so unspiritual, that the new spiritual life must begin with a struggle against all these peculiar influences, to say nothing of "the flesh" and "the devil," those ancient and ever-potent allies of "the world."

The future welfare of these souls, as well as the future power and stability of the church, depends upon the Christian character and spiritual health of these converts. Their Christian character must be built up and established; their spirituality must be fed, cultivated, increased; they must be instructed in the Word of God—fed on "the sincere milk of the Word;" they must be brought into living sympathy with the work and life of the church, the body of Christ; they must be warned against the wiles of the devil, the insidious influences of the world, and the tendencies of the flesh.

In this great work lies the pastor's chief responsibility. He must be a shepherd, not a master; a father, not a boss. While in his preaching he must at times be corrective, yet he can do more with the bread of Heaven than with the rod of carnal discipline. Nor can he do all his work in the pulpit. He must do personal work with the people in their homes. He must gain their confidence, so that they will make him their confidant. He must study their needs, their weaknesses, their advantages. He must know how to speak a word in season to him that is weak. It's a wonderful responsibility, this care of converts. It is enough to make a seraph tremble. The duty often involves such delicate tact, such heavenly wisdom, such holy courage. It takes a man, every inch of him baptized with the Holy Ghost, and filled with divine love, to do this work, and do it acceptably.

But the church also has a part in this work. Ye that are strong ought to bear the infirmities of the weak, and not to please your own selves. Class leaders, according to our Discipline, are under-shepherds of the pastor, assistant pastors. If they take no interest in the lambs of the flock, loss must result. Many class leaders seem to think their duty done if they hold the prayer meeting when their turn comes. But it is not. We need a better enforcing of the Discipline in this respect. We need a revival of the old evangelical type of class leader. We need class leaders who watch over the members of their classes, who *know the spiritual condition* of those entrusted to them, and who watch with fatherly solicitude over them. Their work in the interest of the new converts must be supplemented by the helpfulness of all the older and more experienced members of the class.

To succeed in this work of building up the young converts we would point out two prime factors which will be powerful means to the end.

First, incite them to seek holiness, zealously, definitely, unceasingly. Urge them to go on unto perfection. This is the best preventive of apostasy. It makes backsliding impossible. Nor does anything else so rapidly develop Christian character or foster spirituality as this. Holiness is the natural magnet of the converted soul. They grow in that direction as plants grow toward the sun. Let them have plenty of holiness by communication with the holy Jesus, and by the example of the older Christians around them.

Second, cultivate love for and interest in the church to which they belong. If they love the church, her life, her spirit, her laws and order, her institutions and her instrumentalities, it will be a great help to them in the spiritual life. The church is the body of Christ. He who properly loves the church thereby loves Christ himself, who loves the church and gave himself for it. So we say, make them evangelical. It is not enough that their names be on the church roll. Nor is it enough that they are interested in the immediate local congregation. They must feel their identification with the whole body of the church; their participation in her enterprises must be intelligent and hearty; their share of responsibility for her success must be deeply felt. A person can not be truly evangelical without being also actually Christian.—Messenger.

Hopeful Experiment.

The work begun by the Rev. David H. Greer, rector of St. Bartholomew's Protestant Episcopal Church, in this city, of loaning money to deserving and industrious persons in temporary distress, and able to give chattel mortgages to secure the loans, is most benevolent in conception, and will be equally beneficent in results. No articles of personal property are to be received and kept as security for money loaned, but an interest of six per cent. is to be charged; names of applicants are to be kept secret.

Its test will be when parties fail to pay interest. If it comes to be understood that their goods will never be taken away, the institution will become a mere means of giving. If the goods are taken and sold, many a pitiful cry will be raised. But such is the wisdom displayed by Dr. Greer that all difficulties will doubtless be overcome.

It is not his design to compete with the city pawnshops. There is, therefore, room for another enterprise where personal property will be received and kept, which will require still more care. Growing up with the belief that pawnbrokers were essentially grasping, extortioners of the worst kind, and vampires, we long since modified that belief, and now hold that pawnbroking, properly and legitimately conducted, is an undertaking in which a Christian can engage. We have known Christian pawnbrokers, and beginning as a skeptic as to the possibility in the business, followed two of them closely, reaching the belief in one case, at least, that the man was a public benefactor; yet, to save himself, he often had to sell out property in an apparently heartless manner.—New York Advocate.

PERSONAL AND OTHERWISE.

Bishop Galloway will deliver the literary address at Northwestern University, Chicago, June 14.

Prof. M. M. Black will resign his chair in Millsaps College at the approaching commencement.

Rev. E. E. Hoss has been appointed fraternal delegate to the Methodist Church in Canada. A capital appointment.

Miss Minnie Buntyn, of Meridian, Miss., who has been for the past year connected with our Mission School in Laredo, Texas, is at home for the Summer.

Rev. Mr. Norwood, agent of the American Bible Society for Venezuela and Colombia, has been sojourning in the Crescent City recently. Having spent many years in Mexico, Central America and South America, he is full of information concerning all matters pertaining to mission work in those regions. He has given several interesting talks of this description while in New Orleans.

THE OLD-TIME RELIGION.

BY JOHN VICKERS.

"The old-time religioo is good enough for me'" (Song of the Jubilee Singers.)

O, "the old-time religion
Is good eoough for me!"
Sufficieot for our fathers,
It set their spirits free;
The Christ" was all their refuge,
My Savior, too, is he,
For "the old-time religioo
Is good onough for me!"

The days in which we're living,
Iodeed, are passiog strange;
They say "new light" is dawoing,
And hail the happy change!
Bot, ah, the dear old gospel
My song shall ever be,
For "the old-time religioo
Is good eoough for me!"

This good "old-time religion"
Still joy aod peace inspires;
It cheered the faithful martyrs,
Coosomiog lo the fires.
How strong their faith in Jesus,
What ooble coostancy!
Yes, "the old-time religion
Is good enough for me!"

Io "modern thooght" delusions
No aochorage I see;
I trust the "blood of Jesus"
For all eteroity.
The music of the raosomed ooes
Is sweetest melody!
The dear "old-time religion
Is good eoough for me!"

—Word aod Work.

Centenary.

The recent action of the General Conferenoe transferring that part of the Mississippi Conferenoe lying in Louisiana to the Louisiana Conference makes Centenary College the individual property of the Louisiana Conferenoe. Before this action Centenary had two Conferences to sustain it, but now the sole ownership is invested in the Louisiana Conference. This great educational plant, worth more than one hundred thousand dollars, has for the past half century been invaluable to Southern Methodism. It has educated a large per cent. of the ministers and ministers' sons in the Louisiana and Mississippi Conferences, and its enlightening and Christianizing influence has gone out all over the Southern States. Now that Centenary's magnificent buildings and splendid equipments are turned over to the patronage of the Louisiana Conference, it becomes the imperative duty of each minister in this Conference to redouble his energy in behalf of the college. Should the members of the Louisiana Conference do this, assisted by the loyal friends of Centenary outside of this Conference, the college will continue on the same substantial basis upon which it now stands, and has stood for many years. In many respects Centenary affords opportunities to be found at few institutions. It is within thirty-five minutes' drive of the Mississippi Valley railroad, and has all the advantages of being conveniently located with none of the drawbacks of a city location. Though afforded daily communication with the world by means of the mails, yet the boys are not confronted by the temptations of a city life. The noise and attractions of a city are not here to distract the student from quiet, close study. There are no public places of a corrupting tendency. There are no gambling shops to entice him, no progressive enchre parties where young ladies teach him the card playing. No temptation to ruin him at the age when the development of his character and mind needs all the strength of moral and religious influences to produce the growth and permanency of all that is noble and good within him. Here his inherited evil tendencies, or those acquired by association or other circumstances, have a chance to die from inactivity. The only public places here for a student to attend are churches, Young Men's Christian Association, Epworth Leagues and Sunday-schools. When invited to social entertainments, he goes neither to a dancing nor a card party, for the entertainment is invariably of a moral and literary character. The environment of Centenary is the product of fifty years' growth, and to-day this college stands at a place in its religious and intellectual usefulness that it would take a new college twenty years to reach. The state of morality and intelligence in the vicinity of Centenary contributes largely to its favorable surroundings. This high state of society is the result of Centenary's long years of good influence upon the community, and to-day this college stands in the very prime of a brilliant and useful career. Institutions, like individuals, grow strong from experience, and the accumulated wisdom of half a century makes Centenary a power in Southern Methodism. It is deeply rooted and has become indigenous to the soil. The original act of the Louisiana Legislature authorizing the sale of Louisiana College to the Methodist Church stipulated that the college should never be sold except for educational purposes. The reduction of tuition to thirty dollars per session of ten months puts the college in the reach of students of limited means. Free tuition to theological students and preachers' sons should recommend it to the church and ministry. It is the duty of Christians to educate their sons at Christian colleges; and it is as much the duty of ministers to advocate Christian education and support their church schools as any other requirement of the Discipline. This is a great opportunity to the Louisiana Conference. If the brethren rally to Centenary, they can educate their sons, strengthen Louisiana Methodism, and rid the State of its ignorance. Brethren, we do not stand alone. During Centenary's long, useful and noble record it has made staunch friends in other Conferences and other States; these friends will ever be loyal to Centenary and zealous in their efforts to sustain the college they love. Centenary has its students and alumni in nearly every Southern State; these remember their *alma mater* with genuine sincerity. Brethren, let us be up and at work. Centenary has reached that point in her history where inertia and delay must give way to earnest zeal and uniting, energetic effort. Outside of Louisiana, Centenary has true friends who will help us most substantially if we rouse ourselves and get to work.

C. C. MILLER.

Report of Woman's Missionary Society of Rayne Memorial Church.

In making a report of the past year's work of the Rayne Memorial Society, it has been thought best to give, first, a little history of this society, since it has the honor to be the first Woman's Missionary Society organized in the Southern Methodist Church, with the exception of an independent one which was conducted for some years previously by ladies in the city of Baltimore. One bright Spring morning, April 26 1877 (shortly after the organization of the Central Mexican Mission by Bishop Keener), a small company of the women of Rayne Memorial Church were called together by Mrs. Bishop J. C. Keener, who, after some introductory words, with the gentle wisdom and great love for the Master's work which have always been the ruling principles of her life, explained to the listening friends the great necessity which then seemed to have arisen for the women of the church to begin to take an active part in furthering the cause of missions. This new field, Mexico, lay open, white unto the harvest, near at hand, and needy beyond description; so, very soon after the organization of this society, with the consenting vote of its members, this mission was adopted as the child of their love and care, and for sixteen years it was the pleasure and honor of the society to contribute toward the maintenance of the girls' school connected with the mission in the City of Mexico, sending the funds collected direct to the superintendent of the mission, as a rule. The funds were never diverted from this mission save in two instances, the first being in response to a request from the secretary of the Woman's Missionary Society of Nashville, Tenn., to aid them in sending out their first missionary to China, Miss Lochie Rankin, in 1878. By a special vote this request was responded to by sending all the money in the treasury at that time, $40, to the society in Nashville. The other was a similar assistance given to a home mission in Louisiana. The society never, at any time, regretted their choice of a mission field. The results of their efforts were greater than was expected, in proportion to the money that was contributed, and the sweet words of gratitude which came from the school and teachers only caused a sense of unworthiness and feelings of regret that so very little was being done. As the years went on, however, it was sorrowfully noticed that with the fluctuating congregations, and owing to other causes, the society was dwindling to a very few faithful ones, and these began to realize that, perhaps, more good could be accomplished with the small means by uniting with the general Woman's Missionary Society of the church. It was also hoped that in this way the Mexican Mission might receive more help in the future; so, in January, 1893, the Rayne Memorial Society decided to join the Woman's Board of Missions. But immediately following this decision came a most urgent call for help from the school in Mexico, which, if not given, might cause a suspension of the school, as the resources of the Parent Board of Missions were crippled to such an extent as made it impossible to help them. It was then decided to postpone uniting with the Woman's Board for a few months and to raise $125 for the school. This was accomplished by May, 1893; and from that time the society has been one of the numerous and glorious sisterhoods of united missionary workers in our beloved Southern Methodist Church.

The amount of money contributed for the year, beginning May, 1893, is small, $47 85, owing partly to the stringency of the times, and the unusually large amount collected for the school early in the year, and, sadly do we say it, owing to the lack of interest in those who should be heart and soul in this work. In completing this little history, it may not be inappropriate to state the entire sum collected by the society since its organization. It is done not with the least feeling of pride, but rather with a heartfelt sorrow that the sum is so small, when it might have been so much more; $2,557,85 is the amount. Of this, $450 was donated and collected by two ladies of the society, and $150 was collected by the Sunday-school at the suggestion and through the help and influence of a number of members of the society. This sum, $600, was given to the Parent Board in 1892, to assist in paying the general missionary debt. While this review of a seventeen years' membership in a missionary society leaves us nothing to be proud of, we certainly can thank and praise our gracious Master that his good spirit led us to do this much and has not permitted us to be entirely forgetful of the needs of his perishing children in heathen lands; and we pray that from henceforth our love for him may be so great that our hands may be ever ready and our feet ever swift to fulfill his command in sending the gospel to those for whom he died.

MRS. LINUS PARKER,
District Secretary.

Columbus District Conference.

The Columbus District Conference, of the Woman's Missionary Society of the North Mississippi Conference, met in West Point, May 1, 1894. The Conference president, Mrs. S. E. Dean, District Secretary Mrs. J. W. McElroy and twelve delegates were in attendance. The meeting opened with devotional exercises conducted by Mrs. J. W. McElroy, after which she very briefly, but plainly, discussed, "How, When and Where to Work." Several Bible verses were repeated bearing upon the work and God's many precious promises. The cordial welcome from the society of West Point to the visiting sisters and brethren was very beautifully given in the form of an address by Miss Susie Duke, which made all feel at home. The response by Miss Evie Connell, in words fitly chosen, expressed our sincere appreciation of such heartfelt hospitality. After the singing of several songs the meeting adjourned till half-past three in the afternoon.

The afternoon session was opened with devotional exercises by our president, Mrs. S. E. Dean. The recording secretary was then elected, and the reports from the district societies were as follows: Artesia—Verbal report by Miss Guerry; good work and still increasing. Brooksville—Written report. Crawford—Report made by district secretary. Cobb Switch—No report. Columbus Adults—$91 77 the year's work, and the banner society of the district. Earnest Workers of Columbus—A suburban society working hard. Addie Gordon Society, of the I. I. and C.—Written report; working with great interest. Lula Lipscomb Helpers, of Columbus—Working with great interest and missionary zeal. Macon—Written report; a small membership of zealous workers doing a great work. Mayhew—Reported to be doing well; a number of Advocates taken; twelve members, and $18 collected. New Hope—Written report; with twenty members; are working in earnest for our Master. Murrah's Chapel—Organized in the Fall, and still working faithfully. Schaffer's Chapel—No report. Trinity—Makes financial report, has mite-boxes, and there the gentlemen assist them. Starkville—Good report, splendid attendance, and $79 collected. Mrs. Wier was asked how she worked in her society, and in a few words told of missionary teas, the Advocate's kind words, and her own genial nature by which she drew her members toward this grand cause. Little Workers, of Starkville—Still alive. West Point—No written report, but a good verbal report made by Mrs. E. M. Sullivan. Nineteen members, five Advocates taken, and having just built their church, were unable to do as much as they would like to have done. Resolutions were then passed that the West Point juveniles be reorganized, and several of the dear sisters covenanted to work more faithfully for our Master's cause. Friday afternoon was appointed for first meeting. Mrs. Dean spoke very impressively of the children's work, and told of her success in the way of almost converting a geography class into one of missions. Our district secretary made her report of an increase of 59 members in the adults, but a decrease of 47 members in the juvenile societies. She urges each secretary to be prompt in sending to her their quarterly reports. A leaflet, "A Suggestion from Dennis," was read by Miss Carrie Thomas. After a song we were led in prayer by Mrs. Wier. Conference adjourned till 7:45 in the evening.

At the evening session the devotional exercises were conducted by Rev. T. C. Wier. The programme was as follows: History of the Missionary Work—By Mrs. T. G. McGahey. Address—By Conference president, Mrs. S. E. Dean. Recitation, How to Shine—By Miss Vesta Propst. Recitation, A Missionary Man—By Robert Kirksey. The exercises were interspersed with excellent music by the choir. A collection was taken, after which Conference adjourned to meet Wednesday morning.

Wednesday, May 2, at half past nine A. M., Conference opened with Scripture reading by Mrs. S. E Dean; prayer by Mrs. J. W. McElroy; a song was sung; the minutes of all the sessions read, corrected, and approved. Resolutions were adopted thanking the good people of West Point for their hospitality; also the pastor, Dr. Sullivan; the presiding elder, Dr. Wier, and other brethren who have encouraged us by their presence, kind words, and earnest prayers. Toasts were also tendered to the choir for their sweet and inspiring songs, and to the congregations for their presence and their interest in our proceedings. Mrs. Dean made a few words of praise, followed by nearly all the ladies present. While the song, "God be with you till we meet again," was sung, all present came forward and shook hands with our president and secretary, after which Bro. Wier pronounced the benediction, and the District Conference stood adjourned. MRS. S. E. DEAN, Pres.
MRS. T. G. MCGAHEY, Rec. Sec.

Children of Mississippi.

Dr. Cooper tells us the work of raising money to build the boarding hall for Millsaps College moves along steadily. He says the hall will be built.

The children, both boys and girls, are responding nicely, and many more promise to send help later on in the year. We ought to hurry up with this work, for September will soon be here and the poor boys will need that hall. Many of them are depending on cheap board in this hall during the next session of this fine school. It it is not built and ready, some of these boys will have to stay at home. This will not do. We must provide for them. They need this help right now—next year may be too late for some of them. So now, dear children, hurry up and do what you can and do it quickly. No matter how small the amounts you may have on hand, send them on. They will double just as soon as they get into Dr. Cooper's hands.

Since your uncle wrote his last letter he has spoken to large congregations of children in Memphis, Paris and Bells, Tenn., and everywhere the children are engaged in the Lord's work in some one or more of the many ways open to them.

It is a lovely sight to see the boys and girls all over the land doing their part in "extending the kingdom of Christ from the rivers to the ends of the earth." I know our Lord is greatly pleased at this.

When I go from home again to speak to the children in other States, I want to tell them what the children of Mississippi have done. If I can tell them you have built a boarding hall for poor boys on the campus of Millsaps College, they will open their eyes wide, and say: "My, my, that is fine. What a noble work they have done."

We have just as pretty, as good and as smart children in Mississippi as they have in Tennessee or anywhere else. May God bless you all!

Your uncle, GILDEROY.

Church Extension Notice.

To the Pastors of the Louisiana Annual Conference:

There remains of unpaid appropriations upon the books of your Conference Board of Church Extension $475. In some cases the money is very much needed just now. Will the brethren, wherever it is possible, please take up their church extension collections at once, or very shortly, and remit the money to the Conference treasurer, No. 473 Dryades street, New Orleans? According to provision of the Discipline, a collection must be taken in each congregation. The collections should not be pooled at the end of the year, and then divided *pro rata* among the claims. Wherever the collection can now be taken without conflicting with the pastor's plans, it may be made a means of relief.

FITZGERALD SALE PARKER,
Treasurer.

"Questions for Self-Examination."

BY REV. ASHBEL GREEN, D. D.

MR. EDITOR: In the ADVOCATE, of May 10, you publish a communication from A. J. Brown, Newton, Miss., stating: "I send you a very old manuscript, written by a lady about forty years since. She has been dead about two years. On the manuscript is written, 'By A. Green, D. D.' This may mean A. L. P. Green," etc.

The manuscript sent you, and published in connection with the note, is a portion of Tract No. 113, Vol. IV., publication of the American Tract Society, page 237, written "By Rev. Ashbel Green, D. D. Questions and Counsel for Those Who Hope That a Work of Saving Grace Has Been Wrought Upon Their Hearts."

Rev. Ashbel Green, D. D., an American theologian, was born in Hanover, N. J., in 1762; graduated at Princeton in 1782; became pastor of Second Presbyterian Church, in Philadelphia, in 1787; chaplain to Congress, 1792 to 1800; a principal founder of the Philadelphia Bible Society in 1809; appointed president of Princeton College in 1812; resigned that position in 1822, and returned to Philadelphia, where he edited the Christian Advocate; died in 1848. (See Life of Ashbel Green, by Joseph H. Jones.)

J. A. B. JONES.

Bolton, Miss.

True Genius.

I shall never forget almost the last thing Dr. E. G. Robinson said to us as we were about graduating from the theological seminary: "Gentlemen, the time has come when you must begin the duty and conflict of the work you have chosen; do not be troubled about your place, about whether or not you will ever be heard of. But be determined that, wherever you are, you do good work; and even though you may have a parish in the nether side of Kamtchatka, your good work will be heard of, and you will be wanted; for the world is on the perpetual lookout for good work." Thomas Carlyle said: "Genius is an immense capacity for taking trouble." George Eliot tells us "Genius is, at first, little more than a great capacity for receiving discipline." I read once how a certain prominent man, a judge, wishing to have a rough fence built, sent for a carpenter and said to him: "I want this fence mended to keep out the cattle. There are some unplaned boards—use them. It is out of sight from the house, so you need not take time to make a neat job. I will only pay you a dollar and a half."

But the judge, coming to look at the work, found the boards planed and the work finished with excellent neatness. The judge thought the young man had done it that he might claim more pay, and somewhat angrily said: "I told you this fence was to be covered with vines. I do not care how it looks." "I do," said the carpenter. "How much do you charge?" asked the judge. "A dollar and a half," said the man, shouldering his tools. "Why did you spend all that labor on the job, if not for the money?" "For the job, sir." "Nobody would have seen the poor work on it." "But I should have known it was there, sir." "No, I'll take only the dollar and a half"—and he took it and went away.

Ten years afterwards this carpenter was the successful competitor for a great contract the judge had to give out—the man successful among the crowd of others seeking it. "I knew," said the judge, telling the story afterwards, "we should have only good, genuine work from him; I gave him the contract, and it made a rich man of him."

I have walked and ridden in England along the roads on which William Carey, the great founder of modern missions, was wont to tramp, carrying to market his load of cobbled shoes. I have sat in his cobbler's shop, and explored the poor country villages in which a century ago he used to preach to little clumps of villagers, when he was an utterly unknown and stringently poor dissenting minister. Really I do not think you could crowd more than fifty people into the humble, straw-thatched building which was his church. But when, in his later years, and when he had achieved so magnificently in India that his fame had become as wide as the world, he said to Eustace Carey: "Eustace, if they write my life, and say I am a genius, they will say falsely; but if they say I can plod, they will tell the truth. Yes, Eustace, I can plod." And it was the painstaking plodding that did it all.

When Dr. Moffat came from Africa he was altogether surprised at the welcoming acclaim he met for the splendid Christianizing and civilizing work he had been doing there among the Bechuanas. In his surprise he said: "I never thought, when I was working in South Africa, to see a day like this. I simply did the work of the day in the day, and never thought that any one in England would think of me or it." But they did. You can not hide, even in Africa, thorough days' works.

"If thou hast yesterday thy duty done,
And thereby cleared firm footing for to-day,
Whatever clouds may dark to-morrow's sun,
Thou shalt not miss thy solitary way."

—Dr. Wayland Hoyt, in S. S. Times.

A Religion of Joy.

There are people we meet with sometimes who do us good as rivers of water in a dry place. After meeting them one's soul is like a watered garden. There is freshness, a new energy, a new sweetness in us because of their influence. They bless us and invigorate us. Hope seems to sing; and life seems a cheerier and an easier thing. And there are others—how restful is it to come near them? The fever and heat seem to die out of life; one is reconciled to a thousand things by the sight of them. They are as the shadows of a great rock. Thank God, indeed, for such men and such women—for the holy charm they carry with them; the blessed spell they can lay upon us.

For Christ's sake ought we not, every one of us, to set ourselves to be such—gracious, helpful, tender, strong, eager to befriend folks? Alas! there are other people who are so different. They aggravate one's failings and life's difficulties. Where they live, it seems as if in Summer it is unbearingly hot—they set you down at the very equator; and in Winter it is intolerably cold—they set you at the very Pole. The dust always sweeps in blinding gusts about their door. And other people are like those shelters and resting-places which the wisdom of our county council is setting up here and there, where trees are planted, and wearied people rest, and little children play; people who see sunshine in Winter and shade in Summer, who see rivers of water in seasons of drought—do let this be our religion. If Jesus Christ is ours, and we do live in any communion with him, surely we shall come to have something of his love, and breathe something of his spirit; to carry about us something of his pity and power. If the hem of his garment could convey his virtue, shall not the church, which is his body, have some grace to enrich and bless men? We may think and call ourselves Christians; but we shall be very much mistaken unless this is going to be true of us, "and a man shall be as a hiding place from the wind, and a covert from the tempest." How can those who blight and wither men be Christians? How can the hard and pitiless and unhelpful call themselves by the name of the Lord Jesus? How can those who blaze and belch out angry fires think themselves the disciples of the meek and lowly Savior? Let us take these words as an ideal of life and a test of our religion.—Mark Guy Pearse.

A Problem for the Critics.

The Interior gets a good deal of fun out of the higher critics. Just now it gives them a nut to crack in the shape of a prize offer, if they will unravel the authorship of a composite production of living authors. It says: "There is nothing to be compared with the certainty and positiveness of a modern critic. Prof. Driver knows all about it, and Canon Cheyne knows the whole story of the composition of the Pentateuch just as certainly as if he had chosen the writers himself and presided at the redaction of their various productions. That is all right. Now, if the brethren will agree upon these certainties, and not continue to contradict each other, we may have some confidence in their results. But to bring the matter right home, we know a gentleman who would like to put up a small sum as prize or forfeit upon a practical test. He will select passages from the most eminent and *now* living divines, men with whose writings all critics are familiar. He will join them into one whole by the means of one or more competent editors. And he will defy the whole combined faculties of all the known universities to separate the matter into its component parts and assign each to its particular writer, and to distinguish the work of each editor in the redaction. Our friend insists that if critics can not do this with men now living, whose style they know, they can hardly do it for men some thousands of years dead, whose style must be surmised from fragments. This looks like an opportunity for our brethren of the schools to make a telling point, or lose some prestige. We do not think the offer likely to be accepted."

The Power beyond the Life.

To the casual observer of men they appear to be very much alike, that is, in general they act very much alike, are prompted by similar motives for the accomplishment of similar ends. But on closer scrutiny, a more careful examination of motives prompting action and of the ends sought by the efforts put forth, develops a wide difference in the ruling influences back of all the outward activities. Here is where men often mistake and greatly misjudge each other. The apostle Paul exclaims: "It is a very small thing that I should be judged of you or of man's judgment."

This same apostle was a grand illustration of the idea we would bring out. In early life, self-righteous, ambitious, a violent, maddened persecutor. Later after life, a zealous disciple of him whom he had despised, counting all things but loss for Christ Jesus. Outwardly the same energetic man, but with the power unseen back of life, O what a change! In one case, moved by the spirit of persecution and death; in the other, obedient to the heavenly vision.

See the same difference in men in the busy round of daily life as you meet them; apparently much the same, yet how different! One devising schemes of self-indulgence, self-aggrandizement, mischief, iniquity, and wrong; the other, plans of benevolence, deeds of pity and compassion, love to God and love to man—such are the forces back of the visible life. Such is the Christian life, often unrecognized, despised, and rejected; but it is there, silently working out unnumbered blessings in the dark ways of sin and sorrow.—Religious Herald.

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During the next sixty days we make the following offer:

For $2.50 we will send the ADVOCATE one year and a copy of Christian Womanhood. The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-trained, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

By using Hall's Hair Renewer, gray, faded, or discolored hair assumes the natural color of youth, and grows luxuriant and strong, pleasing everybody.

THE CUISINE.

CONDUCTED BY L. A. B.

HOMINY CROQUETTES.—Two cups of cold boiled hominy; one egg beaten light; pinch of salt; teaspoonful of sugar; a little milk. Beat the egg into the hominy, mash it free from lumps. Add milk cautiously until the hominy is as soft as it can be handled. Stir in the salt and sugar, and form the mixture into croquettes with floured hands. Set aside for an hour in a cool place to become firm. Fry in deep fat to a good brown.

CHOCOLATE CAKE.—One cupful of sugar, ½ cupful of butter, 3 eggs (leave out the whites of 2 for frosting), ⅔ of a cupful of sweet milk, ½ teaspoonful each of cinnamon and cloves, 2 teaspoonfuls of baking powder, 1½ cupfuls of flour, half a ten-cent cake of chocolate. Bake the chocolate and stir it into the milk. Mix the spices and baking powder with the flour. Stir all the ingredients together and bake in three layers, which are to be put together, with plain white frosting. Frost the top of the cake.

BANANA PUDDING.—Beat 2 eggs until light, add half a pint of sweet milk, then slowly stir in 2 cupfuls of flour, beat rapidly two minutes, add 2 tablespoonfuls of melted butter, half a teaspoonful of salt, and a heaping teaspoonful of baking powder. Have ready prepared 4 bananas, peeled; slice and sprinkle flour over them, stir into the batter carefully, so as not to break the slices; turn into a buttered pudding-dish, set it in a steamer over a kettle of boiling water, steam one and a half hours; serve with sauce.

COOKIES.—One cupful of butter or salted lard, two cupfuls of sugar, four cupfuls of flour, five eggs, one teaspoonful of soda, flavoring to taste. Rub butter and sugar to a cream, add the beaten yolks of four eggs, put the soda into a little warm water, and add to the mixture; then stir in the whites of five eggs beaten to a stiff froth, the four cupfuls of flour, and roll out on a well-floured paste-board. Bake in a tolerably quick oven. These cookies grow better with age.—Selected.

HINTS ON BREAD MAKING.—Too much salt makes bread heavy. Too long in the oven makes bread yellow. Do not increase the heat after bread has been put to bake.

Bread made with scalding milk and water retains its moisture and freshness longer than when made with lukewarm liquids.

Bread cracks around the edges because it is not allowed to rise long enough.

If yeast is slow about rising, stir in a spoonful of flour—beating well.

HYGIENE.

Typhoid Fever.

BY VICTOR C. VAUGHN, M. D.

TYPHOID FEVER PREVENTED.

I have said that typhoid fever is a preventable disease, and that the large number of deaths from this disease is unnecessary. This is true, not only theoretically, but practical demonstrations are not wanting. Prior to 1859 the city of Munich, in Bavaria, was a veritable hot-bed of typhoid fever. There were no sewers and no public water supply. Most of the houses were furnished with large brick or wooden flues which were built from the cellar up through the different floors. Into these the excretions from the body were dropped and accumulated in the cellars. Other waste material was deposited in cess-pools, and garbage was thrown into back yards. The air in the houses was foul and offensive to the sense of smell. The drinking water was taken from shallow wells in the yards, and these often received the ooze from the cess-pools and vaults. In 1859 the citizens were compelled to seal tightly the bottoms and sides of these receptacles of filth, and later a system of sewerage was introduced, and later still a supply of wholesome drinking water was obtained.

From 1851 to 1859 the typhoid deaths per 1,000 in Munich averaged 24.2. This has been gradually decreased, until in 1884 it was 1.4 per 1,000. This shows what has been done in an old and crowded city, and Vienna has practically repeated the demonstration made by Munich.

ITS CAUSES.

Typhoid fever is due to a germ which is comparatively well-known to bacteriologists. Whether this germ always shows certain characteristic forms of growth or not is a matter about which there are still some differences of opinion, but that this germ or class of germs is the active agent in the causation of the disease, there is no doubt. The typhoid bacillus must find its way into the intestines before it can produce the disease. It is in the great majority of instances carried into the body with food or drink. Some very eminent authorities will tell you that the germ is never contained in the inhaled air. To this statement I should object. I believe that this is an exceptional method, but I am confident that it does occasionally occur. The majority of cases of typhoid fever, however, arise from a contaminated water. That a drinking water infected with the discharges from a person sick with typhoid fever may cause an epidemic of the disease, they can no longer be any doubt. The records of sanitary science abound in histories of such cases. It probably is a safe estimate to say that bad drinking water causes not less than 40,000 deaths in each year in this country.

CAN THIS BE TRUE?

Can this be true? Is our drinking water so frequently and so dangerously contaminated?

A few years ago the discharges from the body of a man sick with typhoid fever were thrown upon the snow on the banks of the stream supplying water to the city of Plymouth, Pa., and hundreds of cases of typhoid fever resulted. Chicago pours a part of her sewerage into the same basin from which she takes her drinking water, and complains because the physicians report so many cases of typhoid fever. The Iowa farmer, with his many broad and fertile acres, often locates privy vault, cess-pool, pig-pen and well in close proximity, and demonstrates that he is not to be outdone by the inhabitant of the city in the amount of patronage which he bestows upon the undertaker. Men and women who would not sit at a table covered with a soiled cloth, drink from costly glasses the diluted discharges of some sick man. It is not pleasant to recite these details, but no one can deny their truth.

EACH MUST BEGIN AT HOME.

One must recognize his own faults before he is likely to make any attempt to improve himself. Like charity and all other good things, one's activity in sanitation should begin at home. See to it that cellars, back yards and outhouses are clean. If there be any doubt about the plumbing being in perfect order, call in a competent man, and remedy any defects which he may detect. If there be any suspicion in regard to the water supply, boil the water which you drink. On the whole, I think it best to boil the water anyhow, and then you may investigate its character afterward. See to the ventilation of the house. Do not take the air from the cellar. Get the air from out of doors; the supply is more abundant there than elsewhere. Ascertain whether or not your milkman is diluting his milk; and, if so, ask him to use boiled water in the dilution. You may be willing to pay him seven cents a quart for water; but it is not unreasonable, if you are doing this, to ask him to inform you of the character of the water for which you are paying.—Independent.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Peas.

Our farmers must pardon us for making frequent allusions to the importance of planting peas. The season for "laying-by" corn is at hand; every available space should be filled with this crop. The expense of the crop is little, except the seed—sowing broadcast at last plowing of corn—and yet for the Southern farmer on his thin lands he plants no crop, where there is the same benefit derived from it. Clover may give a like result as a benefit to the soil, yet clover can not be planted as peas, not under the same circumstances in corn. The pea and the leguminous plants are nitrogen collectors. They have the power to fix atmospheric nitrogen in the soil. They add value to the soil instead of depreciation. The cereals, root crops, corn, cotton, etc., are nitrogen consumers. They are exhaustive crops; hence the value of the pea crop to the farmer.

The question is often asked, Will the crop be of the same value to the land if the vines are removed, as if they should not? Certainly not. The Experimental Station of Alabama made the test and found that the vines contain several times more in weight than the roots. The comparative value on one acre in dollars and cents of phosphoric acid, potash and nitrogen was, for the vines, $26.35, and that of the roots, $3.15. This plainly shows the value of the vines to the land. If anyone should use the total amount, $29.50, on fertilizers to the acre on his farm, he would be frightened at the cost; yet, as a fact, peas are adding an increased value at every planting to his land. The finest strawberries we ever saw followed a pea crop. The best tomato crop we ever had was a crop following a very heavy pea crop.

Many farmers say they would plant the crop for forage, were it not so difficult to cure. This we have learned to be an easy matter when once prepared for it. Prepare the overhead of a barn or any other building or covering, with one by four-inch lumber or small poles, so that the space between the pieces of lumber or poles will be about three inches apart. Cut the pea vines in the morning, and when well wilted and dry haul them to the building prepared as mentioned. Pile them in the building, it matters not how deep, provided holes can be made through as hereafter mentioned. Three or four days after putting up the vines, take a piece of timber or pole two inches thick, sharpen and push it through the vines from under side three or four times to the square yard. The vines being well wilted, the holes will remain open and allow all the gas and heat to escape. Upon this plan we have saved the finest pea-vine hay we ever saw. One point particularly about it: all other plans we have tried caused the loss of the pea leaves; this saves them all.

Time.

The young man that spends an hour each evening in idleness and lounging around on the street's corners will in one year have lost three hundred and sixty-five hours, which, if they had been properly spent in reading good books, would have made him a much wiser and better man.

In this age there is no excuse for being ignorant. Books are cheap and numerous. It does not require a college course to make a man wise. Poverty need not prevent a young farmer from spending, at least, one hour each day in reading and study. It is the constant and imperceptible growth that makes the mighty oak which can stand the storms of ages. It is likewise the mind which each day acquires some new thought, some new truth, becomes wise, great and useful. How precious, how precious is time; it is the gold of life, the wealth of eternity.

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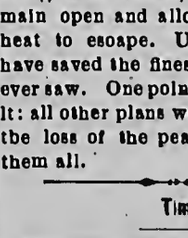

Mr. S. G. Derry.

I spent trying to find cure for **Salt Rheum** which I had 13 years. Physicians said they never saw so severe a case. My legs, back and arms were covered by the humor. I was unable to lie down, **could not walk without crutches,** and had to have my arms, back and legs bandaged twice a day. I began to take Hood's Sarsaparilla and soon could see a change. The flesh became healthy, the **sores soon healed,** the scales fell off, I was able to give up bandages and crutches, and a happy man I was. I took

Hood's Sarsaparilla

7 months; and since that time, 2 years, I have worn no bandages whatever and my legs and arms are sound and well." S. G. DERRY, 45 Bradford St., Providence, R. I.

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We have made arrangements to offer a rare bargain in the way of organs as premiums to our subscribers. The organs which we handle are the Epworth Organs. These have not heretofore had much sale in Mississippi and Louisiana, though they have had an immense sale throughout the North and West and also in some of the Southern States. Do you want a small organ for your church? If so, read the description given below of Style No 102, and see how it would suit you.

STYLE 102. THE EPWORTH CHAPEL ORGAN.

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Best Low-Priced Chapel Organ.

Walnut case; Hard Wood Panels; Finished Back; Lamp Stands; Handsome Fret Work; Full Length Music Desk; Engraved Ornaments; Hand Rubbed; Oil Finish; Pedals covered with Brussels Carpet; Metal Guards on Pedals.

This is the Organ for Churches and Sunday-schools, where a First-Class Action is Desired.

In a good, plain case, the quality of action and tone being the same as in the higher priced styles.

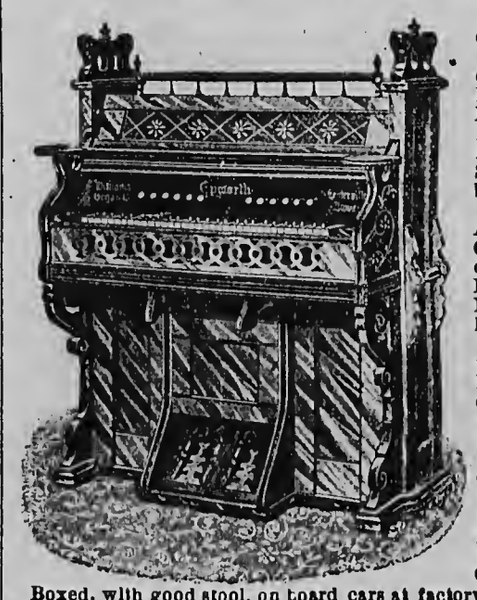
Style 102. 12 Stops.

EPWORTH CHAPEL—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory.

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

IMPROVED STYLE 302 "SPECIAL." EPWORTH CHAPEL ORGAN.

HEIGHT, 55 IN.; LENGTH, 49 IN.; WIDTH, 21 IN.



The Choir's Choice! The Organist's Favorite!

Case: Heavy Sunken Panels in front, ends, and back; Extra Strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work in upper panel of back.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

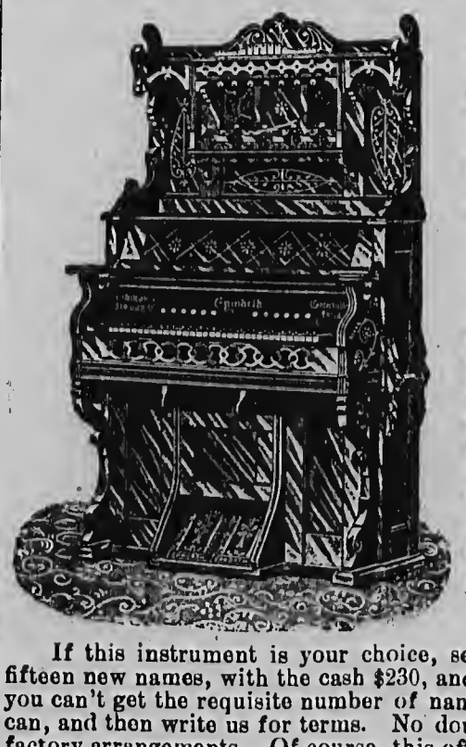
9 14 Stops, including swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

If you want a handsomer instrument, how would Style 602 suit you? Although this is listed as a parlor organ, it will make just as sweet music in a church as in a parlor.

STYLE 602 "SPECIAL." EPWORTH PARLOR ORGAN.



Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.

Fourteen Stops, including Swell and Grand Organ.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced. Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell.)

Boxed, with good Stool and Book, on board cars at factory.

If this instrument is your choice, send us one hundred and fifteen new names, with the cash $230, and you will get it free. If you can't get the requisite number of names, get as many as you can, and then write us for terms. No doubt you can make satisfactory arrangements. Of course, this offer applies to individuals as well as to churches. What we want is the subscriptions, let who will get the organ.

These instruments have had a great run among Methodist people in the North. More than a thousand preachers have purchased Epworth Organs. We offer special bargains to the clergy.

If you have any inclination to accept any one of these offers, don't delay. Now is the time. Address

REV. W. C. BLACK, 112 Camp Street, New Orleans, La.

Christian Advocate.

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SUBSCRIPTION, - - $2 PER ANNUM
Ministers and wives of deceased Preachers, $1

All Preachers of the M. E. Church, South, are authorised Agents, to whom payments may be made.

All correspondence with the ADVOCATE, literary or business, and all money due or to become due should be addressed to Rev. W. C. Black, D.D., CHRISTIAN ADVOCATE, 112 Camp St., New Orleans, La.

Rev. W. C. BLACK, D. D., Editor and Publisher.

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REV. J. D. CAMERON.
REV. W. T. J. SULLIVAN, D. D
REV. T. C. WIER.

Thursday, June 7, 1894.

Join the Church.

No man or woman professing to follow Christ has any right to stay outside the church organization. All such should belong to some branch of Christ's church. The Lord Jesus has declared himself to be the head of the church. He founded it, having bought it with his blood. He appointed its ministers and its ordinances. It is clearly his will that it be perpetuated; and no one who regards his commands can afford to shirk his part in its maintenance. He has directed that his followers be baptized in his name; that they partake of bread and wine in company in remembrance of him; and that they forsake not the assembling of themselves together for his worship and for mutual aid in his service. These things could not be rightly attended to, nor could a vigorous effort be put forth for the salvation of the world, without a definite organization under proper officers and leaders. The privileges which the church provides are great, admittedly so, and no one has a right, as we look at it, to appropriate these privileges without sharing also in the burdens and responsibilities which they involve. No one can go to heaven alone, unless circumstances beyond his control combine to isolate him wholly from his fellow-believers and his fellow-men.

Since, then, whoever loves God will want to make it known, will want to work for him, will want to be in the society of his people, and will want to obey his commands—all of which things are best compassed by connection with some branch of his church—it is evident how perfectly valueless is the declaration of great love for God on the part of those who shun the church; except, indeed, so far as "invincible ignorance" and dense darkness may suffice to excuse them for this as for any other palpable wrong-doing.—Exchange.

Sectarian Appropriations.

Protestants stand in the way of their own interests and of purity of government when they accept the pittance of public moneys thrown to them as a sop to close their months against the large appropriations to Roman Catholics. The Northwestern Christian Advocate on this point says: "It is stated that the State of New York appropriated to sixteen Roman Catholic institutions, in 1890 alone, $1,079,986, and to all other institutions of all other churches, in the same year, $946,649. These figures express exactly the sums to which neither Protestant nor Romanist institutions were entitled. We are almost more concerned about the sum given to Protestants. The pittance given to each of these effectually shuts their mouths, and proscribes protest against that which was given to Romanists by politicians for political ends. No one should wonder that 'secularists' and infidels protest also. Such misuse of public funds tends to strengthen the cause of the infidel against all churches."

The Work of the General Conference.

In our judgment the late General Conference wrought well, in the main, both in what it did and in what it left undone. Its work in behalf of the Epworth League is especially praiseworthy. The time had arrived when a forward movement was demanded. The opponents of the movement were simply fighting a cyclone. We bespeak for the Epworth League Board the hearty co-operation of both pastors and people. No work in which the church can engage is of more vital importance than its work in behalf of the young. We confidently expect large results in this field in the near future.

The advance movement in the cause of education is also eminently worthy of commendation. This movement was not, like the Epworth League legislation, in response to a popular demand. There was no public clamor for such legislation; neither is there, so far as our observation goes, any strong sentiment in its favor among the masses. Indeed, we suppose that if such a measure had been submitted in advance of the General Conference to a popular vote, the result would have been adverse. This does not prove, however, that the legislation is unwise.

The District Conference and lay representation did not come into being in response to a popular demand; yet the wisdom of the legislation which introduced these new features into our economy is universally conceded. Other instances of a happy prescience on the part of the law-making power might be adduced. So we believe it will be in this case. We do not look for large results in the immediate future; but we believe that with anything like skillful manipulation of our educational machinery, the wisdom of this legislation will be made more and more manifest with each revolving year. Methodism must educate her sons and daughters, her ministers and her laymen, or else she must retire from her commanding position and occupy a very humble seat in the synagogue of the coming century. And if we are to educate, we must have a system of education. Our various institutions of learning need to be correlated. There ought to be something like a uniform standard in schools of the same grade. The present chapter on education is merely a beginning in the right direction. Changes will be made from time to time at the bidding of experience, until in the course of years we shall have an educational system worthy of the sons of Wesley. Methodism as to her polity has always been characterized by great flexibility. She has ever adapted herself to her environments. So she will continue to do. In the educational field, as well as elsewhere, she will meet the demands of the age. We verily believe that in the next generation no work of the General Conference of 1894 will be regarded as more wise than its work in the cause of education. We say this without reference to the matter of making appropriations to Paine and Lane Institutes. This we believe to be a mistake which will be rectified in a short while.

In the temperance cause we think the General Conference of 1894 simply carried to completion the work begun in 1886.

The change of the ratio of representation from one in thirty-six to one in forty-eight is a wise move, as it will make the General Conference a much smaller body.

As to federation we have already spoken. To what we have said we will only add that we regard the action of the General Conference of 1894 on this subject as only the initial step in a movement which is destined to have a glorious consummation. We believe that future General Conferences will enlarge our policy of federation until it shall include not only Episcopal Methodism, but other branches of the faith as well. Yea, we believe that the time will come when all the great evangelical churches of Protestant America will confer together with reference to the common weal and with reference to the conquest of the world for Christ.

As to the transfer of the licensing of local preachers from the Quarterly to the District Conference, we believe, as we stated before the General Conference began, that this measure will result in an increased efficiency of our great army of local preachers. The new machinery may not work smoothly at first, but all will be right in the end; and the time will soon come when we will wonder why we did not take this new departure sooner. So we believe. To those who doubt we only say, Wait and see.

Concerning what the General Conference did not do we may speak at another time.

From Labor to Rest.

The Methodist Episcopal Church has lost one of its leaders, Rev. J. O. Peck, D. D., corresponding secretary of the Missionary Society, who died in Brooklyn on May 17. He was a man of pre-eminent abilities. He was a preacher of remarkable force, and as a pastor he had few equals. Concerning his work as missionary secretary, we clip the following from Zion's Herald:

No officer of any bank or business institution of any sort was more faithful in his work at the desk than Dr. Peck; he was systematic in all the details of business, and had a horror of leaving anything undone that could be attended to. It was his custom to clear up the docket of each day before leaving the office. Added to this was the field work of visiting the Conferences, district conventions and missionary meetings, and preaching missionary sermons and assisting in taking up the collections almost every Sabbath. His voice has been heard from Maine to California and from the Canada border to the Gulf of Mexico. Like too many of our great public men, there can be no doubt that he overtaxed himself and drew too much upon his reserve forces; but he wrought gloriously, and his work is well done. He will hold an imperishable place in the history of the church he loved and which sincerely mourns his too early departure.

Glimpses of the World's Fair.

A selection of gems of the White City seen through a camera. One hundred and ninety-two photographic reproductions in half-tone of the entire Exposition, showing all Main Exhibition Buildings, all Foreign Buildings, all State and Territorial Buildings, Grounds, Statuary, Lagoons, also characteristic scenes from the Midway Plaisance.

A triumph of the photographer's art. A gem of the printer's skill. Unique, original. A lasting souvenir of the greatest achievement of all ages. Printed in superb style on the finest quality of cream enameled paper.

Most of the pictures contained in this book are reprodnctions of instantaneons photographs ("snap shots"), showing the crowds passing to and fro, and the ever-present life and bustle incident to the Great Fair.

One hundred and fifty thousand copies of this work have been sold. You want it, of course. If yon went to the World's Fair, you want it; and if you did not go, you want it.

How can you get it?

Just pay your subscription to the NEW ORLEANS ADVOCATE up to July, '95, and send us twenty-five cents extra, and we will send the book postpaid. If you are not a subscriber to the ADVOCATE, send us $2.25, and yon will receive the book and a year's subscription to the ADVOCATE.

Address

REV. W. C. BLACK,
112 Camp street, New Orleans, La.

P. S.—Don't delay. This offer may be withdrawn soon.

Vitality in Discourse.

BY PROF. T. W. HUNT.

All true expression, oral or written, essay, address, dissertation and sermon, should be interiorly vital. It should be full of life-living and life-giving, pervaded with quickening energy, impulsive and expulsive, proceeding from opening to ending, with an ever-accelerated momentum, and so fixing itself in the innermost heart of the reader and hearer. All genuine discourse is possessed of the *vis vivida*. It is spirited and inspiriting, stimulating all dormant faculties and feelings, and, because full of the very life itself, sending the pulsations of life throbbing through the souls of men. Here, again, how we rebuke, in this essential, much of the secular and sacred discourse of the day, in its lamentable lack of vital force! How much mechanical, artificial, soulless authorship! How much unnatural and unpardonable lethargy in the composition of pulpit productions; manufacturing discourses, as we say, rather than composing them under the best and strongest impulses of the heart, when feeling is at its fullest, when "the fire burns" and we must give utterance to that which is in us.

On the secular side the one quality or principle that will best express what we here mean by vitality is, personality. A writer is vital when he expresses himself in his full measure and in his own way. He may lack this or that, may pass to this or that extreme, but he will never fail in such instances of being cogent and impressive. The bane of much of our discourse, at this point, is servility. We think in the thoughts of others, and therefore artificially. We speak in the words of others, and therefore dependently. Mere interpreters or automatons, we surrender what identity we have, and are therefore impotent. Personality is power. On the sacred side this quality comes to its best expression in Christian personality, in character, in spirituality. Other things being equal, that sermonizer is the most vital who is the most spiritual. Sermons that are characteristically spiritual are thereby living. It is the spirit of power that is in them and in their respective authors as they pen them. Given the presence of this divine agent in the heart and the presence of a distinctively saintly character in the man, what limit should be placed to that specifically vital quality which the sermon should exhibit? It should fairly beat and throb with life, while those who read it and hear it should be spiritually kindled and fired, and incited to all that is good. In the light of such a homiletic essential, what a goodly list of names confront us! We note but a few: Knox and Latimer, Whitefield and the Wesleys, Baxter and Payson, Larned and Summerfield. These men were, in the best sense, possessed; on fire with zeal for God and the truth; writing, as they wrote, from the soul out; and, with all their faults and shortcomings, never guilty of the sin of lifelessness.—Homiletic Review.

Advertising Rates.

One insertion, $1 per inch.
Two insertions, $1.50 per inch.
Four insertions, $2.40 per inch.
Twelve insertions, $6.60 per inch.
Twenty-six insertions, $13 per inch.
On less space than a half-inch twenty per cent. additional will be charged.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2 25. This offer applies to old subscribers as well as new, provided they pay their subscription to June, '95.

NOTES.

Rev. Henry M. Smith, D. D., editor of the Southwestern Presbyterian, of this city, from 1869 to 1899, died in Bay St. Louis on June 4.

***

Money contributed to the Kobe Industrial School will be well invested. Let our people gladden the heart of Sister Lambuth by aiding her in this noble enterprise.

***

It is our opinion that the General Conference of 1894 dispatched more business in a little over two weeks than the average State Legislature or the United States Congress dispatches in as many months.

***

Our thanks are due and are hereby tendered to somebody for a copy of the Vanderbilt Register for the session of 1893-4. Vanderbilt is a noble institution, and should be the pride of every Southern Methodist.

***

The Union Gospel Mission, of this city, is greatly in need of funds. Open-air meetings for the Summer are in contemplation; but the work can not go on without money. Contributions should be sent to E. A. Vail, 163 Camp street.

***

"How does the new plan of entertaining the General Conference work?" is sometimes asked. Admirably. Nobody wants to go back to the old plan. The new plan gives more time for committee work and in other ways facilitates business.

***

Mrs. Harmon, wife of Dr. J. W. Harmon, of the Mississippi Conference, died on Sunday last at the residence of her son-in-law, S. S. Cope, Paulding, Miss. The funeral services were held at Central Church, Meridian, on Monday afternoon, Rev. W. W. Hopper officiating. The interment took place Tuesday at Jackson, Miss.

***

Rev. H. P. Lewis, of the Mississippi Conference, had a family reunion a short time since, at which all his children and grandchildren, seventeen in number, were present. The youngest grandchild was baptized by the grandsire. It was said to have been a very enjoyable occasion. May the family circle remain unbroken for many years to come!

***

Rev. J. W. Chambers, of the Mississippi Conference, formerly financial agent of Millsaps College, has accepted the presidency of Whitworth College. Bro. Chambers has been eminently successful in the pastorate. He has also had considerable experience as an educator. He is a graduate of Centenary College. We bespeak for him a prosperous career in his new field.

***

Rev. H. M. DuBose, we learn, has tendered his resignation as editor of the Pacific Methodist Advocate. His facile, sparkling pen will be greatly missed by his brethren of the tripod. Highly cultured, sunny-souled and magnanimous, he has, during his brief career as a journalist, endeared himself to the editorial fraternity. Our best wishes will attend him in his new field of labor, whatever it may be.

***

Rev. J. W. Honnoll, of the North Mississippi Conference, has been re-elected president of Malone College for a term of five years. We congratulate Bro. Honnoll upon the success which he has achieved in his new field. Although without previous experience as an educator, he has now an enviable reputation as a college president. The institution enters upon a new scholastic year with gratifying prospects.

***

An esteemed brother recently sent us two dollars to renew his own subscription and eight dollars to pay for the ADVOCATE for persons who are unable to pay for it themselves. This is an example worthy of imitation. We know of no way in which money can be invested to better advantage than in sending a good religious paper into homes where none goes. May the blessings of God rest upon our brother and upon his contribution!

***

The Chautauqua movement is still spreading. The following Southern States now have Chautauquas: Tennessee, Texas, Louisiana, Florida and Georgia. Alabama has also fallen into line. Her Assembly is to open July 24 and close Aug. 9. In the list of incorporators are found the names of a number of the leading citizens of the State, both clerical and lay. The editor of the NEW ORLEANS ADVOCATE is on the programme for two addresses.

***

A biography of Rev. W. E. M. Linfield is to be written by his son, R. P. Linfield, who will be thankful for material in the shape of facts or incidents. Dr. Linfield's numerous friends in Mississippi, Alabama and Louisiana will doubtless take pleasure in complying with this request. Dr. Linfield was a preacher of pre-eminent abilities. In his prime he had few equals in the Southern pulpit. We request the Alabama Advocate and the Nashville Advocate to publish the request of Bro. Linfield. His address is Fayette, Miss.

To Our Brethren.

We have entered upon another four years of work for our Publishing House. We purpose to do during this term of office what we have ever done since the agency of the House was first committed to our hands—to give our undivided attention to the business with which we are intrusted. This we understand to be the primary condition of our employment, and, having accepted the trust, we do not set it forth as virtue in ourselves to comply with this condition. We shall give the House our whole time, our best thought, and be diligent in our endeavors for its maintenance and development. But as we have said many times, of ourselves we can do nothing. Without the sympathy and co-operation of our brethren our efforts to maintain and build up our House will end in failure. We owe a great debt for the thoughtful support of our brethren in the past. They remembered that they had set us to work for them, and not for ourselves, and they worked with us, encouraged us, and helped us forward. The result was creditable to them and to us, and beneficent to the church. We freely admit that we are greatly gratified that our part in these labors was so appreciated that we were returned to our places. Our desire is intensified, if that could be, to show ourselves worthy of such honor. Brethren, we are yours to work with you to the utmost of our ability for the accomplishment of the purposes for which our House was established. But remember it is *with you*. Give us your hands, and let us make mutual pledge of truth to extend as widely as possible the usefulness of our House, and to make it a constantly growing monument of the public spirit and unity of our church.

BARBEE & SMITH, Agents.

NEWS OF THE WEEK.

DOMESTIC.

The Southern Interstate Immigration Congress met in Augusta, Ga., on May 31.

Chicago now proposes to exact a license of $500 for the sale of cigarettes.

Sam Jones and George Stuart are stumping Tennessee in the interest of prohibition.

The bankers of this city have petitioned the Legislature to abolish the days of grace now allowed by law on notes.

A syndicate of Englishmen are trying to buy the watch factory at Elgin, Ill., for $7,000 000. Holders of three-fourths of the stock have agreed to sell.

The sugar schedule of the *Tariff* bill was at last reached by the Senate on June 1, and for five or six days all other business will be set aside in favor of sugar.

President Cleveland is angry at the way in which the Tariff bill has been bungled in the Senate, and tainted from top to bottom with suspicions of jobbery and corruption.

Two Kentucky boys attending school at Valparaiso, Ind., were expelled from school and landed in jail for hurrahing for Jeff. Davis and the Southern Confederacy on Memorial Day.

An armed mob was said to be surrounding Columbia, Miss., on June 4, where Purvis is to be re-sentenced. Lynchings are being freely talked about, but officers of the law are prepared for emergencies.

The conference of coal operators to attempt a settlement of the strike have adjourned, having accomplished nothing. The conference passed resolutions deploring the fact that the Southern operators refused to meet with those from Northern Illinois, and announced that the latter were ready to fix a scale fair to all operators.

Pueblo, Colo., was visited, on May 30, by the worst flood in its history. Several thousand people were rendered homeless and property was damaged to the amount of probably $300,000, although it is impossible at this time to estimate the exact loss. Four breaks in the levee on the north side and two on the south side have flooded the town. The disaster has been caused by a continuous downpour of rain.

Senator Caffery has given notice that he will move to amend the Rivers and Harbors bill so as to authorize the expenditure of $10 000 "in removing obstructions from Grand river and Pigeon Bayous, forming part of the Bayon Plaquemine route;" also, to amend by appropriating $350 000 "to connect Bayon Plaquemine with the Mississippi river by a look," and to appropriate $5,000 for improving Bayou Grosse Tete, from Rosedale to its junction with Bayon Plaquemine.

FOREIGN.

Emperor William had a small encysted tumor cut from his cheek last week. He was not much affected by the operation.

It is announced that a revolution of some magnitude has broken out in Bulgaria as the result of the fall of the Stambuloff cabinet.

Thirty-nine German University corps, in convention at Eisenach, have resolved to exclude all Hebrew students from membership.

The English government secured another victory in the House of Commons on May 31. A motion that the government's business would take precedence during the remainder of the session was adopted by a majority of 17.

The delegates to the Constitutional Convention to be held in Hawaii have been peaceably elected, and it is probable that a constitution will be regularly framed and adopted and a republican form of government inaugurated, to succeed the provisional arrangement entered into at the time of the overthrow of the old regime.

A Popular Elocutionist.

MRS. J. W. REYNOLDS, OF ELKTON, OHIO, RESTORED TO HEALTH.

Mrs. Reynolds, the well-known elocutionist and authoress, says she has suffered with congestion of the lungs, catarrh of the head, and was troubled with a bad cough. She had tried a number of physicians, but they all failed to cure her. She was induced to try Pe-ru-na, and immediately a marked change took place. After using Pe-ru-na her cough ceased, and in a short time her other ailments were cured. She is now completely restored to health, and gives all the credit to Pe-ru-na.

Speaking of lung diseases, Dr. Hartman says in a recent lecture: "For the multitudes of people that I treat annually for every imaginable form of throat and lung disease, Pe-ru-na is my invariable prescription. People come hundreds of miles, at great expense, to consult me for acute and chronic coughs, to return home with some advice and a bottle of Pe-ru-na, which they can continue to get at the nearest drug store; and the fame I enjoy in the treatment of such troubles comes from the use of this wonderful compound."

A free book on chronic diseases of the lungs, chronic catarrh, etc., sent by the Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

Sunday-School Conference, Grenada District.

The first session of the Sunday-school Conference of the Grenada district met at Pittsboro, April 27-29.

On arriving at this charming little town, we found all doors thrown open and homes ready for our reception. We are sorry to say but few of the ministers were present.

We feel that it was "good to be there." For, while we were permitted to enjoy the many good things prepared for us to eat, our souls were made to feast on spiritual food. It was indeed a "time of refreshing."

Our esteemed presiding elder, Bro. Burroughs, was on hand with his words of encouragement; in consequence of which everything was done in "decency and order." We realize that "to know him is to love him."

Bro. Thomas being absent, the opening sermon was preached by Rev. E. P. Craddock.

Questions of interest and importance in reference to the Sunday-school were discussed and some resolutions were passed.

On account of the lack of interest on the part of teachers and pupils, especially during Winter months, and of the want of vitality in the Sunday-school work, it was resolved that there be a Sunday-school Teachers' Institute held for the Grenada district at the time and place of the District Conference.

Sunday morning our hearts were made to rejoice while attending an old-time love-feast, as different ones, with voices of praise, told of God's goodness and mercy to them.

S. B. MYERS, Sec.

A Tonic for Nervous Prostration.

Horsford's Acid Phosphate.

Dr. A. E. CAROTHERS, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

Important!

Rev. H. E. Partridge writes us the District Conference for Seashore district will begin June 13 instead of June 20, as in his notice of last issue. The mistake arose from some confusion of dates in his mind. We presume this will also change the date of the W. P. and H. M. S. meeting, which was to occur during the District Conference.

Rates to Seashore District Conference.

The N. O. and N. E. R. R. will sell round-trip tickets to Ellisville to persons attending District Conference at one and a third fare (four cents per mile) from points between Meridian and New Orleans. In buying tickets ask for special rate.

HENRY E. PARTRIDGE, P. E.

A FORTUNE LOST.

It was not at Monte Carlo or Baden Baden, but at home, in her own house, when her system broke down under the strain of Uterine trouble, that her fortune and good health were lost. CREOLE FEMALE TONIC restored it rapidly by its wonderful influence and tonic power.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

Notice.

To the Preachers of Meridian District—

Brethren: Please send me a list of your delegates that will probably attend our District Conference, which convenes in Shubuta, June 21. We want to know who of you will come by private conveyance. That all may be present at the Sunday-school Conference, I hope you will come on Wednesday. Of course we expect you, Dr. Black, as you belong to us all.

D. P. BRADFORD, P. C.

FROM THE WORK.

Rev. R. C. Calloway, Enpora, Miss.: "Allow me to announce through the ADVOCATE that my health has sufficiently improved to enable me to work some. If any of the brethren need my service, they will please address me at Enpora, Miss."

Rev. H. C. Brown, P. C., Whitting-ton circuit, May 31: "I closed a twenty days' meeting at Coalville Church last Sunday night. The power of God was manifested in the salvation of souls. While all of the results will not be revealed until the great day, yet some fruits were given unto us. Sixty persons were converted, four entered into the experience of entire sanctification, and thirty-three united with the church. Over 90 per cent. of those converted now testify and pray in public and have family altars. We have yet five more meetings to hold. Pray for us. We are indebted to Bro. Van Valkenburgh for a week of faithful work."

Rev. E. F. Edgar: "Our people of Thomastown, as well as many others, were highly entertained on the night of April 25. The entertainment was given to aid in building a new Methodist Church at Thomastown, which consisted of a lecture by the very distinguished and facetious 'Gilderoy,' an elegant supper furnished by our noble women, and delightful music. The occasion was a very enjoyable one indeed every way. The lecture was 'on the marriage relation,' and proved very highly interesting, often provoking great laughter, and again profound seriousness. It was truly characteristic, and superbly enjoyed by all. The financial result was very gratifying, amounting to about eighty-five dollars. This will go far towards helping a very worthy people to build for themselves a suitable house of worship. May the Lord continue to bless and prosper all who help in this cause!"

Rev. Chas. W. Crisler, Utica, Miss., May 14: "Rev. Joe J. Jones, assisted by Rev. F. M. Keen both in the singing and preaching, has just closed a thirteen days' revival at Utica. The good that was done can not be estimated. The church, all branches, and community never needed religious revival and moral uplifting more than when the meeting began. The very worst element dominated our town with their pernicious influence, defying law, moral and civil. Bro. Jones, by plain, practical and fearless denunciation of sin in high and low places, in the church and out of it, brought about a change in the town government and in the morals of the whole community. Thirteen united with the church, and, with but few exceptions, all the backsliddden and those who had broken the rules of the church by card playing, dancing, drinking, swearing, and in any other way publicly, confessed their sins, renewed their vows and pledged themselves to consistent membership. I heartily endorse Bro. Jones in his great work and commend him to the church as a faithful, conscientious Christian, earnestly desiring her good and the salvation of sinners. If thirteen days—from two to three sermons daily—is any test of a man, I must say that Bro. Jones has been misrepresented and unjustly criticised by the public. A member of the Mississippi Conference heard him, and had but this to say: He is not rough as I expected; not Joe Jones as represented to me. Bro. Jones did me good, and his more than brotherly kindness to me during my long-continued illness will not soon be forgotten. God bless him and Bro. Keen for faithful, earnest work and for the great good they have done in Utica!"

Contributions for Kobe Industrial School for Girls.

The following amounts have been contributed to inaugurate a work greatly needed, and promising gracious results to Japanese womanhood. Let the amounts run up to at least $1 000 very speedily. Report all subscriptions to Mrs. M. I. Lambuth, at Mission Rooms, Nashville, Tenn.

Cash previously reported by Mrs. Lambuth, $115. Land in Anthony, Fla., when sold, worth $50. From Misses Cloud and a friend at Front Royal, Va., $15.

Finds a Great Change.

NEW ORLEANS, La., May 14, 1894.—I had a tired feeling and pains in my back and right sweats. I lost my appetite. But since I used the first bottle of Hood's Sarsaparilla I find a great change.—EUGENE HERKS, 87 St. Anthony St.

Hood's Pills cure sick headache.

Miss Minnie Cowan, teacher of classics in the North Texas Female College, Sherman, Texas, will return to her home in Oxford, Miss., to-morrow, and will attend the Peabody Normal at her *alma mater*, the University of Mississippi.

A mass meeting in the interest of ballot reform and of an amendment of the electoral franchise of the State was held in this city on June 2.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE PARABLE OF THE TARES.

(Matt. xiii, 21-30; Ps. xv, 1-5.)

Reciting parables is spiritual portrait-painting.

1. True preaching is sowing gospel seed. This makes us responsible for

(1) The enlargement of the acreage. Extension of the field.

(2) Proper tillage of the soil. Some preachers are said to be incomprehensible on Sunday, and invisible during the week. Visit much.

(3) The use of authorized seed. The gospel. Neither more nor less. Away with politics and political economy in our pulpits!

2. Christ speaks of the pernicious influence of an "enemy." This is Satan, operating as a diabolical trinity in unity.

(1) Satan is the chief of wicked spirits. Very powerful. (See Job.) Almost omnipresent by means of his subalterns. The embodiment of malignity. "Hath great wrath."

(2) The world. Satan the owner. Offered to give it to Christ. He manipulates it to his advantage.

(3) The flesh. Is Satan's beast of burden.

3. The enemy had sown tares. Weeds are plentiful.

(1) Debauched public opinion.

(2) Hypocrisy in social life.

(3) Vanity, pride, ostentation.

(4) Sensuality, carnality, dishonesty.

(5) Unholy strife among the so-called followers of the meek and lowly Jesus.

4. Our authority for disciplinary regulation is here explained. Preachers are not licensed executioners.

(1) The servants ready to gather and to destroy the tares. Righteous indignation because of existing wickedness is natural.

(2) The Master enjoins, for the sake of the wheat, to spare temporarily the tares.

(3) Less ado made about worldliness and more emphatic extolling the life in Christ would work wonders. The wheat remains wheat notwithstanding the tares.

(4) The Master declares that the present removal of the tares might injure the wheat. Harshly disciplining the husband, you will lose his wife. Lose the parents, if you lovelessly treat the children. It is only to prevent blood-poisoning that amputation is being resorted to.

(5) On the last day God will appropriately dispose of the tares, as well as the wheat. The former shall be burned. Shall be precipitated into the bottomless pit, where there is weeping and gnashing of teeth. The wheat will be gathered into God's barn.

Thanks.

I hereby return thanks to Bros. Monnger, Downer, B. F. Jones, Dr. F. Caruthers, Delas Peels and others who have contributed to our building church fund. Work on our church has begun in real earnest, and, if our funds do not run short, will be pushed to completion. H. P. LEWIS.

Good Character Important.

Besides the happy satisfaction that a clear conscience and good character bring to every heart, it has a commercial value that it is well to take into consideration. For instance, B. F. Johnson & Co. of Richmond, Va., are advertising in this paper, and offer specially good business opportunities to men of character and standing in their respective communities. They want parties to work all or part of their time, as may suit their convenience.

Notice.

A District Parsonage and Home Mission Society meeting will be held at Rayne Memorial Church, Friday, June 8, at 7:45 P M.

MISS LIZZIE WASSON,
District Secretary.

Webster street, near Hurst.

What Ails You?

If you have sudden darting pains in the joints or muscles, and it recurs every time you get cold, and appears in new places without leaving any of old ones, the best thing to do this is to send five dollars to the Drummond Medicine Co., 48 Maiden Lane, New York, for a month's treatment of Dr. Drummond's Lightning Remedy for Rheumatism. They will send you two large bottles of their remedy by return express. If you have the above symptoms, you have the Rheumatism, and should begin at once with the known cure. Delay with any disease is dangerous—with Rheumatism it is simply suicidal. Agents Wanted.

The new joke in Congress is said to be this: It consists of a pretentiously bound volume, which is banded around. It is entitled, "What Congress Has Done." The cover is carefully worded, but the inside pages are perfectly blank.

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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TESTIMONIAL.

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Dr. Ahrens' tent on the Seashore Camp Ground will be rented, furnished, during camp meeting week and up to July 20.

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HOME CIRCLE.

"NOT STRANGERS THERE."

BY FRANCES L. MACE.

To whom would heaven's door so freely open
As to a little child,
Who stands with timid feet upon its threshold,
Lovely and undefiled?

And such a one of late was lowly lying,
With fast-receding breath;
Over her face the first, last shadow falling—
She was afraid of death!

Her loved ones said, "O do not fear to enter
That land so wide and fair!"
To all their words of cheer she could but answer,
"I do not know them there!"

But even as she spoke her hands were lifted
In sudden, sweet surprise,
And the reflection of some dawning splendor
Illumined her wondering eyes.

No longer clinging to her tender watchers,
And darkened by their woe,
She looked as if she saw some loved one beckon,
And was in haste to go.

What she beheld we saw not; and her rapture
Our hearts not yet might share;
But with a last bright smile she whispered gladly,
"There are not strangers there!"

—Youth's Companion.

The Boys Who Are Wanted.

I want all the boys, and all the girls, too, to read this and see if they are like Harry. Do they try to make things easy for mother? Do they help carry mother's burdens? Do they notice if there is any water in; if mother has wood to cook the dinner? O children, do try to make things easy for mother! Now read this slowly.

"Come, Harry! it's seven o'clock, and snowing fast," called his mother from the foot of the stairs.

"Yes, mother. Why didn't you call me before? There'll be the paths to sweep before school, and I like to do them before breakfast."

"I thought you were tired, dear, and needed a morning nap."

"Please do not humor me in that way, mother; you know I'm the one to take care of you."

It did not take Harry long to dress that morning, although he did not slight his simple toilet; neither did he forget to kneel down and ask God's help upon the beginning of the new day; but he was out of bed with a bound, and his fingers flew fast.

"No drones in this hive, are there, mamee?" he said, running down stairs and giving his mother a resounding kiss.

"Shall I have time to do anything before breakfast?"

"No, dear; the bell is just going to ring."

"Excuse me, please, mother, this morning," Harry said, as he finished before the rest. "I want everything easy for you before I go to school."

A happy smile was her only answer; but she said, as the door closed behind him:

"Dear boy! I believe that is the motto of his life—'I want to make things easy for mother.' He's never too tired or busy to help me. He's solid comfort."

"He's solid gold; a boy worth having," said Uncle Ned; "I wish there were more of them."

Harry found the broom and began sweeping the snow away on either side of the path with a will. Suddenly looking up, he saw a lady watching him from across the way.

"Good-morning, Mrs. Martin," he said, lifting his hat. "Isn't this a royal morning for work?"

"I should think you thought so, my dear," she replied. "You seem to make easy work of everything. How does it happen?"

"Oh, I don't know, ma'am. Boys ought to be ready for everything, I think. Work comes easy to me; I'm young and strong, you know."

"So is Jamie; but he makes a fuss over everything he does. I wish he could catch some of your spirit. You'll make your mark in the world if you keep on as you've begun, Harry."

"And I mean to, Mrs. Martin, if God spares my life. I must make things easy for mother, you know."

Mrs. Martin sighed. "I wish Jamie felt so," she said.

"Perhaps he don't feel the need of doing, because you're rich, Mrs. Martin. We're poor, you know; but we shan't always be so," and Harry's broom flew faster and faster over the frozen ground.

"Excuse me if I talk and work too," he said. "Mother needs me in the house before school. I have to be boy and girl too, you see."

"Don't you find that pretty hard, my child?"

"Oh, no! I don't like wiping dishes as well as sweeping snow, to be sure; but that's no matter. I never stop to think what I like; it's what's got to be done to save mother."

"Bless you, my boy! Don't you ever think of yourself?"

"Oh, yes, indeed! I'm a selfish cub anyway; but I'm trying to do better every day, and it's easier since I asked God to help me before I begin."

"Are you a Christian, Harry?"

"Oh, yes'm! I've belonged to the army of the Lord just a year, and it's been the happiest year of my life. Fighting Satan and sin is great fun when a boy sets about it. I don't mean he shall conquer, Mrs. Martin. I like to knock him a blow whenever I can. Good morning."

Mrs. Martin stood looking after the brave, bright boy, who had already begun to be a blessing in the world, until he disappeared out of sight.

"Those are the boys who are wanted," she said. "Those are the boys who are wanted."—Presbyterian.

Heed This Law.

The warden of one of our State penitentiaries said to a visitor that almost the first expression of dissatisfaction on the part of a new prisoner was called forth by the routine and monotony of prison life.

Some men show intense feeling against it for the first few weeks of their confinement; but after two or three years it seems, in some cases, as if they could not do without it. The warden had known discharged prisoners to return and ask for work inside, just "to get back to the regularity of prison life."

Captains of sea-going vessels and officers of the army observe the same trait of human nature. The discipline, the inflexible routine, which are irksome to the raw recruit and to the sailor in his earlier voyages, obtain so firm a hold on their minds and habits that they prefer not to live outside of them. Jack goes back to his ship and the soldier re-enlists until each grows gray, or death takes them. Some of Bonaparte's marshals, men of low birth, had learned in their youth vulgar tricks of the eye, the hand, grimaces and foolish laughter. Even the emperor and his brothers and sisters were not guiltless of such habits. He could not rid them of these signs of childish vulgarity. They could not rid themselves of them. He could make them kings and queens, and they could handle their sceptres right royally; but old habits ruled them still.

A century ago, John Vaux, a young man making "the grand tour," wrote: "I was impatient to plunge into the dissipation of Paris. I had not, however, counted on the hold which old habits had upon me. They had been cleanly. Every act, word, or familiar custom of my pure English life at home held me now like an iron cord. I could not plunge into the foul depths. I wished to do it, but I could not."

There are few young men who do not wish to make their lives solid and enduring. Let them remember that this inexorable natural law is equally strong in good as in bad habits.

Every high, pure aim in his father or mother; every honest, modest custom of a young man's home; the cleanly life of his boyhood; the prayers he learned; the habits of reverence, of kind, unselfish action—these are as so many stones in the rampart which shall defend him in middle age from storm and ruin.—The Youth's Companion.

BEN'S COMPLAINT.

I am the youngest of the lot,
The latest born of six;
I often wish that I were not—
It's put me in a fix.

"He's mother's baby!" mamma's name
For me, a boy of eight;
At this I often blush for shame,
The name I truly hate!

I better like papa's plan,
I think my papa knows;
Alond he cries, "He's father's man!
Why, bless me, how he grows!"

I can not make my mama know,
Nor can I make her see
How big I am, how fast I grow;
"Her baby" she calls me.

And what discourages me more,
And often puzzles me,
My mama says when I'm a score,
I'll still her baby be.

—Exchange.

How to Cure Fickleness.

A correspondent is in trouble—trouble of a serious, but not an uncommon sort. He writes:

"No matter what I take in hand, I soon tire of it. I am an experienced mechanic; have worked many years at my present trade; but a wandering inclination—a constant hankering for change—makes it impossible for me to concentrate my energies upon my work. The result is that I have never acquired first-rate skill, and consequently can not earn first-rate wages. My natural capacity is good enough, but this fickleness of mind, much as I fight against it, seems likely to be my life-long curse.

"Can you tell me, as well as thousands of other readers, how to acquire the ability to stick to one thing? If so, you will do us an incalculable favor."

Evidently our correspondent needs no homily upon the mischievous effect of fickleness and indecision. So far he is better off than some of his companions in misery. Now if he will really be free from the slavery into which he has fallen, let him begin at the beginning, and set about acquiring, *little by little*, the habit of acting according to reason instead of listening to every idle breath of impulse and passion.

There is no jumping into such a habit. The very word implies something to which a man must *habituate* himself. The will, like the memory of any other faculty, is to be strengthened by exercise. Let him begin then to exercise his will—in other words, to act decidedly, both as to matters in general, and, especially, as to the matter of his daily employment.

He has settled it that his present occupation is one for which he is well fitted. Very well. Now let him act accordingly, treating all impulses to change as so many temptations to foolishness. What if he has forty such impulses every day? He may still keep at his work, determined to excel in it.

The gymnast may feel never so lazy as he strips for his hour of exercise; but if he keeps at the pulley-weights and the dumbbells, his muscles will be strengthened, his lazy feeling to the contrary notwithstanding; and the probability is that he will not work very long before his listless mood will have passed away and been forgotten.

Let our friend who wishes to strengthen his will, follow the same course. What he has to fear is not so much idle impulses as idle actions. His impulses, it may be, he can not help; his actions, like the gymnast's, are within his own power.

Whether it be a man's arms or his will that is under discipline, the result is a question only of time and patience.—Youth's Companion.

Our Boys.

There has been so much said and written lately about what a girl should read and what she should not read, and so many warnings that such and such studies are all right for boys, but should be shunned by girls, as "her head is not to be educated at the expense of her heart," that we have come to wonder if the male members of the race were supposed to have no heart.

We do not like to shut them out altogether from this precious possession; indeed, we can not do so, as here and there we meet with men who give such indisputable proof of the fact that they have not all run to "head," that we must admit that Adam's heart was not the "rib" that was taken from him of which to form Eve. Then, since a boy has a heart, why is it that its development is so utterly neglected? How does it come that we are so anxious that all the tenderness of our daughter's heart be carefully nurtured, and our son's left to harden till he comes to think it unmanly to admit that he has a heart? I would like to put in a plea for the boys.

If God gave a boy and a girl alike a heart, he intended the one to be as loving and tender and sympathetic as the other, and if people would only give both an equal chance the one would develop as naturally as the other. But instead of teaching a boy to cultivate the heart qualities, mothers, while they may not actually try to repress them, so utterly neglect their culture that the boy instinctively gets the idea that these graces are only for women; and so that he may appear manly he trains himself to laugh at another's pain and appear indifferent where he should show only loving sympathy.

Is it not time, then, that we were looking into this matter a little, and if certain books are going to destroy the tenderness of the sister's heart, then to keep them from the hands of our boys. Will the Judge of all the earth hold the father or mother guiltless who have turned aside these young feet from or even neglected to guide them into the path made by the footprints of him whose "new best name is love?"—M. I. K.

A Story for Boys.

Mr. Perry was a Southern gentleman, exceedingly polite and a very temperate man. One day he met an acquaintance, who called out: "Halloo, Perry! I was just going to get a drink. Come in and take something."

"Thank you," said Perry. "I don't care for anything."

"But," persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry. "I am anxious to be sociable, but I can't drink with you."

"All right," growled the friend. "If you don't want to be sociable, I'll go without drinking."

The two men walked silently along for a minute or two, the sociable man in a state of great irritation, until Perry suddenly halted in front of a drug store.

"I'm not feeling well to-day," said he, with a pleasant smile, "and I think I'll go in here and get a dose of castor oil. Will you join me?"

"What!" exclaimed the other, "in a dose of castor oil?"

"Yes, I'll pay for it."

"Ugh!" cried the sociable man, with a wiry face. "I hate the stuff."

"But I want you to take a glass of oil with me just to be sociable, you know."

"I won't do it."

"Indeed, my friend," said Perry, gravely, "your sociable whisky is just as distasteful to me as my oil is to you. Don't you think I have as much reason to be offended with you as you have with me?"

The sociable man saw the point, and it would be money, health and morals saved if the lesson could be firmly implanted in the mind of every young man in the land.—Exchange.

One hard truth for us to master is that we are not always to be the judge of the success or failure of the impression that we have tried to make. This is especially true of work with children. Those of us who have children of our own have often been startled by questions asked concerning things talked of in their presence, when we thought they had paid no attention whatever, even when we wanted to impress them. We are too apt to think that this is only true of things that we do not want them to hear, but it is not so. Because this is true we should be extremely careful what we teach them and how we do it. Isaiah (lv, 10, 11) says: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This promise will encourage us to stick close to his word.—Christian Worker.

Get the individual to work, and you will get the multitude to work; for each individual who becomes an efficient worker will continue to be one, and after awhile the whole lump will be leavened.

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Almost as palatable as milk.

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MARRIAGES.

SLOCOMB—DENHAM.—At the residence of the bride, Live Oak, La., May 20, 1894, by Rev. J. P. Hadey, Mr. C. E. Slocomb and Mrs. C. T. Denham.

POST—DEVRO.—At the residence of the bride's parents, Jackson county, Miss., May 3, 1891, by Rev. Geo. W. Huff, Mr. Homer B. Post, of Indiana, to Miss M. M. Devro, of Mississippi.

MOORE—SMITH.—At Mt. Vernon Place M. E. Church, Washington, D. C., May 23, 1894, by Rev Dr. Canter, Mr Nohle Moore, of Tennessee, to Miss Josephine Catchings Smith, of Mississippi.

BELL—BRABSTON.—At Flower Hill Church, May 13, 1894 by Rev A D. Miller, Mr John C. Bell and Mrs. Minnie C Brabston, all of Bowin, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

THE SHADOW OF DEATH.

The Sunday school of Jefferson Street M. E. Church, South, Natchez, Miss., has recently lost three of its members by that dreaded malady among children, diptheria. The first to leave us was

ALMA WEST. She was born on March 4, 1887. Her parents, Mr. H. F. and Mrs. Emma West, had dedicated her to God, and were bringing her up to love and serve him. She was rapidly developing in that direction. The first of this year, when others were forming new resolutions for the new year, she entered into the spirit of the season and expressed a determination to live nearer to God this year. But the Lord translated her to a better world. She entered into life eternal, after patiently suffering twelve days, Jan. 24, 1894. Just two months after Alma was taken sick her sister,

MARIE WEST, was stricken with the same disease. She was born Oct. 27, 1888. Though so young, she loved the Sunday-school, and generally accompanied her parents to church every Sabbath. She did not seem to want to get well, saying on one occasion that her sister was gone and she had no one to play with. After ten days of suffering the Lord took her to himself. Her body sleeps beside that of her sister in the cemetery; but Alma and Marie are together in heaven, and will be there to welcome their parents when God shall take them.

RUTH ELINOR FITZPATRICK was born Dec. 29, 1886. She had been a member of the Sabbath-school for several years. A healthy, bright and happy girl, she had a smile for everyone she met. She, too, had been baptized, and was a child of the church. She had just joined the "Trueheart Torch-bearers," a juvenile missionary society, and had made arrangements to make her own money for the society. Suddenly and violently she was attacked with the prevailing disease, and, after four days of suffering, entered into rest. Her mother, who was ill at the time, did not see her after she was taken sick, but she will see her bright little girl again in a better world.

The death of these little girls so near together, and so nearly of the same age, cast a gloom over our Sunday-school. May the Lord comfort the sorrowing parents and lead us all to a closer walk with God! W. B. LAWIS.

Natchez, Miss.

BROWN—WILLIAM LOUIS BROWN, son of W. R. and Olivia Brown, was born in Jackson county, Miss., Oct. 2, 1866; died at Bartow, Fla., May 11, 1894. This is the record of sense and sight. Faith has another.

"Born again," never to die, when this child of earth "passed from death unto life" by faith on the Son of God, and henceforth became a member of that immortal family one day to gather in the "house of many mansions," where the heavenly Father shall be the head of all; the "Elder Brother," Jesus, shall glorify the home circle by his presence; and all the brethren and sisters that love has gathered in the ages shall be assembled no more to be scattered or lost. This is the exalted destiny, the "high calling," of those who become "children of God by faith in Jesus Christ."

Not all walk worthy of this grand vocation. He did. For pure, generous unselfishness, for unwearied service for others, and for bright and genial companionship few have equaled, fewer have surpassed him. Such rare souls die not. They live down here in the undying memory of loving hearts. They live in the "works" that "follow them." They live in the glory land to carry on a higher service than any earth can furnish.

GEO. O. BARNES.

BARNES—Bro. W. G. BARNES went to be with him whom he had loved for many years on March 2, 1894. He was born in Robinson county, N. C., Oct. 22, 1814; came to Mississippi in 1831; joined the church in 1834; was converted while on his way to camp meeting at old Crystal Springs. He left home to go and find Jesus, but found him in the way. Was married in 1838 to Miss Eliza M. Risher.

Born and reared in a Christian home, and recognizing his obligation, he ceased not to offer prayer and praise morn and night during his long life. His Christian character was emphatic, his faith steadfast, his hope full of joy and peace. His life was a sacrifice for Christ, and was made more perfect each year. He loved everybody, and lived such a holy life that all knew him to be a leader of the hosts of Israel. He died as he lived—rejoicing, shouting, with the city of God in full view, and simply fell on sleep to go and be with Jesus, who he longed to see. He left a wife and nine children. W. T. GRIFFIN, Pastor.

FORTNER—Mrs. E. B FORTNER went to her home Feb 18 1894 from the earthly home of her son, H. T. Fortner, Terry, Miss., at the age of seventy-seven years ten months and twenty-seven days.

Sister Fortner was born March 2, 1816, in Tennessee; moved to Mississippi in early girlhood; was a member of the M. E Church over sixty years. One by one God is gathering those who love him home.

For several years she had been blind, but her spiritual eyes were opened to see more clearly into the hidden things, and she grew in grace. She loved the church and God's people, and was never so happy as when one of the tried and true ones would visit her and talk about God's dealings with his people. She had a very social disposition; was a good neighbor. Her last hours were hours of peace. She was simply "trusting Jesus," and said she would soon be in heaven, and sweetly fell asleep to awake on the sunny shores of everlasting life, and is watching and waiting for the host of loved ones left behind, some of whom are on their way up there. May God so move upon them that the others may be soon found in the way!

W. T. GRIFFIN, Pastor.

TUCKER—Rev. ISAIAH TUCKER, son of Isaiah and Melissa Tucker, was born in East Baton Rouge parish, La., May 14 1855, and died in Waco, Texas, March 28, 1894.

At the age of fourteen he was regenerated and joined the M E Church under the ministry of Rev. Epaphroditus Simmons. Shortly afterward he felt it his duty to preach the gospel, but owing to his limited education at that time he thought it impossible to do so, and tried to dismiss the matter from his mind. But, finding he had either to preach or endanger his own salvation, he applied for and received license at Adams Church, Brookhaven district, Mississippi Conference, in 1886. From that time till his death he exercised his office as a local preacher as opportunity afforded. On May 31, 1890, he was married to Miss Mattie A. Beall, of Amite county, Miss., to whom were born two daughters. To his last moments he was resigned to God's will, and died in the triumph of his faith.

He left behind a wife, two children, a mother, three brothers and many relatives and friends. His brother, J. N. TUCKER.

DAVIS—Died, in Brandon, Miss., May 4, 1894, little ELIZABETH, infant daughter of J. L. and Georgie A. Davis, aged seven months.

Little did I think the last time I saw little Elizabeth that the time was drawing so near to hand, as she seemed to be the very picture of health; but God knew what was best and has taken her to make up his jewels in heaven. Though the little darling's stay upon earth was short, she had closely twined herself around her parents' hearts, being a perfect child in every way. She was too pure and beautiful for this earth, and God has taken her.

Dear parents, dry your tears; little Elizabeth is only transplanted to bloom forever in heaven's soil. Our Father has many ways to wean our hearts from the world. May this dispensation draw you nearer the precious cross of Jesus! Your ties in heaven are strengthening. EUNICE L. W.

PIPES—Mrs. COADMANNAL PIPES was born in St. Helena parish, La., Dec. 14, 1829, and died at the residence of her son, Rev. Thos. W. Pipes, in Lincoln parish, La., May 15, 1894, aged sixty-four years. She was married to Charles Pipes, March 4, 1847. She was converted and joined the Methodist Church soon after her marriage, and to her death she was a consistent and zealous Christian, walking worthy of her high calling, and testifying to the efficacy of the blood of Christ to save from all sin, and that he had kept that which she had committed to him.

A large congregation of sympathizing friends, with weeping children and relatives, followed her remains to its last resting-place.

JNO. A. MILLER.

Ruston, La.

ATKINS—SUSAN F. GILMORE was born May 7, 1836, in Danville county, Va. She was married to John H. Atkins, Feb. 13, 1861. She joined the Presbyterian Church when about seventeen years old. She united with the Methodist Church after her marriage, to be with her husband. She died May 8, being fifty eight years and one day of age. She suffered a great deal physically, especially the last three years. She leaves three daughters and one son, who is a local preacher in our church, and a husband who is quite old and feeble.

May God bless those who are left behind and comfort them in this great hour of need is my prayer. Their pastor, C. W. PERKINS.

Tyro, Miss.

MORGAN—JOHN A. MORGAN was born Oct. 26, 1836, and died near Abbeville, Lafayette county, Miss., May 4, 1894.

He had been a professor of religion and a member of the church for thirty years. He leaves a grief-stricken wife and three daughters and relatives to mourn his death. A great many friends and neighbors followed his remains to the grave, where the writer noticed the funeral and burial service. May God succor the poor blind, heart-broken widow and orphan children, and bring them all together in the morn of the resurrection, never to be again separated! BEN P. JACO, P. C.

Abbeville, Miss.

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures nightsweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper

He that can not forgive others breaks the bridge over which he must pass himself.—Herbert.

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No one is useless in this world who lightens the burden of it for another.—Dickens.

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SEASHORE CAMP GROUND.

The twenty-third annual camp meeting will be opened on Wednesday evening, July 11, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 4, and remain on the grounds until the end of August. Tickets on sale from July 4 to 21. All trains to stop at camp ground station from July 11 to 25, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the camp meeting, should address communications to J. H. Campman, chairman Tent and Lodging Committee, 84 Baronne St., New Orleans, La. Communications concerning transportation should be addressed to Dr. M. F. Tucker, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Winona station	June 9, 10
Greenwood station	16, 17
Carrollton station	23, 24
Sidon	30, July 1
Indianola	7, 8
McNutt	14, 15
Black Hawk	21, 22
West	28, 29
Valdan	Aug. 4, 5
Winona circuit	11, 12
Carrollton circuit	18, 19
Dublin	25, 26
Leberton	Sept. 1, 2

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis, at Davis Chapel	June 9, 10
Batesville, at Wesley	16, 17
Senatobia	23, 24
Como, at McGee's	30, July 1
Coldwater	7, 8
Cockrum	14, 15
Nesbit, at Pisgah	21, 22
Wall Hill, at Grub Hill	28, 29
Pleasant Hill, at Love's	Aug. 4, 5
Tyro, at Emery	11, 12
Courtland, at Pope's	14
Morgansville, at Browning's (Tues.)	15
Panola, at Mt. Olivet	18, 19
Arkabutla, at Chestnut R	25, 26
Pleasant Grove, at	Sept. 1, 2

H. C. MORHEAD, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Potts' Camp	June 16, 17
Holly Springs station	24, 25
Byhalia	30, July 1
Waterford	7, 8
Holly Springs circuit	28, 22
Red Banks	Aug. 4, 5
Mt Pleasant	6, 7
Olive Branch	11, 12
East Holly Springs	18, 12
Cornersville	25, 26
Ashland	Sept. 1, 2

District Sunday-school Conference, July 8. District Conference, July 6-8, at Waterford.

J. B. STONE, P. E.

GRENADA DISTRICT—THIRD ROUND.

Minter City and Strathmore	June 17
Grenada circuit	23, 24
Grenada station	24 25
Abbeville	30, July 1
Tillatoba	7, 8
Coffeeville	(Fri.) 16
Charleston	14, 15
Pittsboro	21, 22
Ebry	28, 29
Atlanta	Aug. 4, 5
Toccopola	11, 12
Oxford station	18, 12
Chapel Hill	25, 26
Paris	Sept. 1, 2
Water Valley circuit	8, 8
Water Valley station	15, 16

The District Conference will be held at Abbeville, June 28 to July 1.

R. A. HUBBOUGHS, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Pickens, at Pickens	June 2, 3
Poplar Creek, at Prospect	9, 10
Lexington and Tchula, at Lexington	16, 17
Kosciusko and Durant, at Kosciusko	23, 24
Sallis circuit, at Pleasant Hill	30, July 1
Belzona circuit, at Townson Lake	7, 8
Ethel circuit, at Pearsons Chapel	14, 15
Kosciusko circuit, at Salem	21, 22
Eupora, at Lagrange	28, 29
Stuart circuit, at South Union	20
Ebenezer circuit, at Salem	Aug. 4, 5
Chester circuit, at South Union	11, 12
Wier circuit, at Salem	18 19
Louisville circuit, at Mt. Pleasant	25, 26
Rural Hill circuit, at Center Ridge	23

J. H. MITCHELL, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	June 2, 3
Crawford	15, 17
Tibbee	23, 24
Columbus circuit	30, July 1
Starkville station	7, 8
Columbus station	14, 15
Starkville circuit	21, 22
Siaria	28, 29
Cedar Bluff	Aug. 4, 5
Sturges	7, 8
Bacon	11, 12
Brooksville	17, 12
Hebron	18, 19
Shuqualak	25, 26
Mashulaville	Sept. 1, 2

T. C. WEIR, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 24, 25
Iuka station	July 1, 2
Corinth circuit	7, 8
Booneville circuit	10
Booneville and Baldwyn	19
Ritual	12
Iuka circuit	21, 22
Kossuth	24
Pleasant Ridge	28, 29
Marietta	Aug. 1
Brown's Creek	4, 5
New Albany circuit	11, 12
Blue Springs	14
Guntown	18
Ripley and New Albany	18, 19
Jonesboro	23
Ripley circuit	25, 26

District Conference at Booneville, July 12-13, at 2:30 P. M. Opening sermon, Thursday night, by Rev. J. H. Shumaker. Let the recording stewards bring up their records to the District Conference.

T. W. LEWIS, P. E.

GREENVILLE DIST.—THIRD ROUND.

Luia circuit, at Walton	June 8
Hollondale	10
Arcola	17
Clarkdale	24
Cleveland	July 1
Tunica circuit, at Dubbs	8
Jonestown, at Riverside	15
Greenville	22
Gunnison	29
Friendship	Aug. 5
Hill House circuit	12
R. Shaw's, at Poplar Grove	19
Beulah	26
Friar's Point	Sept. 2
Bolivar, at Winterville	8

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

East End—Meridian	30, July 1
Central and South Side—Meridian	1, 2
West End Meridian	4
Waynesboro and State Line, at W	7, 8
Leakesville, at Leakesville	14, 15
Enterprise, at Enterprise	21, 22
Vossburg, at McGowans (Wed.)	25
Enterprise and S, at Stonewall	Aug. 4, 5
Tunnsville, at Chapel Hill (Wed.)	8
Shubuta, at Quitman	11, 12
Waynesboro circuit, at Big Rock	18, 19
North Kemper, at Blairs (Wed.)	22
Linwood, at Hopewell	25, 26
Daleville, at (Wed.)	29
DeKalb, at Pleasant Ridge	Sept. 1, 2
Marion, at (Wed.)	5
Why Not, at	8, 8
Chunky, at	15, 15
Lauderdale, at	22, 23
Mathersville, at	22, 30

D. A. LITTLE, P. E.

BRANDON DIST.—THIRD ROUND.

Morton and Forest, at Forest	June 27
Rose Hill, at Pleasant Grove	28
Newton and Hickory, at Hickory	30, July 1
Decatur, at Conehatta	14, 15
Lake, at Lawrence	16
Raleigh, at Bay Springs	21, 22
Westville, at Bethel	28, 29
Walnut Grove, at Beach Springs	Aug. 3
Carthage, at Liberty	4, 5
Shiloh, at Gum Springs	11, 12
Steens Creek, at Richland	18, 19
Indian Mission	31
Neshoba, at Philadelphia	Sept. 1, 2
Hillsboro	7
Brandon	9, 10
Homewood	14
Trenton	15, 16
Montrose	22, 23
Fannin	29, 30

O. MCDONALD, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brookhaven	June 8, 10
McComb City	16, 17
Magnolia, at Muddy Springs	23, 24
Gallman, at Old Crystal Springs	30, July 1
Terry, at Forest Hill	7, 8
Wesson	14, 15
Caseyville	21, 22
Adams	28, 29
Providence	Aug. 4, 5
Crystal Springs	11, 12
Summit	18, 19
Bowerton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 2
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	29, 30

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Summerfield, at Alabama	30, July 1
Haynesville, at Colquit	3, 4
Lisbon, at Mount Zion	5 6
Homer station	7, 8
Gansville, at Gansville	7, 8
Valley, at Colfax	14, 15
Minden, at Mount Zion	17, 18
Sparta, at Bear Creek	21, 22
Ringgold, at Grand Bayou	Aug. 4, 5
Arcadia, at Gibbsland	10, 11
Calhoun, at Brooklyn	18, 12
Vienna, at Macedonia	23, 26
Fernerville	25, 22
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Ruston	2, 3

The District Conference will meet at Lisbon, July 25, at 2 A. M. The first day will be devoted to the Sunday-school interest.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—SECOND ROUND.

Rayville, at Girard	June 8, 10
Waterproof, at St. Joseph	16, 17
Lake Providence, at Transylvania	23, 24

H. O. WHITE, P. E.

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Conference Board of Missions, Louisiana Annual Conference.

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Melville and Big Cane, Rev. A. W. Turner	$15 00
Caddo circuit, Rev. R. Randle	25 00
Abbeville, Rev. J. J. Kelly	25 00
Total	$65 00

W. B. THOMSON, Treas.,
68 S. Rampart street.

New Orleans, May 26, 1894.

The cranks who tried to build a tower whose top would reach to heaven have never ceased to have a respectable following. Men still try to build Babels, and always with the same result; the builders are confused and scattered. There is but one way, and there will never be another. Jesus is the only ladder connecting earth with heaven on which the angels of God ascend and descend—ascend with our prayers, descend with blessings.—Inland Advocate.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If you want your life insured, you can't do a better thing than read the ad. of that mammoth company, the New York Mutual, which you will find in another column.

A Mail Agent's Experience.

Louis D. Brennecke, Walhalla, S. C., had Rheumatism for fifteen years, and during that time had never been free from pain. He tried the Hot Springs and physicians without benefit. After taking two bottles of Drummond's Lightning Remedy he wrote that he was free from pain, and able to take several long walks. If you want a cure, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship in your express address two large bottles—one month's treatment. Agents Wanted.

How many families are impoverished to make the brewers rich, and how many men are made drunkards to roll up this vast wealth! The New York World gives a partial list of millionaire brewers of New York City, stating their wealth as follows: George Ehret, worth $15 000,000; Jacob Ruppert, worth $10 000,000; Peter Doelger, worth $7 500 000; James Everard, worth $5 000,000; estate of Henry Clausen, Jr., worth $5 000 000; Anton G. and J. C. G. Hupfel, worth $2 500 000; and Bernheimer and Schmid, worth $5,000,000. These figures show the enormous profits of the beer business, and also where much of the money, especially of the workingmen of the city, who are so largely patrons of the beer saloons, has gone to in the last twenty-five years.

For Baby's Skin Scalp and Hair use CUTICURA SOAP the purest sweetest and most effective skin purifying and beautifying soap in the world

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PARTS PER 1000.

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Calcium (Lime) Carbonate	40 89
Calcium (Lime) Sulphate	3 9177
Calcium (Lime) Chloride	725
Magnesium Chloride Æ	1 1755
Sodium Chloride	16 845
Sodium Sulphate	12 292
Potassium Sulphate	1 975
Alumina	.460
Silica	.440
	944.32

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Analytical Chemist,
Tulane University of Louisiana.

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Christian Advocate.

VOL. 41.—NO. 24. NEW ORLEANS, THURSDAY, JUNE 14, 1894. WHOLE NO. 1973.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

NOW AND AFTERWARD.

BY FRANCES RIDLEY HAVERGAL.

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home, and grateful song.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the alleluia song.

Now, the spirit-conflict riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

—Exchange.

One Phase of the Character of Christ.

The meekness of Christ is recognized, the gentleness of Christ has been fully portrayed, the popularity of Christ among the common people is well known; but there is one feature of his character presented in one great fact of his life that has not been so fully brought out. While he invited the weary, comforted the mourner, healed the sick, and freely forgave the penitent, he defied and denounced the Scribes and Pharisees. He boldly proclaimed open war with that class of society. The antagonism was sharp, prolonged, and irreconcilable. It was this active, open war waged by him that aroused the enmity, opposition, persecution and murderous hatred of these people, resulting ultimately in his death.

This was bad policy on his part. These were the leaders of society, the moulders of public sentiment, the influential ruling class. To oppose them was to put himself in a hopeless minority, and expose himself to the taunts of the rabble, who were controlled by these leaders. To put himself in this position would sacrifice his reputation as a man of sound judgment and insure the desertion of the prudent, the peaceful, the conservative and the aspiring. He must break with the better class of society, and depend on creating a sentiment before he could secure a following, which was a hazardous and almost hopeless undertaking.

Why should this be done? Could not prudence and fidelity be so combined as to secure larger results and less opposition? What hope could he have of reaching a class whose hatred he excited by his severe denunciation? After he had denounced them as hypocrites, would they ever love him?

The reason for this deliberate hostility to this class of people is found in the fact not simply that they were bad (others were bad—as bad as they were; others hated and rejected him), but these were teachers, his rivals in the leadership of religious thought. Rejecting the authority of Moses, they substituted the authority of themselves; they taught in their own name; they made void the law by their philosophy. Claiming a purity they did not possess, they made a party and went into power on its shoulders. Professing to seek the public good, they used the deluded public to advance their own interests; they were political religionists; they used the arts of the politician to secure popularity and power; they sacrificed principle for personal advantages; they were consummate hypocrites; corrupt, foul, impure within; polite, elegant, moral without; members of the church, children of darkness, teachers of morality, murderers of true piety, advocates of the public good, feasting upon spoils, whited sepulchres, glittering dross, polite knaves.

Against these false pretenses the honest, frank, brave soul of Christ blazed and burned with the intensity of divine purity. The infinite depths of the awful Godhead are stirred into wrathful indignation, and the fierce lightnings of terrible denunciations flash to light up and expose the dark caverns of hidden corruption. The blessed Christ could speak kindly to the poor, fallen woman thrust into his presence by those who had tempted her to ruin; he prayed for the deluded crowd that mocked his death agonies, saying, "Father, forgive them; they know not what they do;" he saved the dying thief and pardoned repenting Peter, but he had no compromise, no soft word, no let-up for the hypocritical Scribes and Pharisees. He did not forget them when he stood before Pilate declaring that their sin was greater than his—'He that delivered me unto thee hath the greater sin."

He that has the mind of Christ will be like him. Self must die, ambition must perish. Honesty of soul will impel the man into an aggressive war upon all that is false, and empty, and deceitful. An intense hatred of sham and pretense will drive him into collision with the hypocrite, and render him unpopular with the false, whose secret corruption he exposes. He touches with the spear of Ithuriel, and falsehood lies exposed in hideous mass. The maledictions of his foes are the tokens of divine favor. The man who has no enemies among the bad is as hopelessly lost as he who has no friends among the good. The life that does not draw the devil's fire will not harm the devil's kingdom. The soul that does not hate and expose hypocrisy must sacrifice its own integrity and self-respect. We must fight to win.

J. S. SMITH.

Liberty, Mo.

"The Marriage Law."

Under the caption of "The Marriage Law," the Vicksburg Post contains the following facts touching this important subject:

By the code of 1892, for the first time in the history of Mississippi, the common law on the subject of what constitutes a valid marriage has been changed, so as to require the issuance of a marriage license as an essential to the validity of the marriage.

No marriage, however publicly and solemnly celebrated in any church by a regularly ordained priest or minister of the gospel, is valid without the prior issuance of a marriage license by the circuit court. Such a marriage is absolutely null and void, and the children of such a marriage are illegitimate.

This is a very drastic and severe law. No emergency or exigency or urgency is so great as to excuse the failure to get the license, and no circumstances of whatever character can render the marriage legal, or give it the least validity or binding force.

On the other hand, the very singular incongruity presented by the code of 1892, is this, that it does not require any public ceremony or celebration of the marriage as a condition of its validity. And this is a common law marriage, provided only that the parties first procure a license. In other words, if the two parties first get a license, and then verbally or in writing agree that they are married, then they are lawfully married. But if they do not get a license, although they are married in a church full of people by an ordained minister of the gospel in the most solemn manner, then the whole ceremony is worthless, and such a marriage is void.

Prohibitory Laws in the Past.

A historical retrospect of the legal efforts to control and restrict the use of spirits suggests an evolution and growth that has not been considered before. Outside of biblical literature, whose teachings and laws are so often quoted, a remarkable chapter of legal enactments and restrictions can be traced. Beginning with the fragmentary inscriptions found on Egyptian papyri and monuments, and extending to the codes, philosophies and enactments of the greatest philosophers, rulers and judges of Grecian and Roman civilization, there is a continuous record of prohibitory laws and restrictions concerning the use of spirits and drunkenness. The laws of the Spartans were far more absolute than any modern enactments, and were also remarkable for the clear comprehension of the nature of spirits and their action on the body. These laws were active for many years, and were highly commended.

English history contains many records of prohibitory, restrictive laws, some of which were very prominent for a time, then fell into disuse. Laws of similar import have followed the path of civilization from the earliest dawn and wherever spirits have been used. They have been urged and defended by the greatest philosophers, teachers and leaders of civilization.—From "Should Prohibitory Laws Be Abolished?" by Dr. T. D. Crothers, in The Popular Science Monthly for June.

A Hint to Preachers.

Rev. D. M. Stearns, pastor of the Reformed Episcopal Church, Germantown, Pa., is setting an example which it would be well to follow. He has a remarkable grasp of the gospel, believes most intensely in the verbal inspiration of the Bible, looks with longing gaze for the coming of his Lord, and is a tremendous worker. A letter has just been received from him, in which he sets forth the blessing that has fallen upon his Bible classes, and the extraordinary interest awakened among them in foreign missions.

"The increasing interest in the simplicity of the Word, as presented to these many classes, and the development of the missionary spirit, leads me to think, I trust by the Holy Spirit, that the Lord would have all competent Bible teachers to let him use them in this way. Look at the last four months just closing, January to May. Fifteen Bible classes with an attendance of over 3,000, and twelve of them with an attendance of, perhaps, 2,400. I meet with them every week, and in these four months they have given over $4 500 to missions. One day, in the offering of one class, I found three gold $20 pieces; another day a diamond ruby ring, worth at least $60, was given; and from another class came diamond ear rings, worth fully $100. Now, let scores of ministers, who know the Lord, permit him to use them thus, and think what he might do for the Book and missions to hasten his return."—The Truth.

It Went for the Widows and Orphans.

Mr. Frank Rigge, of Washington, is quoted as saying that Mr. Pickett, who sold the archives of the Confederate government to the United States, and has been heartily anathematized in the South for doing so, did not make a dollar by the transaction. "The facts have never been told," said Mr. Rigge, "for Mr. Pickett exacted the strictest pledges of secrecy from my father in regard to the disposition of the money. But both of them are dead now, and there is no reason why the truth should not be known. Mr. Pickett never had the benefit of one penny of the money he received from the government for those records. He deposited the entire amount, as soon as he received it, in our bank to the credit of 'George W. Rigge, trustee for,' and it was distributed in small amounts among the widows of Confederate officers. Mr. Pickett made out the list of the people to whom he wished it sent. The checks were all signed by my father. Each one was accompanied by a letter, which he prepared and which my father signed, saying that the inclosure was forwarded at the request of a gentleman who felt an interest in their welfare, but for reasons of his own desired that his identity should not be disclosed. The account was carried for several years, and all the checks and vouchers are now packed away in our bank."—Picayune.

Royal Recognition.

Isaac Pitman, the father of phonography, and George Williams, the founder of the Young Men's Christian Association, were last week knighted by the Queen. Mr. Pitman is eighty-two years old. He issued his first book on phonography when he was twenty-four years of age, and since that time has published eighty volumes on the subject, among them a complete translation of the Bible into phonography. He still edits the Phonetic Journal. Mr. Pitman is a vegetarian and a devotee of phonetic spelling. Sir George Williams is reported to have made a speech a few days ago, in which he says that the Queen's knighting him is a tribute to the growing power and influence of the Young Men's Christian Association.

In 1859 there was not a convert in Japan. In 1884 there were nearly 7,000. In 1859 there were no copies of the Bible, but in 1883 57 593 parts of the Bible and 20,368 Bibles or Testaments were distributed. There were two weekly papers with a circulation of 2,700 each in 1884. In 1886 there were about one hundred evangelical churches in Japan, twenty of which were self-supporting, and ten others of which received no foreign aid. There were also schools and colleges and a number of seminaries. In 1892 there were about two hundred churches in Japan.—Guardian.

Gambling and Drinking.

The practice of gambling—so fatal to character and often destructive to the soul—commonly begins just as drunkenness begins. At the bottom of the first glass of wine or other intoxicant lies the adder; and underneath the first dollar staked on a game of chance, or a horse-race, or a ball-match is concealed a serpent. When a young man puts up his first wager at a card-table, or any game or race, he puts a coal of fire into his bosom; and such coals often kindle into conflagrations which "will burn unto the lowest hell!" Gambling for a dime is as essentially a sin as gambling for a thousand dollars. There is always a first inch at the top of every precipice.

We do not declare that everyone who plays a game of whist is a gambler, any more than that everyone who drinks a glass of wine is a tippler. Yet cards are dangerous articles, just as wine glasses are; and it is the path of absolute safety to let them both severely alone. All games of chance have a strange fascination. Archdeacon Farrar truly remarks that "there is a gambling element in human nature," and it must be kept under watch in the same way as inborn sensual appetites are watched.

With the excitement of a game of hazard comes a strong temptation to risk a stake on the game; as soon as the stake is laid, conscience is apt to go with it, and the devil takes a hand in the game. A winner increases his stakes; a loser plays on to make up losses; and the only safe way, therefore, is to stop before you begin.

Card-tables and pool-rooms are not the only places where gambling is practiced. Tens of thousands are tempted to take a small risk in mining stocks or some other volatile "securities" that are playing up and down on 'Change. I have known a half-dozen boys—of respectable families—to "pool" their pocket-money in a venture on a share or two of stock.

It is time that every young man banished that heathenish word "luck" out of his vocabulary. Life is never a game of chance; and God never intended this world to be a vast "pool-room" in which success or failure turns on a throw of the dice. Let us not only aim to put race-tracks and pool-rooms under the ban of prohibitory law, but let us teach our young men that every dollar gained except by honest industry is, in the end, a loss, and will eat into the soul like fire!—Rev. Dr. Cuyler, in N. Y. Evangelist.

In Rome, Also.

It is singular to contemplate the spectacle of an impressive Methodist dedication in the Eternal City, with Bishop Newman as the special preacher of the day. Other of our churches have been set apart for worship in Rome, but this particular dedication was quite out of the common.

We congratulate the Pope upon the good fruits of a free gospel from a free country upon the Holy See, and upon all Italy. Time was when it was not allowed to hold "Methodist meetings" under the shadow of the Vatican. The present contrast is so great that we scarcely wonder that Rome begins to announce its conversion to liberty. Little wonder, too, that it is really trying to teach republicanism to native Americans. Let the good work go on. One of the most golden points in the matter is that the present Pope is the most liberal of his race, and that he may wonder why we are so greatly impressed by the occasion of which our non-bishop was the center. No evangelical sermon has ever attracted more attention in Quirinal or Vatican. Some things are being straightened out in this world. We wish the straightening might advance at all points in Chicago also.—Northwestern Advocate.

I have no faith in that woman who talks of grace and glory abroad and uses no soap at home. Let the buttons be on the shirts, let the children's socks be mended, let the roast mutton be done to a turn, let the house be as neat as a new pin and the home be as happy as home can be. Even then there will be room for those little deeds of love and faith which, in my Master's name, I seek of you. Serve God by doing common actions in a heavenly spirit, and then fill in the cracks and crevices of time with the holy service.—C. H. Spurgeon.

Higher Critics Should Agree.

The following summary of the various theories, invented by Higher Criticism with regard to the origin and authorship of the various books of the Bible, is given by the late editor of the Methodist Review. It is worth reading by those who are disposed to follow the teachings of this baptized infidelity, because it will make it easy for them to heed the injunction, "Pay your money, and take your choice."

Grand total of the theories respecting the Old Testament books, 539. The work of the theorist, as regards the New Testament, is equally comprehensive and instructive. The number of theories applied to the New Testament books is 208. Adding to 539, we have a total of 747 theories applied to the biblical books since 1850, or within forty years. Of the 747 theories, 603 are defunct, and many of the remaining 144 are in the last stages of degeneracy and dissolution.

Comparative Religions.

Rev. James Johnston has convicted Prof. Max Muller of the grossest dishonesty in editing "The Sacred Books of the East." He charges and proves that the Professor has omitted large portions without the slightest intimation that these have been left out, and, therefore, making a totally false impression as to the character of these books. "When challenged, the Professor frankly admitted that he had left out portions for the very sufficient reason that if he had translated them as they exist in the originals, he would have been persecuted for publishing obscene literature." Yet these are the books lauded to the skies at the Parliament of Religions amid the clapping of white-handed American women.

The Christian Observer has this remarkable statement about Dr. Talmage's Tabernacle: "It is a singular coincidence that Dr. Talmage's Tabernacle should have been destroyed immediately at the conclusion of the twenty-fifth anniversary sermon, that it is the third time that it has been destroyed, and that all three of the fires have occurred on the Sabbath day. It is also a notable coincidence that Dr. Talmage's church appears on the roll of the Northern Assembly as the banner church in the matter of congregational selfishness. With a membership of 4,447, among whom are millionaires, it may be multi-millionaries, it does not report a single dollar for foreign missions, for home missions, or any cause of general benevolence. On the contrary, not many months ago, it was publishing appeals in the newspapers to the good people all over the land to come to its aid with small contributions to help it in meeting the mortgage on its property. One is almost tempted to ask whether these mysterious and repeated fires are sent as an object lesson to teach the churches that there is no pecuniary profit in systematic selfishness."

King Alexander of Servia struck a daring and defiant blow when, by a stroke of his pen, he annulled last week the Constitution which guaranteed the liberties of his kingdom, and restored that of 1869, which confers upon the king despotic power. Representative government, freedom of the press, of speech and of conscience, and the privilege of local self-government are all swept away. Every outspoken opponent to this tyrannical policy has been sent to jail or has fled the country. The radicals are in a majority in Servia, but the suddenness of this *coup d'etat* has paralyzed them. The king has promised a new Constitution. If he does not speedily grant some alleviation, his kingdom will be rent by civil war.—Zion's Herald.

To the outsider the strike of the Pullman Car Company employees seems ungrateful. The company has been singularly considerate and generous toward its workmen. When the strike was talked about, the officials assured the men that they were running the works at a loss, and offered to let their committee inspect the books in proof. But the employees were stubborn, and demanded the restoration of the old wages as the condition of continuing work. This the managers could not consent to, and the strike followed. Corporations, it seems, are not the only organizations which "have no souls."—Zion's Herald.

An Inquiry.

Who will explain the difference? A Catholic bishop or priest can go into any town or city in Kentucky and deliver a lecture against Protestantism, without the slightest disturbance, or even the thought of such a thing. But let a Protestant, either layman or preacher, deliver a lecture against the un-American features of Catholicism, and he is set on by a mob, unless protected by the police. Witness recent scenes in Maysville, Covington, Lexington and other points. Why this difference? Do Catholics propose to suppress free speech in free America? That would seem to be their purpose, so far as Protestants are concerned. But this will prove a boomerang, and the first thing they know they will find on their hands a bigger case of trouble than they can control. If we do not misread the signs of the times, a point will soon be reached where forbearance will cease to be a virtue, and organized Romanism, which seeks, among other things, the overthrow of our public school system, will be brought face to face with a counter organization, whose chief corner-stone is the protection of these interests, as well as the guarantee of free speech to all alike. Of the wisdom of this movement we do not now express an opinion; it is the fact only to which we refer. Only the other day a Catholic mob in Lexington, Kentucky, attempted to assault Rev. J. M. Taulbee, of the Kentucky Conference, Methodist Episcopal Church, while lecturing in that city to an audience of men and women, some 400 in number. That no one was killed seemed almost a miracle, though some were hurt. How long shall this thing continue?—Central Methodist.

Famine in Asia Minor.

In the northeast corner of the present Asiatic Turkey, at the head-waters of the rivers of Eden, under the shadow of Ararat, there is now terrible suffering from famine. For two years crops have been poor, the people, for many years, have been living from hand to mouth, misgovernment and robbery have despoiled them, and now there are, in the city of Erzroom and within fifty miles of there, 100,000 people who know not where they will get the next week's food, and 350 000 in the whole region of the Armenian plateau in the same condition.

Falls excelling in height and grandeur Niagara's cataract have been discovered in Labrador; but we need not go out of our own country to find her most successful rival. In Idaho, according to Prof. G. Frederick Wright, nearly four times as deep as that of Niagara is the gorge down which the Shoshone river pours its mighty volume. The walls tower on either side a thousand feet high. And even above the falls there is a canyon three times as wide as that of Niagara and more than twice as deep. The tourist of the future will not be satisfied till he has gazed upon this surpassing wonder.—Exchange.

General Booth says that people whom the Social Scheme took from the streets, absolutely on the verge of starvation, are now earning from fourteen to twenty shillings a week. At the present time sufficient employment is found for between 600 to 700 men in London to supply comfortably all their wants, and work could be found immediately for 300 or 400 more if some slight assistance, similar to that given by the Camberwell Guardians, were forthcoming.

Ohio is to be congratulated on getting out of a bad situation. Some time ago that State tried the plan of regulating the social evil. The registration of houses of ill-fame and the supervision of the inmates was ordered. The experiment has turned out a dismal failure, the sentiment of the people being strongly averse to the law. The law has been repealed, and the protecting hand of the State taken away from this terrible evil.—Exchange.

The London Telegraph gives the amounts which have been left by will to religious and charitable purposes for six years. In 1888, 1889, and 1890 these amounts aggregated about $5,000,000. In 1891, $6,000,000; 1892 fell below the other years, reporting $4,000,000. But in 1893 the amount arose to $7,000,000.

THOSE EVENING BELLS.

BY THOMAS MOORE.

Those evening bells! Those evening bells!
How many a tale their music tells
Of youth, and home, and that sweet time
When last I heard their soothing chime!

Those joyous hours are passed away;
And many a heart that then was gay
Within the tomb now darkly dwells,
And hears no more those evening bells.

And so 'twill be when I am gone—
That tuneful peal will still ring on;
While other bards shall walk these dells,
And sing your praise, sweet evening bells.

—Exchange.

Bishop Galloway Goes Around the World.

By the plan of episcopal visitation, Bishop Galloway is appointed to Western Asia. He starts to his appointment about the first of July; he goes by the Canadian Pacific railroad to Vanconver; he crosses the ocean on the steamer Empire of China, which sails July 16 His first Conference is at Kwansei Gakuin, Japan, Aug. 3. The second at Suchow, China, Oct. 11. In the interior he will visit all of our missions, look into the situation, study their needs upon the ground, also visit the missions of other churches, that he may learn all he can about the workings and prospects of Protestant missions in the Celestial and Sunrise Empires. He leaves China for the west by way of the south, and when he has proceeded on his westward journey nearly 2,500 miles south to double the Malay peninsula, he is only fifteen degrees west of Suchow, where he started, though about thirty degrees south of it, and near the equator. He then turns northwest, and about 2,000 miles brings him to the southern point of British India. Here he remains a few days; then through the Arabian and Red Seas for about 4,000 miles to Suez; now south into the land of the Pharaohs; then north into Palestine to view the ground made sacred by Bible scenes. Then still homeward through Europe; he sails from Joppa, the same port from whence Jonah sailed when he was running away from an appointment he did not like, perhaps mainly because of its distance. The Bishop is returning from an appointment more thousands of miles from home than Jonah was hundreds. He expects to arrive at home about the first of next March.

The Bishop has already been around considerably, and as he gathers as he goes, he will know a thing or two when he gets back. I once heard Judge Mayers say that the Methodist Bishops were the smartest men in the world, or the biggest fools if they are not; for they have the best chance of anybody. Here, he says, is a well-educated young man. He is placed three or four years on circuits in the country; then he has two or three railroad towns in his charge; then he is stationed in a city; then made presiding elder; then he edits the church paper; he attends annually several District and Annual Conferences; then he is elected Bishop; visits Texas, Mexico, California; then Kentucky, Virginia, Georgia and Florida. Now, what is to hinder him from knowing about all one brain can contain? I think the judge is about right on this point.

The Bishop leaves America at a point 120 degrees west from Greenwich. He lands at Suchow, China, 120 degrees east from Greenwich. This gives him 120 degrees the other third of the earth's circumference on the Pacific Ocean. Quite a trip. I wish he would take me along with him as junior preacher on the East Asia circuit this year.

TOM STERLING.

Indian Mission.

On the twenty-first ultimo we held the first separate Quarterly Conference for the Indian Mission. Heretofore it met us in Quarterly Conference on the Neshoba circuit. There is a neat little church-house, with a bell to call the people together. Bro. Cammack, the missionary, has bought 160 acres of land, which is divided into 20-acre lots, for the Indians to settle on, and be convenient to the church and school. The land has been deeded to the church, and to be used by those who build on and use it. Some of the lots—nearly all of them—have been spoken for. The land has not been entirely paid for. We owe something over one hundred dollars yet. It is to be hoped the friends of the mission will send in money to finish paying for it. We need more land, and some land adjoining can be bought on reasonable terms. There are thirty members on the roll. I saw most of them. Nearly everyone can sing, has been trained to sing by note, and they sing very well. Most of them pray in public when called on. The day of our appointment I heard two of them pray, and although I could not understand the Choctaw, I was sure they spoke fluently and with some emotion. One read the Choctaw as I read the Scripture lesson, a verse at a time, and then read the text in Choctaw. Another interpreted the divisions of the subject so they could the better comprehend the sermon as I delivered it. The communion service was a delightful one. The dinner on the ground was a good and bountiful one. Several white families came and brought baskets. The cooking of the Choctaws was a pleasant surprise to me, so nice and tastefully arranged. I think they are as great lovers of coffee as white people.

There has only been one accession this year, but the work is taking deep hold on them. Bro. Cammack has a good interpreter, and another who is somewhat educated, who is beginning to hold meetings and exhort his people. Possibly he is a coming preacher and a good case. S. J. Tubby, the preacher, lives near by the church, and is improving his education. I was shown the two children named Warren Cammack and Mollie Cammack, which show the love they have for our missionary and his wife, who has been an earnest worker in the mission from the beginning, and to whom much of the praise is due for the success thus far.

We hope to have your prayers, brethren, and money enough to uphold the effort of our faithful missionary.

C. MCDONALD.

Forest, Miss.

P. S.—Revs. J. H. Foreman and H. W. Van Hook were present and took part in the services on this interesting occasion.

Aberdeen District Conference.

The best District Conference the writer ever attended was the twenty-fifth session of the Aberdeen District (North Mississippi) Conference, which convened in Shannon, Miss., Thursday, April 26, 1894.

The first day—devoted to Sunday-school work—was full of interest. The splendid programme, for a large part discussed by intelligent laymen, would have been enjoyed by anyone who has any interest in this great work of the church.

Only a few hours were spent in the reports from the pastoral charges; but a good programme for the District Conference, prepared by the presiding elder, was enough to fill the two days devoted to this work. Education, missions, religious literature, woman's work, Christian giving, and others were the topics discussed. Preachers and laymen were both assigned these subjects, and the discussions were strong-spirited and spicy.

Rev. J. B. Stone, former presiding elder, was with us. He is at home with us, and we are happy with him.

Bros. H. R. Tucker, J. W. Bell, and J. E Buck, from the Corinth district, helped us with their presence and preaching.

Bro. Bachman was there, and not in vain.

Dr. Cooper, agent of Millsaps College, made us love him, and augmented our zeal for the college. We have joined Kosciusko and Winona in the effort to build R. P. Mitchel Home.

A movement was conceived and a plan established which will result in a district parsonage. It will soon be a reality.

Following statistics were presented for the sixteen pastoral charges: Parsonages, 10; members, 6,130; prayer meetings, 41; family altars, 165; pastoral visits made, 1,662; ADVOCATES taken, 293; new subscribers, 21; Sunday-schools, 54; Epworth Leagues, 4; Woman's Missionary Societies, 10; Woman's Parsonage and Home Mission Societies, 7. J. C. PARK, Sec.

Houston, Miss.

Vicksburg District Conference.

A combination of circumstances prevent the holding of our District Conference before the last of July; and after consulting with several brethren, I call upon all members of the Conference to meet in Harriston as follows: On Saturday, July 28, at 10 A. M., in a Sunday-school convention; at 11 A. M. a sermon will be preached by W. B. Lewis on the spiritual training of children; at 8 P. M. a sermon by J. N. Tucker on Methodism. The subjects to be discussed are the following: The Office and Work of the Sunday-school Superintendent, The Qualification and Work of Teachers, Every Child the Possessor of Its Own Bible and the Bible in the Sunday-school, How to Secure the Attendance of Our Young People upon the Sunday-school, Sunday-school Libraries, The Epworth League, Education by the Church. Some one will be appointed to lead in the discussion of each subject in a speech, or paper, not to exceed fifteen minutes in length, and the brethren to follow with speeches not to exceed ten minutes in length.

Sunday, at 9 A. M., children's service; 11 A. M., preaching and the communion; 4 P. M., love-feast; 8 P. M., missionary mass meeting.

Monday and Tuesday will be devoted to the regular business of the District Conference, with preaching at 11 A. M. and 8 P. M. Let all the brethren come prepared to give all this time cheerfully and heartily to the temporal and spiritual interests of the church in the bounds of the district. The preachers will please carefully write out such items on the disciplinary questions as they wish to go to record. This will not prevent discussion by themselves and the laymen, but will greatly aid the secretary.

J. M. WEEMS, P. E.

Port Gibson, Miss., June 1, 1894.

Glad Tidings from Japan.

MR. EDITOR: A late letter from our dear sister, Mrs. M. I. Lambuth, written from Culleoka, Tenn., brings the joyful news of a great revival in our church at Kobe, Japan. Many souls are happily converted; among them a number of the girls attending the nucleus of an industrial school she is just inaugurating there, and who have felt some of the soul-winning influence of this gracious mother in Israel. Her heart is echoing the joy of the redeemed to us. With this new seal of God's approval of her cherished project, can we longer delay to give the help and encouragement within our power? This is a good time for votive offerings to our God. Send money and subscriptions—one or both—to Dr. Black, or to Mrs. M. I. Lambuth, at Culleoka, Tenn. Now is the time to speak, even if the money is delayed. J. P. DRAKE.

Woman's Missionary Society of the North Mississippi Conference.

REPORT OF TREASURER FOR QUARTER ENDING MARCH 30, 1894.

WINONA DISTRICT.	
Winona	$ 42 15
Juveniles of Winona	22 00
Indianola	12 70
Greenwood	28 00
Juv. of Greenwood	18 00
Carrollton	25 00
Juveniles of Carrollton	12 75
Moorehead	10 25
Sunny Side	3 50
Acona	8 70
Juveniles of Acona	1 55
Black Hawk	5 55
Juv. of Black Hawk	14 60
Shell Mound	16 85
McNutt	3 00
	$ 224 60
ABERDEEN DISTRICT.	
Aberdeen	$ 48 05
Juveniles of Aberdeen	20 00
Okolona	2 55
Juveniles of Okolona	3 88
Tranquil	14 50
Juveniles of Tupelo	3 35
Tupelo	10 40
Pontotoc	1 95
Verona	14 00
Juveniles of Verona	3 75
Houston	16 05
Juveniles of Houston	1 20
	$ 139 68
SARDIS DISTRICT.	
Sardis	$ 36 15
Juveniles of Sardis	11 00
Juveniles of Mastodon	4 00
Juv. of McGeehee's Ch'l	6 00
Juveniles of Como	4 05
Juveniles of Hernando	2 00
Courtland	2 65
See's Chapel	2 00
Juv. of See's Chapel	4 00
Longtown	5 00
Davis Chapel	8 30
Coldwater	6 80
McGeehee's Chapel	18 35
Hernando	6 00
Como	25 70
Juveniles of Como	2 30
Tirza Juveniles	1 15
Senatobia Juveniles	7 94
Senatobia	21 35
Sardis district	45 00
	$ 219 74
COLUMBUS DISTRICT.	
Columbus	$ 51 07
Juveniles of Columbus	18 90
Earnest Workers, Col	14 85
Starkville	38 00
Macon Juveniles	17 15
Brooksville Juveniles	1 20
Mayhew	12 60
Macon	13 50
Addie Gordon, I. I. & C.	15 00
Crawford	8 50
Juveniles of Crawford	3 35
Artesia	4 17
Trinity	6 00
	$ 204 29
CORINTH DISTRICT.	
Corinth	$ 5 55
Juveniles of Corinth	7 55
Inka	22 65
Juveniles of Inka	11 88
Guntown	12 30
Ripley	13 52
Juveniles of Ripley	16 70
New Albany	2 30
Juv. of New Albany	1 40
Rienzi	2 00
Falkner	25
Pleasant Valley	1 61
Baldwyn	6 40
	$ 104 11
GRENADA DISTRICT.	
Grenada	$ 44 40
Juveniles of Grenada	17 05
Charleston	2 35
Oxford	3 75
Oxford Juveniles	3 83
Girls Aux. at Grenada	7 45
Coffeeville Juveniles	21 25
Water Valley	4 30
Juveniles of Grenada	4 50
	$ 108 88
GREENVILLE DISTRICT.	
Greenville	$ 65 75
Juveniles of Greenville	2 00
Gunnison	7 50
Juveniles of Cleveland	2 80
Friar's Point	3 30
	$ 81 35
KOSCIUSKO DISTRICT.	
Juveniles of Kosciusko	$ 65
Pickens	20 70
Juveniles of Pickens	6 90
	$ 28 25
HOLLY SPRINGS DISTRICT.	
Holly Springs	$138 45
Lochie Rankin Band	67 25
Nannie Fant Workers	11 20
Byhalia Juveniles	8 25
Byhalia	2 50
Salem	5 35
Juveniles of Salem	2 40
Richard Freeman Mem.	6 00
Mt. Pleasant	6 85
Juv. of Mt. Pleasant	2 45
Early Grove	10 00
Red Banks	7 50
Pleasant Grove	2 35
Victoria	8 00
Juveniles of Victoria	1 55
Hickory Flat Juveniles	5 00
Nannie Fant Workers	1 75
Pleasant Grove	2 50
	$ 289 35
Total amount received this quarter	$1,490 25

MOLLIE A. CLARK, Conf. Treas.

Opportunity and Character.

It is not opportunity and the lack of opportunity, not ability and the lack of ability, that makes the difference in the power of human lives for good. It is faith and the lack of faith, character and the lack of character. It is consecration and concentration, and the failure to consecrate and concentrate. It is courage and self-denial over against cowardice and selfishness.

There is a potential hero of faith, a possible prophet of larger truth, in every soul. The door of supreme opportunity swings open to every man and woman, church and nation. In some great moment God stands before each, and says: "Now is thy time! Show what is in thee! Show the world thy vision or thy blindness!" And what makes one great and the other small is, that one grasps what the other passes by. One enters the door of opportunity which the other fails to enter because of the cowardice of unbelief. One looks at himself and falls, while the other looks God and his universe in the face and dares to trust—trust in spite of the stupidity of the church, the mockery and unbelief of the world, the misunderstanding of friends.

Harlan Page, pressed with business cares, battling with ill-health, led a hundred young men into the ministry by consecrating his personal influence to Christ. Every business man has the same Christ and the same opportunity. John Wesley became the apostle of a new dispensation of divine grace to the world; yet every student in Oxford had the same opportunity to gather about him a half-dozen fellow-students for prayer and Scripture study and divine guidance. The noble daughter of William E Dodge has consecrated herself and wealth and time to solving the problem of the poor in New York City; yet many rich men's daughters have the same opportunity. George Muller, beginning in poverty, has built up those orphan homes in Bristol, England, which are a miracle of prayer the unbelief of the world can not gainsay; yet there were other students in the German university where he studied upon whom the same spirit of prayer was pressing. Time would fail me to tell of the many who, through faith, have seen the purpose of God in their day, which the pride and unbelief of the world would not see, and have made them their opportunity.

It, therefore, behooves us each to be about our Father's business, watchful for our opportunities, for the night cometh in which no man can work. In an hour when we think not the Son of man may come to us, in the supreme moment of our life, and find us sleeping on the threshold of a matchless opportunity. It is God's part to estimate the value of our service; it is our part to serve and question not.—George D. Herron, in The Christian Cynosure.

Don't Worry.

A great many hours that might be spent in a better way are spent in worrying. And what about? Some useless thing. Some little sorrow that must after a time turn to joy. Some small care that is like the boy's tiny snowball that was very small at first, but by being rolled over and over at last became so big that he could not see over it. Some unaccountable slip on the path up and over the hill difficulty. Some floating cloud between your mortal eyes and the garish light of the sun through which you can see the blue firmament.

And any one of these little things killed your courage, and you cry out with Job: "Know now that God hath overthrown me, and hath compassed me with his net. And where is now my hope? As for my hope, who shall see it?"

It is so common with the children of earth to make mistakes and then blame God for them, that the sooner they can hold a mirror up to themselves, the sooner will they discover to whom the mischief belongs. God has established laws that can not be broken without ensuing trouble; even in so small a thing as the gratification of the appetite, the silly man indulges in the partaking of food that is hard to digest, and because necessary symptoms of trespass come, he blames the Creator for making for him imperfect work. What mockery that is! The fact is that the laws of health have been outraged, and trouble inevitably comes.

Two roads start from a given point, one seems to be a little more inviting than the other, flowers are blooming at the path, the skies are blue, bright faces smile, and fingers beckon the traveler to partake of the pleasure cup from which ceaseless draughts are to be had.

The other road is hilly, the path is steep, some roses are blooming, but better than that the water of life, clear as crystal, is gushing from the smitten rock, and "the rod of Aaron was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." At the start the prospect was gloomy, but it grows easier all the time. And all the way along it is Jesus, and Jesus knows how to make the rough spots plain, and to make the child of God forget the dark clouds; for every now and then there are rifts that show the blue beyond.

The easier path leads to destruction, but the traveler who chooses it from the start can not blame the Lord if life grows hard and difficult to endure. No one can choose evil and expect good, and everyone who possesses common sense must soon discover for himself that no verity has greater claim to his attention than the one that insists upon the existence of a beautiful law of compensation that unfolds like the bud on the rosebush, and shows the beauties that are within. Do good and get good; do evil and reap discomfort, are the inexorable decrees of this law. It is not necessary to have a God to interpret those decrees for those whose eyes have been opened to behold the wonders that surround every one upon the earth.

There is the hint that suggests the danger, it is the unopened eyes that enjoy no beholding. In the unseen world about us there are such grand things that help one to know God. You eat your piece of bread, but how often do you trace its history?

The tiny seed was planted in the furrow in the field; as Jesus told the disciples it can not be quickened, except it die, so out of death springs life, and when the blade has been forgotten in the bearded grain, and the small kernels of wheat have been through the hopper, the flour to make your bread is at hand, and your hunger is satisfied. Who but a God could hide and cover the wheat under the snow, so that in the Spring and Summer it may be developing its perfect life.

If you understand the transitions of the grain of wheat, so ought you to understand the developing of yourself. The storm arises, the winds blow, the rains fall, but God has hidden you in a cleft in a rock, and he has put his hand over you so that the storm may not beat too hard upon you, and by and by when the storms are over you have been kept from destruction, and while you have been hidden (who can hide you in the day of trouble like our God?), you have been growing and developing and been perfected until you will in his time go on from glory unto glory, until you have put on immortality, and then when you see the Savior, not darkly, but face to face, you will know even as you are known. The worries of this life will all have disappeared. And as you look back over the path over which you have come, you will wonder that you had not more faith and less worry about the crooked things that God is sure to make straight.—The Christian Work.

Temptations.

How can we avoid these temptations?

Some temptations can not be avoided; others can. If we have formed the appetite for strong drink, we can in some measure avoid the temptation to gratify the appetite by keeping away from the place where such liquor is sold, and by forsaking the company of those who indulge the appetite.

But there are temptations which can not be avoided. They come without warning; they come unexpectedly. It is our business, then, not to avoid, but to conquer. As Luther said: "We can not prevent the swallows from flying over our head, but we can prevent them from building their nests in our hair." How can we conquer?

First, by having our minds imbued with the principles of God's Word. It was in this way that the Psalmist expected to conquer: "Thy word have I hid in mine heart, that I might not sin against thee." It was in this way that Christ met and foiled the tempter. But with the knowledge of the Word, there must also be a willingness to obey it. Eve knew what God had said to her, but she trusted in the devil's word rather than in God's.

Secondly, by realizing that God's eye is upon us, and that he is near to help and uphold. Others had been doing wrong, but Nehemiah said, "So did not I, because of the fear of God." It was this sense of God's presence that enabled Joseph and Daniel to overcome their temptation.

When we look to Jesus, we can reverently say:

"Temptations lose their power
When thou art nigh."

—Selected.

Strength in Joy.

There is strength in work, strength in rest, and abundance of strength in joy. The prophet wrote, "The joy of the Lord is your strength." To be buoyant in our devotions and religious activities is to evince good spiritual health and to exemplify a spirit which is contagious. No one is drawn toward a gloomy, despondent Christian except in pity and charity, but everybody is attracted by robust, vigorous, cheerful piety, the faith that works by love.

Nothing would help forward the progress of Christianity to a greater extent than hearty, joyous experience among all Christians. Duty would seem a pleasure and pain a sweetness and blessing were the well-spring of joy ever bubbling over in the hearts of God's people. There is no providential circumstance nor environment that would not prove conducive to soul-strength were the unfailing fountain of joy full to repleteness in the souls of all Christ's disciples. A sergeant who had a leg carried away by a shell in the second Bull Run battle, declared himself, though suffering, and hopelessly wounded, to be "the happiest man you ever saw." He lay on the field all night, engaged in prayer. He said: "I prayed, and Christ seemed to come and stand by my side all night; and he comforted me. I felt that my sins were all washed away in his blood, and I do tell you, chaplain, that I forgot all about my wounds for the moment. It was the happiest night of my life." In a few days he was transferred to that land where there is "fullness of joy," and where suffering never enters. His is a good spirit to emulate. We are all dying—not from flesh wounds or limb dismemberment, but from the ravages of disease and slow natural decay. Soon life will end, The grave will receive us. Eternity will be our portion. But rejoice. Let each day be our happiest day, and each hour our best hour. Forget your aches and wounds and troubles. Thank God for every phase of experience. If one thing won't develop the weak side of your character, perhaps another will. In mercy God is trying to make a complete Christian of you. Praise his name. Joy in his goodness. You will become a tower of strength and a world of blessing to others as soon as you learn to "rejoice in the Lord always, and in everything to give thanks."—Michigan Advocate.

Unseen Goodness.

There is more good in most people than we are accustomed to give them credit for. Very many conceal their best feelings, having a sort of shame about them. Or perhaps no occasion offers wherein they can be appropriately disclosed. We do not generally know how much good-will is felt toward us until we come into severe trouble, and that may not be until we die. Men are prevented by a thousand things from understanding the excellences of their neighbors. But God sees them all. And no doubt much that passes for evil in the sight of men is good to him.

We should certainly make an effort, both for our own sakes and for others', to obviate this evil. We should have a keener eye for excellences, and should not be so reluctant to speak about them. Men and women need encouragement. Why should it be so grudgingly bestowed, or so generally withheld? Is it a lurking jealousy, a contemptible envy, an idea that we lower ourselves by raising others, which shuts our mouths? Or is it only a foolish diffidence, and a thoughtlessness concerning what will give pleasure? Whatever it be, it is not good. Let us speak more words of approval and love, and so make this earth a sunnier place to live in.

There is noble doing and enduring all about us, mostly hid away from common view. Few of the truest heroes ever find a chronicler to make them famous. They do not know that they have done anything of special worth. But they have been, nevertheless, fighting a right good fight, giving up their comfort and strength to others with no thought of any special merit or reward. There will come a grand surprise to such souls by and by. To them, amazed and unaware of what they have wrought, the Christ will say: "Well done; ye have ministered to me." It is every way fitting that we do what we can to anticipate these judgments on the last day and get the crowns on the right heads even now.—Zion's Herald.

Silent Voices.

We are often enraptured by the eloquence of speech, and thrilled by the power of music. We mingle in the throng and commotion of human life. But there are sweeter joys and higher pleasures than these. Silence has a tongue more potent than the jargon of human voices.

Go into the sick-room where, resigned and serene, the Christian lies awaiting the summons to come home; the eye, the countenance, the expressive silence tell an eloquent story where no word is uttered.

We saw a frail boy who had never walked a step, whom the people pitied and said, "Poor fellow!" But he was always cheerful, and never complained at his lot, while others, who said he had a hard life wheeling about the room, worried and fretted over many things. And so his sweet and gentle life was an eloquent speech which no words can utter.

Go, then, to the graves where loved ones sleep. Some of them have been there. The leaning stones and touches of time tell the story. But how we recall their unselfishness, their devotion! In the silence they are talking to us, though no words fall on our ears. How ambition and passion are rebuked as we stand by the graves of our dear dead, when dried leaves are rustling, to remind us of our short stay, and where their silent voices, loving, pathetic, tender, are calling us away to the better and eternal life.—Selected.

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For $2.50 we will send the ADVOCATE one year and a copy of Christian Womanhood. The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

THE CUISINE.

CONDUCTED BY L. A. B.

HOW TO MAKE CRYSTALLIZED FRUIT.—Make a boiling syrup of two parts sugar and one part water. Scald the fruit in this from one to five minutes, according to size. Roll in powdered sugar and place on a sieve to dry. Fruit so treated is nice to serve at luncheon as a substitute for bonbons.

LEMON TAPIOCA.—Two tablespoonfuls of tapioca soaked over night in one-half cup of cold water. In the morning add one-half cup of cold water and the peeled rind of one lemon. Set on the stove and boil until clear. Take out the rind, add the juice of the lemon and one teaspoonful of lemon extract, one-half cup of sugar, one-half cup of boiling water, a little salt and boil up. Put in a mold to cool and serve with sugar and cream.—Ledger.

HOW TO MAKE CARAMEL CAKE.—One cup of butter, 2 of sugar, a scant cup of milk, 1½ cups of flour, cup cornstarch, whites of 7 eggs, 3 teaspoons baking powder in the flour. Bake in a long pan. Take half pound brown sugar, scant quarter pound chocolate, half cup of milk, butter the size of an egg, 2 teaspoons vanilla. Mix thoroughly and cook as syrup until still enough to spread. Spread on cake and set in the oven to dry. This is good with baked green apples or vanilla ice cream.

BROWN BREAD RECIPE.—The following recipe for brown bread may prove just the one "Hard Times" is in search of:" Three half-pint cupfuls of Indian corn meal, same of rye meal, one-half or two-thirds cupful of molasses (according to taste), sour milk enough to mix (it will depend somewhat upon the kind of meal and the consistency of the milk). It will be better if the milk is solid "honny-clabber," and will probably take about two cupfuls, half a teaspoonful of saleratus stirred in the milk, and a little salt. Steam four hours, taking care not to let the water stop boiling. Set in the oven to form a top crust, if desired. Use no sweet milk.—M. A. S., in Good Housekeeping.

STRAWBERRY SPONGE CAKES.—Thoroughly beat a scant pint of granulated sugar and the yolks of six eggs together, add the whites beaten to a stiff froth, then two teacupfuls of pastry flour and one heaping teaspoonful of baking powder sifted together three times, and lastly two tablespoonfuls of boiling water. Bake in duplicate cake pans. During the latter operation make a soft frosting by boiling one cupful of granulated sugar and one-half cupful of milk until it will drop from the spoon in strings. Pour it into a bowl, add one teaspoonful of flour, and beat until thick enough to spread. Remove one cake from the pan, spread the frosting over, and cover well with strawberries cut in halves; then dust with sugar and place the other cake over. Arrange even-sized strawberries neatly over the top.—London Queen.

HYGIENE.

Consumption Only Slightly Contagious.

Dr. Richardson says that in a hospital for consumptives with which he has long been connected he has never known any of the nurses to contract the disease. From this he argues that it is not contagious. Bacteriologists, however, tell us that in some large cities there is rarely a case in one house but another follows sooner or later. They claim that the germs of the disease are kept alive in the walls, in dust and other places. They seem to ignore the fact that these houses may be very unsanitary in other respects, may be dark, damp, unventilated and fit places for this disease to develop. Now, consumption is only slightly, if at all contagious. The germs are seldom transferred from one person to another. If people were not so ignorant and so selfish there would be no need of this ever happening. The germs do not or only rarely go in the breath; they go in the expectorated matter which may be taken into the system by kissing, or by several other ways of contact, or by the expectorated matter drying up and becoming a part of the dust of the air. If this were always expectorated on soft tissue paper or old rags and put into the fire, or some strong disinfectant, there would be little or no danger. The Popular Science News says:

"It is not necessary to put restrictions upon those suffering from consumption other than to insist upon their expectorating into a rag, and seeing that this is burned. To refuse to do this much for their fellows and themselves when they come to know the facts, is really criminal. It is an utterly false policy that refuses to let tuberculous patients know that they are suffering from such a disease. There are but few of them who could not double their span of life by such knowledge and the care it would engender. Many of them, indeed, would be cured permanently by the resisting power of nature backed by vigilant care. Consumption is not the hopeless disease that some believe it to be. The scarred lungs so frequently found by the pathologist at the *post-mortem* table attests the fact that a large number of incipient cases wholly recover. Still more would recover but for the barbarous course at present pursued that makes the patient a menace to himself and to others. He incessantly lives in an atmosphere of his own poison that keeps augmenting his troubles daily. The dust of his room is laden with germs that he eats, drink and breathes. All of these could be kept out of his system if he would destroy them as soon as expectorated. But no; he is allowed to go on hurrying himself to his grave, thus hourly sowing the seeds of his own production upon himself."—Journal of Hygiene.

Ice Cream in Dyspepsia.

The report recently in one of the medical journals from a well-known physician of recovery in three cases of gastric ulcer following a diet of ice cream revives attention to the beneficence of this diet in certain forms of dyspepsia. The first patient of the trio was a woman of thirty-five, who had lost twenty-five pounds from inability to assimilate food, and also suffered great pain. She was put on the ice cream diet, and for two months she consumed from one to three quarts daily. By the end of that time she had gained twenty-four pounds and her ordinary diet was resumed.

The theory is that the healthy intestines recover first from the chill of the frozen food, and do the digestive work, giving the diseased membrane rest and semi-insensibility, while the cream affords ample and excellent nourishment. Physicians who prescribe the diet are careful to avoid chemical flavorings, and prefer, usually insist, upon the ice cream being made at home, of pure materials and under the best conditions.—New York Sun.

How She Keeps Well.

I have no time to be ill, so I take time for the little precautions which keep one well. I am always rather hurried in the morning, but not enough to omit my bath and take cold. If, unfortunately, I have taken cold, I know I shall have no time to coddle influenza or bronchitis, so I make myself a hot lemonade, and put on an extra covering on the bed at night. Then in the morning I throw off coverings gradually, until I am cool enough to venture to rise and take the cold bath. That is nearly sure to arm me against further damage. Then, too, I can't give up a day every week or fortnight to nervous headache, so I must give an hour every day to walking in the open air. I try to keep my small belongings in order, and put each thing back in the place I took it from, so I don't wear out my nerves hunting for the button-hook or hair curler. I can't stop the machinery, so I try to keep it in running order.

It is well to know, however, that a cold bath in the morning may benefit young and strong constitution, but is injurious to weak persons and the aged.—Selected.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Bermuda Grass.

Many condemn Bermuda grass because it is hard to eradicate when once it has a foothold on the farm. Our experience with it of about twenty-five years proves that the difficulty of destruction is over-balanced in its value as a farm grass. It has no superior to the Southern farmer. When all kinds of stock eat a forage plant with relish and keep in healthy condition on it, certainly this classes it among the valuable grasses. This certainly is true of Bermuda. Hogs, sheep, cows and horses do well on it. In one respect it has no superior. During dry, hot weather, when all other grasses are about dead and of little value, the Bermuda, in a dry and parched condition will fatten cows and horses. This fact certainly shows its nutritious character. It is well it is hard to destroy, and that it is on many farms. Many farmers are so careless about their stock; in such cases it is a blessing in disguise.

Now, as to destroying it, we do not claim we can do it as easily as some other grasses. Yet we have adopted a method which has never failed, with a little after attention. When it is thoroughly set, and desired to be destroyed, plow the land two or three times in Winter. Plant heavily in oats in the Spring. As soon as the oats are gathered plow again the land, shallow, follow with Whip-poor-will peas. This gives two crops in one season on the land. The following Winter plow shallow again; the next season the Bermuda will be very little in the way, and by a little attention every sprig may be destroyed in that plot of land. If after the oat crop mentioned is gathered, and the farmer has no peas, plow shallow, and let the land remain until dry weather; plow again, harrow and cross harrow, and there will be little grass left living.

One remarkable fact about Bermuda grass: It seems to be a land restorer instead of being a land exhauster. After a vigorous growth of it upon land several years, and then destroyed, much better crops follow than before the grass was allowed to grow. Add to the foregoing the quality of its being one of our best hay-producing grasses, and it seems we can claim for it the highest merits. We will, perhaps, say more of it hereafter.

Crystal Springs Notes.

There have been shipped up to date about two hundred carloads of different kinds of truck from this point. Have been shipping tomatoes ever since May 20. Are now shipping at the rate of six to ten carloads of tomatoes a day. The crop, however, we are all of the opinion, will not be as heavy as last year. Will say more of this crop next week.

Swine Notes.

An industrious, thrifty pig or grown animal is a most excellent muscular power to work over the compost heap or manure pile. Grains of corn mixed in the heap as it is being built is the only incentive needed to call into action this force. If the pig must root, we had much rather he would indulge his propensity here than in the pasture field.

A sow suckling pigs should be fed as she will bear without injury to the pigs. At the same time it is best to teach the pigs to eat as soon as possible, and feed them liberally of such food as is best calculated to produce rapid growth without laying on fat. All evidence points plainly to the fact that young animals give the best return for food.

The larger part of the swine feeding should be done in the Summer or early Fall—that is, if the feeder wants the greatest gain for feed consumed. This should be the great point aimed at—the greatest gain for food consumed. A feeder is always safe in making this one of his objects, whereas when he feeds for a certain time and price his calculations may not be realized.

When the pigs are confined to dry lots they will enjoy almost anything in the shape of green food, a sod from the fence corner, turnip tops that have grown in the pit or cellar, potato parings raw, and many other things that are wasted. If they are in a muddy lot they will enjoy the relief given from wading in the mud by a coat of fresh clean straw. Better use the straw this way than to let it rot down in stubble field, is the writer's experience in this matter.—Southern Cultivator.

Blood Poisoning

Mrs. Mary E. O'Fallon, a very intelligent nurse of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon **terrible ulcers** broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 78 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says, "I was cured by

Mrs. M. E. O'Fallon.

Hood's Sarsaparilla

and am now a well woman. I weigh 128 lbs., eat well and do the work for a large family. My case seems a wonderful recovery and physicians look at me in astonishment, as almost like one raised from the dead."

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

FAIR FACES
Disfigured by Eruptions
ARE CURED BY
AYER'S SARSAPARILLA

"Some years ago, I was in a terrible condition with a humor, or eruption, which broke out all over my face and body. Seeing the testimony of others as to the efficacy of Ayer's Sarsaparilla in like cases, I concluded to give this medicine a trial, and the result was a thorough cure, no sign of the complaint making its appearance since. I have no hesitation in recommending Ayer's Sarsaparilla for any kind of skin disease."—J. W. DEAN, Moss Point, Miss.

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EPWORTH CHAPEL—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory.

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

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Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).
14 Stops, including swell and Grand Organ.
Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

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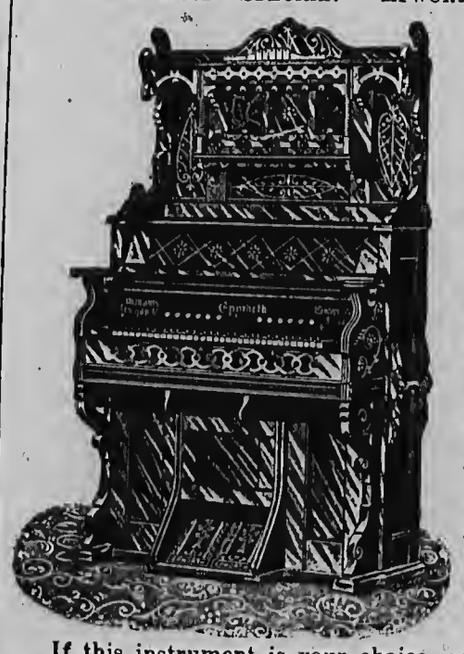

Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.
Fourteen Stops, including Swell and Grand Organ.
Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell.)
Boxed, with good Stool and Book, on board cars at factory.

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Thursday, June 14, 1894.

Criticising the Veto.

The Richmond Advocate, of May 31, has a long article from the pen of Dr. Paul Whitehead criticising the veto of the Bishops. He holds that the veto was wholly unnecessary, as the point which the vote aims to guard, viz., the right of a preacher to be tried by preachers, is sufficiently guarded in paragraph 46, which expressly excludes laymen from participation in all Conference action that involves ministerial character.

It is a very readable paper, and contains some very plausible arguments in support of the writer's position. Still, all things considered, we think the Bishops did wisely in interposing their veto. Had they failed to do so, and then excluded laymen from committees of trial, as they certainly would have done, would have caused an amount of snarling such as Episcopal Methodism had never witnessed. This we say while admitting that the principles enunciated by Dr. Whitehead should ordinarily obtain.

Three Successive Steps.

The three conditions of success in Christian work were well laid down by Edward Payson: "Love your work; be diligent in it; expect success." These conditions form three successive steps. The first draws us to the work at the outset. The second comes with growing experience in doing it. Diligence comes with practice, as we get over the clumsiness of first efforts, and find what are for us the best methods. Lastly, the expectation of success is the crown of our growth in the work, and in most cases an indispensable condition of success. Our Lord, in his dealings with his apostles, takes pains to awaken this assurance in them. He tells them to leave their nets, for he will make them "fishers of men." He bids Paul speak boldly in Corinth, for he has much people in that city. He did not look for great results from hopeless effort, nor are we entitled to do so.—Sunday-School Times.

The following from the Washington, Ga., Chronicle, will be of interest to many of our readers:

At the close of the services at our Methodist Church, Sunday morning, the beloved pastor, Rev. W. W. Wadsworth, announced to his congregation that the month of June would end his connection with that church—that he had been appointed by Bishop Haygood to accompany Bishop Galloway on a trip around the world.

Mr. Wadsworth informs us that his trip around the world will cost about twelve hundred dollars. It is the general desire of the Methodist congregation in this place to have Rev. Dr. Bounds fill out the year as pastor of the church, after Rev. Mr. Wadsworth closes his pastorate.

The Darkey in Yankeedom.

"A tempest in a teapot" has been raging in Indianapolis lately. A desirable position in a charity hospital in the city was won in a competitive examination by a youthful and aspiring son of Esculapius by the name of Furniss. This would have been all right if the young M. D.'s cuticle had been of the right color; but as he is an "American citizen of African descent," trouble has arisen. The sick hoosiers in the hospital have raised a howl equal to an old-time rebel yell. An effort has been made to induce the young pill roller to resign; but, having read the Constitution of his country, he knows that no difference ought to be made on account of "race, color or previous condition of servitude," and so he proposes to fight it out on that line if it takes all this Summer and several other Summers. The patients threaten to leave. That would probably make very little difference to the managers if the patients were all charity patients; but, as quite a number of them belong to a class who add largely to the revenues of the institution, there is trouble in the camp. If this had occurred "away down South in Dixie," what a howl would have gone up from the Northern press! As it is, "we shall see what we shall see."

Dr. W. C. Bass.

Rev. E. N. Rowe, D. D., of the Virginia Conference, has been elected president of Wesleyan Female College, Macon, Ga., Dr. Bass, the former president, having resigned on account of ill-health. Mrs. Alice Cobb, who has been a member of the faculty for many years, is associate president. We clip the following concerning the Wesleyan commencement from the Wesleyan Advocate:

In many respects this was one of the most satisfactory and enjoyable commencement occasions the college has ever given to its patrons and the public, yet there was a shadow that dimmed its beauty and made solemn its exercises. We allude to the fact that this was the last occasion of the kind over which the present, and for so long a time, president, Dr. W. C. Bass, will preside. Any allusion to this would always bring a hush over the crowded audiences, and a tear to the eye of the hundreds of admirers of this grand man. He has been connected with Wesleyan as professor and president for thirty-five years, and has done more for female education than any other living man. The Board of Trustees, so loth to give him up, unanimously elected him professor emeritus of the evidences of Christianity.

We heartily endorse what the Wesleyan says of Dr. Bass. Few men have served God and their generation better than he. Hundreds of homes in Georgia and other States are purer and happier on account of the impress of his fine Christian character. Very few men have contributed as largely in proportion to their means for the diffusion of the benefits of a Christian education. Many of his brethren of the itinerant fraternity have been able through his munificence to educate their daughters, when otherwise they could not have done so. Nor are preachers the only beneficiaries of his liberality. Aspiring young womanhood has ever found in him a friend indeed. And his benefactions have been bestowed in such a quiet, unostentatious way that they have not been trumpeted to the world. The Board of Trustees have done the right thing in giving him an emeritus professorship.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2.25. This offer applies to old subscribers as well as new, provided they pay their subscription to June, '95.

Glimpses of the World's Fair.

A selection of gems of the White City seen through a camera. One hundred and ninety-two photographic reproductions in half-tone of the entire Exposition, showing all Main Exhibition Buildings, all Foreign Buildings, all State and Territorial Buildings, Grounds, Statuary, Lagoons, also characteristic scenes from the Midway Plaisance.

A triumph of the photographer's art. A gem of the printer's skill. Unique, original. A lasting souvenir of the greatest achievement of all ages. Printed in superb style on the finest quality of cream enameled paper.

Most of the pictures contained in this book are reproductions of instantaneous photographs ("snap shots"), showing the crowds passing to and fro, and the ever-present life and bustle incident to the Great Fair.

One hundred and fifty thousand copies of this work have been sold. You want it, of course. If you went to the World's Fair, you want it; and if you did not go, you want it.

How can you get it?

Just pay your subscription to the NEW ORLEANS ADVOCATE up to July, '95, and send us twenty-five cents extra, and we will send the book postpaid. If you are not a subscriber to the ADVOCATE, send us $2.25, and you will receive the book and a year's subscription to the ADVOCATE.

Address

REV. W. C. BLACK,
112 Camp street, New Orleans, La.

P. S.—Don't delay. This offer may be withdrawn soon.

Old Rip Still Alive.

The Northwestern Christian Advocate criticises the statement by Dr. Henry Wade Rogers that the organization of the Methodist Episcopal Church, South, in 1844, was a separation, not a secession. We have long thought that Rip Van Winkle was dead; but it seems that he is alive and editing one of the leading papers of the M. E. Church. The man who denies the simple fact of history stated by Dr. Rogers is much more belated than old Rip was when he woke from his famous nap.

Minimum, Average, Maximum.

Christians, or at least church members, may perhaps be divided, like ancient Gaul, into three parts. There is the minimum Christian, the average Christian, and the maximum Christian. The three types will be readily recognized.

The minimum man is seeking how to get to heaven as cheaply as possible, whether it be in point of purse or personal self-denial. A number of important points as to worldly amusements and other such things do not seem to be quite clear to him, but he always gives himself the benefit of any doubts, and he is quite certain that it is not his duty to be peculiar. He knows, of course, that he can not serve both God and Mammon, but he sees no harm in being on friendly terms with the latter potentate, and he is found in the lodge-room decidedly more than he is in the class-meeting.

The average Christian does rather better than the brother just described. Instead of refusing to give anything at all to missions, he puts down fifty cents as his annual subscription toward evangelizing the world. Instead of being found in church two or three times a year, he is, as a rule, in his seat, unless it should be very hot or very cold or pretty sure to rain, or unless he is extremely tired. He does not smoke—that is, as a habit; he indulges in a cigar only once in a while, and then feels rather ashamed of it, so much so that he pulls it quickly out of his mouth and throws it away if he sees his pastor coming. He certainly has a conscience, and though he does not always attend to its monitions, he does not sin without pretty soon repenting of it and purposing to do better. On the whole, he is improving, but it must be confessed his progress is slow.

Mr. Maximum is altogether different. When the contribution box or subscription paper comes around, he does not ask, "What is my share?" or "How little will answer?" but, "How much of the Lord's funds is it his will to use just here?" His seat at church is never vacant when it is possible for him to be present. The pastor can depend upon him for support in any and every good work. He is not seeing how little he can do and yet not miss heaven; he is planning for an abundant entrance. He has an ambition to receive the heartiest kind of a "well done" from the Master's lips. He does promptly every known duty, and he is perpetually inquiring what more he can do. He is making rapid advancement in the divine life, stretching forward in the race for the prize of his high calling.

Happy is that church which has at least a few of this last class of Christians! They have always been rare, and we fear always will be. Reader, where do you belong?—Zion's Herald.

About Rasps.

A rasp is a good thing in its place, and may sometimes be used to great advantage; but there is no sense in a man carrying a rasp and rubbing it across the nose of every man he meets. He may think it shows his independence, but it only shows his impudence and lack of sense. These raspy people are generally the most sensitive, and quickly resent the kind of treatment they extend to others. When the rasp is applied to their own noses, they show their resentment with more vigor than elegance. Every man has a right to his own opinion, and although it may not be accepted by others, his right should be recognized and treated with respect. If they differ from him, they should manifest their dissent in a respectful manner. Very much depends on the manner in which a thing is done. It may be done in a rough and raspy manner so as to arouse antagonism, or it may be done in a kind and gentle spirit that will conciliate favor. A man who desires to have influence with others should remember that he can never succeed by rubbing his rasp across their noses.—Recorder.

Object of the Sermon.

What should be the outcome of the sermon, and indeed of the whole service, on the worshipers who assemble in the sanctuary? Their spiritual ideas should become exalted and invigorated. Their spiritual life should take to itself new strength. They should feel ready for tasks that before were difficult or impossible, ready to forgive everybody, to serve everybody. They should be made ashamed of all distrust, all lack of love. God and eternity should be brought nearer. Earth and time should seem smaller. To live for self should have grown repulsive; for others, attractive. Doubt and fear should disappear. Faith and rest should appear easy. The true prizes of being should shine and heaven be just at hand. Happy the preacher who can perform this work for those who sit at his feet! Happy the people who hear the joyful sound!—Zion's Herald.

The pastor who falls into a state of impatience and evil forebodings because of the discouragements which he happens to meet in his work, will necessarily impart his spirit to his church and official board. Like priest, like people. A sunny-hearted pastor makes a people with sunny hearts; while dejection and discontent in the preacher will defeat the progress and good intentions of the best body of lay people that ever existed.—Exchange.

The Secret of Power.

The power of a church is not measured by its numerical strength, the Religious Telescope truly says. It thus points out the true source of success: "The power of a church is not uniformly indicated by its increase in membership, and yet a church that has power is likely to be steadily growing in numbers. The really powerful church is the one that secures definite results—results spiritual and otherwise in the conversion of souls and in the culture, upbuilding and usefulness of believers. It requires a power that not every church has to produce these results. It is said that there is a church in Chicago that during the pastorate of one man has furnished forty young men to the ministry. We know nothing of the pastor or the membership of this church, but if through their efforts forty young men have been led to consecrate themselves to the work of the ministry during a few years they must have had unusual spiritual power. There must have been a spiritual pulpit, a spiritual people, with spiritual prayer and other meetings, calculated to develop and promote such a spirit of loyalty to Christ as finds expression in aggressive Christian effort."

From a Successful Man.

I think the habit of generosity may be cultivated like other habits. And I have felt that it is a great mistake to put off being generous until you are dead. In the first place, you lose the pleasure of witnessing the good that you may do; and again, no one can administer your gifts for you as well as you can do it for yourself. It is a great pleasure to be brought into personal relations of that kind, and to make people feel that you are not a philanthropist in the abstract, but that you are interested in them personally, and care for their welfare. In that way, you benefit them not merely in a natural way, but you make them feel that men are really brothers, and that they were made to help one another. Not only is that feeling agreeable in itself, but it will be apt to prompt them to carry out the principles themselves. Put yourself in to all you do, and let others feel that you are there. Do not only contribute to a charitable object, but go yourself and help. It may seem an inconvenience at first, but soon you will come to consider it worthy any inconvenience.

Perhaps I ought to say a word about the companions a young man should choose for himself in life. You should try to make companions of the best people you become acquainted with. In order to do this you must have something in yourself that may be a return to them for what they give you. It is not necessary for this purpose to be a genius, nor to have a remarkable intellect, nor extraordinary erudition. But be yourself and be a man, and learn to think of others before yourself, and you will have friends enough, and of the best. To be intimate with the magnanimous and the noble aids to form those qualities in one's-self. A man is known by the company he keeps, and those who know what friends you have will be able to form a very correct idea of what you yourself are. You should see to it that this estimate be as high as your opportunity may secure.

I can not better sum up my advice to young people than to say that I have derived, and still find, the greatest pleasure in my life from doing good to others. Do good constantly, patiently, and wisely, and you will never have cause to say that your life was not worth living.—George W. Childs.

The remains of Dr. H. M. Smith, whose death in Bay St. Louis we chronicled last week, were brought to this city for interment. Dr. Smith was for twenty-one years editor of the Southwestern Presbyterian. The funeral services were held in Dr. Palmer's Church, and were largely attended. The funeral address was delivered by Dr. Palmer. Dr. Smith was a strong preacher and an editor of fine abilities. He was a man who had the courage of his convictions.

Rev. J. J. Smylie, late of the Mississippi Conference, has been evangelizing for several months in Missouri, Kansas and Nebraska, and has had large success. He is now holding a meeting at Troy, Kansas, with gratifying prospects. His interesting family are with him. His address will be Troy, Kansas, for the next three weeks.

No matter if you are hidden in an obscure post, never content yourself with doing your second-best, however unimportant the occasion.—General Sheridan.

NOTES.

A low dive has been suppressed in New Orleans by the courts. Good for the courts!

***

Rev. E. M. Bounds will evangelize for the next few months in co-partnership with Rev. J. B. Culpepper.

***

The Confederate Veterans of Memphis are trying to raise money to build a monument to Gen. N. B. Forrest.

***

A bill repealing the Sunday law was introduced in the Louisiana Legislature a few days since, but was voted down by a good majority.

***

C. C. Wier, president of Evergreen College, has been elected to the chair of English in Centenary College, and also financial agent of the college.

***

A large reduction in freight rates on sugar and molasses has been made by several of the railroads leading out of New Orleans. Candy and confections will be cheap after a little, and, perhaps, editors can afford after a while to have sugar in their coffee.

***

The following from the Alabama Advocate will be appreciated by members of the General Conference and readers of the Daily Advocate:

The Texas delegation was heard on the floor from the first. They caught the ear of the Conference at the beginning, and were strictly in the midst thereafter.—Texas Advocate. Did you hear anything from the Tennessee and Virginia delegations? It seems to us the Daily mentioned the fact that one or two delegates from each of these Conferences got the floor a time or two—though we may be mistaken.

***

Rev. C. W. Carter, D. D., has been elected president of Centenary College. We congratulate the Board of Trustees upon the wisdom of their choice. Able, scholarly, dignified, personally popular, and possessed of fine executive abilities, he is emphatically the right man in the right place. Now, if the preachers of the Louisiana Conference and the friends of Centenary generally will go to work in good earnest, the grand old institution will enter upon a new era of prosperity. Since the college has become the property of the Louisiana Conference, this ought to be a stimulus to greater diligence in its behalf.

***

The following clipping from a Dawson, Ga., correspondent of the Wesleyan Advocate will be read with interest by the numerous friends of Dr. J. H. Scruggs in Mississippi and Louisiana:

Our pastor, Rev. J. H. Scruggs, has interwoven himself into the hearts of all our people. One of the strongest men in the pulpit, he is equally strong as a good shepherd, leading his flock by "the still waters." He has successfully inaugurated an Epworth League, that has become a great power for good in the church here. Bro. Scruggs is alive to the interests of our young people, and is lovingly drawn to them all the time, "putting them to work" in the vineyard of our blessed Savior. Our Sunday-school is prosperous—increasing in interest and members every Sabbath. Our congregations are large and attentive, and our weekly prayer meetings are well attended. The Woman's Missionary Society and the Juvenile Missionary Society are doing good work.

***

A disgraceful state of affairs has existed in court circles in this city for some time past. Certain officials have used all the power and influence of their official position to throw practice into the hands of certain attorneys who were willing to pay for such service by dividing the fees. Attempts have been made to break up this system, but in vain. Even a change of court officials every month does not suffice. Those who get into the clutches of the law find by experience that it is best to employ the attorney named by the officials having them in charge. This corrupt practice has become so notorious that the State Legislature has taken it in hand. A bill has passed the Senate making it a felony for any officer to solicit legal business for an attorney-at-law. It is hoped that the House will concur.

***

The Medical Congress in session at Washington, a few days since, discussed at great length the subject of leprosy and its treatment. Treatises were read by a number of the leading physicians of the country. The Congress resolved to memorialize the United States Congress to establish a leper hospital, to which all persons afflicted with the disease shall be sent. Dr. Wyman, surgeon-general of the Marine Hospital Service, has prepared a bill to be submitted to the United States Congress at an early day. The question of the treatment of leprosy is becoming a live one in Louisiana. Leprosy exists here; and there is very general dissatisfaction with the present system of caring for its victims. The Louisiana Legislature, now in session, will doubtless either ask the United States government to take the matter in hand, or else establish a different system from that which now exists.

Whitworth College.

Notwithstanding the hard times, this deservedly popular institution of learning has just closed another prosperous and gratifying session. And while the present management ceases by the mutual consent of the retiring president and the Board of Trustees, the church and the general public can rest perfectly assured that neither will suffer any loss of the brilliant past, but that the moral and intellectual education of the girls and young women of this great Southwest will be carried forward to the highest point of attainment under the wise and efficient management of the Rev. J. W. Chambers.

The best equipped instructors that money can secure will be placed in charge of every department of college work, and the buildings will be thoroughly repaired and refurnished throughout with the latest and most approved furniture and fixtures for comfort and thorough work.

The friends of Whitworth College were never more hopeful of its future, nor enthusiastic in its support than they are at this moment, and we are sure that when the general public understands the plans of the new president as laid before the trustees and the friends present, that this hopeful enthusiasm will take possession of all, and that the development of these plans will insure the success of the college. J. M. WEEMS.

Malose Female College, Holly Springs, Miss.

This institution has just closed a very successful session. The commencement sermon was preached Sunday, May 27, by the Rev. Julien C. Brown, D. D. The discourse was sensible and seasonable. The administration of the Rev. J. W. Honnoll has been so satisfactory and successful that he was re-elected president for a term of seven years. The following able faculty was also selected: Mrs. S. H. Fort, lady principal; Miss Christine Burns, mathematics; Miss Maggie Ford, preparatory; Mrs. Carrie W. Smith, primary; Miss Mary Paine, art; Mrs. M. W. Sykes and Miss Mary Stone, music. This is a Methodist faculty. Mrs. Sykes is a daughter of the Rev. David Wiggins, of precious memory; Miss Burns is the sister-in-law of the Rev. Dr. S. A. Steel, and Miss Stone is the daughter of the Rev. J. B. Stone, presiding elder of this district.

Holly Springs is the highest point in Mississippi, and perhaps the healthiest town in the State. Board can be obtained in the family of the president at $10 a month.

Our church here is strong, and we have one of the best Sunday-schools in the Conference. J. S. OAKLEY.

$1,000 for Nothing.

Curtis Buntin, President St., Brooklyn, N. Y., spent $1,000 with doctors, and at famous Springs, in the effort to cure a bad case of Rheumatism; but to no avail. Drummond's Lightning Remedy helped him from the start, and by its use he was fully restored. It will do the same for you if given a trial. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your express address a month's treatment—two large bottles of their remedy. Agents Wanted.

Notice.

The Woman's Missionary Society of the North Mississippi Conference will convene in the town of Kosciusko, Miss., on June 23, and will continue in session for five days. All delegates and friends who anticipate coming will please send in their names to Mrs. E. M. McMillan at once. Prompt attention given to this point will be helpful to the Committee on Arrangements.

We hope to get reduced rates for the delegates on all railroad lines in North Mississippi. Delegates will procure and bring with them certificates from the agents where they buy tickets. We invite a full attendance, and pray that the meeting may result in great good to the church generally and especially in this town and immediate community.

Mr. Editor, we would be glad to have your presence at that time. Can't you come?

J. W. ANDERSON.

Kosciusko, June 5, 1894.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

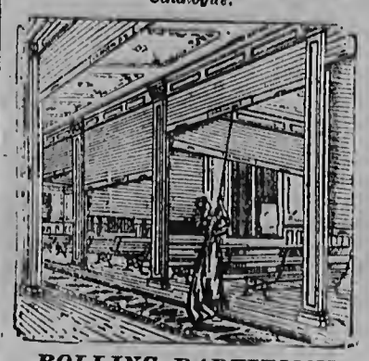
P. S.—Remember Major Millsaps duplicates *every cent you send*.

James G. Wilson,

Patentee and Manufacturer,

74 West 23d St., New York.

Send 3 two-cent stamps for Illustrated Catalogue.



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for dividing Churches and Schools. Sound-proof and air-tight. In various kinds of wood. 500 Churches of various denominations are using them.

Venetian Blinds in All Woods.

Contributions for Kobe Industrial School for Girls.

The following amounts have been contributed to inaugurate a work greatly needed, and promising gracious results to Japanese womanhood. Let the amounts run up to at least $1 000 very speedily. Report all subscriptions to Mrs. M. I. Lambuth, at Mission Rooms, Nashville, Tenn.

Cash previously reported by Mrs. Lambuth, $115. Land in Anthony, Fla., when sold, worth $50. From Misses Cloud and a friend at Front Royal, Va., $15.

A Pointer!

He started (improvidently) to his friend's wake
Neglecting to take along PRESTON'S HEDAKE;
Next day was a time of the saddest surprise,
His head pained; he scarcely could see from his eyes.

Notice.

To the Members of the Arcadia District Conference to Convene at Lisbon, July 25:

We will convey you from Homer to Lisbon and return free of charge. Or from Arcadia—round trip—$1.25 per passenger, provided that you inform me in due time what route you wish, and that you come out not later than Tuesday, July 24, and return not earlier than Monday, the thirtieth. This applies to visiting ministers also.

Let everyone that can, come by private conveyance, as several homes, and among the best, are in the country—too far to walk. Will the pastors see that these rules are complied with and furnish me with a list of their delegates that expect to attend. Our Lisbon folks have hearts as big as the world, and will entertain you.

Fraternally,

R. M. BLOOKER, P. C.

Lisbon, La., June 2, 1894.

Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff, and scalp sores.

Indian Mission.

I desire to ask through the ADVOCATE all who have promised me anything for Indian Mission, either to buy land or on salary, to please send it to me at their earliest possible convenience, as we want to make a payment on land right away, and also want to pay some on salary of our missionary.

Brethren, several of you promised amounts this Spring, and the time has passed, and the interest on land debt is accumulating. Let us do something at once. Let us encourage our missionary and the work by furnishing means to carry it on. Brethren, sisters, anybody, any amount, at once. Send to me at Oak Ridge, Miss.

A. D. MILLER.

Notice.

Let all who expect to be in attendance upon the session of the Grenada District Conference, to be held at Abbeville, Miss., June 28 to July 1, 1894, notify me at once, that I may have due and timely notice thereof, and they profit thereby. This applies to those of other districts and connectional officers, to all of whom our doors are open. Come in. Just let me know when and how you will come. BEN. P. JAGO, P. C.

Abbeville, Miss.

Notice.

The Preachers' Meeting of the Winona district, North Mississippi Conference, will meet at Greenwood, July 10, 1894. The program heretofore published will be adhered to. Let all the preachers come thoroughly prepared to make the meeting pleasant and profitable to all.

S. M. THAMES, Pres.,
per R. V. P.

Programme of the Grenada District Conference,

TO BE HELD IN ABBEVILLE, JUNE 28 TO JULY 1, 1894.

Conference will open at 9 o'clock, Thursday morning, June 28, 1894.

Pastors will be ready to hand in their reports during the first day in the morning.

The afternoon of Thursday and the forenoon of Friday will be devoted to discussion of the following subjects:

1. The Obligation of the Pastor to His Vocation—Rev. J. E. Thomas, Prof. R. W. Jones, L. Lake.
2. The Relation of a Successor to His Predecessor's Plans—Rev. J. W. Price, Rev. James Porter, Rev. J. F. Evans.
3. The Pastor's Duty in Caring for the Parsonage—Rev. J. W. Luter, Rev. E. P. Craddock, J. L. Collins.
4. What Relation Does the Official Board Sustain to the Pastor?—Rev. T. B. Malone, S. B. Myers, Wm. Dubard.
5. The Result of Pastoral Work among the Children—Rev. C. C. Grisham, Rev. E. H. Rook, I. T. Blount.
6. How to Give Every Member Work to Do—Rev. W. D. Burroughs, Rev. P. Jago, J. M. Massey.
7. The Best Plan to Raise the Conference Collections—Rev. W. J. O'Bryant, Rev. W. A. Bowlin.

Friday afternoon will be given to reports from committees.

Saturday morning will be devoted to the election of delegates to Annual Conference and the place for next District Conference.

Saturday afternoon will be given to the consideration of the Sunday-school work of the district.

Rev. S. B. Myers will preach the opening sermon on Thursday morning at 11 o'clock.

All Sunday-school superintendents and teachers are urged to be in attendance on the District Conference at Abbeville, Saturday, June 30, to take part in the organization of a Superintendents and Teachers' Institute for the district. Dr. R. W. Grimes will conduct the institute for us. R. A. BUARQUE HE, P. E.

The Best mutual insurance policy against attacks of sickness is to be found in taking Hood's Sarsaparilla. If you are weak, it will make you strong.

Hood's Pills are the best after-dinner Pills; assist digestion, cure headache. Try a box. 25c.

Notice.

The Victoria Holiness Camp Meeting will begin (D. V.) Thursday night, Aug. 16, 1894, and will continue for ten days and nights. The following workers expect to be present, viz.: Rev. H. C. Morrison, editor of Kentucky Methodist; Rev. W. A. Dodge, editor of Way of Life, Georgia; Rev. W. W. Hopper, of Meridian, Miss.; Rev. W. B. Godby, of Perryville, Ky.; perhaps others.

We have ground free of charge for many more tents. Come and tent with us. A boarding tent will be kept for the benefit of visitors on the ground.

All ministers will be cared for while attending. All the people are cordially invited to attend. J. W. POSTON,
Chair'n Ex. Com. of Camp Ground.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Topisaw Camp Meeting.

The annual camp meeting at Topisaw Camp Ground, nine miles east of McComb City, Miss., will begin on Thursday, Aug. 9, and will embrace the second Sunday.

Preachers generally are invited, and will be entertained free of charge. A hack will run daily from a convenient point on the railroad (Summit or McComb), or both. Will let you know later on. H. P. LEWIS, Pastor.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Our Pianos and Organs.

The musical instruments which we are offering as premiums are manufactured by the Williams Piano and Organ Co., Centerville, Iowa. This is a large establishment which has branch offices in other cities. The descriptions we give of the instruments are taken from their catalogue. Our subscribers may write to them for catalogues and prices, if they choose. We will give them as good terms as they can get from the manufacturers themselves. Notice that if the requisite number of subscribers can not be procured, the instruments can still be had. Get as many subscribers as you can, and then write us for terms.

THERE is but one way in the world to be sure of having the best paint, and that is to use only a well-established brand of **strictly** pure white lead, pure linseed oil, and pure colors.*

The following brands are of standard "Old Dutch" process, and are always absolutely

Strictly Pure White Lead

"Southern," "Red Seal," "Collier."

*If you want colored paint, tint any of the above strictly pure leads with National Lead Co.'s Pure White Lead Tinting Colors.

These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.

Send us a postal card and get our book on paints and color-card, free.

St. Louis Branch,
Clark Avenue and Tenth Street, St. Louis.

NATIONAL LEAD CO.

EPWORTH LEAGUE.

BY REV. HENRY H. ARENS.

Theme for Prayer Meeting.

THE PARABLE OF THE MUSTARD-SEED.
(Matt. xiii, 31, 32.)

Though not botanically, proverbially the mustard-seed was with the Hebrews the smallest of ovules. The mustard-plant with them, being only horticulturally cultivated, attained to larger dimension than in ordinary husbandry of our day.

See

1. The apparently insignificant beginning of the Christian church.

(1) Christ in a manger. His human ancestry of lowest social strata.

(2) The Son of man enjoys not the privilege of distinguished schools.

(3) Himself poor. Had not where to lay his head.

(4) His disciples illiterate. Fishermen and publicans.

(5) Was rejected, and died in ignominy.

See

2. The marvelous growth of the Christian Church.

(1) Three thousand converts on the day of Pentecost.

(2) By persecution scattered, the Christians plant churches in every part of the country.

(3) The labors of Paul and other apostles proved eminently successful.

(4) The conversion of the Italians, Goths, Ganls, Germans, British constitutes thrillingly interesting chapters in the history of the church.

(5) Our present century has witnessed missionary operations exceedingly comprehensive and fruitful. The Sun of Righteousness dispels all darkness.

See

3. The attractiveness and accommodation of the Christian Church. The birds in the branches.

(1) The church assists in fleeing the wrath to come.

(2) Leads the perturbed conscience to the haven of rest.

(3) Encourages to walk in the beauty of holiness.

(4) Provides for the poor, sick, widow and orphan. Asylums for same abound.

(5) Multiplies schools.

(6) Emancipates woman.

(7) Gives to civilization its elevated tone.

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Home Circle.

THE LITTLE ARM-CHAIR.

Nobody sits in the little arm-chair;
It stands in a corner dim;
But a white-haired mother gazing there
And yearningly thinking of him,
Sees through the dust of long ago
The bloom of her boy's sweet face
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate;
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of the father's head,
So proud of his little son,
And she hears the word so often said:
"No fear for our little one."

They were wonderful days, the dear sweet days,
When a child with sunny hair
Was here to scold, to kiss and to praise
At her knee in the little chair.
She lost him back in her busy years,
When the great world caught the man
And he strode away passed hopes and fears
To his place in the battle's van.

And now and then in a wistful dream,
Like a picture out of date,
She sees a head with a golden gleam
Bent over a pencil and slate.
And she lives again the happy day,
The days of her young life's spring,
When the small arm-chair stood just in the way,
The center of everything.

—Harper's Bazar.

Reprimanding Children in Unjust Superlatives

BY SUSAN TEALL PERRY.

Be very careful, mothers, when you have an occasion to reprimand your children, that you do it in just and truthful words. We are so apt to let our different moods and tenses control us, and speak and act from impulse instead of good judgment in dealing with the little ones.

Tommy's mother sat sewing in her rocking chair one afternoon. It was one of those days when things had been going at cross purposes in the domestic apartment. She felt exasperated and irritated as she sat alone thinking over the unpleasant aspect of affairs. At an inopportune moment Tommy came rushing up the stairs, plunged into the room with a great show of enthusiasm, and in his haste to get to his mother's side, overturned her tall work-basket which stood by her chair. Tommy was the bearer of important news; he had passed in his arithmetic examinations, notwithstanding his mother's anxiety lest he should not, and had reached a high mark in that study which had always been the most difficult one to him. This had insured him promotion to a higher grade. Surely his mother would be as proud and happy as a queen of her boy. But the overturning of the work-basket, with the overturning in her mind of the things that had gone cross-grained that day, quite overcame her justice and happy sympathy.

"Oh, Tommy," she exclaimed, "you are the very worst boy in the world! You are always sure to do some mischief or other, when you come home. I fairly dread the time when you come home from school!"

What a chill had been thrown over Tommy's enthusiasm! He was astonished at his mother's estimate of him. "The worst boy in the world!" He does not remember when he has had such a mishap before, and yet his mother says he is sure to do some mischief every time he comes into the house.

That dear, loving mother would have risen in righteous indignation had anyone else spoken so untruthfully and unjustly of her Tommy. Later when that mother came to herself, she was very sorry for the petulant words she had spoken, and made it all right with Tommy, as true, noble mothers always do towards their children when they know they have been in the wrong, but after all the impression of that first sore shock will never be quite done away.

Another mother was sweeping and dusting her parlors one morning. She had been hindered in her work, she was not feeling as well as usual that morning either, and being overworked, she was nervously tired. Little Mary came in and took in the situation at a glance. "I'll help you get straightened out again, mama," she said in a sweet tone of voice. "I'll dust all these things on the table, and put them back in their places." The winning little fingers worked busily, but after a time little Mary went to her mother with the tears streaming down her face, and holding up a broken vase sobbed out: "Oh, I am so sorry, mama. I thought I was dusting this vase very carefully, but all at once it fell to pieces in my hands."

Mother was hurried and worried and tired. She did not stop to think of little Mary's kind, loving endeavors to help her, and exclaimed in harsh tones: "There, I knew well enough if you undertook to help, you would break something. You are the most careless girl I ever saw. I wish I had dusted the things myself."

Little Mary is conscientious and sensitive, and she feels that she has committed a great fault. She is wretched in consequence, especially as she is not allowed to help mama any more. She does not remember that she ever broke anything before when she was helping mama, and yet mama says "she is the most careless girl in the world."

After Mary's mother had brought order out of disorder, and rested herself so that her nerves were stronger, her unfair censure of little Mary came to her mind. "The dear little thing was sorry for me, and wanted to help me, and how unkind and unjust I was to her!" she acknowledged to herself. Then the wrongs were righted with dear little Mary, but the hour of grieved surprise could not be blotted out.

Oh, if we could only put aside business troubles, vexations, and our own misdoings, and not visit them upon the heads and hearts of our little children! They are not to blame for the existence of our different moods, but unconsciously our disturbing element gets into their atmosphere and clouds it over. There are times when we should justly censure, but let us always do it in gentle, grieved tones, and not in exasperating words. There is no such grand power in moulding character as that of love and justice combined with gentleness and kindness.

A Word to Business Men.

Within five minutes' walk of the place where I now write, there is employed, I am told, a quiet, inoffensive man, who has long been known as an infidel—a disbeliever in Christianity and the Bible. He had a son, a quiet, studious young man, who naturally followed his father's ways of thinking. One day the young man packed his bag with dynamite bombs, and on the fourth of December, 1891, called at the office of Russell Sage, at 71 Broadway, handed him a letter demanding one million two hundred thousand dollars, and failing to get the money, dropped his bombs, was blown to pieces himself, while others were killed or wounded and the building was wrecked by the explosion. December 15, the head and effects of the assassin were identified by his parents, and his remains were taken away.

Said his mother to the coroner: "My son was always mild-mannered. I am positive that he had never harbored any bad feelings towards Russell Sage. He advocated the limitation of wealth. He was regular in his habits, and was a free-thinker and believed in no hereafter. I never knew him to handle explosives, and it is a great mystery to me how he learned of them."

This is infidelity gone to seed! The early Christian training of a godly mother may make an infidel a peaceable and orderly citizen; but when his children and his children's children grow up, look out! Who are the anarchists, dynamiters and nihilists? Atheists or infidels to a man—men without Bible, or Christ, or God; having no hope, and believing in no hereafter. And infidelity spreads, especially where the Bible is unknown or prohibited, and the papers are burdened with dynamite outrages in France, Spain, Italy, Russia and America.—Hastings.

A thankful heart always finds something good, even when all things seem evil. A thankful heart finds roses amid its thorns, and rejoices, when the unthankful heart finds thorns amid the roses, and complains.—J. R. Miller, D. D.

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Have you ever brought a penny to the missionary box—
A penny which you might have spent like other little folks?
And when it falls among the rest, have you ever heard a ring
Like a pleasant sound of welcome which the other pennies sing?

This is missionary music, and it has a pleasant sound,
For pennies make a shilling, and shillings make a pound,
And many pounds together the gospel news will send,
Which tell the distant heathen that the Savior is their friend.

And, oh! what joyous music is the missionary song,
When it seems to come from every heart and sounds from every tongue;
When happy Christian little ones all sing with one accord
Of the time when realms of darkness shall be kingdoms of the Lord!

But sweeter far than all which Jesus loves to hear
Are children's voices when they breathe a missionary prayer;
And many a one from distant lands will reach his heavenly home,
In answer to the children's prayer, "Oh, Lord, thy kingdom come."

Then, missionary children, let this music never cease;
Work on, work on, in earnest for the Lord, the Prince of Peace,
There is praying work and paying work for every heart and hand,
Till the missionary chorus shall go forth through all the land.

—The Home Missionary.

Manners and Manner.

BY EMMA C. HEWITT.

It has been a long time, boys, since you and I have had a talk together, hasn't it? But there are one or two little things I feel inspired to speak about, and one is *politeness*. Now I see you look disgusted, and I hesrd some of you go so far as to say that you don't want to prance and mince like a French dancing master. But that has nothing to do with what I am thinking of.

When you read of self-made men and the wonderful way in which they have been enabled to battle against circumstances of faulty education and origin, you feel that all such things are accessories, and if the man "has the true stuff in him," that is all that is necessary. Now don't understand me to be saying anything against a self-made man, for there is no human being I honor more, but I quite agree with the immortal Holmes when he shows that it would have been so much easier for the self-made man to rise to eminence if he had not had the lack of home and school education to contend against.

Plenty of you have all the facilities for this education, but you neglect it and put on a manner that is intended to impress the beholder with your ability—your "smartness," in plain terms—but which only serves to show you up in an unpleasant light; and an impression once made by the boy is very often remembered in the man.

Nowhere should manners be more carefully practiced than in your homes. "Why," exclaimed a young lady once, "I never saw anyone like your brother. He's just as polite to you as he is to anyone else. He always takes off his hat when he comes in or goes ont, just the same as if you were another girl." The girl thus addressed looked at the speaker in wide-eyed surprise. She had always been used to exchanging the courtesies of life with this same brother. "Why *shouldn't* he be as polite to me as anyone else?" (Truly! why shouldn't he?) "O I don't know! Boys are not, that's all!"

Now, boys, I don't think that's a very good record for you as "boys," is it? and yet I am compelled to attest to the truth of the statement.

Now for manner! It does not hnrt a boy a bit, nor make him any the less a man, to know how to make a graceful bow; and many have been the times when a young man would have given all he possessed to appear at ease in the presence of some one whose worldly position made it desirable for him to appear at his best.

While, then, polish is not absolutely necessary to success in some lines of life, it is an emolient that very materially aids the wheels of life to revolve smoothly. And I speak the truth when I say that more than one good position has been lost through some awkwardness or a feeling of diffidence born of a sense of lack of polish when among those whose bearing betrayed the daily exercise of the finer courtesies of life.—Christian at Work.

Conscience is a good friend, but an uncomfortable enemy. He will give you no peace if you are on the wrong side.—Boston Budget.

Wait for a Man.

Some writers enjoy building jokes at the expense of people they call "old maids." The wit they display is usually very cheap. The caricatures they paint are most untruthful. This kind of satire has gradually created a sentiment among our girls against reaching even the verge of womanhood in an unmarried state. Many a young girl has accepted the hand of a worthless young fellow with a full knowledge that he was in every way her inferior, but then she might not have another offer, and the chance of being an "old maid" must not be thought of. We met one such a few years since. We were often in her father's home fifteen years ago. A happier, more radiant girl we never knew. We then laughed at her determination never to be an "old maid." At nineteen she married against the protest of her parents, married a poor little two-by-four dude, with waxed mustache and soft hands. Most of the time since she has supported the family by her own hard work, and is now careworn and broken. What a change fifteen years have wrought! And yet no one is surprised. It is a clear case of cause and effect.

Do not be in too great a hurry to marry, girls. Do not accept the first offer for fear another may not come. Do not dread becoming an "old maid." You would better live an old maid till you are a hundred and one than to marry the first fellow that comes along, only to find out when too late that you married a drunkard or a brute, or a poor little society ninny who must be kept from starvation by your own hard toil. Some of the best women in all the land are old maids, girls. It is no disgrace to belong to that fraternity. And some of the women who a while ago joyfully exchanged their "old maid's" life for the marriage estate are sitting in homes of wretchedness and want today, heart-broken and despairing. The girl who marries an industrious, honorable, true-hearted young fellow is entitled to all the congratulations she receives from her friends. But better a thousand times fight life's battles alone than to be legally bound to the brainless, heartless, conscienceless thing that often passes current in society as a man. Wait for a *man*, girls. And again I say unto you, wait.—Epworth Herald.

Bits of Wisdom.

A young girl once heard a bit of wisdom from the lips of a very aged woman—a woman who had rounded the full term of ninety years, and, with eyes still bright and clear, looked out upon the inrolling waters of eternity. The girl was impressed by the emphasis with which the venerable dame said to her:

"Bessie, never insist on having the last word."

The determination to have the final word leads to more quarrels and more bitterness of feeling at home than almost anything else in domestic life. The fact is, that one may so control her tongue and her eyes that she may allow her opponent the pleasure of this coveted concluding thrust, and yet placidly retain her own opinion, and in the homely colloquial parlance of the up-country, where one finds strong-willed people living together in great peace, with the most pronounced diversity of characteristics, "do as she's a mind to."

Another bit of wisdom may be condensed into a pithy sentence: Avoid explanations. In some families nothing is taken for granted. Every action, every decision, every new departure, every acceptance or rejection of an invitation, must be endlessly talked and fussed over, explained and re-explained. In that way lie all sorts of stumbing-blocks. As a rule, beyond your parents or your husband, there is nobody who has the right to demand of you explanations at each step of your onward path. Don't give them. Establish a reputation of keeping your own counsel. It will serve you well in many a crisis, and be no end of comfort.—Exchange.

"If you want knowledge, you must toil for it. Toil is the law! Pleasure comes by toil, and not by self-indulgence and indolence. When one gets to love, his life is a happy one."—Ruskin.

If we like a man's dream we call him a reformer. If we don't like his dream we call him a crank.—W. D. Howells.

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JNO. MALLON, Esq., *No. 21 McLean St., Mt. Adams, Cincinnati, O.*, writes: "I took sick with dropsy, lost my appetite, could not sleep, became feverish; always thirsty, lost all strength, stomach became painful, breath short and had to give up work. The best physicians in Cincinnati, failed to help me. My limbs and body were swollen to enormous size, and I was suffering terrible agony. The doctors all said I could not get well again, that I was liable to drop dead at any moment. My wife sent for the priest, to prepare me for death. While waiting for death, I remembered reading of your 'Golden Medical Discovery,' and thought I would try it as a last hope. When I had taken three bottles, I was almost well. The swelling entirely disappeared and I was soon able to resume work. My health is better now than it has been in twenty-five years."

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The great Steel Bridge, spanning the Ohio River at Cairo, completed, and all trains (freight and passenger) now running regularly over it, thus avoiding the delays and annoyances incident to transfer by ferry boat.

Arrive.	Leave.
Passenger.....8:50 p.m	Passenger....7:00 a.m
Chic. St. L. mail 8:30a.m	Chic. St. L. mail 6:00p.m
Chic. limited...7:20 p.m	Chic. limited..11:20a.m

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A. H. HANSON, G. P. A., Chicago.

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	Leaves.	Arrive
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Vicksburg & Natchez Ex.	8:10 a. m	6:15 p.m
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$14 Buys our 2 drawer walnut or oak finished High Arm Singer sewing machine, finely finished, nickel plated, adapted to light and heavy work; guaranteed for 10 Years; with Automatic Bobbin Winder, Self-Threading Shuttle, Self-Setting Needle and a complete set of Steel Attachments; shipped any where on 30 Days' Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. FREE Cut This Out and send to-day for machine or letter for catalogue, testimonials and Glimpses of the World's Fair. OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

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"Almost as Palatable as Milk"

This is a fact with regard to Scott's Emulsion of Cod Liver Oil. The difference between the oil, in its plain state, is very apparent. In

Scott's Emulsion

you detect no fish-oil taste. As it is a help to digestion there is *no after effect except good effect.* Keep in mind that Scott's Emulsion is the best promoter of flesh and strength known to science.

Prepared by Scott & Bowne, N. Y. All druggists.

Program of Preachers' Institute, Brandon District

TO BE HELD AT MONTROSE, MISS., JULY 4, 1894.

9 A. M.—Opening exercises.

1. What is Good Pastoral Work?—J. H. Evans and Paul D. Hardin.
2. What is True Loyalty to the Church?—R. H. Barr and J. M. Morse.
3. How Can Local Preachers Be Best Utilized?—R. W. Burton, W. P. Meador and W. H. Lane.
4. How to Make the Prayer Meetings a Success—B. H. Rawls and C. C. Evans.
5. The Best Way of Raising Church Finances—R. F. Witt and J. C. Ellis.

11 A. M.—Sermon by J. F. Robinson.

3 P. M.

6. How Can We Best Extend the Circulation of Religious Literature and the Benefits Arising Therefrom?—W. M. Williams, M. J. McDonald and Louis Kendall.
7. The Best Method of Securing a Revival—J. R. Whittington and J. R. Hays.
8. The Importance of Holding Up the Pastors' Hands—W. J. Roberts and Irvin Miller.
9. The Great Need of Religion in the Home—W. W. Cammack, Thomas H. Harrod.
10. Is a Regular System of Evangelism Best?—B. S. Rayner, R. Bradley, J. T. Nicholson and Dr. J. W. Harman.

8 P. M.—Sermon by R. F. Witt.

C. McDONALD, P. E.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Oraddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Program of Brandon District Sunday-School Conference,

TO BE HELD AT MONTROSE, MISS., JULY 5, 1894.

8 30 A. M.—Opening exercises.

SUBJECTS:

1. What is the Design of the Sunday-school, and Is It Fulfilling That Design?—Rev. J. W. Allison and Hon. A. G. Mayers.
2. The Importance of Good Music, Vocal and Instrumental—Rev. H. B. Vandenburg and Mr. G. B. Harper.
3. The Relation of Church Members to the Sunday-school—Rev. W. M. Williams and Mr. W. M. Thornton.

11 A. M.—Sermon by Rev. G. H. Galloway.

3 P. M.

4. The Necessity of Teaching Our Children the Importance of Systematic Giving—Rev. J. G. Cammack and Mr. S. S. Cope.
5. The Importance of Denominational Sunday-schools—Rev. R. A. Sibley and Hon. A. J. Brown.
6. Why Is the Sabbath Morning the Best Time for Holding the Sunday-school?—Rev. J. H. Foreman and Prof. G. M. Hall.

8 P. M.—Sermon by Rev. W. J. Roberts.

C. McDONALD, P. E.

Timothy Davis, postmaster at Patterson ville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

Opelousas District Conference,

PROGRAM OF EXERCISES.

Opening sermon, Wednesday night, July 4—M. C. Manly.

FIRST DAY—SUNDAY-SCHOOLS.

MORNING SESSION—NINE O'CLOCK.

How to Secure Attendance—J. J. Kelly.
Qualifications for a Teacher—A. M. Mayo.
The Catechism in the Sunday-school—J. O. Bennell.
Relation of the Pastor to the Sunday-school—E. L. Singletary.

Sermon at 11 o'clock—W. V. Porter.

AFTERNOON SESSION.

Spiritual Fruit in the Sunday-school—J. S. Sanders.
Duty of Parents to the Sunday-school—J. N. Pharr.
How to Teach—W. W. Drake.
Mission Work in the Sunday-school—J. A. Parker.
How to Interest Grown-up Scholars—David Riggs.

SECOND DAY—MISSIONS.

MORNING SESSION—FOREIGN MISSIONS.

The Work in the Foreign Field—E. T. Denson.
The Duty of the Member to Aid in the Conversion of the Heathen—F. G. Hoonit.
The Duty of Pulpit and Press—U. T. Blackshear.

Sermon at 11 o'clock—T. S. Randle.

AFTERNOON.

Mission Work in the District—J. E. Riddle.
Church Extension—C. M. Lyons.
Education—H. Armstrong.
Addresses by Visiting Brethren.

THIRD DAY.

MORNING SESSION—REPORTS FROM THE WORK.

Sermon at 11 o'clock—J. A. Parker.

AFTERNOON SESSION.

Reports of Committees and Resolutions.

Thirty minutes will be allowed to each subject of discussion announced in the program; fifteen minutes of the time to be devoted to the opening speech or written address, and fifteen minutes to general discussion by members of the Conference.

J. M. BEARD, P. E.

Programme for Sunday-School Conference of Delhi District, Louisiana Conference,

AT OAK RIDGE, JULY 3 AND 4, 1894.

1. The Relation the Sunday-school Sustains to the Church, and Its Success—Wm. G. Evans.
2. The Sunday-school as the Place for and the Means of Indoctrinating the Children of the Church—I. T. Reames.
3. Qualification and Preparation Necessary for Superintendents and Teachers in View of their Responsibility—B. F. White.
4. Parental Responsibility in Sunday-school Work—R. A. Davis.
5. The Salvation of the Pupil the Aim of All Sunday-school Work—H. W. Knickerbocker.
6. What Can Be Done to Prevent Our Schools from Suspending During the Winter?—J. H. Brown.
7. Christian Education—John F. Fosier.

Those to whom these subjects have been assigned will please prepare to lead in the discussion of their respective subjects.

H. O. WHITE, P. E.

FROM THE WORK.

Rev. N. J. Roberts, P. C., Greensburg, La., May 30: "We observed Children's Day at Greensburg, La., May 20, which resulted in an offering of $7.25. The pleasure of the occasion was made complete by a very instructive and able address by Col. I. D. Wall, of Clinton, La."

Rev. W. T. Woodward, P. C., Bayou Barbary, La.: "Our new church in Port Vincent is nearing completion. We have it yet to ceil and floor. The building will then be finished. Bro. D. C. Leftwich is painting the church now (May 31); will finish within two days more. We have held Children's Day on this work, and it was a decided success in every respect. Collected $3 75. We are making ready for our second Quarterly Conference, June 9 and 10. We are moving along nicely on our work."

Y. D. Butler (Lay Member), Meadville, Miss.: "The second Quarterly Conference for Meadville circuit has been held. Dr. J. M. Weems, our new presiding elder, is making a favorable impression upon his people. In 1886, during a series of revival services conducted at Meadville, every resident of the town, save four, united with the church. To-day there is not the same interest manifested in spiritual affairs as in years gone by; but the earnest and persistent efforts of our popular pastor, Rev. P. H. Howse, confidently assure us that there is to be another revival of religion here this year. Despite the financial stringency, collections for the pastor in charge are tolerably good. The prayer meeting at this church is well organized, as is also the Sabbath-school, and each has a fair attendance. Many readers of the ADVOCATE in this part of the Lord's moral vineyard have never heard its editor's living voice; so, Dr. Black, we cordially invite you to visit us."

Rev. F. B. Ormond, P. C., North Kemper circuit, Mississippi Conference: "The second Quarterly Conference of the North Kemper circuit convened at Spring Hill Church on May 19. The presiding elder, on account of sickness, was absent. The writer preached to an appreciative congregation at eleven o'clock, after which a bountiful repast was spread. At two o'clock Rev. R. A. Breland preached a forcible sermon to a large and appreciative congregation, choosing for his subject, 'The Christian Religion.' After the sermon the sacrament of the Lord's Supper was administered; then the pastor received an applicant for membership. The Conference was then called to order by the pastor, and the business was soon dispatched. On Sunday, at eleven o'clock, Rev. J. A. Moore, L. P., preached to a crowded house upon the subject, 'The profit of godliness.' (Tim. iv, 10.) The sermon was forcibly delivered and enjoyed by all who heard it."

Rev. A. D. Miller, Oak Ridge, Miss., May 28: "Last Sunday was a very enjoyable day at Phœnix, Wesley Chapel. It was Children's Day. It is supposed that there were about five hundred persons on the ground. The superintendent, Dr. A. K. Barrier, with a corps of teachers and helpers, had the church beautifully decorated with a profusion of all kinds of flowers. The program was well prepared, as that everything passed off nicely. The children acted their part well. Prof. Neville, with his choir, deserves a great deal of credit for the excellent music rendered. The pastor delivered the address to the children, after which the collection was taken up, which footed up twenty dollars. Pretty good for a country church! There was a bountiful dinner for everybody of the very best the country affords, nicely prepared by the ladies, and you may be sure we enjoyed that part of the program. After dinner we had some nice pieces well prepared and delivered by young ladies, and interspersed with delightful music. The day's exercises were closed by a brief history of the Sabbath-school for the last forty years at Wesley Chapel, by Bro. T. R. Holloman, who was the first superintendent at that place."

Rev. B. H. Rawls, P. C., Steen's Creek, Miss.: "We are moving along with our work very nicely. The spiritual condition of the circuit is much better than it was two months ago. We have good congregations, and there seems to be a growing interest in the church. The finances of the church are coming up very well considering the hard times. The stewards, most of them, think that everything can be paid in full by Conference. We have a Woman's Parsonage and Home Mission Society here that is doing a good work. The society has raised this year about fifty dollars, which has been expended on the parsonage. Our Sunday-schools are doing a splendid work. Bro. McDonald, our presiding elder, held our second Quarterly Conference last Saturday and Sunday, and preached us two good sermons. The people in this country love him very much. We are well pleased with our new pastoral charge. We have an excellent people here, and we expect to accomplish great things under God. I have been working for the ADVOCATE, and have secured several new subscribers and a good many renewals. I am sure that the ADVOCATE is doing a great deal of good in this country. I will close by asking you to pray for us."

(Continued on Eighth Page.)

SKIN DISEASES

Such as Eczema, Scald Head, Tetter and all Ichorous Disorders are permanently cured with

HEISKELL'S OINTMENT

Ladies commend it for its efficacy in removing Pimples, Freckles and Blackheads. Sold by all Druggists, or sent by mail. 50c. per box.

JOHNSTON, HOLLOWAY & CO., 531 Commerce Street, PHILADELPHIA.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating. "Worth a guinea a box."—Price only 25 cents. Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York.

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READ THE DESCRIPTION BELOW OF STYLE 10.

The list price of this instrument is $330. We will furnish this elegant instrument as a premium for new subscribers. If this offer interests you, write us for terms. You may be surprised at the terms we can give you.

STYLE 10.

Seven and one-third Octaves: Chaste Design; Overstrung Scale; Heavy Iron Frame; 3 Strings; Carved Trusses; Improved Sounding Board; Perfect Repeating Action and Sliding Music Desk. Height, 4 feet 4½ inches; length, 5 feet 2 inches; depth, 2 feet 4½ inches.

In offering this piano to the public our object is to provide for the existing demand for an instrument which, although taking up but a small amount of room, possesses the same quality of tone, the same high grade of action, work and material found in our larger pianos, at the same time a plainly but thoroughly well-finished exterior, enabling us to offer it at a price within the reach of everyone who wishes to secure a perfect piano for a small amount of money. This style is a favorite with ministers, as it takes less room and is more easily moved than the larger instruments.

Made in Rosewood, Ebony, Walnut or Mahogany finish.

Boxed with good Plush Stool, Embroidered Cover and Instruction Book. Every instrument warranted for five years.

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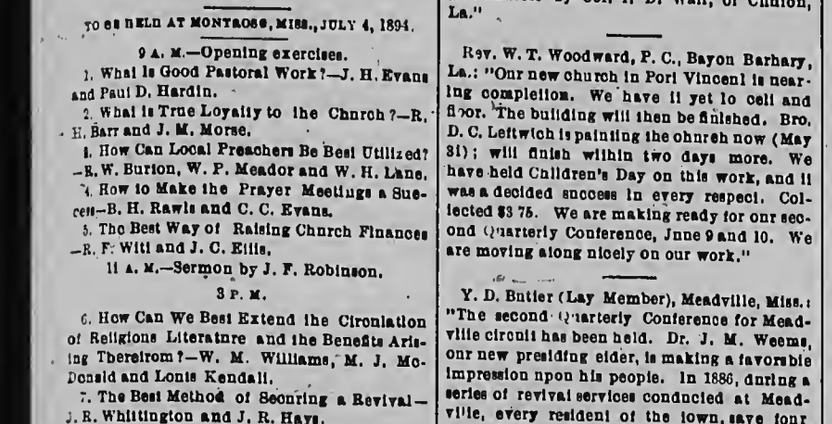

ON THE BEACH.

SEASHORE CAMP GROUND.

The twenty-third annual camp meeting will be opened on Wednesday evening, July 11, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 4, and remain on the grounds until the end of August. Tickets on sale from July 4 to 21. All trains to stop at camp ground station from July 11 to 25, inclusive.

The three presiding elders of the three patronizing Districts Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and refew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the camp meeting, should address communications to J. H. Campman, chairman Tent and Lodging Committee, 84 Baronne St., New Orleans, La. Communications concerning transportation should be addressed to Dr. M. F. Tucker, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
JNO. E. MICHAEL, Mobile, Ala.,
J. H. CAMPMAN, New Orleans, La.,
H. W. SPEAR, Fin. Sec., New Orleans, La.

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STANDS AT THE FRONT.

It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

Made Only by the JACKSON CORSET CO., Jackson, Mich.

FURNITURE!

Largest Stock.

Lowest Prices.

Greatest Variety.

Most Reliable Goods.

GRANT & JUNG FURNITURE COMPANY, Ltd.,

28 & 30 Camp St., New Orleans, La.

Write for Illustrated Catalogue.

IN all receipts for cooking requiring a leavening agent the ROYAL BAKING POWDER, because it is an absolutely pure cream of tartar powder and of 33 per cent. greater leavening strength than other powders, will give the best results. It will make the food lighter, sweeter, of finer flavor and more wholesome.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

Greenwood, Miss., is now illuminated at night by electric light.

Mr. Moody, the evangelist, has made $1,250,000 cash out of his "Gospel Hymns."

The Anti-Miscegenation bill passed the Louisiana House of Representatives by a big majority on June 8.

A squadron of Coxeyites were trying to sail down the Platte river, when a rise caught them near Denver, and some twenty of them are reported drowned.

Coxey and Carl Browne have got tired of posing as martyrs in Washington, especially as the country did not rise in arms to deliver them from prison, and have paid their fines.

The miners' strike, now under way throughout the coal districts, and which is one of the most unwise ever resorted to, promises to cost the country an immense sum at a time when it can ill afford any losses.

Ex-Gov. Shands was elected by the Board of Trustees of the University of Mississippi as dean of the law school, to succeed Judge A. H. Whitfield, whom Gov. Stone recently appointed to the supreme bench of the State.

It has been decided by the House Committee on Interstate and Foreign Commerce to report to the House a bill for the acquirement of the Nicaragua Canal by the government, and for carrying on the work to completion.

Some weeks ago it was predicted by the Democratic managers in the Senate that the tariff would be disposed of in that body by the middle of June, and that it would become law before July 1, so as to be put into practical operation with the commencement of the new fiscal year. This prediction will scarcely be realized, however, as the middle of June is now close at hand, and there is no prospect of a final vote in the Senate for some weeks yet.

There will be an organized opposition in the House to the sugar schedule of the Revenue bill, and predictions are being freely made that it can not be passed in its present shape. The attack will be directed chiefly against the protection afforded by the schedule to refined sugar. There is growing opposition to the Hawaiian reciprocity treaty on account of the general belief that the sugar trust controls all the sugar interests of those islands, and would benefit largely from the free importation of raw sugars.

The Grand Jury of this city has found two indictments for bribery against two members of the City Council: One against Councilman John T. Callahan, of the first municipal district, and the other against Numa Dandonneau, of the seventh representative district. In both cases the bribery is said to have been to secure certain privileges upon the wharves, Mr. Callahan, it is alleged, having received $500 for making a favorable report to the Council in one case, and Mr. Dandonneau having received $1,400 for putting through the Council a wharf privilege. The indictments were found upon evidence that is believed to be of the most positive character, and there seems to be no doubt that they are but the forerunners of other and much more serious indictments against members of the Council.

The City Council, acting upon the advice of City Attorney Sullivan, through Acting Mayor Jamison, has made an affadavit against Mr. Widoey for giving Councilman Callahan a bribe.

The Mexican Coffee, Cotton and Colonization Company, which has its headquarters in San Antonio, has on hand a scheme for a vast colony of negroes to northern Mexico. It is reported to have just closed a trade for 2,500 000 acres of land lying along the Rio Grande, in the States of Coahuila and Chihuahua, with ex-Gov. Gonzales, of Chihuahua, and it proposes on a part on this to colonize 10,000 negroes.

The Senate has agreed to the rates of duty on rice as they were fixed by the House. The paragraph, as it now stands, reads as follows: "Rice cleaned, one and one-half cents per pound; uncleaned rice, or rice free of the outer hull and still having the inner cuticle on, one cent per pound; rice flour and rice meal and rice broken, which will pass through a sieve known commercially as No. 12 wire sieve, one-fourth of one cent per pound; paddy or rice having the outer hull on, three-fourths of one cent per pound."

FOREIGN.

The Cabinet crisis in Hungary has ended. The Cabinet has been reformed and is satisfactory to the Emperor.

The great cabmen's strike in London has been submitted to arbitration. Home Secretary Asquith is the arbitrator.

The new Constitution of Hawaii has been promulgated and published, and proves very similar to that of the United States.

The Sultan of Morocco, Muley Hassan, has died under suspicious circumstances, and his son has been proclaimed sultan.

The revolutionary war continues in Brazil. The federal forces were defeated by the loyal troops near Pelotas last week, with a loss of their artillery.

A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its great merits in restoring and sharpening the appetite, in promoting healthy action of the digestive organs, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

All the cotton has now been planted and the crop is well under way. The New York Financial Chronicle estimates the acreage at 20 107,247 acres, against 19,701 885 last year, an increase of 2.06 per cent. The Chronicle finds an improvement in Oklahoma and the Indian Territory of 9.8 per cent. Texas continues to increase its cotton, and shows a larger acreage than last year by 8 per cent.

A Reward of $500

Will be given for any case of Rheumatism which can not be cured with Dr. Drummond's Lightning Remedy. The proprietors do not hide this offer, but print it in bold type on all their circulars, wrappers, printed matter, and through the columns of newspapers everywhere. It will work wonders, one treatment curing any ordinary case. The two bottles will be sent to any address by express on receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents Wanted.

Lord Rosebery, England's Premier, has privately announced his intention to withdraw from the racing field. A public statement of the fact will be made within a few days. The current belief that the victory of his colt was worth many thousand votes at the coming election has had general expression in the newspapers.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Winona station	June 9, 10
Greenwood station	16, 17
Carrollton station	23, 24
Sidon	30, July 1
Indianola	7, 8
McNutt	14, 15
Black Hawk	21, 22
West	28, 29
Valden	Aug. 4, 5
Winona circuit	11, 12
Carrollton circuit	18, 19
Dublin	25, 26
Leherton	Sept. 1, 2

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis, at Davis Chapel	June 9, 10
Batesville, at Wesley	16, 17
Senatobia	23, 24
Como, at McGee's	30, July 1
Coldwater	7, 8
Cockrum	14, 15
Nesbit, at Pisgah	21, 22
Wall Hill, at Grub Hill	28, 29
Pleasant Hill, at Love's	Aug. 4, 5
Tyro, at Emory	11, 12
Courtland, at Tope's (Tues.)	14
Morgansville, at Browning's (Thurs.)	16
Panola, at Mt. Olivet	18, 19
Arkabutla, at Chestnut R	23, 23
Pleasant Grove, at	Sept. 1, 2

H. C. MORRHEAD, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Potts' Camp	June 16, 17
Holly Springs station	24, 25
Byhalia	30, July 1
Waterford	7, 8
Holly Springs circuit	28, 29
Red Banks	Aug. 4, 5
Mt. Pleasant	6, 7
Olive Branch	11, 12
East Holly Springs	18, 19
Cornersville	25, 26
Ashland	Sept 1, 2

District Sunday-school Conference, July 8.
District Conference, July 8-8, at Waterford.

J. B. STONE, P. E.

GRENADA DISTRICT—THIRD ROUND.

Minter City and Strathmore	June 17
Grenada circuit	23, 24
Grenada station	24 25
Abbeville	30, July 1
Tillatoba	7, 8
Coffeeville	(Fri.) 15
Charleston	14, 15
Pittsboro	21, 22
Elzy	28, 29
Atlanta	Aug. 4, 5
Toccopola	11, 12
Oxford station	18 12
Chapel Hill	25, 26
Paris	Sept. 1, 2
Water Valley circuit	8, 9
Water Valley station	15, 16

The District Conference will be held at Abbeville, June 28 to July 1.

R. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Pickens, at Pickens	June 2, 3
Poplar Creek, at Prospect	8, 10
Lexington and Tchula, at Lexington	16 17
Kosciusko and Durant, at Kosciusko	22, 24
Mills circuit, at Pleasant Hill	30, July 1
Belzona circuit, at Townson Lake	7, 8
Ethel circuit, at Pearses Chapel	14, 15
Kosciusko circuit, at Salem	21, 22
Kupora, at Lagrange	28, 29
Stuart circuit, at South Union	30
Ebenezer circuit, at Salem	Aug. 4, 5
Chester circuit, at South Union	11, 12
Wier circuit, at Salem	18 12
Louisville circuit, at Mt. Pleasant	22, 23
Rural Hill circuit, at Center Ridge	25

J. H. MITCHELL, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	June 2, 3
Crawford	16, 17
Tibbee	23, 24
Columbus circuit	30, July 1
Starkville station	7, 8
Columbus station	14, 15
Starkville circuit	21, 22
Sparta	28, 29
Cedar Bluff	Aug. 4, 5
Sturges	7, 8
Macon	11, 12
Brooksville	17, 19
Hebron	18, 19
Shuqualak	25, 26
Mashulaville	Sept. 1, 2

T. C. WEIR, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 24, 25
Iuka station	July 1, 2
Corinth circuit	7, 8
Booneville circuit	10
Booneville and Baldwyn	12
Rienzi	15
Iuka circuit	21, 22
Kossuth	24
Pleasant Ridge	28, 29
Marietta	Aug. 1
Brown's Creek	4, 5
New Albany circuit	11, 12
Blue Springs	14
Guntown	15
Ripley and New Albany	18, 19
Jonesboro	28
Ripley circuit	25, 26

District Conference at Booneville, July 13-15, at 7:30 P. M. Opening sermon, Thursday night, by Rev. J. H. Shumaker. Let the recording stewards bring up their records to the District Conference.

T. W. LEWIS, P. E.

GREENVILLE DIST.—THIRD ROUND.

Lula circuit, at Walton	June 8
Hollondale	10
Arcola	17
Clarksdale	24
Cleveland	July 1
Tunica circuit, at Dubbs	8
Jonestown, at Riverside	15
Greenville	22
Gunnison	29
Friendship	Aug. 5
Hill House circuit	12
R. Shaw's, at Poplar Grove	19
Beulah	26
Friar's Point	Sept. 2
Bolivar, at Winterville	8

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

East End—Meridian	30, July 1
Central and South Side—Meridian	1, 2
West End Meridian	4
Waynesboro and State Line, at W	7, 8
Leakesville, at Leakesville	14, 15
Enterprise, at Enterprise	21, 22
Vossburg, at McGowans (Wed.)	25
Enterprise and S., at Stonewall	Aug. 4, 5
Stonewall, at Chapel Hill (Wed.)	8
Shubuta, at Quitman	11, 12
Waynesboro circuit, at Big Rock	18, 19
North Kemper, at Blairs (Wed.)	22
Linwood at Hopewell	25, 26
Paleville, at (Wed.)	29
DeKalb, at Pleasant Ridge	Sept. 1, 2
Marion, at (Wed.)	5
Why Not, at	8, 9
Chunky, at	15, 16
Lauderdale, at	22, 23
Marthasville, at	29, 30

D. A. LITTLE, P. E.

BRANDON DIST.—THIRD ROUND.

Marloo and Forest, at Forest	June 27
Rose Hill, at Pleasant Grove	29
Newton and Hickory, at Hickory	30, July 1
Decatur, at Conehatta	14, 15
Lake, at Lawrence	16
Raleigh, at Bay Springs	21, 22
Westville, at Bethel	28, 29
Walnut Grove, at Beach Springs	Aug. 3
Carthage, at Liberty	4, 5
Shiloh, at Gum Springs	11, 12
Steens Creek, at Richland	18, 19
Indian Mission	21
Nesbons, at Philadelphia	Sept. 1, 2
Hillsboro	7
Brandon	9, 10
Homewood	14
Trenton	15, 16
Montrose	22, 23
Fannin	29, 30

O. MCDONALD, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brookhaven	June 9, 10
McComb City	16, 17
Magnolia, at Muddy Springs	23, 24
Gallman, at Old Crystal Springs	30, July 1
Terry, at Forest Hill	7, 8
Wesson	14, 15
Caseyville	21, 22
Adams	28, 29
Providence	Aug. 4, 5
Crystal Springs	11, 12
Summit	15, 16
Bowerton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	29, 30

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—SECOND ROUND.

Ellisville (3rd Round) District Conf.	June 16-17
Pearlington, at Logtown	24, 25
Covington, at Bildad	30, July 1
Gainesville, at Pearl River	1, 2

Where two appointments occur on the same date, satisfactory arrangements will be made to supply the presiding elder's place in the pulpit at one of them.

HENRY E. PARTRIDGE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Franklinton, at McTyeire	June 16, 17
St. Helena, at Darlington	23, 24
East Feliciana, at Clear Creek	30, July 1

P. A. JOHNSTON, P. E.

JACKSON DIST.—SECOND ROUND.

Camden circuit, at Soule Chapel	June 15, 17
Madison circuit, at Pearl River	22, 24
Tranquil circuit, at Tranquil (Thurs.)	28
Mount Olivet circuit	30, July 1

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Summerfield, at Alabama	30, July 1
Haynesville, at Colquit	3, 4
Lisbon, at Mount Zion	5, 6
Homer station	7, 8
Gansville, at Gansville	7, 8
Valley, at Colton	14, 15
Minden, at Mount Zion	17, 18
Sparta, at Bear Creek	21, 22
Ringgold, at Grand Bayou	Aug. 4, 5
Arcadia, at Gibsland	10, 11
Calhoun, at Brooklyn	18, 19
Vienna, at Macedonia	22, 23
Farmerville	28, 29
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Ruston	2, 3

The District Conference will meet at Lisbon, July 25, at 9 A. M. The first day will be devoted to the Sunday-school interest.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—THIRD ROUND.

Bastrop, at Island	30, July 1
West Monroe, at Bowman's Chapel	7, 8
Monroe	13, 17
Oak Ridge, at Mer Rouge	21, 22
Lynn Grove, at Humphries' Chapel	Aug. 4, 5
Floyd, at Baldwin's Chapel	11, 12
Delhi, at Talulah	13, 19
Oakley, at Jonesville	25, 26
Winnsboro, at Bluff Prairie	Sept. 1, 2
Harrisonburg, at Island	8, 9
Rayville	15, 16
Waterproof	22, 23
Lake Providence	29, 30

The District Conference will convene at Winnsboro, July 28, and continue until after Sunday. The first day will be devoted to Sunday-schools; Saturday night to missionary cause. Revs. I. T. Reames and N. S. Cornell will conduct this meeting.

H. O. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lake Arthur	June 16, 17
Lake Charles and West Lake	24, 25
Grand Chenier	30, July 1
Crowley	7, 8

District Conference at Crowley beginning Thursday, July 5; the final day to be devoted to Sunday-schools, the second day to missions, and the third day to hearing reports from the works and routine business.

J. M. BEARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Natchitoches station	June 10, 11
Victoria	13
West Natchitoches	13

The District Conference is appointed to convene at Pleasant Hill, Thursday, July 26.

NOTICE.—Four of the above appointments embrace Sundays and Mondays. Pastors will please compare with calendar, fix the time of their Conferences on first or second days of meetings, as they may think best, and notify their official members and the presiding elder accordingly.

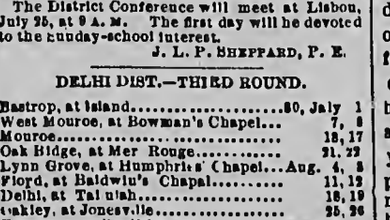
ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Dry Creek, at S. H	June 16, 17
Colfax	23, 24
Columbia	30, July 1

The District Conference will meet in Colfax, Thursday, June 21.

S. J. DAVIES, P. E.



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FROM THE WORK.

(Continued from Seventh Page.)

Rev. R. I. Allen, P. C., Webb, Miss., May 31: "Our second quarterly meeting for Dublin and Brooklyn charge was held at the Brooklyn Church last Saturday and Sunday. We had a profitable time, notwithstanding the fact that our presiding elder did not come. The people turned out well on Saturday, bringing their dinner with them, which was abundant and of the best quality, and seemed to enjoy the service and to have fellowship one with another. We were disappointed in not having Bro. Thames to smile on us and approve our progress, as well as give encouragement for the future. We had love-feast, preaching and communion on Sunday. The Lord was with us."

Rev. W. M. Stevens, Rocky Springs: "The good people here have received us cordially. Many have been their tokens of appreciation since we came, and we are now happy, contented and hard at work. Our second Quarterly Conference was held at Cayuga, Saturday and Sunday, May 19 and 20. It was an enjoyable occasion. Attendance good, reports favorable, interest manifest. Two young men licensed to preach; one coming to us, a few months ago, from the Protestant Methodists. Everyone enjoyed the address to the children, Sunday morning, by Bro. Weems, on Mexico, Mexicans and Missions. It was fine. Some startling statements made. I wish everyone on my charge could have heard it. We are hopeful. We think the revival fire is kindling. Pray for us!"

Rev. J. P. Haney, Live Oak, La.: "We have just returned from a trip to Bishop Turner's work at Big Cane, La., where I spent a delightful week. The object of my visit was to assist Bro. Turner in a protracted meeting at that place. We commenced on Friday and preached until the next Thursday. Bros. J. B. Roy and Turner continued the meeting several days after I left. Results: fifteen accessions, the church greatly revived, and a number of infants baptized. I am told that this was the first revival at that place for fifteen years. Bro. Turner has some good people, and, judging from their actions, they like him very much. He looks like a well-fed preacher. This was my first visit within the bounds of the Louisiana Conference, and, notwithstanding I had fever nearly every day, I never enjoyed myself better. May the Great Head of the church continue to bless preacher and people."

Blanche Ferguson, Zeigerville, Miss.: "Sunday, May 20, was a day of rejoicing for the good people of Zeigerville and the surrounding community. At 10 o'clock A. M. the people began to gather from far and near to witness the dedicatory service of our elegant new church. Rev. I. W. Cooper (the man for the occasion) reached here at 11 o'clock P. M., Saturday, enjoying good health and in fine spirits, with encouraging words for Millsaps College. Two years ago the Methodists of this place put forth every effort to build a nice, neat church, but their means gave out before completing same; therefore, they decided to make out with what they had done until times got better. On the evening of Jan. 20 a fearful storm passed this way and destroyed the building. The pastor and people put their shoulder to the wheel, and, with strong faith in God, moved forward. The church which was dedicated to God last Sunday morning, free of debt, is worth twelve hundred dollars. The two sermons which Dr. Cooper preached were of high type and did us much good. Millsaps College was remembered by a donation of thirty-eight dollars. Everything is moving along nicely on Tranquil circuit and 'tranquility' reigns supreme. Pray for us, that much good may be accomplished to Jesus' name. Prosperity to the dear ADVOCATE."

C. A. P., Bethany Church, Kosciusko district, North Mississippi Conference: "At our church, last Sunday, May 13, we observed 'Children's Day.' At 10 o'clock A. M. every inch of space of our handsomely decorated little church was occupied, and our zealous superintendent, Bro. J. W. Morris, opened the Sabbath-school. The exercises began with prayer. We followed the excellent programme sent out by our Publishing House with some additions. A better rendered programme in every way it would be hard to find. I can see a marked advancement in the children in the past year. Our much-beloved pastor, Rev. A. W. Langley, gave to the children a very impressive talk appropriate to the occasion. The music rendered by the choir was simply grand. An earnest prayer was offered by Bro. J. L. Porter, after which the choir rendered, 'God be with you till we meet again.' Our hearts are deeply moved. We long to walk in close communion with God, so that we may be able to live for the uplifting of humanity and for the advancement of God's cause. We have a good Sabbath-school and a Woman's Christian Aid Society at our church, and we have many good men and women; but we need a glorious revival of religion. We trust that every true Christian who reads these lines may send an earnest petition to a throne of grace that we may have a glorious outpouring of God's Holy Spirit. God bless you, Mr. Editor, and the dear old ADVOCATE."

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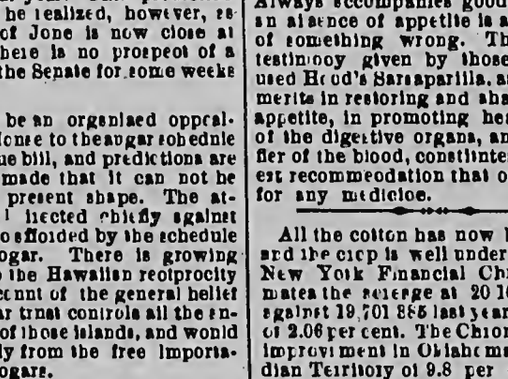

— the hands that do the washing and the old-fashioned, tire-soap in hurtful way. some, Treat them better, treat them to Pearl-ine. It saves only the hands, not but the rub, rub, that tells on the arms and the back, and all the harm that comes from it. Think of the wear and tear that's made by a strong, healthy woman with a washboard—though she's "tired to death" after it. Then think how much better, and cheaper, and easier it is to use Pearline.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—*send it back.* 367 JAMES PYLE, N.Y.

Christian Advocate.

VOL. 41.—NO. 25. NEW ORLEANS, THURSDAY, JUNE 21, 1894. WHOLE NO. 1974.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE OLD MEETING-HOUSE.

BY RALPH WALDO EMERSON.

We love the venerable house
Our fathers built to God;
In heaven are kept their grateful vows,
Their dust endears the sod.

Here holy thoughts a light have shed
From many a radiant face,
And prayers of tender hope have spread
A perfume through the place.

And anxious hearts have pondered here
The mystery of life,
And prayed the eternal Spirit clear
Their doubts and end their strife.

From humble tenements around
Came up the pensive train,
And in the church a blessing found,
Which filled their homes again.

For faith and peace and mighty love
That from the Godhead flow,
Showed them the life of heaven above
Springs from the life below.

They live with God, their homes are dust;
But here their children pray,
And in this fleeting lifetime trust
To find the narrow way.

—Exchange.

To the North Mississippi Conference.

As your committeeman, I attended part of the exercises of the second annual commencement of Millsaps College, and found that institution closing a year of marked prosperity. It is a matter of personal regret to me that the other, and far more competent, member of your Visiting Committee was not present to take notes and write this report.

Everybody I met had words of praise for the sermon preached by Dr. H. C. Morrison on Sunday, and also for the sermon of Bro. J. S. Oakley, Sunday night.

The president, Dr. W. B. Murrah, and the entire faculty seem to have given the most perfect satisfaction in their several departments. Much regret was expressed that, owing to the providential dispensation and call of God, one member of the faculty had to retire and others to engage in other work.

The buildings were in splendid order, and the grounds in fine condition. In a few years the campus will be a sylvan grove, affording "classic shades," in the literal and metaphorical sense of that term.

As viewed from the rostrum, the student body seemed to be formed of the picked young men of Mississippi, and some from the regions beyond.

An honored layman, W. A. Gunning, of Natchez, Miss., had offered a gold medal to the young candidate for the ministry who would excel in reading a Scripture lesson, a hymn, and in announcing the services following for the week. There were four contestants, and all did well, but the medal was awarded to J. M. Alford. The fact that a medal was offered by a layman, and for this purpose, is very suggestive, and should provoke serious thought. It shows what intelligent laymen think, and how closely they observe things. It indicates a point where improvement is greatly needed. It marks the fact that the Scriptures are often profaned and the finest hymns marred, if not totally spoiled, by careless reading. There is no part of divine service better, or more devotional, than the Word of God impressively and expressively read in the hearing of the congregation. Tame and, sometimes, lame comments by novices and preachers not gifted in that line mar the glorious gospel of the Son of God. A few gifted and highly spiritually minded men possess the rare faculty of making running comment profitably. Young preachers should learn early in life that it is utterly impossible for any man to improve the inspired Word of God. "It is the sword of the Spirit."

Hymn reading—the reading of hymns that are spiritual songs—was never more important than at present. The singing of this age is more the expression of sound than of sense. The hearer, without a book, or holding the words in memory, rarely, or never, catches the sense and sentiment of the words we "mumble" to a glorious tune. A "jingle" of words, without either sense or sentiment—full of passion and devoid of piety—should be sung without reading. They suit much of the singing we have now, but are not worthy of being read in the house and service of God. The preacher who has "preliminary" and "subliminary"—long drawn out—in making announcements is a burden and a bore to the average congregation. If the cause and the occasion be worthy, say it and quit.

The debate between the chosen representatives of the Galloway and Lamar Literary Societies was a spicy, interesting, instructive and lively affair, and it came nigh building or striking the Nicaragua Canal. This performance was highly creditable to the young gentlemen engaged in this contest. The committee would have been glad to have decided in favor of both sides, but they could not straddle the canal, so they gave the honor of the debate to the Galloways, and the medal for the best debater to Mr. A. J. McCormick, of the Lamars. So close, however, was the contest that the Committee on Awards asked the privilege of awarding a medal to Mr. R. W. Harmon, of the Galloway Society.

The annual address by Hon. W. H. Sims, First Assistant Secretary of the Interior, a highly gifted and honored citizen of Mississippi, was a masterful presentation of the philosophy of education. This address, I fear, will come before the public eye in permanent form.

Your committeeman is deeply impressed with the fact that our people can not do better for their sons and for the church than to send them to Millsaps College. The future of this institution is full of promise, and it is destined to do great good for our young men, and to be a great blessing to our church.

Medals were awarded to the following young gentlemen: Scholarship, preparatory, C. G. Andrews; scholarship, collegiate, H. M. Stevens; declamation, W. T. Browning; oratory, G. B. Power; debate, A. J. McCormick; Scripture and hymn reading, J. M. Alford; special by committee, as voted above, R. W. Harmon. Yours,

GILDEROY.

June 14, 1894.

Leaving Japan for Home.

BY BENRY G. HAWKINS.

MR. EDITOR: It would be my delight to write for your readers many of my experiences in Japan, especially some occurrences of the last busy days there; the departure from the great crowd of students and teachers, and the meetings with the little Methodist band at Matsuyama. I would like to carry your readers through the mingled joy and sorrow of it all. I had already been from home longer than intended when the first contract to teach in the government school was made, and "going home" was joyous, though "leaving Japan" was sad. It seemed that the islands and boys and mountains had never looked so beautiful as on the morning of my departure, nor the faces of my friends so lovable. But I must not begin to write of all this now. As to returning to Japan, I can say that I go home with the hope of laboring there some years, at least, but praying that God will make me always willing to do my part at any time and anywhere, though it be in benighted Africa, among the unfortunate sons of Ham.

I promised to send you an occasional letter during my tour, and I must do so, even though they be only parts of my diary.

Tuesday, April 10, 1894.—I am on the French ship Saigzie. It is now eleven o'clock of the morning. In another hour we will be on the China Sea, beyond the sight of Dai Nippon. The morning has been very interesting. At about eight o'clock the ship began to heave toward the land, as if to jut right against it, but a trusty pilot stood by the man at the wheel, and soon a passage between two bodies of land became visible. It was the strait of Shimonoseki, which separates the main island from Kinshin. Eight guns on the mountain to the right guard the entrance. On the left is a coaling port, with many vessels at anchor. Farther on the right is the city of Shimonoseki. It is proposed to span this narrow strait with a bridge about three years hence. The Saigzie stops a few minutes to allow the Yokohama Maru, coming from Shanghai, to pass on the port-side. She moves forward gently, finding her way through a thousand sail boats. I count six guns again guarding the outer entrance into the strait. The vessel turns to the right, and while we take ten o'clock breakfast, she stops a moment to put the pilot off at the lighthouse on the island at the left. The day is fine, and sails have been hoisted in order to allow wind to assist steam. Most of the crew—a hundred and sixty in number—and of the passengers are gesticulating Frenchmen. About a half dozen Chinese serve, and a score of Arabs and gaunt, black Lascars do such work as shoveling the coal. Of the Japanese passengers, one is a lieutenant-general, berthed in extra upper saloon, bound for Germany to take some further lessons in military tactics. Another goes to Newcastle, England, on ship building business. An American occupying the same cabin with me belongs to the United States man-of-war Monocacy. He came out on the Richmond, which carried Gen. Grant about China and Japan during his famous tour of the world. He also was one of the forty American marines who attended the funeral of the missionaries murdered in China last year.

Noon, April 11.—The ship's record, just posted, reads: "Latitude 31° 49' N.; longitude 122° 13' E. from Paris. Distance run during last 24 hours, 320 miles. Distance to Shanghai, 171 miles." The voyage has been very uninteresting since land was lost sight of yesterday. English reading-matter is scarce on this French ship. I have lent Marvin's "To the East by Way of the West" to a German on board who reads English. He sticks to it as if it were a novel. The author little thought that after eighteen years he would have readers on this far eastern sea, where he, doubtless, penned some of the lines.

Before leaving Matsuyama a student gave me a copy of "Tau Teh King," or, "The Classic of Tau and of Virtue," in Chinese, with the English translation. It begins: "The Tau (reason) which can be taued (reasoned) is not the eternal Tau (Reason). The name which can be named is not the eternal name." A large, friendly, silk-robed Chinese merchant of Kobe, on his way to Hong Kong to lay in a stock of groceries, seeing this product of his native philosophy lying by, borrowed it, and read, read, until he had finished it at one sitting. Being asked when the author lived, he replied: "Long time ago, I not know, but before Shinamsu wore tail, in cut-tail time," helping his words by seizing his five-foot queue and imitating the action of clipping it. "Do you like the tail?" "No, it is *kitenai* (dirty); all Shinaman not like tail; but it is *shikata nai* (impossible to be not)."

Sardis District Conference.

All the preachers save two, together with many of the laymen of the Sardis district, met in annual session in Courtland, Miss., Friday, June 1. The first meeting was a sunrise prayer meeting, on Friday morning about five o'clock, conducted by Dr. J. D. Cameron, of Senatobia; and from this till the last sermon was preached, it was evident that the Lord of hosts was with us. The reports of the preachers showed a decided improvement along many lines. Several Epworth Leagues were reported, and a special committee was appointed to look into this new, but very important work.

Dr. I. W. Cooper, of Jackson, Miss., was here in the interest of Millsaps College, and representing a work very near to his heart, viz.: the Christian education of the boys of Mississippi. And the girls were not forgotten, their cause being championed by Rev. J. W. Malone, president-elect of Grenada Collegiate Institute, who, in his own precise and gentlemanly way, reminded the Conference of its obligation to this, their own school, situated within the bounds and being the property of the North Mississippi Conference.

Brethren of the North Mississippi Conference, we must stand by the "new management" (Malone and McIntosh), and see to it that the daughters of our own people are sent to this school, and thus carry forward to greatest success the work of the Grenada Collegiate Institute.

Nearly $200 was raised in cash and good subscription during the Conference toward the erection of a cottage on the campus of Millsaps College, where the boys from this section may find board at a very low cost. It is to be called the "Joseph H. Brooks Memorial Cottage," in honor of that pure and noble man of God who, for so many years, served the church in these parts of the vineyard. The districts contignous have also agreed to aid in the erection of this cottage, and it is hoped that by the first day of next September it will be ready for the occupancy of our boys. We must build it, and let us all help. One young man from this charge will receive license to preach, and enter Millsaps College in September.

Friday evening the Conference received the sad intelligence that Sister Terry, the wife of Rev. C. N. Terry (a superannuated preacher living in this district), had peacefully and triumphantly passed over the river; and while we realized that with her all was well, yet we could but feel a touch of sorrow when we thought of the bereavement of our brother. With this exception, the Conference was a most delightful affair.

Rev. H. C. Morehead, the conferens, faithful and thoughtful presiding elder of the district, occupied the chair, and all the business was transacted *au fait*.

Revs. I. W. Cooper, D. D (Millsaps College); J. D. Cameron, D. D; W. M. Young, J. W. Malone, Eugene Johnson, C. W. Perkins, and R. A. Meek did the preaching, and their words of wisdom and warning linger with us to stimulate and inspire us to more and better work for Jesus.

Courtland is situated on the Mississippi and Tennessee railroad, between Memphis and Grenada, and is about the centre of the circuit bearing its name. Here is located the parsonage—comfortable and cosy—wherein dwells the itinerant and his family. Spacious grounds and commodious outbuildings, after counting the improvements which have recently been made, make it a very desirable place to live.

The God of Israel has led us, and his promises are still to us and to our children.

THOMAS B. CLIFFORD, P. C.

Courtland, Miss., June 8, 1894.

Rev. John W. Wilkinson: A Memory.

The recent death of Mrs. Mary M. Wilkinson, the eldest daughter of our Bishop Keener, recalls to my mind her companion, Rev. John W. Wilkinson, who died nearly twenty years ago, while pastor at Baton Rouge, La., my childhood home.

Over a tomb, about eighteen inches high, constructed with brick, in the Magnolia Cemetery, lies a pure white marble slab, bearing the following inscription:

In memory of Rev. John W. Wilkinson, who was born in Parsonstown, Kings county, Ireland, Aug. 17, 1834, and finished his course April 7, 1875, in Baton Rouge, La., where his unexampled labors will never be forgotten.

Almost every saved person has had some holy personality, some time in their former state, to influence them to a Christian life. Though it was unknown to him, John W. Wilkinson had an overpowering influence over my young and susceptible heart. There was something about his life that irresistibly charmed and impressed me, and I felt my heart longing to be like him. Had anyone asked me then to describe my ideal of a Christian, I would have naturally pointed to this man of God. He seemed to me to be different from any other preacher, or person, that I had ever seen. Something supernatural hovered about his life. While due allowance must be made for this exalted conception of a child, yet it was, no doubt, based on the fact of his superior piety and purity, and it was used by the Spirit of God to convict me and inspire me to become a Christian. What I owe to the inspiration of that Christly life can never be told in this world.

My mother made it obligatory on me to attend the preaching service every Sabbath morning, and there, in the corner of her pew, I listened to this man's preaching, and became impressed with divine truth. While I can not remember anything he said, nor could I understand his arguments and the language he always used, yet the sermon had its effect. There is more, after all, in the man behind the sermon than the sermon itself. The life and the earnestness of Bro. Wilkinson behind his eloquent sermons impressed me as nothing else did. I remember one Sabbath morning going home from church determined never to touch liquor in any form, and oppose it with all my power. All I recollect is this impression, and it still abides. He met the children, who felt disposed to attend, on a certain week-day afternoon, for a children's class meeting. There were only about eight of us, including his own two little boys, Johnnie and Willie; but he made it a profitable occasion, with questioning, counsel, and prayer.

Never can I forget the Sabbath morning when the account of his death bed scene, with its vision of celestial things and its triumph, was described to us in the Sunday-school, and also that sad day when, with the mourning of the whole city, he was laid away in Magnolia Cemetery to await the resurrection. This sudden, but victorious, termination to his less than two years' ministry in Baton Rouge served to make his life the more sacred and impressive to my tender heart.

Soon after he had died my parents moved to Texas, and there, among new surroundings and associates, meeting with temptations to forget God and all my past resolutions, a critical time had come in my life; but at every suggestion of neglecting spiritual things and going the way of the world, the presence of this holy man of God came before me, and that life held me, as it were, with a mighty and irresistible grip until I found the saving knowledge of the truth.

Bro. Wilkinson lived and died unconscious of influencing the life of a little boy, who watched him and eagerly listened to his ministry. It would be ingratitude in me now to fail in some way to publicly acknowledge the blessing and power of the touch of his short ministry in my early home, on my own life, which, I dare say, could be duplicated by many others.

I deduce a few things in conclusion. One is the mighty power of a holy character. I know nothing at all about the details of his spiritual history; but the power of his influence lay in what he was more than what he did, so far as I was concerned. Judging from the immediate trying times through which he passed in the yellow fever epidemic at Shreveport his own experience must have been wonderfully helped and deepened. At least it is natural to suppose it would have had that tendency. A child's instinct for purity in others is usually correct, and I am sure that he must have been a man with piety above the average, simply from the instinctive feelings of my childhood heart. There is always power in purity, and in the work of saving souls nothing else can be substituted. A mere perfunctory ministry—going through the rounds of duty—however polished, can never take the place of the heart filled with the divine power.

To me the influence of this man, as exerted so unconsciously to himself, has been a means of great comfort as a minister of the gospel. How much of our life's results, after all, are unconscious! There is much we do consciously, but how much of our very best work shall never be known until the day of future revelation! We can not calculate what we are doing. No one else can. There awaits all of us a great surprise when the hidden things are brought to light. How many persons we are continually touching, and especially the young in the formative years! The real power of that touch is not what we are trying to do so much as what we passively are. How many are longing to see more immediate results in their lives, which is a right aspiration; but we must not forget that much can and is accomplished secretly and unconsciously through a truly Christ-like life.

Among the first persons whom I desire to see and commune with in heaven is John W. Wilkinson, the man who unknowingly led me to fall in love with Christ and his religion. How often have I wished I could thank him here; but there is a day coming when he shall receive a public reward for that which was done in secret.

JOSEPHUS STEPHAN.

Farmington, Mo.

That Protest Which Was Spread on the Journal of the General Conference, but Was Omitted from the Daily and Weekly Advocates.

The undersigned respectfully ask leave to enter a protest against the summary rejection of the motion made by J. P. Strother, of the Pacific Conference, duly seconded, to re-commit Report No. 5 to the Committee on Episcopacy, at the night session, May 18, of this General Conference: because,

1. The report shows a refusal of said committee to decide the questions properly referred to said Committee on Episcopacy, and is an effort to transfer to the Committee on Appeals said questions of law not proper to be passed on by said last-named committee—a measure unheard of, so far as we are advised, in the proceedings of General Conferences, and not warranted by the book of Discipline of the Methodist Episcopal Church, South.

2. The failure of said Committee on Episcopacy to decide said questions does not acquit the Bishop complained of, but leaves his administration subject to constructive condemnation and other unfavorable inferences.

Signed by T. L. Mellen, Paul Whitehead, T. H. B. Anderson, J. H. Pritchett, John Anderson, E. K. Miller, Geo. J. Warren, P. S. Rader, J. T. Lloyd, J. C. C. Newton, W. C. Black, A. F. Watkins, H. Waller Featherston, W. A. Gunning, W. M. Thornton, S. N. Brickhouse, S. E. H. Davee, B. D. Bell, J. A. Parker, C. J. Nugent, Rumsey Smithson.

MR. EDITOR: The foregoing is almost literally correct, being taken from the rough draft of the original protest. There may be one name improperly appended to this copy, and there is certainly a difference in the order of signatures, for memory has had to be relied on. I think two names are omitted. Other names could have been had by solicitation. This I did not care to do. Had no other names besides mine been signed, I would still have gone to record protesting against the summary rejection of Judge Strother's motion by the presiding Bishop and the majority of the General Conference, as well as the shirking of solemn duty by the Committee on Episcopacy, even at the risk of the forfeiture of affection, favor, or preferment.

T. L. MELLEN.

Wesson, Miss., June 9, 1894.

Rev. W. Murdock Deposed.

Rev. W. Murdock, who was at the last session of the North Georgia Conference of the Methodist Episcopal Church, South, appointed to East Rome, a small church in the suburbs of Rome, recently assumed editorial management of the Evening News of that place. The paper is a secular daily paper, and takes a hand in the politics of the day.

Presiding Elder Pierce, brother of the deceased Bishop of that name, has removed Murdock from his church and suspended him from the ministry until the meeting of his Conference in December.

Presiding Elder Pierce appointed as Elder Murdock's successor a local preacher who is a farmer.

Murdock says that Gen. Evans, who is a member of the North Georgia Conference, is running for governor, and that any number are teaching school in addition to preaching. He holds that editing a paper is as respectable and honorable as running for governor, teaching school or farming, and that it is not incompatible with the highest duties of a minister. His church did not pay him to live, and he was advised by his stewards to supplement his salary by editorial work.

We clip the above from the Times-Democrat, June 14. We know nothing of the matter except what is here stated. There is, of course, some mistake in this dispatch. A presiding elder has the right to remove a preacher from his charge, but he has no power to suspend him from the ministry. Whether Bro. Murdock has been suspended by a committee, or whether he has only been removed from his charge, we do not know.

The Ceded Territory.

We stated in our columns during the session of the General Conference that the transfer of territory from the Mississippi to the Louisiana Conference would not take place until the close of this Conference year. That is still our opinion. We hold that all the preachers in the Woodville district will have to make their reports to the Mississippi Conference. Some hold a different opinion. Time will decide who is right. As some brethren are much interested in the matter, we suggest that the presiding elder of the Woodville district take steps at an early day to have the matter decided by the proper tribunal—the presiding Bishop.

A Father in Israel Gone.

Rev. J. B. Baldwin died in Meridian on the fifteenth. Bro. Baldwin was for many years a member of the Alabama Conference, but located soon after the war. During most of the time since his location he has been in the pastorate, serving various charges in the Meridian district as a supply. He was a most excellent man, full of faith and the Holy Ghost. Before the war he was in good circumstances, and his purse, as well as his tongue, was consecrated to the Master's service. Many an impecunious itinerant preacher has been the beneficiary of his beneficence. He has a number of children, most or all of whom are married.

THE HOLY SPIRIT.

BY REV. ROBERT E. FARRIER.

Holy Spirit, life divine,
Dwelling in this frame of mine,
Let me feel thee every hour,
Make me know thy wondrous power.

Long I've wandered in the way,
Conscious that I went astray.
Now, submitting all to thee,
Life is changed and I am free.

Oh, the raptures of the soul,
In whose life thou dost control
Every thought and act and will,
With thyself that life to fill!

—Exchange.

From the Methodist Mission School, Saltillo, Mexico.

[This letter, though written to all the children who read the dear old ADVOCATE, is especially addressed to those in the Seashore district, Mississippi Conference.]

Dear Children: When you read this, please feel like it is written to each of you, individually. I have been real anxious to write to you, but my eyes have been so weak ever since my arrival here, that it has been impossible for me to do it. I love children, and enjoy trying to instruct or please them. Especially do I enjoy encouraging them to work for Christ, which should be our highest aim in life.

Saltillo has about thirty thousand inhabitants. Look on your maps, and you will see that it is surrounded by mountains. It is about six thousand feet above sea level, and yet it is in a valley. The city is not pretty at all, but the mountains look beautiful at a distance. We sometimes see a cloud resting on a mountain, which reminds one of a volcano, for it looks like smoke rising out of the earth. The city contains several beautiful plazas and two large alamedas. (The word plaza means park; an alameda is a large park.) The alamedas are near our school. One of them is covered with magnificent shade trees, and is tastefully laid off, with nice paved walks, and a broad drive on the border. It has many nice seats, well arranged. A great many people, of all sizes and classes, go there every evening to promenade. It looks very queer to see such crowds, and never see a gentleman escorting a lady, or talking to one. The gentlemen and ladies are as distinctly separate here when they go out as the white and colored people are in the South. The rules of society here forbid a young man visiting a young lady, or giving her any attention. I know the large boys and girls at home think they are very hard on the young people here, but there is such a low estimate put on character here that parents think this is the only way to take care of their girls.

It is said that ninety-five per cent. of the Mexicans have no education. We are trying to educate them, and lead them to Christ. As a rule, the Mexican children are real bright, intellectually, but they too often lack energy and ambition, though some of them do real well. They have not the encouragement here that you all have. I wish you could see their bright, happy faces in the Sunday-schools and day-schools. Nearly all of our boarding pupils are members of the church. Five of our little girls joined last Sunday.

We are having a protracted meeting. We have a nice, good-sized chapel by the college, and have, at least, one hundred hearers every night. The Presbyterian minister is assisting us. He and our pastor are both natives of Mexico.

If you could only see the condition of these people, you would thank God, with all your heart, that you are in a Christian land. You would love God more for doing so much for you, and would do more to save souls.

Until about thirty years ago the Catholic Church owned two-thirds of the wealth of Mexico, and controlled the government. The people were not allowed to see a Bible, or to worship God, except as the priests directed. Now the government is not controlled by any church, all religions are protected, and Bibles and other good literature can be distributed, though the priests do all they can to prevent the people reading them. These people do not know anything about God pardoning sin for Christ's sake. When they do what the priests tell them is wrong, they have to pay a severe penance; sometimes walk on their knees through the middle of a street, in the hot sunshine, over the rough stones, for a mile or so, to atone for their sins. They pray to the saints and virgins, and carry them offerings of money and flowers. They think that they are lost if they die without making a confession to the priest just before death. They think that anyone, even an infant, is lost if they die without baptism. A poor woman sent a little girl babe here yesterday, only eight days old, to be baptized. She did not want the priest to do it, and thought that Miss Lelia Roberts could administer baptism. She is the principal of this school, and has been a missionary here for eight years. We sent for our pastor to come and baptize the child.

I want to tell you children about the burro, a very small animal, a species of mule, but very much smaller than any mules we use at home. It is the beast of burden here, for you seldom see a cart or dray of any description. You see these burros in droves, carrying huge loads of wood, stone, and, in fact, nearly anything that is to be carried. I have only seen two with bridles and saddles, though I often see persons riding them. The rider guides them by slapping them on the side of the head, and makes them halt by slapping them in the face. I get sorry for them, for they are generally very thin. It is said that a burrow can travel from here to the City of Mexico without stopping to rest. Their food is put in a pouch, which is fastened over the mouth like a muzzle, and it eats as it travels. They are remarkably gentle.

Little boys here are called muchachos, and little girls muchachas. Little children and babes are called ninos.

Mexico is a land of fruits and flowers, and is full of wonderful things. God has done a great deal for the country, but man has done little. But the people are now waking up to their condition. They are turning away from the gross impositions of the priests, which are too numerous to mention, and if we do not teach them the great plan of salvation through Christ, they will accept of infidelity or atheism.

Let me beg you, dear children, to do all you can to send the gospel to these people and all others who are in darkness. Be sure to give your heart to God if you have not already done it, and then show your love for him by leading others to Christ. This will please God and insure you happiness. You can do a great work for God by being prompt and active in your missionary societies. Remember, God tells us that our works will follow us. If you can help to save one soul, you do not know how many that person may lead to Christ, and thus the work will continue.

May God help you all to love and serve him! Your friend,

MRS. E. LOU WHYTE.

Example to the Flock.

Peter says, "Feed the flock of God which is among you, taking the oversight thereof." "Neither as being lords over God's heritage, but being ensamples to the flock."

The greatest honor that has been conferred upon man is a call of God to the work of the ministry. Fidelity to the conferred trust reflects the greatest honor upon the manhood of man. The carnal nature of man makes it possible to become a lord over God's heritage. To become and continue an ensample to the flock requires ample share of the grace of God, coupled with much wisdom and self-denial. Entire consecration to God is a state of life essential to the success of the ministry. Lawful and unlawful things are weighed in the balances of the sanctuary. "Unto him be all the glory," will decide many a knotty point in Christian ethics.

The minister's unconscious influence is a point worthy of consideration. Is there anything about the tone of voice, manner, words, acts, habits, liable to mar the eternal prospects of a soul?

Lately I have had some experience. Sitting by the fireside of a Methodist home, remonstrating with a mother about the injurious effects of dancing as a means to quench the spirit and sow seeds of worldly-mindedness, she defended her love of the dance as but a human weakness, affirming that perfection of character was an impossibility. "If I dance, I don't drink liquor, play games of chance, or use tobacco. I consider smoking of tobacco to my husband as doing the greater evil, as it is shortening his days. Not long ago two ministers, one of them my pastor, were smoking in my home before my boys, while lecturing me upon the practice of dancing. All my efforts to restrain my boys from the cigarette habit go for naught. They retort, 'You are too strict. There can't be any harm in it, else papa and the preachers would not use it.'"

Once a Christian friend wrote me: "Our pastor is an excellent preacher and good pastor; but his esteemed liberty to smoke cigars is making it hard for me to save my son from the smoke habit."

The first year of my ministry, before I was of age, a mother asked me: "What shall I do? My husband died of consumption hastened by tobacco poison; my three sons smoke cigarettes. I have just told them it was wrong—in fact, a sin. The eldest, with respect, replied: 'Mother, you are a good woman, mean well, but you are mistaken; it can not be harmful—no sin—or the preachers would not smoke.'" That mother's troubled heart and predicament turned the current of my life. A minor's vow to my mother not to smoke would, in a short while, be canceled; but I now thank God I renewed the vow for Christ's sake, and have kept it.

O brethren, for Christ's sake cease the tobacco habit, and help the mothers save the boys; we being ensamples to the flock, and not "lords over God's heritage." R. B. DOWNER.

The Missionary Question.

The great gospel commission is given in a very few words, "Go ye, therefore, into all the world, and preach the gospel to every creature." This Scripture states what Christianity is to do. But how is it to be done? By any legitimate means which further the gospel cause, and this embraces right giving as well as right living and preaching and teaching.

To be a happy Christian a man must give right and live right. Now, I hold that all who can not go to teach the heathen must give to send them the gospel. All, of course, can not go. The command is as imperative to those who stay at home as to those who go. It is not enough to say, "I do not believe in foreign missions; I believe in work at home." That idea would have kept the gospel in Judea at Jernsalem. It contradicts the command, "Go ye into all the world and preach the gospel to every creature." We are responsible for our beliefs. We are told by the Word of God that it is possible to believe a lie and be damned. To set up a belief contrary to the Word of God is sin. But what is right giving? I ought to acknowledge that all I have is from God, and I ought to use it as his. "Give," says Paul, "as God has prospered you." I understand that to mean all that I am able to give, whether it is the tenth, the fifth, or half; certainly not less than the tenth. The tenth was the Old Testament standard, and it is not abrogated in the New. The man who does not believe in giving money to send the gospel to the heathen, certainly has not the mind of Christ, for the Apostle John says, "If a man see his brethren in need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?" If, then, he has not the love of God in him, and believes contrary to the Bible, how will he get to heaven? There are men who claim to be ministers of the gospel who go about preaching against the missionary work. These men do the cause of missions more harm than is generally supposed. We preachers in the circuits have the prejudice which they engender to overcome. This, together with ignorance of the needs of the missionary work, and a great deal of inborn stinginess, makes it right hard for the preachers to get up their assessments. When the preachers come up to Conference with short collections, it is not always their fault. Preachers frequently do all that Bro. Chambers names in his article in the Missionary Review, and then come up short. It is very easy for preachers on stations and in good places to blow about methods of getting money, when, if they would stop to think, poor circuit preachers hard pressed for a living went that way before them and planted that which they now occupy. Others have sown and they are reaping. But what of this? Why, if Methodist circuit riders have accomplished this much, they can do more; and the time will come when all these waste places will become fertile. Others have labored, and ye are entered into their labors. We are now plowing up the soil and sowing the seed; others will reap and thank God. The time will come when men will give liberally and as a pleasure. Then will the sowers overtake the reapers, and all will rejoice together. May God hasten the time!

E. H. ROOK.

Commencement Exercises of Grenada Collegiate Institute.

It was my pleasure to attend the commencement exercises of Grenada Collegiate Institute, June 3-5; and as there was no member of the Conference Visiting Committee present, I presume to note some items of the occasion which will be of interest to the friends of the institution.

On Sunday, at 11 A. M., a large congregation assembled in the Methodist Church to hear the commencement sermon by Rev. Amos Kendall, of Aberdeen. His subject was, "Character-Building," especially in relation to womanhood, with Prov. xiv, 1, first clause, as the text. The discourse was eminently appropriate, and being fraught as it was with wise counsels and wholesome admonitions, it was "good to the use of edifying."

Rev. J. W. Malone preached at night a good sermon on "Spiritual Life and Growth," from Matt. xiii, 31, 32.

Monday, 8 P. M., was given to the reading of essays by several of the graduating class, interspersed with music.

At 10 A. M., Tuesday, there was a large assemblage in the college hall of the citizens of Grenada, patrons of the school, and visitors from various quarters, to witness the graduating exercises, which consisted of music, essays, an address, the awarding of diplomas, medals, etc.

The orator for the day was Rev. Julien C. Brown, of Friar's Point, and well did he acquit himself on the subject, "The Thinkers of To-Day, and Their Relation to Physical Science." The address was timely and practical, and was received by the vast audience with many expressions of delight. Diplomas were then presented by President Newell to seven young ladies, who had attained to the honorable degree of M. E. L., viz.: Misses Jennie Newell, Lizzie Nicholson, Mamie Meaders, Kate Mayhew, Mary Ray, Grenada; Minnie Gordon, Neshit; Bettie Grantham, Winona. The degree of Licentiate Instructress was conferred on Miss Mary Evans.

In conclusion, Rev. T. J. Newell, A. M., the retiring president, made some appropriate and affecting remarks concerning his connection with the school during the past twelve years. He then introduced Revs. W. M. McIntosh and J. W. Malone, presidents-elect, as his successors, both of whom made well-timed remarks upon assuming the responsible trust committed to their charge.

In retiring from the institution over which he has so long and faithfully presided, Bro. Newell carries with him the sincere affection and esteem of a host of friends, who will ever pray the richest divine blessings upon him and his family.

We bespeak for Grenada Collegiate Institute, under the new management, renewed interest and co-operation by the preachers and people of the North Mississippi Conference. It deserves, and should have, our most cordial support. In the possession of this property we have a great opportunity of doing a great work in the line of Christian education in our country. Let us be up and doing ere some one else takes our crown. Let the preachers commend our school to parents who have daughters to educate.

Send to Rev. J. W. Malone, Como, Miss., for a copy of the new catalogue for 1894-95, and read and be convinced of the advantages afforded.

G. W. BACHMAN.

June 6 1894.

Religion in Millsaps.

During the recent gracious revival in Millsaps College and Capitol Street Church, Jackson, Miss., we were not surprised to see the strong Christian influence that surround the college boys. It affords me great pleasure to say to all who send their sons to our college at Jackson, that they will have all the advantages that could be desired by any one for the soul, mind and body. I never saw so many good young men together. Not a word of complaint could be heard from any source against any one of the college boys.

Dr. Murrah and his able faculty are men of God. They carry upon their hearts the souls of those committed to their care. The families with whom the young men board are all devout Christians. They manifest prayerful interest in the salvation of the boys.

I met in the college seventeen bright young preachers and candidates for the ministry. These consecrated young men are preparing for great usefulness. Jackson has two of the best pastors in the State. Dr. West and Bro. Watkins come in touch with all the interests of the college. The young men enjoy their visits and love to hear them preach. The presiding elder, Bro. Monnger, is doing his part of the work with efficiency and success. Rev. W. D. Dominick has good books always on hand for the boys to purchase and read. Bishop Galloway puts the influence of his great life into the work of saving and educating the young men of Mississippi. There are hundreds of as good men and women in Jackson as can be found anywhere. It is an inspiration to see the spirituality and growth of Methodism in our capital city. It appears to me that our church is about to capture that city. It will not be long until the whisky saloons will be voted out of Hinds county. Moral reform is the watchword in Jackson. Our college is in the very best hands, and the people of our great State will sustain it.

J. A. BOWEN.

Macon, Miss.

Whitworth College.

The writer had the pleasure of attending the closing exercises of Whitworth College, when twenty-seven young ladies were graduated, and numerous certificates and medals awarded. The retiring president, L. T. Fitzhugh, A. M., and his efficient corps of teachers had done a fine year's work, and the graduates were worthy of their diplomas. The address by the Hon. J. S. Sexton, on "What Next?" was thoughtful, suggestive, appropriate, helpful, and enjoyable.

The incoming president, the Rev. John W. Chambers, A. M., in a few well-chosen words outlined the plans of the new administration, and all who heard him felt assured that the old college was entering upon a career of wider influence and brighter prospects than ever. The cordial invitation to the alumnæ to co-operate with him, and the earnest appeal to the preachers, will bear fruit in the near future, and so will his well-timed words to the class of 1894.

Bro. Chambers announced that he had associated with him Prof. Geo. W. Burton, A. M., a graduate and post-graduate of the Southern University, of Greensboro, Ala., who brings with him the experience of eight years of teaching and the rare native ability with which God endowed him. Those who know him well (and this writer has so known him for four years) feel assured that Prof. Burton is a worthy successor to Prof. Ricketts, so long identified with the work and the prosperity of Whitworth. Everybody regrets the retirement of Bro. Ricketts, and earnest prayers and kindest wishes will follow him wherever he goes. Such men are a benediction to any community. Misses Roberts and Dosohe will probably remain in charge of the music department.

Whitworth College will be furnished anew throughout and put in the very tidiest and best sanitary condition. The old and the new pupils coming next session may be assured of a comfortable home, bounteous fare, kindliest treatment, and thorough instruction. Our brethren in the ministry need not to be assured of a cordial welcome from Bros. Chambers and Burton whenever they visit Brookhaven, as well as of all due courtesy and entertainment when in attendance upon commencement or other special occasions. Neither is it necessary to give assurances to parents and guardians that the very best and brightest and sweetest of religious influences will permeate the college life and pervade the very atmosphere. Irreligious teachers will not be employed and none need apply. T. L. MELLEN.

East Mississippi Female College.

We have just returned from the East Mississippi Female College commencement, and we must confess that it was the best that we ever attended before. We regret, however, that we did not fortune to hear the commencement sermon by Dr. W. C. Black at the Central Methodist Church on Sunday, at eleven o'clock; but, knowing him as we do, we feel confident that he did his work well. The graduating class consisted of Miss Lula Dillehay, Miss Mabel Guiley, Miss Carrie Jones and Miss Beda Torgerson. These young ladies prepared and delivered their essays well.

Prof. C. W. Anderson, A. M., of Shuqualak, was the orator of the occasion. His address was tastefully arranged, full of thought and length.

Bro. T. B. Holloman, the president, his wife and their corps of teachers have done good, conscientious work, and, therefore, we feel confident that the trustees can not do better than to secure their services again. We have never had a president of that college, neither can one be secured, we think, that will be as unselfish and as untiring in trying to build it up as Bro. T. B. Holloman.

Being anxious to know something of the state of the college buildings and the surroundings generally, we asked permission of Bro. Holloman to go through and around the buildings, which he not only granted, but accompanied us. We were delighted to find that the new buildings had accommodation for more than sixty boarders, and that they were in good repair except a front porch, which is not only so badly dilapidated as to be dangerous for use (and is not used), but is an unsightly thing. We found the old building quite out of repair and dangerous. The plastering is falling off, the flooring uneven in the hall, and the south-side wall is cracked from bottom to top between the buttresses and at the corners. The southwest corner is not only cracked from bottom to the top, but it is four or more inches out of plumb. This building should have immediate attention, and the best, in our judgment, is to take it down and rebuild it. We do not see what else can be done. The old plank walks from the college to some buildings in the rear are much dilapidated, and so are the roofs of these buildings. The fence enclosing the college is much out of repairs. The enclosure and the old plank walks and buildings mentioned are fruitful sources of sickness. The enclosure should be made anew at once, and the old plank walks and buildings in the rear of the college should be taken down and out, and the ground leveled and be set with shade trees. There is a debt of nearly $6,000 hanging over the college. This ought not to be, and until it is lifted the college can not be a decided success. Why is it that nothing is being done about these matters? Will not the trustees do something? And if they can not, will they and the pastors of our church in the city not turn them over to the women of the city and let them see what they can do in the name of the Lord? Much for Methodism in Meridian is dependent on this college, and, therefore, let it be freed from debt and made what it should be.

ISAAC L. PEEBLES.

Duty to One's Self.

In a certain household located in northern New England, a house set among rugged hills and dimpling valleys, there lives a woman whom the angels write upon the roll of their saints. Her life is one of unremitting toil, hard, unrequited and unrecognized. The people around her, relatives by marriage, are incapable of appreciating the rare heroism of her life, the sweet beauty of her constant, uncomplaining devotion to her daily duty.

I do not think she has an ideal. She is too simple and straightforward and much too busy to think about how her conduct impresses others. She spends day after day, year after year, in caring for childhood and tending querulous old age, and through a weary and monotonous life, filled with drudgery, she keeps the sunny sweetness which distinguished her as a girl. It never occurs to her, either, that she is to be pitied or admired, or that she is doing anything extraordinary.

But her very self-abnegation is making her young daughters thoughtless of their mother's rights and claims. They are surprised when she occasionally expresses a wish for a change of scene or a new gown, or hints at being included in some projected party of pleasure. Her husband accepts her unremitting service as his due, and seldom puts himself out to show how much he thinks of it and of her. Indeed, it has become to him like the blessed commonplaces of the sky and earth and air, and he takes it in the same way, as a matter of course, and will never acknowledge what it is to him till one of these days it is gone. Even then it will not be evident to him that his wife died of devotion to him and his, a martyr to too great disregard of self, too unstinted outpouring for her family.

Dear sisters, there are some of you who need this reminder. God asks of you an account of one soul of his fashioning entrusted by him to your care. For the talents he entrusted to you he will exact a full report at the end of the day. You have no excuse for squandering yourself, you precious wife, you beloved mother, you faithful daughter or sister. I know a woman growing thin and gray—a woman who toils strenuously in an exhausting profession, earning her salary in the liberal wearing out of her strength—and twice in the last five years she has bestowed every penny of her savings on a strong, but indolent relative, a man who has never had force enough to take care of himself, but who does not scruple to take advantage of her weak unselfishness. Is she praiseworthy? Is she not rather responsible to a large degree for his pettiness and his disgraceful lack of manly chivalry?

Depend upon it, that each of us owes a plain duty to herself. This duty includes a proper care for our physical well-being, a taking whatever belongs to us, in consideration from others, in time and in leisure, and a recollection that we are God's children, and as such entitled to our share of what God meant us to have. Too much of the altruistic spirit and attitude may be bound unfavorably, and harm rather than help the very persons it hoped to elevate and broaden.—Mrs. M. A. Sangster, in Congregationalist.

Self-Denial.

Self-denial is the tap-root of Christianity. It is the last as well as the first rule of discipleship. Self-denial is not confined to any special or sacred season. It belongs to all times, and makes all seasons sacred. It is not depressed by a week of self-denial, but covers every minute of the whole life. It is not the abstaining from this luxury or even that necessity for a given length of time. The act of abstaining may be the expression of self-denial. It may be but a vicious substitute for it.

A week of self-denial may be like instruction of this rich grace. But to mistake a week's abstinence from some favorite indulgence for the principle of self-denial is a fatal delusion. This is like fulfilling the self-denying ordinance of "plucking out the right eye" by paring the finger-nails. Self-denial can no more be confined to one week than the ocean can be confined to a pint. Abstinence for a few days from one or all indulgences is no nearer to self-denial than the cutting off of the limb or bough is the felling of the tree.

The great hindrance to religion is self. It carries off by a thousand pipes and appropriates to its own uses the streams which might water and bless with good a hundred fields. Self-denial is the stopping of a great leak. Self-denial is a safety bank which saves the income from waste. It hoards like a miser the great and small amounts for every good investment. Self-denial stops outlays and leaks with economy and frugality, and gives the savings to God.

Self-denial, though, is not simply an economic or financial principle of the gospel. It is the principle which creates heaven in the Christian. It is the losing of this life, and by this loss the gain of the life to come. It is the lack of this principle that runs the pulse of religion low. Spiritual famine marks its decay. Spiritual death always attends on the absence of self-denial.

Look at this picture! A woman in Lowell (Sarah Hosener—she deserves to be named) learned that fifty dollars would educate a young man in the Nestorian Seminary. This woman, more than sixty years of age, living in an attic, by working in a factory and taking in sewing, sent out six missionaries. This illustrates the marvelous results of self-denial in one phase of its expression. Self-denial will! This woman was an ingrained principle, a life-long, ever-flowing and powerful. What miracles would follow if this principle was active in every professed Christian.—Exchange.

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During the next sixty days we make the following offer:

For $2.50 we will send the ADVOCATE one year and a copy of Christian Womanhood. The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John F. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the test many a vigorous, well-trained, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color, and beauty. It will please you.

THE CUISINE.

CONDUCTED BY L. A. B.

BANANAS.—Cut them lengthwise in two pieces, dust them with powdered sugar, put over bits of butter, squeeze lemon juice over them, and bake them for twenty-five minutes, basting them with the butter; serve in the dish in which they are baked.

HAM BALLS.—Chop cold boiled ham fine; add as many eggs as there are persons to be at the table, and a few bread crumbs; form into balls and fry delicate brown in butter or nice ham fat. By this method the last crumbs and bits of ham may be appetizingly served.—Presbyterian Journal.

CAKE.—Two cups of flour, one and one-half cups sugar, one-half cup butter, one-half cup milk, four eggs, two teaspoonfuls baking powder. Cream the butter, add the sugar, beat the yolks and stir in, then the milk and flour, last of all the well-beaten whites. Flavor to taste. This can be used as a layer cake.

SWEET APPLE PICKLE.—Take four pounds of sweet apples; peel and quarter. Make syrup of three pounds sugar and a pint of vinegar; flavor with cinnamon, cloves, and nutmeg; drop the apples in and cook until tender; put in a jar, pour the boiling syrup over, and seal. Peas and quinces can be made into sweet pickles by this recipe.

POTATO SALAD.—Slice cold boiled potatoes thin, mix with them minced celery and onion, more or less, according to taste, and serve with the following dressing: Two eggs, one cup sweet cream, sour cream, or milk with butter added, one teaspoonful each of salt and mustard; cook until just done, add vinegar to taste, and pour over the potatoes. This dressing is good for salads and other dishes with which mayonnaise is served.

RASPBERRY OR STRAWBERRY SPONGE.—One quart of berries, one-half box of gelatine, one and one-half cups of water, one cup of sugar, juice of one lemon, and the beaten whites of four eggs. Soak the gelatine in one-half cup of the water; mash the berries, and add half the sugar to them; boil gently the remainder of the sugar and the cup of water twenty minutes; strain the berries through a hair sieve; add gelatine to the boiling syrup; then take from the fire, and stir in berry juice; place the bowl in a pan of ice water, and beat with an egg-beater five minutes. Add beaten whites, and beat until it begins to thicken. Pour into wet molds, and set on ice. Serve with cream.—G. W., in Methodist Herald.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Tomatoes.

There have been in the history of truck farming around Crystal Springs several crops largely planted. The acreage of strawberries was once very large; now there is not enough in the whole community to make a carload a day. Among the numerous crops planted none have reached the extent of tomatoes. This is the big crop of the community. The people seemed to have found a fascination for it, and now many men, women and children, white and black, are engaged in it. Once there was big money in it; now it seems to be almost a matter of chance whether any one succeeds in it. The business has been wonderfully exaggerated both as to the money made out of it and the quantity planted. There is one class who do make money out of it, and that is the railroads. The crop always sells for enough to pay the freight; hence the larger the crop, the more the railroads make out of it. The commission merchant has the next grab. If the truck pays only a little over carriage, the merchant takes his commission; hence, as a rule, when the railroads and commission men get through with the sales, there is little left for the grower.

We do not wish it to be understood, however, we are one of those who would make war upon either. The railroads have shown a disposition to improve our facilities of transportation in nearly every instance when asked. There has been a constant improvement nearly every year until our opportunities of distribution are about as perfect as they could be expected under the circumstances.

As we have said, our enterprise has been greatly exaggerated. Some one has said our shipments have reached a hundred carloads a day, when the facts are, we have never run any higher than twenty-eight in one day, which amount was reached in June, 1892. In 1893 there was not so much any day, owing to blight and other causes. We are now in the midst of shipping. How many carloads we may ship any one day the present year is a matter of conjecture. We do, however, predict we will not reach as high as we did during 1892. There was one difference in last year's against that of the present; the prices then ran much higher in the early season than they do now. No doubt the financial pressure of the times has something to do with it.

Tomato growing is one of those occupations which produces a strange infatuation over the minds of those engaged in it. The circumstances attending the starting and growing of the plants is, no doubt, largely the cause. Like a sickly child, they have to be watched night and day from the time they are up growing until the crop is finally gathered and shipped. While in hot bed and cold-frames they have to be watched lest the extremes of heat or cold affect them. Either is disastrous to their growth. When in the field they have, upon our new methods, to be cared for, lest they are too highly fertilized—or not enough. Then the sticking, tying, pruning—and this is not all—gathering in the right degree of ripeness, the assorting and shipping altogether has the effect of absorbing the mind almost exclusive of everything else; so much so that when one neighbor meets another engaged in it he usually does not ask after his family, but "How are your tomato plants?"

There has never been but one other parallel case under our observation. Before the war men raised cotton to buy slaves, and bought slaves to raise cotton. Cotton and slaves was the all-absorbing question. Men were measured by the amount or number they had of each. The young man inquiring after the qualifications of a young lady rarely asked as to her moral or intellectual worth, but "How many slaves does her father own, and how many bales of cotton does he raise." To show the extent to which cotton raising had reached in controlling the minds of men, we well remember this little story related by our father. He stated that two or three others and himself entered the home of a cotton grower on an occasion when he was in the act of seating himself for dinner. He asked them to take their seats at the table. He was accustomed to saying grace. He raised his hands solemnly, and said, "Lord bless us in what we are about to do. (What's the price of cotton?) Amen." Cotton was foremost in the mind. "From the abundance of the heart the mouth speaketh." Now, tomato raising has a like absorbing effect. It is the theme of conversation among the growers whenever they meet, especially during growing and shipping season. With this there is one desirable effect it does produce; that of making the grower energetic. There is no success without it.

If you would find a great many faults, be on the lookout. If you would find them in still greater abundance, be on the look in.

HYGIENE.

Recreation.

Put some playtime into your lives, and so avoid letting that life run into nuts. There are men whose whole existence is devoted to the profession or calling which they have taken up. Could anything be better or make them surer to succeed than this? In a certain sense, and within certain limits, no. Pushed and jostled, as you are sure to be, in this busy world of ours, by the sharp competition of others, you will prosper in nothing that you do not enter into with your whole soul and mind and strength. Then what could be better than this entire devotion to business? For the hygiene of your brain, an hour or two for relaxation every day, with a little wholesome neglect of that same business, would be far better. There are many men who literally devote their whole lives to the one business of coining money, and some of them make a mint of it. Those of us who coin but little, think we could give them some points in spending; could even show to their lives a more excellent way of living. "He gave them their request, but sent leanness into their souls." Poor as I am, I have come to pity some of them—these men that are made of money. Called in consultation in my professional capacity, I find a poor, rich man who is breaking down under the nineteenth-century strain—a man who has made business his life and money his god, and in the process of devoting the one to the service of the other, he has reached the time when his business is killing him. I suggest a rest and vacation with pleasant journeys, only to find that no change is possible, for there is absolutely nothing to his life but business; for him nothing has any beauty, nothing any charm but money-making. He early put the machine in motion, and has devoted his whole life to watching it coin money. It has withered his heart and shrivelled his soul, and now it must stop; but the stopping will kill him, and yet without rest he must die. For you and me, without script and barely two coats apiece for the journey, this great wide world is full of vacation rambles and pleasant, restful places. For him there is no rest but the grave, whither he is going. "Whatsoever a man soweth, that shall he also reap."—Dr. W. W. Godding.

Long Life and Temperance.

A paper devoted to the interest of life insurance (The Insurance Observer) has taken up the subject of drink as related to longevity, and says: Nothing is to the average man so precious as the sometimes questionable boon of life itself, and, if he can once be convicted that, as the inevitable result of habitual excess, his tenure of the existence which he prizes will be considerably curtailed, the argument will appeal to his selfishness with an effect which more generous consideration will probably fail to produce.

The employment of an argument of this nature belongs within the province of the insurance officials. The physician may warn and point to the probable effects of intemperance upon kidneys or brain, or heart, and his patient will listen, and think that the doctor may be right, yet he will keep on at his cups. Nothing, however, is more practical than figures; of all facts, they are the hardest to get around. If, therefore, the experience of several assurance companies show that the mortality amongst the moderate drinker is largely in excess of that amongst the abstainer, we are here provided with an argument which appeals to the selfish instincts of humanity. To those who have observed and studied the circumstances with an unbiased mind, this is no new revelation. The experience of the United Kingdom Temperance and General Institution has been in accord with it—not as an occasional or isolated occurrence, but as an unvarying law. Efforts have been made by some writers to minimize the conclusions to which these results point, on the ground that the "general" section of this class of life office is more or less vitiated by the infusion of a proportion of excessive drinkers; but this does not explain the enormous disproportion between the mortality amongst temperate and that amongst average lives.

In other words, insurance statistics prove positively that temperance and abstinence from alcohol promotes longevity, and that intemperance shortens life. These ought to be self-evident axioms.

Eyesight Saved

After Scarlet Fever, Diphtheria, Pneumonia and similar diseases, Hood's Sarsaparilla is unequalled to thoroughly purify the blood and give needed strength. Read this:

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"My boy had Scarlet Fever when 4 years old, leaving him weak and blood **poisoned with canker.** His eyes became inflamed, his sufferings were intense, and 7 weeks he could not open his eyes. I took him to the Eye and Ear Infirmary on Charles street, but their remedies failed to do any good. I began giving him

Hood's Sarsaparilla

which soon cured him. It **saved his sight,** if not his very life." ANNIE F. BLACKMAN, 2888 Washington Street, Boston, Mass.

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A GREAT SUFFERER —FROM— **Liver Complaint** Cured by the Use of **AYER'S PILLS**

"For several years, I was a great sufferer from liver complaint, which caused severe pains under the right side, from under the right shoulder-blade, sallowness of the skin, low-spiritedness, and cramp in the stomach. I am pleased to be able to state that I have been relieved of all these complaints by the use of Ayer's Pills. I find them, also, to be an elegant after-dinner pill."—Mrs. M. A. STEAD, Muney, Pa.

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KEEP IT COOL

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Drink it when you are thirsty; when you are tired; when you are overheated. Whenever you feel that a health-giving temperance drink will do you good, drink

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Walnut case; Hard Wood Panels; Finished Back; Lamp Stands; Handsome Fret Work; Full Length Music Desk; Engraved Ornaments; Hand Rubbed; Oil Finish; Pedals covered with Brussels Carpet; Metal Guards on Pedals.

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The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

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Case: Heavy Sunken Panels in front, ends, and back; Extra Strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work in upper panel of back.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

14 Stops, including swell and Grand Organ.

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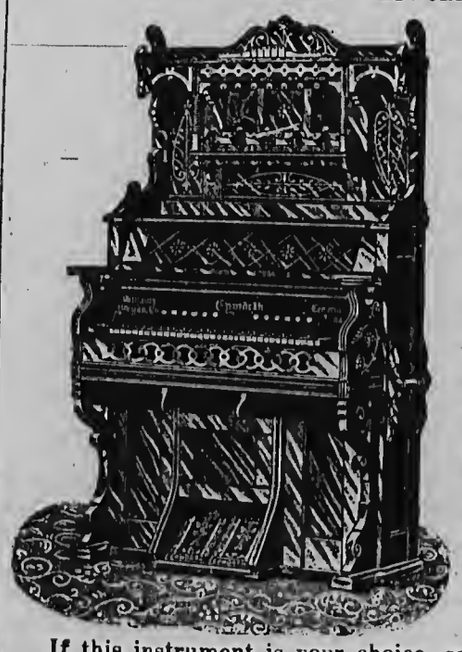

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Thursday, June 21, 1894.

To the Methodists of Louisiana.

At the recent meeting of the Board of Trustees of Centenary College I was tendered the presidency of that institution. The call to the position was so unexpected and the surprise so great, that I felt compelled to ask for time to consider the matter. After mature deliberation and free consultation with intimate friends, I have concluded that it is my *duty* to accept the position. I trust I have enough appreciation of the responsibility involved to arouse every energy to do the work of such a high office. *I shall do what I can.* Being an *alumnus* of the college, I cherish the hope that I shall have the special help of every other *alumnus*. The college, belonging to the Methodist Church, and during the fifty years of its existence having given substantial pledges of its loyalty to Methodism and its good work in the cause of Christian education, *I claim the right to expect the hearty support and the cordial co-operation of every Methodist in Louisiana.* In a peaceful town, with healthful surroundings, with an able corps of trained teachers and with tuition and boarding down to the minimum, there is no reason that we should not have our class-rooms and dormitories full of busy boys, earnestly preparing for the activities and responsibilities of life. I invite correspondence with parents and guardians who are looking about for educational advantages for their boys. For the present my address is: 163 Delachaise street, New Orleans, La.

C. W. CARTER.

June 18, 1894

Progress.

The world still moves. Louisiana has joined Mississippi and Texas and most of the Northern States in giving to woman the same educational facilities with the sterner sex. At the recent commencement of Tulane University two young women received the degree of A. M. These two young women are Miss Addie Spencer and Miss Margaretta Powers. They both graduated some time since in Sophie Newcomb College, and then took a post-graduate course in Tulane.

E. M. F. College.

Contrary to his inclinations, Rev. T. B. Holloman has yielded to the pressure brought to bear upon him by the friends and patrons of East Mississippi Female College, and consented to remain at its head for another year. Sundry improvements on the buildings and grounds have been projected. We commend the institution to our readers as preeminently worthy of their patronage. The curriculum is good, and the faculty efficient.

Port Gibson and Millsaps.

It was our privilege to preach the commencement sermon at Port Gibson Female College on Sunday, June 10. Our home during out sojourn in the beautiful little city was with the genial and cultured president of the college, Rev. W. H. Huntley, to whom and to his family we are indebted for many courtesies. We found a number of acquaintances and friends in the faculty, whose companionship was much enjoyed. We also had the pleasure of meeting Bro. Huntley's mother, whose home is in La Grange, Ga., a town to which we made a pleasant commencement visit a year ago.

The commencement sermon was preached, according to custom, in the Methodist Church, which, spacious as it is, was crowded with an audience that gave undivided attention to the preaching of the Word. Some fine music, both vocal and instrumental, was rendered by the choir.

In the afternoon we attended the monthly meeting of the Addie Gordon Juvenile Missionary Society. Port Gibson having been the home of Miss Addie Gordon (now Mrs. Burke) prior to her entrance upon mission work in China, it is but natural to expect Port Gibson Methodists to be interested in mission work. And so it is. The Addie Gordon Missionary Society is one of the best-organized and most active societies of its class of which we have any knowledge. The exercises on Sunday afternoon consisted of readings and recitations, interspersed with song. The songs were partly by the choir, partly by the whole audience, and partly by select groups of the young folks, numbering perhaps a dozen or more. There was a good audience in attendance, and the exercises were quite interesting. A meeting of this sort is held every month. We know of no better plan of building for the future. The boys and girls who are trained up under this sort of *regime* will not be heard when they have reached maturity prating about being opposed to foreign missions. Those who have the benefits of such training will become intelligent, liberal, progressive, working Christians—what the church needs far worse than new machinery or additional legislation. We congratulate Port Gibson station and its pastor upon the work of this society.

It was also our privilege on Sunday afternoon to take a peep into the elegant new parsonage now occupied by Bro. B. F. Jones and family, with whom we spent a most delightful hour. This parsonage is one of the very best in the Conference—perhaps the best. It was built entirely by the ladies of the church. We do not mean that the rougher sex were denied the privilege of making contributions; but the entire work of raising the necessary funds was done by the women. Had it not been done by them it is very likely it would not have been done at all—a hint by which other churches we wot of might profit.

Late in the afternoon we attended a meeting of the Y. M. C. A. connected with Chamberlain-Hunt Academy, and made a brief talk. This institution, under the auspices of the Presbyterian Church, is doing good work. The moral tone of the school is good, and most of the boarders participate in the work of the Y. M. C. A.

At night we had the pleasure of hearing a very unique and entertaining discourse by Bro. Huntley on Paul at the feet of Gamaliel.

We were very sorry to miss seeing our friend and brother, sub-Bishop Weems, of the diocese of Vicksburg. We had, however, a pleasant chat with Sister Weems, who, although denied the privilege of serving the Master in the foreign field, still has missions on her brain, heart and conscience. Although we missed seeing Bro. Weems, we heard from him extensively. Coming in contact with brethren from different parts of his widely-extended district, we heard most gratifying reports concerning his work. In the pulpit and out of it he is magnifying his office. Naturally deeply interested in mission work because of his former experience as a missionary, he is diffusing missionary information, stimulating missionary zeal and multiplying missionary activities; while at the same time he is making full proof of his ministry along other lines. Every good cause finds in him a friend and a helper.

Port Gibson Female College has a good faculty and is doing thorough work. It commands the respect and confidence of the community, regardless of creed or sect. The buildings and grounds are admirable. The discipline is firm, but gentle. Parents looking for a home-like school for their daughters should investigate the claims of Port Gibson Female College.

We would have been glad to remain at Port Gibson throughout the commencement exercises; but, being a member of the Board of Trustees of Millsaps College, duty called us to Jackson on Monday.

At Vicksburg we had the good fortune to meet Dr. C. G. Andrews ticketed for the Capital City. We reached Jackson in time for the meeting of the Board in the afternoon, the morning session having been intermitted for want of a quorum.

While in Jackson we enjoyed the hospitalities of Sister C. B. Galloway and her smaller half, the Bishop. We found the Bishop in good health, though he is aging rapidly, as he now answers to the name, "Grandpa." He left on Tuesday for Chicago, where he will make an address at the commencement of Northwestern University.

Of the commencement exercises at Millsaps it is needless that we should write, as extended reports will be given in our columns by our correspondents. The outlook for the college is decidedly hopeful. Those who understand the situation best confidently expect an attendance of two hundred at the opening next Fall. The report of the financial agent is also encouraging. The people are responding liberally to Major Millsaps' proposition. Notwithstanding the financial stringency, quite a handsome sum will be realized before the close of the year. Some changes were made in the faculty. The place of Prof. Patillo, who resigned on account of bad health, was filled by the election of Prof. J. A. Moore, who has occupied the chair of mathematics in the Southern University for ten years or more. Prof. Moore is not only thoroughly up with the times in his special line, but he is also a teacher of rare gifts, and a prodigious moral and religious force in any community in which he lives. The vacancy occasioned by the resignation of Prof. Black, who resigns to enter the pastorate, was left to be filled by the Executive Committee.

An Educator Weds.

Rev. F. M. Grace, D. D., president of Hiwassee College, was married, June 7, to Miss Ida F. Hoskins, of Chilhowee, Tenn. Miss Hoskins is said to be a very amiable and accomplished woman—a native of Kentucky. The ceremony was performed by Dr. J. H. Brunner in the beautiful new church at Chilhowee, which is described by a correspondent as "a rare gem set in a casket of mountains on the rolling Tennessee." The church was profusely and tastefully decorated for the occasion. May the young couple have a prosperous voyage across the sea of matrimonial life!

About Communications.

We deem it well to say something about communications. Brethren frequently send us a communication with a request to publish it in the next issue. In most cases it is utterly impracticable for us to do so. We usually have on hand from forty to sixty or seventy communications. Now, why should we pass by these numerous articles which have been on hand for weeks—some of them for months—and publish one just received simply because the writer requests it? It must be presumed that all these writers are equally anxious to see their productions in print. It must also be presumed that all have equal claims upon us so far as personality is concerned. In other words, we ought not to show any favoritism. This, we think, will be conceded by all. And yet it is a fact that we do publish continually articles just received, while others that have been in our drawer for a considerable time are left over. To some this may seem strange; and yet a very little reflection will show that there is a necessity for it. Some communications must be published at once or not at all. Anyone can see that many articles which appear in our columns would be of no interest after a lapse of a few weeks. Communications of this class always have the preference in all well-conducted papers. Then, too, other considerations come in to interrupt the chronological order. The length of an article has something to do with the time of its appearance. Very often we have space for a short article when we can not make room for a long one. Then, too, the character of the article is to be considered. Believing that variety is a desirable element in a bill-of-fare, we prefer not to have many articles of the same sort in the same issue; hence, articles are sometimes laid over simply because something else has been admitted on the same subject. Moreover, we do not think it best to fill our entire space with communications. We will now divulge one of the secrets of this office. Our readers, so far as we can judge by expressions that come to us voluntarily, both orally and in writing, very decidedly prefer that a considerable proportion of our space shall be occupied with clippings such as we make. Concerning no other feature of our editorial work have we received more hearty expressions of commendation than this.

There are other considerations too numerous to mention which determine the order in which communications shall appear. The fact that an article is not published immediately is no indication of a want of merit in the article or of a want of appreciation on the part of the editor. Indeed, this is oftentimes a proof of superior merit. The article which must be published at once touches some merely temporary interest. The article which will not spoil by keeping has to do with matters more enduring. We have on hand at this time articles of merit which have been in our drawer for months. Some of these have been turned over to the printer more than once, and yet have been crowded out by matter of temporary importance. No brother has a right to assume that his communication has been rejected because it does not appear at once; neither has he a right to assume that he has been unjustly treated.

A general reputation for dealing fairly and honorably with all men ought to protect an editor against evil surmisings on the part of those who place their mental progeny at his disposal. An editor must be allowed to exercise his own judgment concerning the make-up of his paper. This carries with it the right to reject communications. Except under peculiar circumstances no man has a right to demand a place in the columns of a paper. The rejection of an article does not necessarily imply that it lacks merit. Articles are sometimes rejected because they are too heavy for our columns. They would be in place in a review or high-class magazine, but are not adapted to a journal like ours. We have, very recently, refused to publish some excellent articles of this sort. Again, articles are sometimes sent to us which would be first-class matter for a high grade secular paper, but which are not in accord with our ideal of the make-up of a religious journal. Various other considerations enter into the determination of the question of the acceptance or rejection of a manuscript. From what has been said it follows that no man has a right to get into a rage because an editor rejects a production of his pen.

The statement has been made recently that the present editor of the Nashville Advocate has rejected communications from each of our ten Bishops. Yet not one of them has raised a howl or sought to disparage the editorial judgment of Dr. Hoss. We have written this in order that there may be a good understanding between ourselves and our correspondents. We are very glad to have our brethren send us communications; but let it be understood that we do not promise in advance to either to publish everything sent, or to publish anything just as written. The right to abridge and otherwise change is one of the inalienable prerogatives of the tripod.

About Advertising.

We have heard of a brother's criticising the ADVOCATE because so much space is taken up with advertising. Such criticisms are utterly unreasonable. Anyone who knows anything at all of the newspaper business knows that advertising is indispensable because it is the chief source of revenue. The NEW ORLEANS ADVOCATE could not have lived for years past without advertising. Moreover, the amount of advertising to be admitted into the columns of this paper is fixed by the Publishing Committee. The amount of space which we actually occupy with advertisements lacks from five to eight columns of the space given us for that purpose by our contract. The only reply we wish to make to criticisms of this sort is to say that we intend to fill the entire advertising space allotted us by our contract with advertisements if we possibly can. See the point?

Y. M. C. A. Jubilee Convention.

At the "World's Convention of the Young Men's Christian Association," held in London a few days since, twenty-six nationalities were represented by more than nineteen hundred delegates, two hundred of whom were Americans.

It is especially noteworthy that the convention received most hearty recognition from the Established Church. A mammoth meeting was held in Westminster Abbey. Another was held in St. Paul's Cathedral, His Lordship, the Bishop of Ripon, preaching the sermon. A grand reception was given to the members of the convention by the municipal authorities.

June 6 being the fiftieth anniversary of the organization of the Association, two mammoth meetings were held on that day—one in the morning, the other in the evening. At the evening meeting a bust of the founder of the association, Sir George Williams, was unveiled by Lord Kinniard. The conferring of the order of knighthood upon this princely man can, of course, add nothing to his fame. Still it was a gracious and praiseworthy act on the part of Her Majesty, Queen Victoria. Sir George was, of course, the central figure of the great convention. Though an octogenarian, he is still active in business, and also in religious and philanthropic work.

John A Ellis Memorial.

To the Friends of the late Rev. John A. Ellis:

Bro. Peter James has given me $250 on the J. A. Ellis Memorial Home for Students, to be erected on Millsaps College campus this Summer. Now, let me receive a contribution to this cottage at once from all the friends of Rev. Jno. A. Ellis, whose life was a benediction, and whose name is as an ointment poured forth.

I. W. COOPER,
Fin. Agt., Millsaps College.

Jackson, Miss., June 18, 1894.

This is a move in the right direction. The name of John A. Ellis is revered throughout Mississippi. He had itinerated in all parts of the Conference, having labored in every district with possibly one exception; and his friends are legion in every region that was blessed with his labors. What more fitting memorial of this saintly man could be erected than a cottage bearing his name on the campus of Millsaps College—a cottage designed to furnish needed aid to aspiring young manhood? Who would not prefer such a memorial to a gorgeous mausoleum of marble, even though it should pierce the clouds and be more enduring than old Cheops?

The North Mississippi Conference has undertaken to build several memorial cottages. Shall the Mississippi Conference fall behind in this noble work? Let all who revere the memory of John A. Ellis make a contribution. Not only large contributions, but small ones will be thankfully received. We hope to see this memorial cottage materialize at an early day. In behalf of the Methodism of Mississippi, we thank Bro. James for initiating this movement. Let us keep the ball rolling.—EDITOR.

About Field Notes.

A brother sent us a report from his work a few days since, accompanied by a private note in which he expressed the hope that his report would not find its way into the waste-basket. This leads us to say that reports "from the work," properly so called, are never consigned to the waste-basket in this office. It is conceivable that a brother might write an article purporting to be a report from his charge which would be in reality something else. In such a case the so-called report would come under the same rule as other communications. *Bona-fide* pastoral reports we always publish, though we sometimes find it necessary to abridge them. It is our aim, too, to publish them in chronological order. When we fail to do this, it is because of an oversight. Postal card reports, however, take precedence.

A Wise Benefaction.

A brother who very modestly withholds his name from the public has given to Millsaps College, through Dr. Cooper, the sum of five hundred dollars for the purchase of apparatus for the scientific department. Knowing the brother, we take the liberty of saying that this is only in keeping with his record. May his tribe be multiplied in our Zion.

A Good Woman Gone Home.

We regret to chronicle the death of Sister Terry, wife of Bro. C. N. Terry, a superannuated preacher of the North Mississippi Conference. She died at Sardis, Miss., June 1. We extend to Bro. Terry our deep sympathy in his sore bereavement. Her end was more than peaceful; it was triumphant.

NOTES.

Cyrus W. Field died in New York, June 9.

We are pleased to learn that Bro. D A. Little is rapidly improving in health.

Dr. C. F. Evans preached the commencement sermon at Wesleyan Female College, Brownsville, Tenn.

Rev. Dr. R. A. Young, of Nashville, Tenn., and a number of friends started June 6 for a European tour of several months.

A pressure is being brought to bear upon the Louisiana Legislature from certain quarters in favor of a repeal of the Sunday law.

A series of meetings will begin next Sunday at Bay St. Louis. The pastor, Rev. N. B. Harmon, will be assisted by Rev. W. M. McIntosh.

The Summer session of the Peabody Normal School is in session at Oxford, Miss., under the supervision of State Superintendent Preston.

Rev. H. D. Knickerbocker, of the Southwest Texas Conference, having recently married, is on a bridal visit to his parents in this city.

Rev. M. M. Black has been appointed by Bishop Keener to fill out the unexpired term of Rev. J W. Chambers in Crystal Springs station.

The University of Virginia has decided in favor of co-education. Its academic course is to be thrown open to women as well as to men.

Rev. J. M. Wyatt, of the North Mississippi Conference, was married, June 7, to Miss Mary F. Gore, of Walthall, Miss. We extend congratulations.

The University of Tennessee has been recently opened to women. There are forty in attendance and the faculty pronounced the experiment a success.

The Lexington Advertiser speaks of "Gilderoy's" commencement sermon at the Lexington Normal College as the greatest gospel sermon heard in that city for years.

Dr. W. G. Austin died at his home in this city, on Friday last, in the eightieth year of his age. Dr. Austin was for many years one of the leading physicians in the city.

North Mississippi, which has been suffering from drouth, had a general rain on the seventeenth, which has been of incalculable benefit to the crops, especially corn.

Dr. W. M. Leftwich has been appointed to West End Church, to fill the vacancy occasioned by Dr. S. A. Steel's election to the editorship of the Epworth Leagus paper.

The Salvation Army in this country is said to be contemplating the formation of a colony in Mexico, the colonists to be taken from the slums of New York City and other cities.

Rev. E. T. Breland, of the Mississippi Conference, was married, June 13, to Miss Hattie S. Eckford, of Pachuta, Miss., Rev. L. Carley officiating. We extend congratulations.

Rev. T. Carter, son of Dr. C. W. Carter, who has just completed a three years' theological course at Vanderbilt, won the R. A. Young medal for oratory during the commencement.

Our church is in arrears with its chief shepherds. The salaries of our Bishops for the past quadrennium fell short $800. One-half of the shortage belongs to the present year. This ought not to be.

The British Wesleyan Conference, at its next session, to be held at Birmingham, will have to deal with the woman question in a practical way. Miss Dawson has been elected to a seat. Is she eligible? is the question.

Centenary College, at its last commencement, conferred the degree of D. D upon Rev. E. H. Monnger, and that of A. M. upon Rev. B. F. Jones, both of the Mississippi Conference—honors worthily bestowed.

A canning factory was opened at West Point on the fifteenth. It will employ fifty hands and will run through the season day and night. This is a move in the right direction. Why should not our Southern people can the fruit they raise instead of shipping it to the North to be canned?

Our news column last week did an injustice to Mr. Widney, of this city. The statement that an affidavit had been made against him was true; but it should also have been stated that the courts ignored the affidavit, the recorder and the district attorney both refusing to make it the basis of judicial proceedings. In justice to Mr. Widney we gladly make the statement.

Be More Gentle.

A well-known member of the House of Commons, who died a few years ago, said towards the close of his life that if he were called again to go over former lines of thought, he would bear himself more gently and in a more modest, kindly, and charitable spirit than he once did. How often we hear of something similar to this being uttered by people as they draw near to the bound of life. Young men often think they must be very stern and strenuous, very hard and heroic, and must brand evils unflinchingly, no matter who is hurt in the process. They have much self-confidence, and are very sure that whatever does not commend itself to their judgment or taste is an evil that should be summarily put down. So they impinge with violence against a great many people, and create much unnecessary bad feeling. But when they are older grown and understand human nature better, they begin slowly to realize what blunders they have made. They see it would have been better not to have pushed with such fierceness or condemned with such severity. We rarely feel that we have been too gentle and modest, too charitable and kindly.—Zion's Herald.

Counting on Us.

A brother who has taken the trouble to count says that the editor appeared in the last issue of the ADVOCATE twenty-one times. Perhaps it would have been more modesty in the editor to have given a part of the space be occupied to other pens; but modesty of that sort is not a characteristic of the editorial fraternity. It may be well, however, to look at the other side. Counting notices, there are in the same issue of the paper fifty-four pieces from other pens than ours—not including clippings.

Dr. C. W. Carter and Centenary College.

The following resolution was offered by Rev. J. B. A. Ahrens, D. D., in the New Orleans Preachers' Meeting, and unanimously adopted:

Resolved, That this Preachers' Meeting express ourselves as greatly gratified at the action of the trustees of Centenary College in electing Dr. C. W. Carter president of said college. That we pledge our enthusiastic support to the management of Centenary College.

A TYPICAL CASE.

How poorly Mrs. ——— looked at the operal Nervous, pale, fagged-looking—a mere suggestion of her recent self. Fact is, one look showed that she was suffering with "Woman's Troubles," and no one had thought of suggesting that great specific for Uterine Ailments—CREOLE FEMALE TONIC. It always cures.

Contributions for Kobe Industrial School for Girls.

The following amounts have been contributed to inaugurate a work greatly needed, and promising gracious results to Japanese womanhood. Let the amounts run up to at least $1 000 very speedily. Report all subscriptions to Mrs. M. I. Lambuth, at Mission Rooms, Nashville, Tenn.

Cash previously reported by Mrs. Lambuth, $115. Land in Anthony, Fla., when sold, worth $50. From Misses Cloud and a friend at Front Royal, Va., $15.

A Great Nerve Tonic,

Horsford's Acid Phosphate.

Dr. I. HARRIS HALL, State Lunatic Asylum, Milledgeville, Ga., says: "I have used it in cases of nervous prostration after acute mania. I also found it gave great relief in cases where there seemed to be a want of proper assimilation of food accompanying chronic insanity. It is undoubtedly a great nerve tonic."

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

The Hawaii Question Settled.

Grover Cleveland has been foiled once in his life. His attempt to restore the dethroned queen of Hawaii has come to naught. The United States Senate, the treaty-making power of our government, has decided that the people of those islands have the right to govern themselves according to their own ideals without any interference on the part of Uncle Sam.

The New Discipline.

Dr. Tigert, our new Book Editor, gives notice that the new Discipline will be out about the first of July.

Notice.

Conveyances will be at Newton on July 3, 4 and 5, to meet delegates attending the District Conference at Montrose. Bro. Morse and the people of Newton have kindly consented to provide accommodation both coming and going. R. BRADLEY.

Montrose, June 14 1894.

Programme for Corinth District Conference,

TO BE HELD AT BOONEVILLE, MISS., JULY 12-16, 1894.

Conference will convene at 2:30 P. M.

1. Church Extension—J. W. Bell.
2. Missions—J. E Buck.
3. Christian Education—J. E. Shumaker.
4. The Epworth League—W. C. Harris.
5. The Possibilities of the Epworth League—Essay by Mrs. Mary Inge Hoskins.
6. Qualifications and Duties of Stewards—C. H. Pittman, H. M. Young.
7. Obligation of the Preacher to His Work—H. R Tucker, J. M. Bradley.
8. Relation and Duties of the Pastor to His People, and of the People to Their Pastor—M. H Honnoll, J. E Young.
9. Worldliness in the Church, and the Best Means to Get It Out—J. W. Ramsey, L. W. Worsham.
10. The Duty of Preaching Our Doctrines—W. J. Burt, P. R. Hoyle, E. C. Hinds.

During the District Conference a Sunday-school Conference will be held, and the following programme will be carried out:

1. The Superintendent: His Work and Responsibilities—J. P. Collier, W. C. Harris.
2. How to Conduct a Sunday-school—G. P. Hammerly, N. B. Holt.
3. The Qualifications and Work of the Sunday-school Teacher—D. T. Price, J. W Bell.
4. How to Prepare the Lesson—N. Hamilne, J. H. Shumaker.
5. Importance of Keeping a Record of the Sunday school—H. R. Tucker.
6. How May We Secure and Hold Our Young People in the Sunday-school—G. W. Bynum, H A. Dean.
7. How to Secure Better Co-operation of the Parents—L. A. McKeown, H. W. Rees.
8. Music in the Sunday-school—J. Y. Murry, J E. Buck.
9. The Pastoral Instruction of Children—J. W. Ramsey, J. P. Moore, W. D. Bass.
10. How to Keep Up Sunday-school All the Winter in the Country—J. T. McKeown, Paul Finch, W. A Clark.

Rev. J. H. Shumaker will preach Thursday night. T. W. LEWIS.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials Address,

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District Conference, Holly Springs District, North Mississippi Conference,

TO BE HELD AT WATERFORD, MISS., JULY 6-8, 1894.

1. Work for All in the Church—M. D. Fly, M. C. Pegues.
2. How to Develop Spiritual Life in the Church—J. B. Harris, Dr. Kelsey.
3. How Can a Church Help the Pastor—J. C. Lowe, Ed McKinney, Dr. Scruggs.
4. The Best Plans to Collect the Pastor's Salary—J. T. Fant, G. H. Jacobs.
5. The Duty of Giving to the Lord—J. H. Smith, Thos. Bottom.
6. The Epworth League As Promotive of the Spiritual Life of the Young—J. S. Oakley, J. W. Boswell.

Sermon by M. D. Fly.

J. B. STONE, P. E.

Sunday-School Conference, Holly Springs District, North Mississippi Conference,

TO BE HELD AT WATERFORD, MISS., JULY 5, 9 A. M.

1. How to Build Up a Sunday-school—J. B. Harris, B. C. Gray, Bro. Stamps.
2. How to Reach the Child's Heart—J. W. Poston, W. R. Montgomery, B. B. Sullivan.
3. The Necessity of Distinct Doctrinal Teaching—J. C. Lowe, Ed McKinney, J. M. Morse.
4. The Origin and History of Sunday-schools, and Their Effect on Society—J. S. Oakley, J. T. Fant, J. H. Jacobs.
5. What Is Necessary to the Success of a Sunday-school, and the Bible's Place In It—J. H. Smith, Dr. Kelsey, E. S. Randall.
6. The Necessity of the Guidance of the Holy Spirit—M. D. Fly, Thos. Bottom, Wm. Edge.

Sermon by J. C. Lowe.

J. B. STONE, P. E.

A shipload of coal from Wales is now unloading at New York, and others are due. This will be largely used by the railroads, but it is nevertheless conclusive evidence that the famine is becoming serious.

$1,000 for Nothing.

Curtis Buntin, President St., Brooklyn, N. Y., spent $1 000 with doctors, and at famous Springs, in the effort to cure a bad case of Rheumatism; but to no avail. Drummond's Lightning Remedy helped him from the start, and by its use he was fully restored. It will do the same for you if given a trial. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your express address a month's treatment—two large bottles of their remedy. Agents Wanted.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. Yours, most respectfully,

MRS. A. W. MOORE.

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Corinth District Conference.

The pastors of the Corinth district will please send at once the names of the delegates and others who expect to attend the District Conference at this place. Brethren will help us greatly in entertaining the Conference by attending to this promptly.

HESLEP R. TUCKER.

Booneville, Miss.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

MISSIONARY LESSON.

(Isaiah xxxv, 1-10; Luke iv, 16-20.)

The Bible full of holy imagery. The hideousness of heathenism and the charms of Christianity are here picturesquely set forth.

1. Heathenism is aptly compared to a desert. A wilderness, a solitary place.

(1) A desert is devoid of brooks and rivers. Empty not refreshing showers. Think of Sahara.

(2) A place of danger. Lions and ravenous beasts are there. Robbers.

(3) Oases are few and far between. Can think of only two: Socrates and Cornelius.

2. Christianity is commissioned to reclaim the dreary waste places. Shall say to the heathen: "He will come and save you."

(1) Gives spiritual irrigation. "Springs of water." Living water. Christ the water of life.

(2) The soil onlitivated. Break up the fallow ground. (Jeremiah iv, 3.)

(3) Sow spiritual things. "In the morning we sow our seed."

(4) Some falls into good ground and brings forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

3. Our text-chapter employs other emblems with which to indicate the glorious success of our missionary operations.

(1) The eyes of the blind shall be opened. Blind, they worship an unknown God. Now they see the Lamb of God which taketh away the sin of the world.

(2) The ears of the deaf shall be unstopped. Hear the things which belong to their peace. Will hear in sweetest strain: "Thy sins are forgiven thee."

(3) The lame shall leap as a hart. Are enabled to walk in the narrow way, the highway of holiness. Will go on to perfection.

(4) The tongue of the dumb shall sing. God giveth songs in the night. Hallelujahs abound.

(5) Joy and gladness supplant sorrow and sighing.

"Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace."

Union Epworth League.

The Union Epworth League met in the Morean Street Methodist Episcopal Church, South, Thursday, June 14. The meeting proved a blessing to all who attended. The feature of the evening was an admirably prepared paper by Dr. R. L. Sobroder, setting forth the history of Morean Street Church.

The next meeting will be held at Craps Street Church.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

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Equitable, " " " " " - 40,117,610

The Mutual Recently Paid *$9,215* on a *$3,000* Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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CASH ASSETS, December 31st, 1888,	$459,369.56
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891,	$600,414.81

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Dr. Ahrens' tent on the Seashore Camp Ground will be rented, furnished, during camp meeting week and up to July 20.

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Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

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PARTS PER 1000.

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Ferrous (Iron) Carbonate	62.48
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Calcium (Lime) Chloride	.725
Magnesium Chloride Æ	1.1766
Sodium Chloride	16.845
Sodium Sulphate	12.292
Potassium Sulphate	1.978
Alumina	.460
Silica	.460
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This water is both calcarious and chalybeate, and deserves to be brought to the attention of the medical profession. A. L. METZ, Analytical Chemist, Tulane University of Louisiana.

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DR. J. W. CHILES, DIXON, ILL.

HOME CIRCLE.

MORNING PRAYER.

Now I wake to duties new,
Temptations strong, and dangers, too,
Father, help me do just right;
Keep me safely till the night,
Or to heavenly mansions take.
This I ask for Jesus' sake. Amen.

Do Not Grow Sour.

Suppose you *are* advancing in years, and are never to be young again in this world; is it not well to make the best of things, and take life cheerfully and happily? Of course you have trials, you always did; there are troubles and disappointments; these are the common lot of men. You may suffer wrongfully: who has not suffered thus? The Son of God himself was hated without a cause, and crucified, and slain; and you may be called to suffer with him. But murmuring only makes things worse.

Sourness robs us of the sympathy that might otherwise alleviate our sorrows. Those who are sour and surly get little pity and sympathy; those who bear suffering and affliction with patience find many who sympathize with them in trials and afflictions. No doubt you meet many things at which you might justly complain, but will complaining cure them? Will it not rather aggravate the troubles you endure? Do not then make matters worse; turn your face to the sunshine, look up, not down, and think how much God has done for you, how much blessing has come to you, how many others there are whose lot in life is harder and more bitter than your own; and when you have really taken these things into account, see if you do not find more cause for gladness than for grief, more things for you to be thankful for than for you to be groaning over. If you will learn to look upon the bright side, you will find that there *is* a bright side, and if you walk among shadows, remember that the path of humanity is a shadowy path, that you are in a world which, though it was once pronounced "very good," is now described as "evil."

You are but a pilgrim here, you are to pass the time of your sojourning in fear; but do not let the passing pleasures of this present life hide from your thoughts and your hopes the glory of the life which is to come. You are but a sojourner here, a pilgrim and a stranger, and since you only tarry for a night, you can put up with many inconveniences, with many unpleasant things. If you will think of home as not far away, with all the joys and blessings which pertain to it, you can then "count it all joy when ye fall into divers temptations," and rejoice in afflictions and sorrows, and trials, "receiving the end of your faith, even the salvation of your souls." If you are growing old, let your life be marked with ripe sweetness rather than with acidity and decay, and if you can win the approval of the heavenly Master at last, what matters it how dark and dreary this present life, if he shall call us at last to his eternal home, and say to us, "Well done"?

"O what are all my sufferings here
If, Lord, then count me meet,
With that enraptured host to appear
And worship at thy feet?

"Give joy or grief, give care or pain,
Take life and friends away,
But let me find them all again
In that eternal day."

—The Common People.

Attend to Reading.

Reading is a great means of education, and whether it be a blessing or a curse depends on what we read. By reading we may commune with the mightiest and the wisest minds, and if we will improve our moments, we may by reading equip ourselves for great usefulness in this world. Great men have usually been great readers. Abraham Lincoln and James A. Garfield used to read and study lying flat upon the floor before the fire; Hugh Miller stored his mind with knowledge in the same way, while his associates were spending their time in idle talk; Schielman, when a boy, standing in line at the postoffice and waiting for his letters, saved the fragments of time by studying Greek from a pocket grammar. Fifteen minutes saved four times a day gives us thirty hours in the month, the working time of about sixty days of six hours each in a year, or about five years' study in thirty years' time; and five years well used yield more fruit than a whole life-time squandered.

Persons of a studious mind, by giving attention to reading, gain many of the advantages of a "liberal education;" and besides, in learning just what they need to know, and omitting other things which may not be so directly to their purpose, they may often equip themselves more thoroughly for their work by such reading than they would by passing through an ordinary educational course.

Success in business depends not upon the large volume done, but upon the small margin of profit secured and retained; so success in life may depend upon our ability to save the moments, the precious "margin" that is left after we have done the things which are necessary in order to discharge our duties to earn our daily bread. The studious, thoughtful boy or girl, who gives attention to reading, and who reads something that *means something*, instead of filling the mind with the everlasting wish-wash of cheap novels and romances, will be found at last to be equipped with facts, knowledge and wisdom, and fitted for positions in life which none but a well-read person can ever hope acceptably to fill.—The Christian.

A Happy Sabbath.

That is profound philosophy which counsels parents to make Sunday the happiest day of the week. And the chief requisite to this is that they give themselves to their children—at church as well as at home. The Sunday-school must not be allowed to usurp the place of the church service. The child nestled in the family pew at his mother's side, holding his father's hand, enters naturally from the shelter of warm human love, and the house of God very early becomes to him the gate of heaven.

Music is the heritage of the family Sabbath.

Books belong to the family Sabbath. Not sickly or precocious story papers, nor sordid secular papers, nor scrappy religious ones, but real books and all the real books, poetry as well as books of devotion, essays and biographies, and every other kind of book that sets the heart throbbing with a wish to be something greater and better than we have ever been before. And often some will read aloud while the chairs draw together, the reader pausing all the way along for the children's questions, and the commentary of the parents, and for reminiscences and hopes ahead.

Then, as the family walk abroad, the father assumes his most ancient, most sacred office of high priest of his household. Then all become psalmists, all prophets. The harvest waves the promise of better things than leaves for the table. The solemn mountains, the deep skies, are more than backgrounds for landscapes, show places for rainbows; for underneath the voices of winds and waters they hear the earth spirit in her most secret utterance:

"'Tis thus at the roaring loom of time I ply,
And weave for God the garment thou seest him by."

They who walk the earth together shall not be separated in heavenly places.—Harper's Bazar.

Some Don'ts for Wives.

Don't look for perfection in your husband. He has not found perfection in you, has he?

Don't treasure up all your daily trials for your husband's ears when he comes home at night.

Don't talk so much about what "lovely times" you used to have when you were "free and single."

Don't ask him to be both master and mistress of the house. Don't expect him to oversee your servants or do things that you, as mistress of your own home, ought to do.—Reformed Church Messenger.

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

GRANDMA.

When grandma puts her glasses on
And looks at me just so—
If I have done a naughty thing
She's sure somehow to know.
How is it she can always tell
So very, very, very well?

She says to me: 'Yes, little one,
'Tis written in your eye!"
And if I look the other way,
And turn and seem to try
To hunt for something on the floor,
She's sure to know it all the more.

"If I should put the glasses on
And look in grandma's eyes,
Do you suppose that I should be
So very, very wise?
Now, what if I should find it true
That grandma had been naughty, too?

"But, ah! what am I thinking of?—
To dream that grandma could
Be anything in all her life
But sweet and kind and good!
I'd better try myself to be
So good that when she looks at me
With eyes so loving all the day
I'll never want to turn away."

—Our Little Ones.

For Inky Fingers.

A little girl I know has made a wonderful discovery, which she thinks all other little school-boys and girls should know too.

"It's so useful, mama," she says; "all boys and girls get ink on their fingers, you know."

"Surely they do, and on their clothes as well," said her mother.

"I can't get the spots out of my clothes, but I'm sorry when they get there," responded the little girl. "I try very hard not to. But I can get the ink spots off my fingers. See!"

She dipped her fingers into water, and while they were wet she took a match out of the match-safe, and rubbed the sulphur end well over every ink spot. One after another she rubbed, and one after another the spots disappear, leaving a row of white fingers where there had been a row of inky-black ones.

"There!" said the little girl, after she had finished. "Isn't that good? I read that in a housekeeping paper, and I never knew they were any good before. I clean my fingers that way every morning now. It's just splendid."

Some other school girls and boys might try Alice's cure for inky fingers.—Harper's Young People.

The Danger Line.

Hundreds of thousands of young men are rapidly rushing into drunkenness, because of the deceitfulness of their expectation that they can escape the liability of passing the danger line. In the name of truth and righteousness we appeal to all of them to study the record of experience, and they will thereby learn that they will have reached that danger line when they enter upon the drink habit. Some of them may not cross that line, but a majority of them will do so. We do not mean that all this majority will reel through the streets, but the moral, physical and mental manhood of most of them will be impaired, which is practical drunkenness, and very many of them will go down to visible degradation and death.—Sacred Heart Review.

Kind Words.

Let us look about us and see if we can not lift a stone from the heart of some one by a kindly word of appreciation. We will not have to go far to find a place and opportunity for such a ministration of love. Your own children may be accustomed to complaints; have they also received an occasional "well done"? The servants about your house, or the laborers on your farm, may be familiar with the fault-finding tone of your voice; have they ever heard a hearty and generous word of praise? The teacher in the day school, the clerk behind the counter, the workman in the shop, the officer on the railway, the minister in the pulpit, even the boot-black on the street—all these may be made happier and better by your words of generous appreciation and kindness. Such words cost us nothing, but they are of priceless value to their recipients. Nor are they without their reward; for if the giving of a cup of cold water is a matter for registry in heaven, surely the words that lift a burden from a troubled heart shall not be unnoticed by our heavenly Father.—Southern Christian Advocate.

Small Matters Count.

Lay up things in your brain. You may want them. A small matter, remember, may come just in place sometimes, and perhaps illustrate a subject better than a long argument, or get you out of a tight fix better than weapons or money.

Daniel Webster once told a good anecdote in a speech. When asked where he got it, he said, "I have had it laid up in my head for fourteen years, and never had a good chance to use it till to-day." My little friend wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible or the catechism. The answer is this: Some time you will need that very thing! Perhaps it may be twenty years before you can make it fit just in the right place. But it will be just in place some time, and then if you don't have it, you will be like the hunter who had no ball in his rifle when he was met by a deer.

"Twenty-five years ago my teacher made me study surveying," said a man who had lost his property, "and now I am glad of it. It is just in place. I can get a good situation and high salary."—George B. Griffith, in New York Observer.

The Value of Money.

Those only whose necessities have required them to earn money appreciate its value and know how to spend it economically. That which comes to us without our own labor we generally spend without compunction. The best possible training for the youth of both sexes is secured when they are placed for some years in a position where all their support must be the product of their own labor of hands and brains. Lessons thus taught are not forgotten; habits of economy once contracted are permanently retained; but where some one else, a husband or father, pays the bill, the cost to the purchaser is nothing, and nothing is too expensive to gratify a want which may be simply a luxury and not a necessity. Every want of this kind gratified is a fertile seed to produce a two-fold greater crop of other wants in rapid succession, the limit of entire satisfaction being unattainable.—H. H., in Church Union.

Fault-Finding.

Finding fault with everything is the poorest business any man ever went into, for the simple reason that sensible people soon tire, and then sicken, listening to the ill-natured snarls of a chronic fault-finder. There is no kind of a man who will not commit suicide in the fault-finding business, if he just keeps on at it. When he gets so far that people say, "Oh, he'll find fault anyway, what is the use in paying any attention to what *he* says," the unfortunate man is about done. Prolonged unfavorable criticism, even when it is right in the main, injures a man; when it is wrong, it kills him! One thing is clear—should the day ever come when sensible, reasonable people say instinctively, "Oh, he'll snarl, and find fault and oppose, no matter what you do," be sure your usefulness is about gone.—Exchange.

Mourning Christians.

Some Christians seem to have come into the kingdom when the sun was in an eclipse. At any rate, they have got into a mournful mood, and they unfortunately keep thus. They seem to enjoy that melancholic hymn which starts off with these distressful words: "Hark! from the tombs a doleful sound." Of course they daily see evidences that the pulpit is declining in power and that old-fashioned piety has almost entirely left the earth. They also lament the fact (?) that the present-day converts are not born into the kingdom as they themselves were. Indeed, these mourning Christians see but very little to make them at all happy. But what a sight they are for the world to behold!

The spirit which makes parents willing to endure much self-denial in order that they may the better be able to provide for the wants of their children, is one of the most beautiful things in this world. But it is not always wisely directed. The parents who invariably surrender their own comfort, and who refuse no demand that their children make, are smitten with moral blindness. Such a policy is an education in selfishness to young souls, and ought to be avoided. It puts a premium on filial discontent. The happiest household is one in which every member is expected to make some sacrifices for the sake of the rest. We pity the boy or girl that has never been required to serve, as well as to be served, to give as well as to receive.—Nashville Advocate.

MOTHERS

and those soon to become mothers, should know that Doctor Pierce's Favorite Prescription robs childbirth of its tortures, terrors and dangers to both mother and child, by aiding nature in preparing the system for parturition. Thereby "labor" and the period of confinement are greatly shortened. It also promotes the secretion of an abundance of nourishment for the child.

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MARRIAGES.

JORDAN—HUNT.—At the Methodist Church in Hillsboro, Miss., June 8, 1894, by Rev. C. C. Evans, Mr. George W. Jordan to Miss Lillia Hunt, all of Scott county, Miss.

WROTEN—GRAYSON.—At the residence of the bride's mother, Mrs. M. F. Grayson, May 31, 1894 by Rev. B. H. Mitchell, Mr. Thomas M. Wroten to Miss Maud Grayson, all of Mamon, St. Landry parish, La.

BEALL—WALL.—At the residence of the bride's uncle, Dr. Wm. Wall, Jackson, La., June 7, 1894 by Rev. C. A. Powell, Rev. Samuel Barnes Seall, of the Mississippi Conference, to Miss Annie Lillian Wall, of Jackson, La.

GARLAND—GULLEY.—At the residence of the bride's parents, Barkley, La., June 6, 1894, by Rev. Samuel S Bogan, Mr. Henry C. Garland, of Dikesville, La., to Miss Pearl Gulley.

GRACE-HOSKINS.—June 7, 1894, by Rev. Dr. J. H. Brunner, Rev F. M. Grace, of Hiwassee College, and Miss Ida F. Hoskins, daughter of Col. W. A. Hoskins, formerly of Danville, Ky.

CHACHERE—WHITE.—At the residence of the bride's mother, Opelousas, La, June 12, 1894, by Rev. E. T. Denson, pastor of First Methodist Church, Mr. L. B. Chachere to Miss Maud White, all of Opelousas. No cards.

OBITUARIES.

We publish obituaries of 900 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 900. Poetry excluded from this column.

BIXLER—NETTIE CLOVIA BIXLER was born Jan. 4, 1882, and died May 16, 1894, after an illness of forty days. She was the daughter of Dr. J. B. Bixler.

We buried her at Ebenezer Church in hope of the resurrection. May God sustain the sorrowing father and children! The mother went on ahead of this daughter, having died five months before. B. T. CREWS.

HOWES.—Died at the residence of his father, JOHN AUGUSTUS HOWES, born July 18, 1870; died May 26, 1894.

John was a dutiful son and kind brother. He was taken sick Thursday afternoon at about three o'clock, and died the next evening at six o'clock. "Therefore, be ye also ready, for in such an hour as ye thinketh not, the Son of man cometh." The father, sisters and brothers have our sympathy.

The Lord gave and the Lord has taken away; blessed be the name of the Lord!

W. T. CURRIE, P. C.
Ponchatoula, La.

Resolutions passed at second quarterly meeting, Terry circuit, Mississippi Conference:

Whereas, God, in his all wise providence, has seen fit to remove from our midst Bros. W. G. BARNES and D. L. RAWLAS, members of this body, who have lived exemplary lives and have served the church as stewards for many years; therefore, be it

Resolved, That in their death this Quarterly Conference sustained a great loss of fatherly counsel and wisdom—the church, the lives that adorned the gospel of Christ; the community, true citizens.

Resolved, That we extend our heart-felt sympathy to their loved ones in their affliction, and pray that God may sustain them by his grace and guide them unto eternal life.

Resolved, That this be made part of our minutes, and a copy sent to their families, also to NEW ORLEANS CHRISTIAN ADVOCATE for publication. R. L. DIXON, for Members.

RATLIFF—Mrs. LUCY E. RATLIFF, wife of R. L. Ratliff, was born Sept. 14, 1856, and died at her home in Poplarville, Miss., May 14, 1894.

She has been a faithful member of the M. E. Church, South, since 1880. She seemed to feel from the beginning that this was her last sickness on earth, and that the summons had come for her to come up higher. The only regret that she expressed was that of leaving her husband and children. She bore her suffering patiently, and met death like a Christian hero entering upon the full reward. We know not how long she stood on the shores of that boundless sea that marks the division between this world and the life to come; but when the supreme moment of life came there was no fear in her bosom, no dread shook the peacefulness of her constant soul.

She left a husband and seven children, the eldest having scarcely reached the age of maturity, to mourn her loss.

On Tuesday, May 15, we laid her to rest in the cemetery, after having preached a funeral sermon to a large concourse of sorrowing friends. Peace to the slumbering dust, consolation and comfort to the sorrowing be multiplied!

C. F. EMERY.

MCLEROY—Mrs. DELILAH MCLEROY (*nee* Williams) was born in North Carolina, Jan. 8, 1824; was converted and joined the Methodist Church when quite a child; was married to Marlin McLeroy, Nov. 22, 1849. Her husband preceded her to the home in heaven several years.

She was on a visit to her step-daughter, the wife of Col. T. C. Standifer, in Ruston, where she was taken sick, and at whose house she died (after an illness of over two months) on May 10, 1894.

She was a devoted Christian. As long as she was able she attended all the services of God's house. On her death-bed she expressed her perfect confidence in Christ's cleansing blood. During her last sickness she often spoke of the comforting and sustaining grace of God. She rejoiced in the assurance of her inheritance in heaven. Her death was peaceful and triumphant. She has entered her eternal rest, and there were happy faces of loved ones to greet her at the celestial gates.

As a mother in Israel, she has left the savor of a good Christian influence, which will tell for good in the circle of her life. She was buried beside her husband at the Bonner Cemetery, to await the resurrection morn.

JOHN A. MILLER.

FROM THE WORK.

Rev. R. C. Grace, Spring Creek circuit, May 24: "I reached my work the first day of January. The people have been very kind to me, indeed, since I have been here. This circuit has nine appointments, and you see at once if I discharge my duty, I am compelled to have a move on myself all the time. We have large congregations. Spiritually, there is an improvement. We have three splendid Sabbath-schools, and expect to organize more. There have been fourteen accessions to the church up to date. I ask the prayers of all the brethren, for there are hundreds of souls on this large circuit on the road to destruction, and my heart's desire is that they might be saved."

Rev. J. H. Evans, Raleigh, Miss.: "We are getting better satisfied. While times are hard and money is scarce, the circuit is feeding us very well, and I believe they will continue to take care of us if we do our duty. We are using all the energy we can to do our duty as preacher and pastor. Our congregations are increasing. Our church here is going up very fast. The steeple will be completed this week. The workmen will then commence the floor and the inside work. When it is finished we will have a magnificent church. Our second Quarterly Conference was held here May 1. Our presiding elder was present and preached two very stirring sermons. There was a good attendance of the officials. Every church was represented. Assessment for the preacher in charge liberal. Everything somewhat encouraging to preacher in charge. Sunday-schools and prayer meetings reviving all around the work. May God bless the people of this charge and prosper the old ADVOCATE."

Rev. A. P. Leech, P. C., Sparta circuit, North Mississippi Conference: "Thinking that it would be beneficial to the cause of Sunday-schools, I send you a report of our Children's Day. We have a Sunday-school at one of our churches (Friendship) that is evergreen, and from what I can learn of it, they have not failed to meet and have some kind of Sunday-school services in eighteen or twenty years if it was possible for the teachers and scholars to get there. Our superintendent, Bro. J. A. Lewis, is the right man in the right place. He has a lot of good teachers who have the salvation of the children at heart to help him. So we selected the fourth Sunday in May, it being the pastor's regular preaching day, as our Children's Day. You may be sure we had a grand time. We had some eighteen or nineteen recitations by the children that were good and well delivered. Following this was a splendid address to the children by Bro. J. H. Speed, one of our good local preachers, after which we took up the collection, which was small, only $2.50; but when you think of the poverty of the country, and of the hundreds of Sunday-schools that pay nothing, you will conclude that we did very well. After this we had a sermon from the pastor, and, best of all, we had God's approval of the day's work by his sending down his Holy Spirit into the hearts of many Christians and making them happy in his love. The result was a re-consecration and a re-dedication by many to the service of the Master. We have taken up the collections ordered by the Conference at four of our churches out of six, and have about seventy five per cent. of it promised, and hope to make fair collections on all the work. I would ask everyone who reads this to pray for us and our work. God bless you and the dear old ADVOCATE."

CHILDREN'S DAY AT REHOBOTH.

The third Sunday of May, 1894, was a royal day at Rehoboth Church, Bowerton circuit. The people came in crowds until there was more than our large church would hold. The ladies had decorated the church beautifully for the occasion. The address of welcome by Mrs. Emma Goza was beautiful, appropriate and interestedly delivered. The recitations were all splendid; not one failure—no faltering or hesitancy. The children spoke with beaming countenances, showing that their hearts were in the work. Our beloved brother, Prof. Ross, was on the program for an address, but sickness in his family prevented his attendance, which was a sad disappointment to all, as we had a right to expect a feast of good things from him. As to music Rehoboth is noted for good singing, and I believe the general verdict is that she sustained her reputation. Miss Florence Barlow, our organist, deserves great praise for her efficiency and for her diligence in training the choir.

The address by our pastor, Bro. Ira B. Robertson, was just what you would expect from him—good from start to finish. His subject was "Watch." He exhorted us in his own impressive way to watch our words, actions, thoughts, character and home life.

The collection amounted to $7.15, given principally by the children. But best of all, Mr. Editor, God was with us. Thank God for Children's Day!

S. S. T.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Would you win success in life? Always do your very best; God and time will do the rest.—Laura J. Rittenhouse.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

If we could only see, as we ought to see, the littleness of the most of our aims in life, we should be utterly ashamed of ourselves.

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Is the standard remedy for all Diseases of the skin. Can be had of your Druggist at 50 cents a box. Try it.

Ladies Praise It because of its efficacy in removing all Pimples, Blotches and Freckles and also imparting a healthy action to the skin,

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In offering this piano to the public our object is to provide for the existing demand for an instrument which, although taking up but a small amount of room, possesses the same quality of tone, the same high grade of action, work and material found in our larger pianos, at the same time a plainly but thoroughly well-finished exterior, enabling us to offer it at a price within the reach of everyone who wishes to secure a perfect piano for a small amount of money. This style is a favorite with ministers, as it takes less room and is more easily moved than the larger instruments.

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ON THE BEACH.

SEASHORE CAMP GROUND.

The twenty-third annual camp meeting will be opened on Wednesday evening, July 11, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp-meeting to begin their journey on July 4, and remain on the grounds until the end of August. Tickets on sale from July 4 to 21. All trains to stop at camp ground station from July 11 to 25, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the camp meeting, should address communications to J. H. Campman, chairman Tent and Lodging Committee, 84 Baronne St., New Orleans, La. Communications concerning transportation should be addressed to Dr. M. F. Tucker, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

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NEWS OF THE WEEK.

DOMESTIC.

Hop Sing, a Chinaman, was immersed in the First Baptist Church, in this city, on June 17.

William W. Phelps, of New Jersey, ex-minister to Austria and later to Germany, died on June 17.

Judge Henry B. Kelly, a celebrated Confederate gunmaker and judge of the Court of Appeals, died in this city on June 16.

The miners' strike is about over. The funds are exhausted, and the destitution will compel the men to return to work.

The Creek Indians are said to be giving the ghost dance in their tepees. Public exhibitions have been forbidden. A sham battle is to be given, but it is expected that the government will interfere.

The lumber yards of the Baton Rouge Lumber Company, in Baton Rouge, La., caught fire on June 15 and before the fire could be got under control between two and three million feet of lumber were destroyed.

It is now more than likely that another week will bring the debate on the Tariff bill before the Committee of the Whole in the Senate to a close, and the bill will then be reported to the full Senate and pushed rapidly to final passage.

Ex-Treasurer W. L. Hemingway, of Mississippi, sentenced Dec. 1, 1890 by the Supreme Court to a term of five years in the penitentiary for failure to turn over to his successor in office $315 621.19, was pardoned on June 16 by Gov. Stone. Volumes of petitions, bearing the names of some 15 000 citizens, including senators and congressmen, had been presented in his behalf.

The fight on the sugar schedule will be resumed in the Senate when the Revenue bill comes up for final action. Another attack will be made on the provision extending the time for the sugar only to take effect to the first of January, and it is possible that it may be carried to put the duty in effect on the passage of the bill, at the same time giving the bounty on the crop of next season, as already agreed.

FOREIGN.

The inhabitants of Berlin during the past week have been suffering from continued cold and rain and frequent thunder storms.

The foundation stone of the new Protestant Cathedral in Berlin was laid on June 17 with imposing ceremonies by Emperor William.

A terrible disaster, involving great loss of life, is reported from Karwin, Austria. An explosion took place in the mines there and about one hundred and eighty miners were killed.

An attempt was made to assassinate Premier Crispi in Rome on June 16. The Italian premier narrowly escaped the bullet intended for him, and, grappling with his assailant, held him until taken into custody by the police.

Emperor William, on June 15, reviewed the troops who are going to southwest Africa. He exhorted them to treat the natives with moderation, and not to forget that, though black, they are capable of honorable feelings.

The most important event of the past week in Europe was the reconstruction of the Italian Cabinet. Signor Crispi has been persuaded to continue in office and at the head of the ministry, because it is universally admitted that he is the strongest man in his country at the present time.

Representative men of this country are going to invite the grand old man of England to visit America. It can not be said with certainty that Mr. Gladstone will accept the invitation, but some of the gentlemen who compose what they term "the American invitation committee" believe that the prospect is not a hopeless one.

In spite of the reassuring statements emanating from Friedrichsruhe, there is an uneasy feeling in regard to Prince Bismarck's illness, which is now believed to be of a serious nature. It is stated that Count and Countess Herbert Von Bismarck have cut short their sojourn in London on account of the condition of the ex-chancellor's health.

A number of workingmen attempted to hold an open-air meeting in Vienna, on June 17. The proceedings became disorderly, whereupon the police ordered the crowd to disperse. The order not being promptly obeyed, the police attempted to disperse the crowd by force, but the latter resisted and attacked the police, some of whom were injured.

President Benilla, of Honduras, has issued a decree declaring null and void all confiscations of property made by the authority of the government while Vasquez was president. The possessors of confiscated property are ordered to restore everything to the former owners. A large number of Vasquez's old officers have returned, and though they have not been pardoned, they will not be molested.

The crisis in the affairs of Europe caused by the death of Sultan Muley Hassan and the strong feeling aroused in certain quarters in regard to the succession to the sultanate of his son, Abdul Aziz, has served to focus the feeling of antagonism towards England, which has been especially noticeable, and which has grown in strength ever since the announcement of the conclusion of the Anglo-Congo treaty.

Unexplored Regions.

All that is highest and best in our nature, all that combines to form our happiness and value to mankind, all the worthy aims and high resolves and noble purposes of life demand that we look upon what is unseen. It is the yet unexplored regions of justice and mercy, of honor and patriotism, of integrity and righteousness, of love and gratitude that we must discover and conquer if we would lead worthy and noble lives. Whatever stage we have reached in the ladder of progress, we must still climb higher if we would not sink lower; we must dwell not on the seen, even though it be good, but in the unseen, which is better.—Exchange.

A Reward of $500

Will be given for any case of Rheumatism which can not be cured with Dr. Drummond's Lightning Remedy. The proprietors do not hide this offer, but print it in bold type on all their circulars, wrappers, printed matter, and through the columns of newspapers everywhere. It will work wonders, one treatment curing any ordinary case. Two bottles will be sent to any address by express on receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents Wanted.

Our Pianos and Organs.

The musical instruments which we are offering as premiums are manufactured by the Williams Piano and Organ Co., Centerville, Iowa. This is a large establishment which has branch offices in other cities. The descriptions we give of the instruments are taken from their catalogue. Our subscribers may write to them for catalogues and prices, if they choose. We will give them as good terms as they can get from the manufacturers themselves. Notice that if the requisite number of subscribers can not be procured, the instruments can still be had. Get as many subscribers as you can, and then write us for terms.

He who realizes that he is where God wants him to be, and that he has what God wants him to have, will be contented with his lot and his store, whatever they are; but he who fails to realize this truth would never be contented, though he were the most favored man in all the world.—Sunday-School Times.

Dr. Price's Cream Baking Powder World's Fair Highest Award.

When the two Atlantic cables, now being laid, are in position, this continent will be connected with Europe by twelve cables. This wonderful development of the means of quick communication with the Old World has been accomplished since 1866, the cable of 1858 having ceased to work after a few weeks. The increased number of cables has brought competition in charges, lowering the rates from $5 to 25 cents per word.

How to Get Good Teachers.

School Boards, College Trustees, or anyone else desiring competent teachers for any department of school or college work, can obtain the names of such teachers free by addressing Prof. J. M. Dewberry, Manager of the School Agency, Montgomery, Ala., stating what position is to be filled, the kind of teacher desired, and the pay. It deals with white teachers and white schools only. No teacher is enrolled who does not show scholarship, teaching ability and good character. This agency recommends teachers to schools, colleges and families, in every Southern and Southwestern State. Competent first grade white teachers, desiring the aid of such an agency, are invited to write for circulars.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Carrollton station	June 23, 24
Sidon	30, July 1
Indianola	7, 8
McNutt	14, 15
Black Hawk	21, 22
West	28, 29
Walden	Aug. 4, 5
Winona circuit	11, 12
Carrollton circuit	18, 19
Hubbin	25, 26
Lelerton	Sept. 1, 2

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Senatobia	June 23, 24
Como, at McGee's	30, July 1
Coldwater	7, 8
Corkrun	14, 15
Nesbit, at Pisgah	21, 22
Wall Hill, at Gilbertville	28, 29
Pleasant Hill, at Love's	Aug. 4, 5
Tyro, at Emory	11, 12
Courtland, at Pope's	(Quar.) 14
Morgansville, at Brownhead's (Thurs.)	16
Pannia, at Mt. Olivet	18, 19
Arkalumia, at Chestnut Bluff	25, 26
Pleasant Grove, at	Sept. 1, 2

H. C. MUIRHEAD, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station	June 24, 25
Byhalia	30, July 1
Waterford	7, 8
Holly Springs circuit	28, 29
Red Banks	Aug. 4, 5
Mt. Pleasant	6, 7
Olive Branch	11, 12
East Holly Springs	18, 19
Cornersville	25, 26
Ashland	Sept. 1, 2

District Sunday-school Convention, July 8.
District Conference, July 6-8, at Waterford.

J. B. STONE, P. E.

GRENADA DISTRICT—THIRD ROUND.

Grenada circuit	June 23, 24
Grenada station	25
Abbeville	30, July 1
Tillatoba	7, 8
Coffeeville	(Fri.) 10
Charleston	14, 15
Pittsboro	21, 22
Kirkwood	28, 29
Atlanta	Aug. 4, 5
Tocopola	17, 12
Oxford station	18, 19
Chapel Hill	25, 26
Paris	Sept. 1, 2
Water Valley circuit	8, 9
Water Valley station	15, 16

The District Conference will be held at Abbeville, June 28 to July 1.

E. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Kosciusko and Durant, at Kosciusko	June 23, 24
Calhoun circuit, at Pleasant Hill	30, July 1
Belzoni circuit, at Townson Lake	7, 8
Ethel circuit, at Pearsons Chapel	14, 15
Kosciusko circuit, at Salem	21, 22
Eupora, at Lagrange	28, 29
Stuart circuit, at South Union	30
Ebenezer circuit, at Salem	Aug. 4, 5
Chester circuit, at South Union	11, 12
Wiersh circuit, at Salem	18, 19
Louisville circuit, at Mt. Pleasant	25, 26
Rural Hill circuit, at Center Ridge	25

J. H. MITCHELL, P. E.

COLUMBUS DIST.—THIRD ROUND.

Tibbee	June 23, 24
Columbus circuit	30, July 1
Starkville station	7, 8
Colum bus station	14, 15
Starkville circuit	21, 22
Sharon	28, 29
Cedar Bluff	Aug. 4, 5
Sturgis	7, 8
Macon	11, 12
Brooksville	17, 19
Hebron	18, 19
Shuqualak	25, 26
Mashulaville	Sept. 1, 2

T. U. WIER, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 24, 25
Iuka station	July 1, 2
Corinth circuit	7, 8
Booneville circuit	10
Booneville and Baldwyn	12
Rienzi	14
Iuka circuit	21, 22
Kossuth	24
Pleasant Ridge	28, 29
Marietta	Aug. 1
Brown's Creek	4, 5
New Albany circuit	17, 12
Blue Springs	14
Guntown	16
Ripley and New Albany	18, 19
Jonesboro	26
Ripley circuit	25, 26

District Conference at Booneville, July 12-16, at 7:30 P. M. Opening sermon, Thursday night, by Rev. J. H. Shumaker. Let the reporting stewards bring up their records to the District Conference.

T. W. LEWIS, P. E.

GREENVILLE DIST.—THIRD ROUND.

Clarksdale	June 24
Cleveland	July 1
Tunica circuit, at Dubbs	8
Jonestown, at Riverside	15
Greenville	22
Gunnison	29
Friendship	Aug. 5
Hill Home circuit	12
R. Shaw's, at Poplar Grove	19
Beulah	26
Friar's Point	Sept. 2
Bodvor, at Winterville	8

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen	June 23, 24
Tupelo	30, July 1
Verona and Nettleton, at Verona	1, 2
Okolo, a station	7, 8
Chooma circuit	14, 15
Prairie circuit	21-26
Houston and Wesley	28, 29
Shannon	Aug. 4, 5
Buena Vista	11, 12
Saltillo	18, 19
Tremont	22
Amory and Smithville	25, 26
Nettleton	29
Fulton	Sept. 1, 2
Athens	8
Pontotoc	8, 9

W. S. LACRONE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Magnolia, at Muddy Springs	June 23, 24
Gallman, at Old Capital Springs	30, July 1
Terry, at Forest Hill	7, 8
Wesson	14, 15
Caseyville	21, 22
Adams	28, 29
Providence	Aug. 4, 5
Crystal Springs	11, 12
Summit	18, 19
Bowerton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	29, 30

R. D. NORSWORTHY, P. E.

JACKSON DIST.—THIRD ROUND.

Edwards	July 7, 8
Benton Circuit, at Bowman Chapel	14, 15
Yazoo circuit, at Anding	21, 22
Canton	28, 29
Sharon circuit, at Forest Grove	Aug. 4, 5
Lake City and Godbold at Philips'	11, 12
Silver Creek and Blue Lake at S. L. (Tu.)	14
Yazoo City	18, 19
Flora circuit, at Brownsville	25, 26
Jackson cir., at Figg's Chapel (Thurs.)	28
Camden circuit, at Thomastown	Sept. 1, 2
Tranquil circuit	8, 9
Mount Olivet circuit	(Tues.) 11
Boston circuit at Ratliff Chapel	15, 16
Jackson—First Church	22, 23
Jackson—Capitol Street	24, 26
Madison circuit	27, 30

The Hillsboro Conference will be held at Canton, July 20-23. A more extended notice will be made soon.

E. H. MONNIER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Amite, at Salem	July 7, 8
East Baton Rouge, at Deer Ford	13
Zachrie, at Zachrie	14, 15
Jackson, at Jackson	15, 16
Wilson, at Whitaker	21, 22
Gloster and Centreville	28, 29
Bayou Sara, at Slaughter	Aug. 4, 5
Clinton, at Clinton	5, 6
North Wilkinson	9
Wilkinson at Bethel	11, 12
Percy Creek, at Percy Creek	18, 19
Woodville, at Woodville	18, 20
Tunica at Hays	21
Live Oak, at Pine Grove	25, 26
Port Vincent	29
Pouchatoula, at James' Chapel	Sept. 1, 2
Franklinton, at Mt. Hermon	8, 9
Amite City, at Tangipahoa	9, 10
St. Helena	15, 16
East Feliciana	22, 23

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—THIRD ROUND.

East End—Meridian	30, July 1
Central and South Side—Meridian	1, 2
West End Meridian	4
Waynesboro and State Line, at W	7, 8
Leakesville, at Leakesville	14, 15
Eucutta at Eucutta	21, 22
Vossburg, at McGowan	(Wed.) 25
Enterprise and S, at Stonewall	Aug. 4, 5
Binnsville, at Chapel Hill	(Wed.) 8
Shubuta at Quitman	11, 12
Waynesboro circuit, at Big Rock	18, 19
North Kemper, at Blairs	(Wed.) 22
Linwood at Hopewell	25, 26
Daleville at	(Wed.) 29
De Kalb, at Pleasant Ridge	Sept. 1, 2
Marion, at	(Wed.) 5
Why Not, at	8, 9
Chunky, at	15, 16
Lauderdale, at	22, 23
Marbersville, at	28, 30

D. A. LITTLE, P. E.

BRANDON DIST.—THIRD ROUND.

Morton and Forest, at Forest	June 27
Rose Hill, at Pleasant Grove	28
Newton and Hickory, at Hickory	30, July 1
Decatur, at Conehatta	14, 15
Lake, at Lawrence	18
Raleigh, at Bay Springs	21, 22
Westville, at Bethel	28, 29
Walnut Grove, at Beach Springs	Aug. 3
Carthage, at Liberty	4, 5
Shiloh, at Gun Springs	11, 12
Steens Creek, at Richland	18, 19
Indian Mission	27
Newborn, at Philadelphia	Sept. 1, 2
Hillsboro	7
Brandon	9, 10
Homewood	14
Trenton	15, 16
Montrose	21, 23
Fannin	29, 30

C. McDONALD, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria	July 8, 8
Pleasant Hill, at Elm Bluff	14, 15
Bunkie	15, 16
Marville	21, 22
Centerville	21, 22
Lecompte	28, 29
Ada at L. C.	28, 29
Plaisville, at Old Grove	Aug. 4, 5
Nugent, at Pullock	4, 5
Simsport, at Marlue	11, 12
Montgomery, at Mt. Olivet	11, 12
Spring Hill, at Fellowship	14, 15
Dry Creek	18, 19
Colfax and Boyce	25, 27
Columbia	26, 27

S. J. DAVIES, P. E.

ARCADIA DIST.—THIRD ROUND.

Summerfield, at Alabama	30, July 1
Haynesville, at Colquit	3, 4
Lisbon, at Mount Zion	5, 6
Homer station	7, 8
Gansville, at Gansville	7, 8
Valley, at Colfax	14, 15
Minden, at Mount Zion	17, 18
Sparta, at Bear Creek	21, 22
Ringgold, at Grand Bayou	Aug. 4, 5
Arcadia, at Gibbsland	10, 11
Calhoun, at Brooklyn	18, 19
Vienna, at Macedonia	19, 26
Farmerville	29, 30
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Ruston	2, 5

The District Conference will meet at Lisbon, July 25, at 9 A. M. The first day will be devoted to the Sunday-school interest.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—THIRD ROUND.

Basirop, at Island	30, July 1
West Monroe, at Bowman's Chapel	7, 8
Monroe	16, 17
Oak Ridge, at Mer Rouge	21, 22
Lyon Grove, at Humphries Chapel	Aug. 4, 5
Floyd, at Baldwin's Chapel	11, 12
Delhi, at Talulah	18, 19
Oakley, at Jonesville	25, 26
Winnsboro, at Bluff Prairie	Sept. 1, 2
Harrisonburg, at Island	8, 9
Rayville	15, 16
Waterproof	22, 23
Lake Providence	29, 30

The District Conference will convene at Winnsboro, July 26, and continue until after Sunday. The first day will be devoted to Sunday-schools; Saturday night to missionary cause. Revs. I. T. Reames and N. S. Cornell will conduct this meeting.

H. O. WHITE, P. E.

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POSTAL CARD REPORTS.

Rev. Geo. P. White, P. C., Tangipahoa, La.: "I have closed a meeting at this place. We had an excellent meeting. The church most graciously revived; four accessions. Bros. Sullivan and Boone did the preaching. It was plain, practical, pointed, and with power. The best of all is, that the Lord is with us throughout our work."

Rev. W. Winans Drake, Crowley, La., June 11: "We closed here last Tuesday night a seventeen days' meeting which resulted in much good. We are indebted to Bros. Porter and Sanders and Prof. J. T. Barnett, of Acadia College, for assistance. Several men of mature years were converted. Ten joined the church by profession of faith and three by letter. One or two experienced entire sanctification."

Rev. J. M. Beard, P. E., Sulphur City, La., June 11: "We had a great day here on yesterday. Three of the leading citizens, men in advanced life, of Calcasieu parish were converted, joined the church and partook of the sacrament. The church rejoiced greatly, many shouted along, and it was a scene long to be remembered. The pastor (Rev. J. W. Lee) and his little flock are 'happy and blest' and 'salvation's rolling on.'"

Rev. C. C. Grisham, Paris, Miss.: "Permit me to say through your excellent paper that we on the Paris circuit are moving along finely on all lines save finance. We have eight Sabbath-schools on the work in good working order. We have six prayer meetings; hold class meetings occasionally. We have ten appointments, part of which is supplied by local brethren. The main thing I wanted to say is, we are on rising ground. Our second Quarterly Conference was held yesterday. Our beloved presiding elder preached two grand sermons for us. God bless you."

Rev. G. W. Gordon, Nesbitt, Miss., June 13: "We have been engaged for four weeks in succession in 'Children's Day' services. We feel very much like we had just passed through a series of revival meetings. These services have been exceedingly profitable in several ways. The educative effect along missionary lines has been productive of good. The pastor who fails to look after this part of his work loses much. The collections for needy Sunday-schools foot up about twenty dollars. We shall begin our revival meetings the fourth Sunday in July, and are confidently expecting this entire charge to be swept by a glorious revival flame. Pray for us."

Rev. J. G. Cammeck, Fannin, Miss.: "We have a nice new parsonage here, bought and paid for last year; one of the best in the district. We had a pleasant reception by this people, and we have had a pleasant year so far, with the exception of mud. We have organized a W. P. and H. M. Society since we came here with 23 members, also a juvenile society with 35 members. Ladies have funds in hand to paint our parsonage. We held a two weeks' meeting in May that did much good. The Holy Spirit came in great power. Many souls were quickened to new and higher life. Bro. Griffin, of Terry, was with us. We have just finished up Children's Day with good results. Will begin a round of protracted meetings soon. Are looking for good times all the year."

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A Happy Reunion.

April 28 was a day of great social and religious enjoyment at the Summit parsonage. Father Rev H. P. Lewis had his entire family, children and grandchildren, seventeen in number, together.

About ten o'clock the entire family met with a few invited guests. Around the piano we gathered and sang some of the sweet songs of Zion, after which the time was spent in delightful social intercourse, until the dinner bell rang, and then we seated ourselves around the festal board of our parents and grandparents. All was enjoyment. After the table was served we gathered ourselves again to enjoy the sweet songs of Zion.

Father and mother, with their nine children—six sons and three daughters—four grandchildren, one son-in-law and one daughter-in-law, all in good health, with clear minds, and, we trust, good hearts, were cheerful and happy.

About three o'clock we assembled to perform the solemn rite of baptism upon the youngest grandchild. The day closed after hours of true enjoyment with the benediction of the grandsire. May we be permitted to enjoy many such reunions and a glorious one hereafter! One of the nine,

B. W. LEWIS.

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Christian Advocate.

VOL. 41.—NO. 26. NEW ORLEANS, THURSDAY, JUNE 28, 1894. WHOLE NO. 1975.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A PRAYER.

BY THOMAS ELWOOD, A. D. 1639.

Oh, that my eyes might closed be
To what concerns me not to see;
That deafness might possess my ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest
Or be conceived within my breast;
That by each deed and word and thought
Glory may to my God be brought.
But what are wishes? Lord, mine eye
On thee is fixed; to thee I cry,
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it too,
For that is more than I can do.

— Exchange.

Letter from Memphis, Tenn.

BY REV. CHAS. F. EVANS, D. D.

MR. EDITOR: Our city churches, after the feverish excitement incident to the session of the General Conference in our midst, have settled to the routine of regular work, but not without occasional discussions of that venerable body, and frequent delightful recollections of the individual men whom they were privileged to hear and know. Dr. Jno. Mathews probably created more pulpit sensation than any one man, in that he was to so many a stranger, and his sermonizing a novelty. Bishop A. W. Wilson's sermon at Central Church, though not in his very best vein, was, nevertheless, remarkable for compactness and wealth of thought, incidity of statement, prophetical discernment of the Spirit's mind, a rich aroma of evangelical experience, and a royal dignity of manner. He sustains admirably the reputation of being the foremost of our preachers, and among the wisest of our leaders. Next to him, of those who preached at Central, was Rev. Gross Alexander, D. D., professor of Greek and systematic theology in Vanderbilt University, and nephew of Rev. B. F. Alexander, of the Louisiana Conference. The church has already heard from him in several solid and permanent contributions to her literature; and if his life is spared, will accumulate precious memories of his intellectual and gracious achievements.

Dr. C. B. Riddick is thundering away at First Church in this city, making many friends, edifying his people, herding sinners to Christ, and organizing and compacting his forces for every good work. Rev. G. T. Sullivan, the elegant gentleman and faithful pastor of Hernando Street Church, is making a fine impression for his Master everywhere he moves. I am digging away at Central Church, with about eighty accessions behind me, and I hope with twice as many before me, for the current year. I need the prayers of my Louisiana and Mississippi friends to sustain me in this large church, which now numbers between 700 and 800 members.

Memphis is rapidly taking its place among the great commercial centers of the continent. Already it has distanced her young competitors, if we may believe the reports of their several clearing-houses. Every week brings from these sources proofs that she is doing more business than Nashville, Chattanooga, Birmingham and Atlanta combined, and for the past week her volume of business has exceeded the aggregation of these four cities the neat sum of $355,112, and amounts to $2,-988,265.

I must not overlook the rapid growth of our Methodism in this great city. The lowest estimate of her progress I have heard is, that in the last four years she has doubled her membership. An explanatory of her resources for future work and a just commendation of the sanctified gifts of her ministry during this period, it is but justice to say that these accessions have included every grade of society, and that a large share of the "cream of society"—that is, its intelligence, virtue, vigor, and financial power—has been incorporated with our Methodism. It is a matter for grateful recognition also that our people are loyal, spiritual, and diligent. They do not addict themselves to "eating for relief of the poor," nor affect the recreation (!) of a dance as the reward of their piety, nor repair to the drama in order to glorify God.

The commencements are on us again. The papers, both secular and religious, and the very atmosphere are full of the music, the recitation, the oration and debate, the salutatories and valedictories of beautiful girls and brave boys as they step forward on to life's battle line. The towns and cities are beginning to ring with domestic glee over the return of students for their Summer vacation, and in a day or two my own home will be glad for the return of a Tulane sophomore. I am indebted to one of these occasions for the privilege of renewing my acquaintance with Arkansas, and greeting many of my brethren and quondam parishioners. It was pleasant to hear them say, "You ought not to have left us," and, "You ought to come back," and many a chord of my heart vibrated that has been still for years.

"Galloway" College is named in honor of the noble and brilliant episcopos whose tireless zeal and fervid eloquence awakened the sense of obligation and the liberality which made its existence possible. It is presided over by Rev. John H. Dye, D. D., your colleague in the General Conference, and, from all accounts, the most popular man in Arkansas. He is in the full vigor of manly prime, and the silver threads among the brown which gather upon his thoughtful brow, the benignant light from eyes that seek your own and hold them in challenged investigation, the voice mellowed affectionately by experiences of pain, the steady step of confidence and resolution, marks him as the very man to elicit the confidence and shape the life of young womanhood. Back of him are the confidences of three Annual Conferences, their pride of Statehood, their wealth and religion, and, as a consequence, I found as fine a corps of teachers and as magnificent an array of young women as can be found probably in Southern Methodism. There sat behind the preacher on that lovely commencement Sabbath over two hundred young women—bright, beautiful, and generally religious—assembled from Missouri, Arkansas, Indian Territory, Tennessee, Mississippi, Louisiana, and Texas. The spacious chapel was literally packed from platform to vestibule. The number of matriculants the past year was 267, of whom 157 were boarders, and over 170 took lessons in music. That Galloway College should have increased its enrollment last year until its capacity was literally burdened, while all the other colleges suffered a decrease, is easily accounted for. The president is a magnetic man, widely known as a financier, a scholar and genuine Christian, and universally loved and confided in. The faculty has been selected with reference to their proficiency, skill, refinement, and piety. The several schools include a conservatory of music, complete in its appointments; a thoroughly organized commercial department; modern languages, elocution and physical culture; a primary department, and the usual literary, mathematical and ancient language classes found in first-class colleges. The lady matron belongs to one of the best families in Arkansas, and is a thoroughly conscientious mother. Mrs. Dr. Dye is a fine specimen of consecrated, intelligent womanhood, and presides at the meals. The fine buildings are large, well lighted and ventilated, warmed by steam pipes, and the grounds are well laid off, decorated with fountains, and shaded by primitive growths. A steam laundry ensures the last consideration of domestic hygiene. The location of the college at Searcy, Ark., the healthiest point in the State—indeed, a health resort, with a White Sulphur Spring equal to Virginia's best, and a Chalybeate Spring unsurpassed anywhere—makes the college all that any parent could desire. With the large number of pupils and others resident in the college during the last year, the bill for medicines was one dollar and fifty cents, and for medical attention not over ten dollars. I have no hesitation in recommending Galloway College to my friends.

I suppose your readers have seen an account of the latest Yankee fad, in the shape of an individual communion cup and tray, which a Rev. Mr. Stebbins, of Saratoga, N. Y., has, with the assistance of a certain Dr. Forbes, introduced into his church of 1 800 members. The ostensible object was to protect the communicants from the bacteria of "pulmonalis, syphilis and diphtheria," shed from the epithelium of such victims into the common communion cup. This sagacious quarantining against an infected communion table was first suggested very significantly at a banquet, and found a ready hearing from the humane pastor. That such contagious germs should be present in such a place suggests a derelict pastor and a stupid physician. I suppose it is barely possible for consumption to be distributed by such means; but, granted that it is frequently done, it is generally understood that the bacteria of this disease, introduced into the stomach, like thousands of others, is promptly digested. Generally pathological microbes are disseminated through the hair and beard and clothing, and a more effective quarantine might be secured in a sanitary bath, sanitary barber shop, and sanitary tailor. These having been established, let each Sunday morning worshiper be required to present at the church door a certificate from these bureaus of health, or be excluded from the congregation. It is enough for us to know that Dr. Forbes has already patented his inventions, and a corporation has been formed for the manufacture and sale of his sanitary cup and tray.

Millsaps College Commencement.

To report a commencement occasion at Millsaps College is a very pleasant task to one who, for years before there was such an institution, looked forward with hope to its coming; and to report the recent commencement would be a pleasant task to any lover of Methodism and Mississippi and the cause of Christian education.

On Sunday morning, June 10, the citizens of Jackson seemed glad to show their interest in the institution which wise counsel and their own liberality had located in their midst. The beautiful campus was dotted with carriages, and an eager crowd moved along the walks approaching the college building.

At eleven o'clock Dr. H. C. Morrison, our senior Missionary Secretary, was greeted by a magnificent congregation. The broad platform was filled with the members of the faculty, the Board of Trustees and distinguished visitors, and the walls of the handsome chapel were ornamented with portraits and pictures of scenes in Methodist history. The sermon was worthy of the occasion and the brilliant orator who delivered it. It was as simple as it was logical, and as practical as it was beautiful.

On Sunday afternoon the interesting exercises of the college Young Men's Christian Association were conducted by Dr. Inman W. Cooper, the efficient and popular agent of the college, speaking of whose work one of the most prominent members of the North Mississippi Conference said: "We have no man in our Conference for the agency of the college as long as you will give us Cooper."

The sermon, Sunday night, was preached in the First Methodist Church to an immense audience, and the preacher, Rev. J. S. Oakley, of Holly Springs, was at his best.

On Monday morning, at nine o'clock, the Board of Trustees met in the college library, and at ten o'clock adjourned to witness a spirited contest of chosen speakers for medals for declamation and original orations. The contestants for the "Declaimer's Medal" were W. A. Browning, of Lauderdale county; R. W. Harmon, of Marion, and Henry Selby, of Newton—all popular boys, fine students, and excellent declaimers. Mr. Browning was the successful contestant. The "Orator's Medal" was won by Mr. George B. Power, of Jackson, after a close contest with Mr. L. E. Alford, of Pike county, and Mr. Walter Scott, of Madison county.

The afternoon programme consisted of a contest for the "Gunning Prize Medal," given annually to the young preacher who most excellently read a selection from the Bible, and a hymn, and made an announcement. The medal was captured by Mr. J. M. Alford, of Pike county.

On Monday night the grand debate, participated in by two representatives chosen from each of the literary societies, was witnessed and enjoyed by a large audience. [An account of which having already been given by our correspondent, "Gilderoy," we omit the details.—EDITOR.]

Tuesday was "commencement day," and, though there were no graduates, the exercises were so interesting as to make the occasion memorable. Ex-Lieutenant-Governor Sims, the First Assistant Secretary of the Department of the Interior, an honored and popular Mississippian, and a life-long friend and army comrade of the munificent founder of Millsaps College, had been invited to deliver the first annual address, and had come from Washington for that purpose. The audience was crowded, but good-natured and enthusiastic; the orator was fluent, graceful, and eloquent; the oration was scholarly, beautiful and appropriate. The subject of the address was, "The History of Education," and the many readers of the ADVOCATE will be glad to know that Gov. Sims has consented to allow it to be published in pamphlet form.

A commencement reaches its climax in the announcement of the medalists and the distribution of the medals. To Rev. R. G. Porter, our "Gilderoy"—the inimitable—this pleasant task was assigned. It need not be said that it was well done. In addition to those mentioned above, the following young gentlemen were awarded medals: To Mr. H. S. Stevens, of Augusta, was presented the scholarship medal in the College Department, and to Mr. C. G. Andrews, of Vicksburg, the scholarship medal in the Sub-freshman Department.

The Board of Trustees held two sessions daily on Monday and Tuesday. The report of President Murrah contained the following interesting items: The total matriculations for the session were 100; the deportment and scholarship of the students has been, generally speaking, entitled to the highest praise; the health of the student body has been very excellent; there were no deaths, and not even a serious illness among them.

The treasurer of the Board presented a report showing the gratifying fact that the invested endowment, including scholarships, was $104,000.

The agent's report contained the record of faithful and successful work, and removed all doubt of the erection of several new buildings by September next.

Of these three officers less could not be said than that Dr. Murrah is showing every day the wisdom of his election to the presidency of the college; Major Millsaps is a model treasurer, and Dr. Cooper, as agent, has demonstrated his exceptional fitness for the difficult and delicate position to which he has been called.

There were several changes in the faculty. The chair of mathematics, made vacant by the resignation of Prof. Patillo, whose ill health necessitated the change, was filled by the election of Dr. J. A. Moore, for some years the professor of mathematics in the Southern University. Prof. Muckenfuss was granted a leave of absence for one year, that he might take his Ph.D. degree at Johns Hopkins University, and Prof. Butler, of the University of Virginia, was elected temporary professor of chemistry. Prof. M. M. Black, who, since the opening of the college, had been in charge of the preparatory department, resigned that he might give himself entirely to pastoral work, and the Executive Committee and President Murrah were authorized to select the principal of the preparatory department and his assistant. The latter is a new officer in the faculty, and will represent an addition to the corps of instruction.

It is impossible at this time to say who will be selected to fill these places; but rumor has it that a prominent and popular educator of South Mississippi will be called to the principalship, and that a young North Mississippian of fine attainments and several years' experience will be elected assistant.

One of the most gratifying features of the commencement was the enthusiastic interest manifested by the citizens of Jackson and the friends from other portions of the State. At almost every entertainment the house was crowded.

It was announced that one modest and liberal friend, who has become proverbial for his prompt response to every call that has been made from the inception of the enterprise, had contributed $500 for the equipment of the chair of chemistry, and a member of the Board of Trustees offered to pay the board and tuition of a young man to be selected by the presiding elders of the Mississippi Conference.

The commencement was altogether delightful. A. F. WATKINS.

Jackson, June 16, 1894.

The Mormon Tabernacle in Salt Lake City is the most perfect whispering gallery in the world. The dropping of a pin into a silk hat at one end of the huge structure is distinctly heard at the other end.—Scientific American.

Our Church on the Pacific Coast.

We published in April an article from Dr. H. M. DuBose, editor of the Pacific Advocate, concerning the work of our church on the Pacific coast. This article presented a very hopeful view of our prospects in the far West. Rev. T. J. Dunnoan, formerly of the Tennessee Conference, who is now presiding elder of the Los Angeles district, takes a very different view of the situation. In the last issue of the Tennessee Methodist he has an article nearly four columns long, in which he gives the other side. We quote as follows:

"Bro. DuBose says: 'Four years ago the Los Angeles Conference reported a net increase of nearly 30 per cent,' which statement is true; but here is that other statement that is equally true, but which he has left to some other pen to relate: since that time the Conference has gained but one member. Santa Barbara has a $7 500 house that will seat 500, and has a $2,000 parsonage. Sunday, March 25, was a lovely Easter day, and our pastor preached to 14 people. The membership numbers 23, but they are very much scattered. The church, up to this time, has spent nearly $12 000 in taking care of them. The Methodist Episcopal Church has several hundred members there, many of them from the South. Ventura has a church worth $8 000, a parsonage worth $1,200. This house will seat 500; 30 is a good congregation there. From 5 to 8 attend prayer meeting. Carpenteria has a good house that will seat 250; 50 is a large congregation there. Trinity will hold 800; 500 is a ground-swell there. A meeting was protracted five weeks in the lecture-room, Sundays excepted, and it seats only 160, and was never filled to overflowing. This is Dr. DuBose's old charge. It paid him $3,000. It paid last year $800, and $400 house rent. Bellvue has a good house and a good preacher. It will seat 200; 60 is a large congregation there. West End will seat 250; 75 is a good average attendance. Santa Anna and Los Neatos are very well attended, the latter seating 300, and having an attendance of 150. San Diego was organized 12 years ago with 20 members. They now have 33, though 8 are out of reach of the church. The house is small, congregation also. The Methodist Episcopal Church in that city has four houses of worship and 800 members. They have 36 Southern Methodist families identified with their membership. Why is this? Escondido has a $3 000 house and $1 250 parsonage. They could not be sold for $2 500. One dozen, perhaps, attend service there, though the church would seat 300. San Bernardino has a house that will seat 500 people; 100 would be a large congregation for them. They have their old presiding elder for their pastor, and they love him very much. I need go no farther in this direction than to say that the unmentioned charges are not an improvement on those mentioned."

Law Unconstitutional.

The last Legislature of Georgia passed a law requiring railroad, telegraph and express companies to give to every discharged employee a reason for his discharge, and providing that he could recover damages in the sum of $5 000 from such companies if they failed to give him the reasons for his discharge. Isaac M. Wallace was discharged by the Georgia, Carolina and Northern Railroad Company. He sued the company, claiming that he had been discharged without cause, and that the reason for his discharge was refused him. The case came to trial before Judge Van Epps, who threw it out of court on a demurrer. It went to the Supreme Court, which has sustained the demurrer and ruled that the law was unconstitutional, and hence inoperative.

A Great Comet Coming.

Halley's comet is coming back. It is yet far away, but the eye of science sees it, already within the orbit of Neptune, rushing sunward and earthward with constantly increasing velocity.

This comet passed across the sky twelve years before the birth of Christ. It passed again when Nero was emperor; again when the first of the Antonines had just begun his pacific reign; again when the Goths were preparing to attack Rome, and yet again in the days of Diocletian. The advancing Huns beheld its transit in the year 373, and it was blazing in the sky when their great king, Attila, was defeated at Chalons in 451. Belisarius may have watched it as it swung across the heavens just after he had begun his victorious career in 530. It passed again while Mohammed was still worshiping the idols of his fathers in 608. The world saw the great index in the firmament again in 684, in 760, in 837, in 912, and in 989. It was on the noon mark for William the Conqueror in 1066. It returned in 1145; in 1223 it was thought to have predicted the death of Philip Augustus; in 1301 it was watched with astonishment from Iceland to China; in 1378 Chinese and Europeans once more recorded its transit in their annals. We have seen how Islam and Christendom were terrified by it in 1456. It was back again in 1531 and 1607, and when, in 1682, it shone once more in the sky, the man had come who was to read its riddle and solve its mystery.—Picayune.

A Just Rebuke.

Rev. Dr. G. D. Herron, of Iowa College, was justly rebuked at the University of Nebraska, last week, on account of an ill-timed commencement oration. He spoke in a pessimistic vein, denouncing courts, trade, legislation, and the chief phases of our civilization, as corrupt and vicious. He foretold the destruction of the present order of things and the rise of a new socialistic age. He had no sooner ended his gloomy diatribe than Gov. Crounse was upon his feet to protest against such doctrines, declaring that the sentiments of Dr. Herron were inept and misleading, and that he was not willing by his silence to allow them to pass by with tacit approval. He said, furthermore, that Dr. Herron, by his utterances, had classed himself with anarchists like Johann Most and Lucy Parsons, and warned the young people against accepting such utterances as truth. We are glad the governor took the ground he did. Times are bad, many phases of our modern life are demoralizing, and some of the things that are happening are perilous to the welfare of the people; but no good whatever is done by those who persist in seeing nothing but evil anywhere, "in earth, or sea, or sky."—Northwestern Advocate.

Cooper-Huddleston College.

The commencement exercises of this well-known and popular college proved very satisfactory to its friends and patrons. For two days and nights (June 5 and 6) the large and beautiful audience hall was filled to its utmost capacity with interested spectators, many of them from a distance. Dr. J. L. Cooper, the founder of the college, preached the commencement sermon to the delight and profit of his many friends and admirers. Hon. G. Q. Hall, of Meridian, Miss., delivered the annual address. It was plain, practical and sensible, and was properly appreciated by the large, intelligent audience. Hon. A. M. Byrd delivered the address to the Philomathean Society in his usual felicitous style. The essays by the graduating class were of the highest order, and all the exercises of the occasion were creditable alike to students and teachers.

The faculty are able, high-toned Christians who do thorough work in the school-room, and by precept and example exert a wholesome influence upon the student body.

The college has a small apparatus for illustrating the several branches contained in its curriculum. There is a library containing several hundred volumes to which the student has access. In short, I know of no institution that affords better facilities for the study of the branches in its curriculum. It is not a church school, but it is a Christian school—more than can be said of all church schools.

It is located at Daleville, Miss., eighteen miles north of Meridian and eight miles from Lockhart, the nearest point to the railroad. Daleville is a pretty and healthy village consisting of twenty-five or thirty families of high grade, wielding a healthy moral influence over the students.

D. G. W. ELLIS.

The evangelist, Rev. B. Fay Mills, will preach during the Summer for Dr. T. DeWitt Talmage's congregation in the Brooklyn Rink.

THE USE OF FLOWERS.

BY MARY HOWITT.

God might have made the earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.
We might have had enough, enough
For every want of ours,
For luxury, medicine and toil,
And yet have had no flowers.

Then wherefore, wherefore were they made,
All dyed with rainbow light,
All fashioned with supremest grace
Upspringing day and night;
Springing in valleys green and low,
And on the mountain high,
And in the silent wilderness
Where no man passes by?

Our outward life requires them not,
Then wherefore had they birth?
To minister delight to man,
To beautify the earth;
To comfort man, to whisper hope,
Whene'er his faith is dim,
For who so careth for the flowers
Will care much more for him!

—Exchange.

The Obligations of the Pulpit.

BY REV. W. M. STEVENS.

[Published by order of the Preachers' Institute of the Vicksburg district, held at Port Gibson, April 17 and 18.]

"The obligation of the pulpit to warn our people against the sin of covetousness, and to urge upon them a liberal support of the institutions of the church."

The pulpit is the most important factor known for bringing to bear the precepts of our holy religion upon the hearts and consciences of men. While her teachings are cold, lifeless, and inefficient without the presence and power of the Holy Spirit, yet, if accompanied by the refining fire of the Holy Ghost, her truths are at once stamped with the sacred seal of divinity, asserted by an authority that can not be questioned, and enforced by a power that can not long be resisted. When the pulpit in general turns her beautiful and bright, but dissolving, rays of eloquence, her electric flashes of argument and her mighty thunders of disapprobation, against any particular sin, that sin must soon droop and die, or sink into utter oblivion. This has been the history of the preached Word in all past ages, and the pulpit is no more shorn of her locks, or stripped of her power now, than in the days of the patriarchs, prophets, and apostles of old. God has chosen the preaching of his Word as the medium through which the shackles of sin, which bind his children, are to be broken, and has thereby declared the pulpit to be the most potent power for the accomplishment of this glorious result.

What honor bestowed upon us, poor worms of the dust, that we should be used in this capacity—chosen of God to proclaim the unsearchable riches of the gospel of our Lord Jesus Christ! We, as prophets and ministers of his, are none other than they who are chosen to enter the Holy of Holies; to stand between God and man, and to whom saith the Lord, "Cry aloud and spare not." So great is the responsibility resting upon us that God declares, "If we warn not the sinner, and he die in his sin, his blood shall he require at our hand."

I. Thus we see God himself demands that we warn our people against the sin of covetousness. "Sin is a transgression of the law." "The soul that sinneth, it shall die," saith the Lord. Our mission is to give life and hope to mankind, and as covetousness is a sin and damns the soul, therefore, it becomes our indispensable duty to warn our people against covetousness and its dreadful consequences. We are not to warn them against this, that, or the other sin only, but against all sin as an offense against God; yet some sins are of so subtle a character and so baneful in their effects as to require special condemnation. Such is the case with the pernicious sin of covetousness. By covetousness is meant an eager, insatiable desire and an inordinate love of riches. As "the flesh lusteth against the spirit, and the spirit against the flesh;" as light is contrary to darkness, and as there is no concord between Christ and Belial, so covetousness is opposed to and warreth against the Christian life. This insatiable desire and inordinate love of riches banishes from the mind all holy thoughts, counteracts all sacred influences, destroys all noble aspirations, and drowns men in perdition. Covetousness is, indeed, a sin of the blackest hue, for embodied within it is the very germ of sin. It is none other than the sink and seed-pot of iniquity. Christ has declared, "The love of money is the root of all evil." We are warned repeatedly in Scripture against the sin of covetousness, and are told that "no covetous man hat any inheritance in the kingdom of Christ and of God." Covetousness is condemned not only by what we may call the common Scriptures, but there was handed down to Moses on the Mount, by God himself, the positive command, "Thou shalt not covet." Great sins seldom go single and alone, but commonly generate and beget one another. Thus self-love begets covetousness, covetousness pride, and pride blasphemy. Thus men fall from one sin to another, and proceed from one degree of iniquity to another. In Holy Writ no sin is more vehemently condemned, nor hath a more dreadful penalty attached thereto, than covetousness. It is classed among the sins of adultery, fornication, uncleanness, murder, theft, blasphemy, pride, and the such like. Covetousness is idolatry, and is, therefore, a sin of the most nefarious sort. A covetous man is called an idolater because riches are supreme in his affections. Complete happiness should be sought in God, and in him only. Man, who is weak and feeble, needs help and support from God, and when he depends upon or trusts in any other being or thing, he makes that being or thing his idol. A covetous man cares more for gain than godliness, and thereby "falls into temptations and a snare," and "into many foolish and hurtful lusts, which drown men in destruction and perdition." The path of the covetous leads as direct to hell, "where the worm dieth not, and the fire is not quenched," as does the path of the adulterer, fornicator, or thief. The covetous soul is lacking in all true virtue, and can never inherit the kingdom of heaven.

We have now shown the pulpit to be the medium chosen of God through which to reveal himself, to show forth his infinite love, to set before his creatures heaven and its glories, and to warn them against sin and its effects. We have shown covetousness to be a sin of the most nefarious sort, the very essence of iniquity, the sum and substance of ungodliness; and we have shown that it is our duty to instruct our people in ways of righteousness, and to warn them against all manner of evil. "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth, and give them warning from me." "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the wicked man shall die in his iniquity; but his blood shall I require at thine hand." Thus the duty is laid obligatory upon us, brethren, and we must raise our voices against the sin of covetousness—"Cry aloud and spare not." We must give constant warning against this pernicious sin, else our people should be (if they are not already) seduced by its bewitching charms. Our responsibility to expose and condemn a sin is increased according to its nefariousness and general practice among men. Our obligation to condemn and warn against the sin of covetousness, therefore, is very great, indeed, for no sin is more subtle in its nature, nor baneful in its effects, and none is more common among men. The temporal and spiritual prosperity of the church both demand that we warn our people and fight against the sin of covetousness. It is a child of the devil, and aims its blows at the very vitals of the church of God; but it would never do to fight the devil with fire—i. e., with his own weapons of warfare; so we must purify ourselves as God is pure, take the sword of the Spirit, and go forth in the strength of the Master, crying aloud against this monster evil that creepeth among us as a great hissing serpent, that broods over us as an horrible nightmare, and, as a great blood-sucking vampire, secretly sucks the very life-blood from our blessed Zion. A failure to meet the extent of our obligations in this respect, brethren, is followed by the most fatal consequences to the church, temporal and spiritual; and it means unfaithfulness to both man and God, a betrayal of our sacred trust, a violation of the commands of God, and bespeaks a leanness of soul.

II. Next we shall consider our obligation to urge upon our people a liberal support of the institutions of the church.

1. The temporal prosperity of the church demands that we urge a liberal support of its institutions. In order that the church may meet its fullest success, that the Word of God may "run, have free course, and be glorified," that the gospel of the blessed Son of God may "subdue the nations," and that "God may claim the heathen for his inheritance, and the utmost parts of the earth for his possession," it becomes necessary for us to educate and support the ministry both at home and abroad, to erect charitable institutions for the comfort, instruction and salvation of the unfortunate and the indigent poor; it becomes necessary to build houses for the worship, praise and glory of God, asylums for the orphans and idiotic, and reformatory institutions for the down-trodden and forsaken of the earth. All these mighty agencies in God's hands for the conversion of the world, in order to their fullest success, require the liberal, free-will offerings of God's people. Without making merchandise of the church of God, there is no other way to support its institutions but by the direct contributions of its members, and it, therefore, becomes our indispensable duty to urge upon our people the liberal support of the institutions of the church of God on these grounds. Brethren, let us see to it that the church, external as well as internal, declines not under our care, for in consequence thereof souls may be lost and their blood required at our hands.

2. The spiritual prosperity of the church demands that we urge upon our people a liberal support of its institutions. When we have faithfully discharged our duty along the line of warning our people against the sin of covetousness, we have also largely met the extent of our obligation to urge upon them a liberal support of the institutions of the church. The two (the sin of covetousness and the grace of liberality) are directly opposed. To warn against the one serves to stimulate the other. Or, as the intensity of the one decreases, the tenacity of the other increases, and *vice versa*. But man is very peculiarly constituted. He is most fearfully and wonderfully made. Our nature is averse to that of God. We are steeped in iniquity, and must have continually impressed upon our minds and consciences that life and breath and all things are gifts of God. From him all blessings descend fresh, full, and free; and from his bountiful flow of blessings we are required to return to him a stipulated amount for the support of his cause upon earth. "Bring ye all the tithes into my storehouse." And a refusal or a failure to do this is nothing less than covetousness. "Will a man rob God?" "Yet ye have robbed me," saith the Lord of hosts. The sin of covetousness is so fascinating in its charms, so subtle in its workings, so careful in its effect, until it has charmed the imagination, shaped the judgment, seared the conscience, made callous the heart, warped the character, and corrupted the morals of our people, and is thereby daily thwarting the purposes of God. It becomes our duty to urge a liberal support of the institutions of the church of God, in order to counteract this evil effect, to bring joy of heart, peace of conscience and fatness of soul to each individual under our pastoral care. "The liberal soul shall be made fat." "It is more blessed to give than to receive." No one can "grow in favor with God," "be made strong in the power of his might," or become "deeply rooted and grounded in the love of God," who is not liberal with his means in supporting the institutions of the church. The devil never wastes any time on a man who tries to be a Christian without contributing liberally to the support of the church and its institutions. The contribution of money for the support and spread of the gospel is a duty laid obligatory upon us, and can not be shirked without the most fatal consequences. The baptism of a man's pocket-book with the Holy Ghost and with fire is a scene sufficient to make devils weep and angels laugh. The church can never prosper externally. Our people enjoy "pure religion and undefiled," and "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," until their purse-strings are loosened, and that which is the Lord's shall flow freely into his treasury. We should keep these facts prominently before our people, and constantly urge them to activity in the blessed grace of liberality.

The Religion of Etiquette.

An ill-bred person may be a Christian, but he is a Christian in the raw. His lack of breeding obscures very largely what light of Christianity may dwell in him. His observers are much more apt to think of his rudeness and indecent behavior than of his Christian qualities. The highest style of a Christian is the well-bred Christian gentleman. His Christianity does not consist in etiquette, but it shows itself through his etiquette. And Christian etiquette does not necessarily consist in an unfailing devotion to all modern forms of personal carriage and polish. It consists, rather, in a careful, tender conformity to the Golden Rule. It shows itself in a considerate attention to the rights of others. There is no rude thrusting of self into places designed for others. It does not pull down others to exalt self. Indeed, one's religion, or lack of it, may be more quickly discovered in his etiquette than in any other way. A true Christian is known by the quality of his etiquette.—C. H. Wetherbe, in The Interior.

Expect Little.

The less we expect from this world, the better for us. The less we expect from our fellow-men, the smaller will be our disappointment. He that leans on his own strength leans on a broken reed. We are always going to be something stronger, purer and holier. Somewhere in the future there always hangs in the air a golden ideal of a higher life which we are going to reach; but as we move on, the dream of better things moves on before us also. It is like the child running over the hill to catch the rainbow. When he gets on the hilltop, the rainbow is as far off as ever. Thus do our day-dreams of a higher Christian life keep floating away from us, and we are left to realize what frail, unreliable creatures we are when we rest our expectations of growth and victory over evil in ourselves. "My soul, wait thou only upon God. My expectation is only from him."—Dr. T. L. Cuyler.

"Gilderoy" Abroad.

While in Memphis, at the General Conference, it fell to my lot to make a run to Paris, Tenn., to preach for Rev. T. J. Newell, A. M., who had just been appointed to supply that charge till Conference. Bro. J. C. Hooks, the pastor, had gotten into trouble and was suspended from the ministry, and the Bishop sent Bro. Newell to take his place.

I found that Bro. Newell had opened his ministry, and was in high favor with his people. Indeed, they were enthusiastic in praise of him and of his preaching. I was a little afraid that my friend and brother had rather overdone the thing at first; had set the mark too high to begin with. If the people of Paris tell the truth about his preaching, he will have to "hump" himself to keep in sight of his sample sermon. I had thought Newell had more sense than to do his very best at the first. He began at the top of the gamut and left no room for the rising inflection.

When I faced his congregation, at 11 A. M. and at 8 P. M., I didn't see how he could help it. It was a stimulating and an inspiring audience—large, flinty-looking, attentive, intelligent and devout. It sprung me, and the Holy Ghost helped. Bro. Newell has a splendid opening before him in Paris, and he will fill the bill to a fraction.

Twenty-six years and six months before I had attended Conference in Paris, Tenn. Most of North Mississippi was then in the Memphis Conference. The town has grown and improved greatly every way, except in the courthouse and churches. Our people need a new and better house of worship. The one they have is out of date and not in keeping with the wealth, intelligence, piety and taste of that people. The same is true of others of the churches in that fair city. If Bro. Newell will spell his name "Nehemiah" while there and build a better house for the Lord, it will be a great work.

Bishop H. N. McTyeire presided at the Conference in Paris twenty-six years ago. What a presiding officer he was! Dr. A. L. P. Green was there, and preached a great sermon on the characteristics of Job's faith. That sermon will live as long as memory holds her place. Dr. Thomas O. Summers was there, and spoke to the children of the town on Sunday afternoon. He was from the hub of Southern Methodism and editor of Sunday-school publications, was a great and learned man, and was supposed to understand children, and to know how to talk to them. I went to hear him. I loved children, and I wanted to learn how to speak and preach to them. I soon saw that Dr. Summers knew but little of these precious animals and knew nothing in the world about how to address them. If it had been a congregation of old and well-educated theologians—Latin and Greek scholars—his address would have been first class; but as it was, the Doctor shot a mile too high. He missed the game. The ridiculous aspect of the performance stirred me to laughter. I could not help it. The Doctor undertook to tell the children the relation that baptism brought them into to the church. He struggled for a word to express it, and such words they were—big, long, hard, compound, derivative and high-sounding. As he used this word and then that word, he would say: "Ah! children, I am afraid you do not understand that. Let me try this word. No, no, you do not get hold of that either." After trying half a dozen or more words he said: "Ah! hold, now I've got it. I've got it. I've got the very word—one that all of you understand. Listen now; here it is: Baptism is your ma-tric-u-lation!" With that I struck for the door and out into the yard where I could laugh without disturbing the congregation. That word, and the emphasis Dr. Summers put on every syllable of it, will linger in my memory to my last day.

Rev. A. C. Allen, D. D., of precious memory in all North Mississippi, was at this Conference, and presiding elder of the Aberdeen district. When it came time for him to report, in his easy flowing way, he went on to say that so many hundreds had been converted and added to the church, so many hundreds were in Sunday-school, and so many hundreds of dollars had been raised for this, that and the other—all being hundreds till that word had taken possession of his mind. He then said, "Mr. President, through the good providence of God, I have met all my appointments this year but two. I had not seen my parents, nor had my wife seen her parents, for sixteen hundred years, and we went to visit them in North Carolina."

"O, not my brother," said Bishop McTyeire; "you don't mean to say sixteen hundred years."

"Sixteen, sixteen, sixteen years," ejaculated Bro. Allen, thoroughly confused.

With that Dr. Summers asked, "How old were you when you left North Carolina?"

"Thirty-four years," answered Bro. Allen, rather doubtfully.

"Well," queried Dr. Summers, "were you baptized in infancy?"

"Yes, sir," replied Bro. Allen, hesitantly.

"Well," said Dr. Summers, "that is positive proof of infant baptism sixteen hundred and thirty-four years ago."

My trips to Paris called up these reminiscences of the past.

GILDEROY.

From Dr. Hunnicutt.

Only those who have had experience in such matters can know the sense of relief with which I transfer Centenary College to my successor, after six years of burdensome, yet pleasant labor as its president. During these years more than six hundred students were enrolled, thirty-five of whom were graduated, and all of whom received good impressions in heart and mind, unless they willfully rejected the counsels of truth. A number have gone out from us better equipped to preach the gospel of Christ. The college buildings have undergone valuable and lasting improvements, and the prospects of the institution are good. Its endowment has been increased from less than ten to more than eighty thousand dollars, of which about ten thousand has been invested in good securities at 8 per cent., the remainder being in six per cent. notes of individuals. Though some fail to pay the interest on their notes, yet the college realizes quite as much income from them as could be gotten from twice the amount invested in United States bonds. These notes are more easily gotten than money, may be increased without great difficulty, or replaced by others in case of the death of the donors. This form of endowment rests upon men's love for Christian education, and is as lasting as the lives and as secure as the fortunes of the people. If the amount were increased to two hundred and fifty thousand dollars, Centenary could live comfortably on her income. No fruit of human effort can be made permanent without the renewal of the agents by which it is produced.

I go from Centenary with grateful joy, believing that my coming to it was directed by Providence and that my going is under his guiding hand.

> Now for a time I'm resting,
> Ruminating, and digesting
> Experience, and growing wise,
> I trust.

The transfer of the Florida parishes from the Mississippi Conference to the Louisiana renders it proper that Louisiana should take a new hold on Centenary College, and that a Louisiana man should be at the head of it. The college and its friends should rejoice in securing the services of one so worthy and capable as Rev. C. W. Carter, D. D., as its president. His scholarly abilities are too well known throughout the country to need statement or emphasis from me. With an able faculty and such a president, nothing but good can be predicted of the college.

W. L. C. HUNNICUTT.

Soul Food.

Some Christians die of starvation. They surfeit the inner man with secular stimulants of all sorts—with spiced books of fiction, with "light reading" that is mere syllabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated on this flimsy diet. Now, all the athletic Christians—all those who can carry heavy loads, do thorough work, and stand a long pull—are hungry feeders on God's book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested, or it will be of little use to you; daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fiber. "Thy words were found, and I did eat them, and they were the joy of mine heart," said the old-time saint. One strong Bible text lodged in the memory, and turned over and well digested, will be breakfast for your soul, and in the strength of it you may go through the whole day. A soldier is never in so good a trim for battle as after a sound sleep and a square morning meal; it is not easy to fight or to march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words and thinking about them by meditation, by prayer, and soul converse with God. I have always observed that the light readers and light thinkers make light Christians, and those who neglect their Bibles and closets soon dwindle into dwarfs. Having no depth of root, their religion withers away.—Selected.

Note from Opelousas District.

This is by request of the pastor of our church at Abbeville, to notify the ADVOCATE and its readers of a gracious revival at that place. Bro. Kelly opened the meeting without assistance and conducted it successfully for two days, when the undersigned arrived and continued with him for ten days or more. The result was a thorough awakening in church and community, with something over thirty conversions and an equal number of accessions. For nearly two weeks the gracious work continued, and there was no cessation of interest until the close, the last service being in many respects one of the best. It was a revival for both those within the church and those without, and the popular pastor, to whom much credit is due, declares that its influence will be both permanent and far-reaching.

Let me add an item concerning the Opelousas Female Institute, whose commencement sermon it was my privilege and honor to preach two weeks ago. The institution is the only Methodist school of sufficiently high grade to confer diplomas in Southern Louisiana, and for its services, both present and past, deserves well of the public. Mrs. M. M. Hayes is the accomplished principal, with such helpers as Miss Leola White, accomplished daughter of Rev. H. O. White, in the collegiate department, and Miss Hasbrook, of Cincinnati, in the music and art department, gives assurance of thorough and successful training. The hard times and a newly organized and successful public school in the town of Opelousas have interfered with the patronage of the school during the present year, but surely neither the citizens of Opelousas, now one of the most beautiful and progressive of our parish towns, nor the Methodist people of Southern Louisiana, will suffer this noble Christian enterprise, which has done so much for both town and church, to perish for lack of a little cheap support in the way of patronage. Public schools are to be commended, no doubt; but it is a mistake to suppose that they are a substitute for the old methods in higher female training and education. Sister Hayes and her school and the town of Opelousas afford excellent advantages to those who have daughters to educate. Let all such persons practice economy by patronizing the Opelousas Female Institute.

J. M. BEARD.

A New Book.

It is our purpose to issue soon a booklet entitled, "Our Reasons; or, the Scriptural Basis of Our Faith and Practice," compiled by Lyman F. Jackson. It is a completely proof-texted edition of the Articles of Religion and General Rules of the Methodist Churches, with brief and pertinent original comments on the General Rules. Its design is to put in the hands of pastors a compend which will serve the purpose indicated by the title; to instruct members, and especially new ones and young people, in our doctrines and rules, and is the only completely proof-texted edition of the "Articles" and "Rules" issued at any price.

Among recommendations of it [illegible] the author with their orders for supplies, we quote:

I give it my most hearty approval. It supplies a want in our church literature, and gives the information needed by many pastors, in setting before the people the real scriptural grounds of our faith and doctrine.

S. J. DAVIES, P. E.,
Alexandria Dist., La. Conf.

It meets a want. I am glad you will publish it, and shall keep my members, and new members particularly, supplied with the pamphlet. Methodist pastors will find it to be valuable. WM. H. LAPRADE,
Pastor Carondelet St. M. E. C., S[illegible]

It also has the "approval" of Dr. W. P. Harrison, our veteran and discriminating Book Editor.

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Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget its temptations. Forget the faultfinding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life as they will come, but they will only grow larger when you remember them, and the constant thought of the acts, meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.—Lutheran Observer.

At the bottom of every man there is an abyss which hope, joy, ambition, hate, love, the sweetness of thinking, the pleasure of writing, the pride of conquest can not fill. The whole world would not satisfy it; but, O my God! a drop, one single drop of thy grace causes it to overflow.—Joseph Roux.

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Here Is Your Chance.

During the next sixty days we make the following offer:

For $2.50 we will send the ADVOCATE one year and a copy of Christian Womanhood. The price of the ADVOCATE is $2; the price of the book, $1. This book has had an extensive sale, the sixth thousand being now on the market. This offer applies to renewals as well as new subscriptions, provided the renewal extends the subscription to January, '95.

The following notices, selected from a vast number that have appeared in the church papers, will give some idea of the character of the work:

The best *thesaurus* of facts concerning womanhood with which we are acquainted.—Dr. C. F. Deems.

We hope it will be read by every man and woman in the church.—Florida Advocate.

We hope it will be extensively circulated and carefully read.—NEW ORLEANS ADVOCATE.

Heartily recommended.—Dr. John E. Edwards.

This volume is the result of patient investigation and thoughtful study of the whole question treated. In the formulation of the case and in analyzing the testimony a vigorous, well-poised, legal mind is brought to bear. Dr. Black, moreover, establishes the points of his discussion as a skillful general establishes his lines in the face of an alert enemy. As he begins, so he closes, leaving the impression that a master in Israel has written bravely and tellingly of Christian womanhood, maintaining his position at every turn. The book is needed, and will long be in popular demand.—Sunday-School Magazine.

Don't miss this opportunity.

THE CUISINE.

CONDUCTED BY L. A. B.

It is suggested that a delicate bisque soup, served in cups, would be a nice change from the usual bouillon.

A PRETTY BREAKFAST DISH.—Salt the whites of eggs, while beating, to a stiff froth, then arrange on a plate. Place the yolks at regular distances apart, in cavities made in the beaten egg, and bake till brown.

STEAK ROAST.—Take a round of steak, pound, pepper and salt it well. Take dry bread crumbs, and make a dressing of them and spread over the top of the steak. Roll it up and tie it with a string, put it in a pan and roast forty minutes.

SAND TARTS.—Two cupfuls of sugar, one of butter, three of flour, and two eggs; roll very thin, cut in squares with a knife, spread with the white of an egg on top, sprinkle with cinnamon and sugar, press a raisin in the center of each, and bake.

A rice corn-bread is a favorite dish in the South. Make it by using two eggs beaten together, one tablespoon lard melted, one pint of sour milk or buttermilk, a pinch of salt, one teaspoon soda dissolved in boiling water, one-half pint cornmeal, one-half pint boiled rice. If the milk is not very sour, use a little cream of tartar.

EGG SAUCE FOR FISH.—Take one cupful of butter, rub into it one tablespoonful of flour, half a tablespoonful of salt, and a quarter of a teaspoonful of black pepper; then add a pint of cold water. Heat it, stirring all the time; when it begins to simmer, remove it from the fire, and add two hard-boiled eggs chopped fine.—Woman's World.

THE PERFECTION OF LEMONADE.—Good lemonade is one of the most perfect drinks ever devised. I can hardly understand why it is not in daily use in place of tea or coffee, and why it does not drive out every kind of alcoholic drink. Perfect lemonade is made as follows: For a quart, take the juice of three lemons, using the rind of one of them. Carefully peel the rind very thin, getting just the yellow outside; this cut into pieces and put with the juice and powdered sugar, of which use two ounces to the quart in a jug or jar with a cover. When the water is just at the boiling point, pour it over the lemon and sugar, cover at once, and let it get cold. Try this way once, and see if it is not delicious. While on the subject, let me say that I know a physician whose exclusive drink is lemonade. He uses about three thousand lemons a year. He weighs 185 pounds, and does not know what it is to be ill.—Journal of Hygiene.

HYGIENE.

The Modern Dietary.

Though the importance of submitting even those who are not so afflicted with disease as to be bed-ridden to a more or less restricted diet is still recognized, it must be admitted that the modern dietary does not much resemble the rigid rules formerly in vogue. It is doubtful if the medical men of to-day are willing to admit that there are many diseases in which the patient is benefited by a close restriction of diet.

It is now universally recognized that it is a practice fraught with extreme danger in any form of disease, to withdraw the bulk of the food without replacing it with its equivalent in nourishment.

Such a replacement has been made possible, as it never was before, by the great variety of prepared foods which, while calling for no effort upon the part of the system, are still readily absorbed and assimilated.

The old adage, "Stuff a cold and starve a fever," as indicative of the methods once employed in dealing with the question of the proper diet for the sick, has lost its force; and the more reasonable one, of sustaining the strength by suitable nourishment in every condition of disease, has taken its place.

In the most extreme cases it will be found necessary to obtain for the patient food from which the waste and unavailable matter has been entirely removed, so sensitive is the system at times, and so instinctively does it repel what is not of use to it. But the limitation formerly placed upon the diet of the sick by the lack of a variety to choose from is now happily done away with, and we should spare no pains to find some nourishment which shall prove sufficient for, and acceptable to, the most difficult case.

A harmless and often all-efficient stimulant is heat. Preparations which are taken hot are often better borne and do much more good than the same preparations taken cool.

It is not necessary to speak of the advantage of giving only a liquid diet in extreme cases.—Youth's Companion.

Alcohol.

Alcohol is, perhaps, the most deceitful drug in the whole materia medica.

All drugs have a primary and secondary effect, and are usually prescribed for the former; but where, as in the case of alcoholic beverages, large quantities are apt to be taken with great frequency, the secondary effects of the remedy become of great importance.

The first action of alcohol is to stimulate the circulation and brain; it borrows from the vital resources a sufficient amount of force to make a display of apparent strength, but at a great cost to the organism, and a too frequent repetition of the draft must eventuate in physical bankruptcy. But unfortunately, the very process which enables a man to make this display of seeming health and energy soon destroys his ability to correctly gauge his vital reserve, and the neurotic taint, sole inheritance of many, clamors more and more vehemently for the stimulant which shall make its unfortunate possessor the momentary peer of any man.

The inception of the drink habit is the first step in the process of mental, moral, and physical suicide; and the physician whose faulty judgment recommends alcohol in any form for indigestion, debility, etc., shoulders a weight of responsibility which no honest man should willingly assume.—Medical Brief.

"Refreshing Sleep."

An interested observer assures us that in order to enjoy the most refreshing sleep one should sleep in the dark. The sweetest and most undisturbed sleep is always enjoyed in a thoroughly darkened room. Light acts upon the brain, and those who sleep with their blinds up will find that in the Summer time, when so few hours are really dark, their sleep is restless and disturbed. This is often placed to the account of heat, but more often than not it is the light which causes wakefulness, when, as a natural consequence, the body becomes aware of the heat. Night lights should never become a matter of necessity. A match and candle by the bed-side should be quite sufficient. The wish for artificial light through the night is a depraved taste in the young and healthy, and should not be encouraged.

A Glass of Water.

A glass of cold water the first thing after rising, and last before retiring, is strengthening to the stomach, and good for inaction of the bowels, dyspepsia and all the troubles caused by a sedentary life.

Strength of character lies not in demanding special circumstances, but in mastering and using any that may be given.—H. S. Holland.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Mississippi Crops.

The prospect of corn and cotton in various parts of Mississippi up to the fifteenth instant have been anything but flattering. The very cold weather we have had in both May and June has been especially severe on cotton. As a general thing, it is very small and inferior. The late warm days of June have, however, revived it a little. The corn crops, likewise, as far as our acquaintance goes, except in our immediate locality, are rather small and inferior. The cause in many places is very dry weather. It is reported in some places they have had no rain in about two months. On the night of the fifteenth we were in Durant, where they had a fine rain. Since that we have had pretty good rains in the vicinity of Crystal Springs. We hope by this time they have become general.

While many farmers have been very much discouraged about their corn crops on account of its size, we will call their attention to an important fact; that is, these crops can be greatly redeemed if they should have rains by the application of about two hundred and fifty pounds of a fertilizer to the acre, made of cotton seed meal and acid phosphate in equal parts. We have had experience in this line, and know whereof we speak. One year our corn crop was very small. We tried the above plan, and although we never succeeded in getting large stalks, we did in ears. Made as heavy ears as were ever grown on our farm. It is not now too late to plant corn. Even as late as July we have seen good crops made after beans and tomatoes. The farmer who fails to raise enough corn is in a bad condition, especially if raising cotton at six and seven cents per pound. Plenty of corn makes him largely independent. With a few small hogs in the Fall, and corn to fatten, places the farmer in a condition to keep out of debt to a very great extent. But with his smoke-house and corn crib in the West, as Parson Lomax would say, "he is in a middle of a fix."

Farmers, we would emphasize, Raise as far as lieth in you your own home supplies, and you are safe.

Peas.

Peas we will have to mention again. A number of letters have been written us to know at what age do we cut peas to sow them as forage. At about the time a third of the peas are ripe. Some are very small, some half ripe, and some, or one-third, ready to gather. In this condition they seem to make the best feed, seem to have more nutrition in them. We answer further now upon our method of saving them. We are not particular whether we pack them in the building or not—in fact, we have never packed them; they seem to lie close enough without it. Some again have inquired how late in the season can they be planted to make a forage crop. Up to the middle and the end of July, especially if the seasons are good in the Fall. The kind we would plant at this time of the year would be the Whip-poor-will Pea.

How to Treat Bones.

Anyone may with a little trouble use all the bones accumulating about a homestead says bulletin of the California Experiment Station.

1. Bones put into a well kept (moistened) manure-pile will themselves gradually decay and disappear, enriching the manure to that extent.

2. Raw bones may be bodily buried in the soil around the trees; if placed at a sufficient depth, beyond the reach of the Summer's heat and drought, the rootlets will cluster around each piece and in the course of a few years consume it entirely. But it will not do to have these root-clusters broken up by cultivation every season.

3. Bones may be packed in moist wood ashes, best mixed with a little quicklime; the mass kept moist, but never dripping. In a few months the hardest bones will be reduced to a fine mush, which is as effectual as superphosphate. "Concentrated lye" and the coal may be used instead of ashes. In this process the nitrogen of the bones is lost, going off in the form of ammonia, the odor of which is very perceptible to the tank used.

For neither of these processes should the bones be burnt. The burning of bones is an unqualified detriment to their effectiveness, which can only be undone by the use of sulphuric acid.

A Veteran's Story

Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 146th St., N. Y. City, writes voluntarily. In 1852, at the battle of Fair Oaks, he was stricken with **typhoid fever,** and after a struggle of several years in hospitals, was discharged as incurable with **Consumption.** Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

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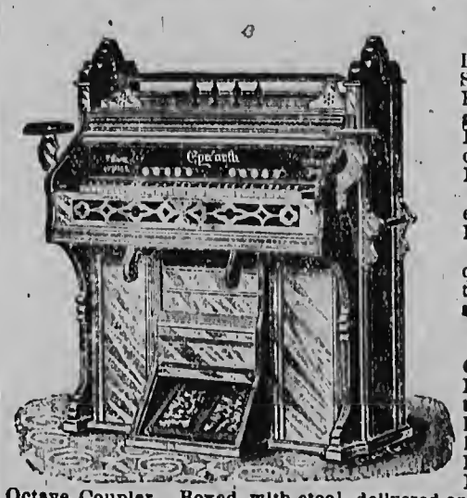
We have made arrangements to offer a rare bargain in the way of organs as premiums to our subscribers. The organs which we handle are the Epworth Organs. These have not heretofore had much sale in Mississippi and Louisiana, though they have had an immense sale throughout the North and West and also in some of the Southern States. Do you want a small organ for your church? If so, read the description given below of Style No. 102, and see how it would suit you.

STYLE 102. THE EPWORTH CHAPEL ORGAN.

HEIGHT, 51 IN.; WIDTH, 23 IN.; LENGTH, 48 IN.



Best Low-Priced Chapel Organ.

Walnut case; Hard Wood Panels; Finished Back; Lamp Stands; Handsome Fret Work; Full Length Music Desk; Engraved Ornaments; Hand Rubbed; Oil Finish; Pedals covered with Brussels Carpet; Metal Guards on Pedals.

This is the Organ for Churches and Sunday-schools, where a First-Class Action is Desired.

In a good, plain case, the quality of action and tone being the same as in the higher priced styles.

Style 102, 12 Stops.

EPWORTH CHAPEL—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory.

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

IMPROVED STYLE 302 "SPECIAL." EPWORTH CHAPEL ORGAN.

HEIGHT, 55 IN.; LENGTH, 49 IN.; WIDTH, 21 IN.

The Choir's Choice! The Organist's Favorite!

Case: Heavy Sunken Panels in front, ends, and back; Extra Strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work in upper panel of back.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

14 Stops, including swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash $224, and you will get the organ free.

If you want a handsomer instrument, how would Style 602 suit you? Although this is listed as a parlor organ, it will make just as sweet music in a church as in a parlor.

STYLE 602 "SPECIAL." EPWORTH PARLOR ORGAN.

Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.

Fourteen Stops, including Swell and Grand Organ.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced. Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell.)

Boxed, with good Stool and Book, on board cars at factory.

If this instrument is your choice, send us one hundred and fifteen new names, with the cash $230, and you will get it free. If you can't get the requisite number of names, get as many as you can, and then write us for terms. No doubt you can make satisfactory arrangements. Of course, this offer applies to individuals as well as to churches. What we want is the subscriptions, let who will get the organ.

These instruments have had a great run among Methodist people in the North. More than a thousand preachers have purchased Epworth Organs. We offer special bargains to the clergy.

If you have any inclination to accept any one of these offers, don't delay. Now is the time. Address

REV. W. C. BLACK, 112 Camp Street, New Orleans, La.

Christian Advocate.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

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Ministers and wives of deceased Preachers, $1.

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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" "	2 weeks	1 60
" "	3 "	2 00
" "	1 month	2 40
" "	3 months	6 00
" "	6 "	12 00
" "	12 "	20 00
Two inches,	12 "	36 00
Three "	12 "	50 00

Four or more inches, $15 per inch, per year. Special position, 25 per cent. extra.

Thursday, June 28, 1894.

Changes in the Southern University.

We quote the following from the Alabama Advocate. We regret that the limited space at our command does not allow a more extended quotation concerning Dr. Andrews.

"At the last annual meeting of the Board of Trustees of the Southern University, Dr. Allen S. Andrews resigned his position as president. That a combination of circumstances had conspired to impress him to take this step is greatly regretted by the friends of the institution, and by none more so than the board. At the same meeting of the Board of Trustees, Dr. Jno. O. Keener was elected president. A better selection, perhaps, could not have been made. As we see it, Dr. Keener is in every way fitted for the position. With a commanding person, scholarly attainments and superior pulpit abilities, he combines the graces of a genial nature and the charms of personal magnetism. Indeed, he enters upon the work with every available qualification, and we predict for him a brilliant career and unprecedented prosperity for the institution. Rev. Dr. J. A. Moore having resigned his position as professor of mathematics, to accept a like one in Millsaps College, Prof. L. P. Giddens, late vice-president of the Athens Female College, has been elected to fill the vacancy."

An Experiment in Rice Culture.

A novel experiment in rice culture is being made in Vermilion parish, La. Instead of flooding the rice fields, Mr. David Todd, proprietor of the Wester-Ogle Plantation, near Abbeville, has covered the ground on a part of his farm about two inches deep with hay. He holds that the hay, like the water, will keep down the grass without any injurious effect upon the rice. If the experiment proves a success, it will revolutionize the present method of culture, as the expense of covering the land with rice straw or prairie grass would be insignificant in comparison with the cost of irrigation.

A Centennial.

The first annual commencement of the Audubon Sugar School will take place on Saturday, June 30.

Addresses will be delivered by Hon. T. S. Wilkinson and Gov. M. J. Foster. The diplomas will be delivered by Hon. J. Dymond. The graduates are Martin Altolaguirre, Navarra, Spain; E. M. Bertaut, Lauderdale, La.; W. M. McQuaid, Baton Rouge, La.

These exercises also celebrate the centennial of sugar growing in Louisiana, the first crop of cane having been grown by Etiene De Bore in 1794.

The Repeal of the Sunday Law.

A bill exempting cities of over twenty-five thousand inhabitants from the operation of the Sunday law having been recently railroaded through the Louisiana House of Representatives, a citizens' meeting was called in this city, on Monday last, to devise means of defeating said bill in the Senate. The meeting was largely attended, and was composed of the very best element of our citizenship.

All religions creeds were represented, including Catholicism and Judaism. A more united, earnest gathering of representative citizens is rarely seen. A committee of fifteen, comprising persons of all religious faiths and representatives of different labor organizations, was appointed to proceed at once to Baton Rouge and present an indignant protest against the passage of this bill. The Senate will do well to heed this protest. The statement made by the friends of the bill in the House that New Orleans wants such a measure is simply false. The saloonists and their political tools want it; but our best citizenship does not want it. The workingmen do not want it. They want a day of rest. The only argument in favor of the bill that has even a show of plausibility is that the law is not enforced. Is there any validity in this? Ought any law to be repealed simply because it is not universally observed? If so, then why not repeal the laws against theft, burglary, arson, murder, etc.? Has any one of these laws been universally enforced? Do not violations of those laws take place every day? The Sunday law, in the very nature of things, is far easier of enforcement than the other laws referred to. Its non-enforcement is simply the result of neglect of duty on the part of officials. Does this constitute a valid reason for repealing a law? To take such a position is to put a premium upon lawlessness. The dictate of wisdom is to let the law stand whether it is enforced or not. The fact that this law is not enforced now in the city of New Orleans is no proof that it never will be enforced. A change of administration may bring a change of programme. The gentlemen composing the State Senate do not need to be told that there is in New Orleans at this time a strong and constantly growing sentiment in opposition to political corruption and in favor of the enforcement of law. We firmly believe that this sentiment, under the wise leadership of the secular press of the city, will soon become overwhelming. We believe that the very next municipal election will usher in a new regime, one of whose cardinal principles will be the enforcement of law. Surely the Senate comprises too large an element of statesmanship to be caught by such chaff. If the Sunday law is an unwise measure, let it be repealed; if it is wise, do not exempt New Orleans from its operation. Do not extend any special privileges to New Orleans saloon keepers.

Lepers—Not Ten, but a Hundred.

Dr. Isadore Dyer, a prominent physician of this city, published recently in the Picayune an article on leprosy in Louisiana, which contains some startling statements. He believes that there are not less than a hundred cases of this loathsome disease in New Orleans. It is stated, moreover, that these lepers, with the exception of a mere handful in the leper hospital, are attending to business and mixing with mankind in general on the streets and everywhere. And even those in the hospital are not confined there, but can go almost at pleasure withersoever they will. Legislation in behalf of these unfortunates is loudly called for in these parts.

Centenary Redivivus.

The friends of Centenary College will be glad to know that a new interest in it is awakening among the people. A new hope is springing up and a new enthusiasm is taking possession of hearts too long apathetic. The tide is turning, and the Methodists of Louisiana will take it "at the flood." The preachers are being warmed and they will fire the people. The New Orleans Preachers' Meeting will soon issue a stirring address to our people. The District Conferences will catch up the slogan and send its bugle blast to every part of the State. The inspiration born of a new hope has taken possession of trustees and faculty. The agent, Prof. Wier, is on the wing and reports hopefully, having already the promise of half-dozen boys from *one* town in Southern Louisiana. July and August is the time for busy work for the college. Every alumnus is a special agent and will do his best for the college, remembering the days of "*auld lang syne*." Every Methodist will throw his or her influence toward securing students. Every lover of Christian education will lend a willing, helping hand. All these, working earnestly and harmoniously together, will send such a troop of boys to Centenary by Sept. 5 as will be an astonishment to many and a joy and rejoicing to everybody. The president is preparing to move to Jackson, so as to be on hand when the session begins. The outlook is not only hopeful—it is inspiring. Let everybody join in this work, and success is assured.

C. W. CARTER, Pres.

The above has the right ring. It strikes the key-note of the situation. Let every alumnus of Centenary respond to the appeal of President Carter; and not the alumni alone, but all who have quaffed the waters of intellectual truth at Centenary's fountains and all others who have feelings of friendship for the grand old institution. What Centenary needs is first, pupils, and next money. The alumni, numerous and influential as they are, can render much service in both ways. Dr. Candler a few years ago raised quite a handsome sum of money for Emory from its alumni. Then, too, the preachers of the Louisiana Conference can accomplish wonders. We are glad to know that the preachers of New Orleans have resolved with entire unanimity to put forth their best efforts in behalf of Centenary. The ADVOCATE, of next week, will contain their appeal to the Methodists of Louisiana. Let the preachers of all parts of the Conference do likewise. In addition to her former claims, Centenary now has this leverage upon Louisiana. Her president is a native of the State, and a man whose friends are legion wherever he is known. We believe this is the first time Centenary has had a member of the Louisiana Conference at its head since the resignation of Dr. J. C. Miller more than thirty years ago; and Dr. Miller was not a native of Louisiana. Then, too, after the present year the Louisiana Conference will doubtless become the sole proprietor of Centenary. This ought to put the Louisiana preachers on their mettle. Let them feel that Centenary is their institution, and that its success is largely dependent upon their efforts. To contribute his quota to the thorough rehabilitation of this historic institution ought to be the ambition of every Louisiana preacher.

A New Telescope.

At a cost of $150 000 Andrew Carnegie and Henry Phipps, Jr., will fit up at Pittsburgh the largest telescope yet constructed. The lens will be fifty inches in diameter, and the tube 63 feet long. The Yerkes Telescope at Chicago will have an object glass 42 inches in diameter; the one now in use at the Lick Observatory in California is 36 inches.

Higher Education in the M. E. Church.

The Board of Education of the Methodist Episcopal Church has issued its annual report in book form. The report contains much valuable information, some of which we here present in a very condensed form. The number of institutions reported is 202, from each of which full statistics are given. The total valuation of college property, including endowments, is $26,583,000 00. The income for the last fiscal year was $1,810,171.00. The Board has aided during the year no less than 1,416 students in a hundred colleges throughout the world. Of this number more than nine hundred were studying for the ministry, and more than a hundred others preparing for missionary work, not directly ministerial. We invite attention to these figures on the part of those who are engaged in the ungenerous and disloyal work of trying to stir up sentiment against the action of the recent General Conference in creating a Board of Education. What true Methodist does not wish to know what his church is doing for the cause of education? And how can full information be given unless there be an educational system? Has the Southern Methodist Church at present any full and reliable educational statistics that are accessible by the masses? How it would stimulate our people if they only knew what our church is doing in this field! Methodists often allow their church to be discounted from sheer ignorance of what the church is doing. Some shallow-pated member of another communion will boast of the superior culture of his church, when in reality his little ecclesiastical concern is a mere bagatelle in comparison with Methodism, even as regards education, to say nothing of missions, church extension, etc. A knowledge of the various operations of the church is certainly a desideratum among us. And yet this is one of the very smallest of the benefits that are to accrue to Southern Methodism from the action of the late General Conference. The report under consideration contains some interesting facts concerning the heroic efforts made by the beneficiaries of the Board, some of whom are living on less than seventy-five cents per week.

Work of the Book Committee.

The Book Committee held a meeting at Nashville on the thirteenth. Dr. W. H. Morgan was elected chairman, and J. D. Hamilton, secretary. Rev. R. P. Wilson, D. D., the present business manager of the Pacific Advocate, was elected to its editorship. The Epworth League paper that is to be was christened "The Epworth Advocate." The salary of the assistant editor of the Nashville Advocate, who is to be selected by the editor-in-chief, was fixed at $2,400. An appropriation of $2,500 per annum was made for contributions to the Nashville Advocate. An appropriation of $5,000 was made for contributions to Sunday-school literature. An assistant Sunday-school editor is also to be employed. Thus the Book Committee shows an intelligent appreciation of the demands of the age. Our church ought not to be behind any church in Christendom in the character of its literature, especially its Sunday-school literature.

We Like It.

We mean the growing fraternity between sister churches. Dr. Broadus, of the Baptist Church, preached the baccalaureate sermon at the late commencement at Vanderbilt University; and Bishop Galloway delivered an address at the commencement of Mississippi College (Baptist) at Clinton, Miss. The only wonder to us is that Christian churches have not gotten this near together long ago.

New Orleans Gains.

We clip the following from the Woodville Republican:

Dr. McGehee goes to New Orleans, where a wider and more active professional life will be opened to him. As a very able physician our people will regret to lose him; but not this alone. As a friend and a public-spirited citizen who was always interested in efforts for the public good, his loss will be much felt.

Dr. McGehee is a son of Judge Edward McGehee, extensively known as one of the very first citizens of Mississippi in his day, the founder of Edward McGehee College, the benefactor of Centenary, and the friend of every good cause. Dr. McGehee, besides being a physician of first-class attainments and skill, is a highly-cultured, sunny-souled Christian gentleman, whose friends will be legion in any community in which he may reside. The Crescent City is to be congratulated upon such an acquisition to her social and professional life.

A New Book.

Rev. Joel T. Daves, of the North Georgia Conference, formerly a member of the Louisiana Conference, has published a book entitled, "Daily Talks and Walks with God, in His Own Word and Ways." We have not seen a copy of the work, but it is highly commended by such men as Bishops Fitzgerald and Hendrix, Drs. Candler and J. W. Lee, Gov. Northern, Hon. Hoke Smith and Hon. Charles Crisp. The plan of the work is given by the author in the following words:

There is a lesson filling an entire page, for each morning and evening in the year. The lesson begins with a subject, springing out of the text that follows. Following the subject and the text are scriptural illustrations of the subject, the text, and of each other, forming the divine comment on his own message. Each lesson closes with a treasury of good things from the very best of human thought of all ages, in prose and poetry, as illustrations of the word.

The author's address is Edgewood, Ga.

Looking Southward.

A corporation gotten up in Des Moines, Iowa, called the Fair Hope Industrial Association, has sent a committee of inspection to Southwest Louisiana with a view of purchasing five thousand acres of land on which to locate a colony, whose operations are to be conducted on the co-operative plan. They will also visit parts of Arkansas and Texas before making a purchase.

Louisiana Chautauqua.

The Louisiana Chautauqua will convene at Ruston, July 2. The assembly owns fifteen acres of ground on which are a number of mineral springs. The auditorium has a seating capacity of two thousand. A number of able lecturers have been secured. Competent instructors have been provided for all the departments of school work.

A Novel Trade.

Mrs. Nellie Sartoris, daughter of General Grant, it is said, is about to swap an income of $25,000 for a husband. She has an annual income of $25,000 from the Sartoris estate which will be forfeited by marriage; and yet she is engaged to be married. She may be making a good trade, but we have seen some husbands that would be dear at a tenth of that price.

Gone Home.

Rev. R. H. Rivers, D. D., died at Louisville, Ky., on the twenty-first. Dr. Rivers was at one time president of Centenary College. He was also an author of celebrity, and had served in the pastorate in many important stations. He was a man of marked ability and of admirable Christian character.

NOTES.

The wheat crop of Texas is the largest raised in forty years.

***

Rev. J. O. Andrew has resigned the financial agency of Southern University.

***

The Memphis Commercial has bought out its rival, the Appeal-Avalanche.

***

High encomiums are passed upon the commencement sermon of Rev. J. L. Pierce at Mansfield College.

***

The Northwestern University at its late commencement conferred the degree of LL.D. upon Bishop C. B. Galloway.

***

A stirring revival is in progress in Magnolia, Miss. The pastor, Rev. V. V. Boone, is assisted by Rev. G. D. Anders and Rev N. J. Roberts.

***

Emory College has conferred the degree of D. D. on Rev. Walker Lewis, of the North Georgia Conference. Emory College turned out thirty-five graduates this year.

***

Rev. Mr. Lambert, the former priest who renounced the Church of Rome, lately has been admitted into the Methodist fold at Calvary Methodist Church, New York City.

***

The Woman's Foreign Missionary Society of the M. E. Church, South, has grown steadily since its organization, until to-day it numbers 3,318 auxiliaries, with 73,389 members.

***

It is said that only Mecca, in Arabia, and Thessa, in Thibet, are now closed to Christian preachers; but a hundred years ago nearly the whole world outside of Europe and America was shut.

***

The tone of the leading English paper in Shanghai has changed completely in the last eight years from sneering unbelief and criticism of missionaries and their work to decided interest and approbation.

***

The New York Herald reports that an American Methodist preacher of the name of Tilley has been arrested in Rio de Janeiro by the Brazilian government on a charge of being in sympathy with the rebellion.

***

There are now about a million living church members who have been gathered out of pagan populations. In all the mission stations in the world it is supposed that there were during the past year 100,000 converts, or 2,000 each week.

***

The Woman's Board of Missions of the M. E. Church, South, have just closed its sixteenth Annual Session at Atlanta, Ga., and will hold its next session at Meridian, Miss., in May next. Meridian feels much honored to have this body of Christian women meet there.

***

Wofford College, South Carolina, has conferred the degree of D. D. on Rev. Geo. W. Walker, of the South Carolina Conference and president of Payne Institute, in Augusta, Ga.; on Rev. Geo. W. Yarbrough, of the North Georgia Conference, and Rev. J. C. C. Newton, of the Japan Conference.

***

The most reliable statistics of Christian missions in India show that there are not far from 12 000 missionaries, teachers and other active Christian workers in the country, and that there are over 800,000 native Christians, and church property, including schools and publishing houses, to the value of $3,500,000.

***

Thirty-six young ladies have just graduated from the Chicago training-school for missions. Of this number seven will enter a foreign field, four will enter various departments of the home field, five will return to their homes, one will marry a Methodist minister, and nineteen will enter deaconess work.

***

The Methodist Episcopal Church has thirty-eight churches that have in the neighborhood of a thousand members or more each. The largest membership is that of the Hanson Place Methodist Episcopal Church, Brooklyn, which possesses a membership of 2,076. These thirty-eight churches altogether have a total membership of 43,708, or an average of 1,150.

***

The Board of Trustees of Vanderbilt University has elected Dr. H. C. Tollman, of the University of Michigan, to succeed Dr. Charles Forster Smith in the Greek chair, and Prof. W. H. Schnerman, of the University of Missouri, to succeed Olin H. Landreth in the engineering department. The Board was increased by the election of four members, as follows: Messrs. Cornelius Vanderbilt, of New York; Samuel Cupples, of St. Louis; Nathaniel Baxter, Jr., and S. J. Keith, of Nashville. Vacancies in the Board were filled by the election of Judge Ratcliffe, of Arkansas, and E. W. Cole, of Nashville.—Times-Democrat.

PERSONAL AND OTHERWISE.

We sympathize deeply with Bro. and Sister V. V. Boone in the loss of their little son, William Wooten.

Hon. T. L. Nugent, of Fort Worth, an old Centenary boy, has been nominated by the Peoples' party of Texas as a candidate for governor.

Prof. Olin H. Landreth, dean of the engineering faculty of Vanderbilt, goes to Union College, Schenectady, N. Y. He has been connected with Vanderbilt since 1879.

Prof. J. H. Scarborough, the present assistant to the chair of Mathematics in Vanderbilt University, has been elected to the chair of mathematics in the Kirksville (Mo.) Normal School.

Prof. H. A. Scomp, who has filled the chair of Greek in Emory College for eighteen years, has resigned, and his place has been filled by the election of Prof. L. A. Harris, the former adjunct professor of ancient languages. Prof. Harris' place was filled by the election of Prof. Walter Griffin.

Notice.

Applicants for admission on trial in to the North Mississippi Conference are requested to mark the following notice, given by the undersigned committee of examination.

The examination will begin at nine o'clock on the morning of Tuesday, Dec. 4, next, at Sardis, Miss., and will be conducted in writing. Ten questions will be put to the class on each subject, and seventy per cent. in the papers returned is fixed as the lowest acceptable value. The subjects will be found in the Discipline under "Course of Study." In this examination the ordinary branches of an English education" are limited to spelling, reading, English grammar, geography, United States history and arithmetic.

The committee urge candidates for our itinerant ministry to make the best scholastic preparation possible before asking admission.

W. T. J. SULLIVAN,
J. A. RANDOLPH,
J. W. MALONE,
Committee.

When So Many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It will build you up. Hood's Sarsaparilla will make you strong.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. Try a box.

Brookhaven District Conference.

The Brookhaven District Conference will be held at Adams Church, nine miles west of Summit, July 26-29, 1894. A Sunday-school Conference will be held on Thursday, the twenty-sixth.

Rev. H. P. Lewis, of Summit, will preach the opening sermon, Thursday, at 11 o'clock. During the Conference prominence will be given to preaching and other religious exercises. Rev. M. L. Burton will preach a sermon on the observance of the Sabbath; Rev. T. L. Mellen, on Missions; and Rev. J. W. Chambers, on Christian Education.

Pastors are requested to write short reports of their charges; Sunday-school superintendents are specially urged to be present on Thursday during Sunday-school Conference. Delegates are urged to be present, and recording stewards should not fail to have their Quarterly Conference journals at the Conference for examination.

Brother, if you are a member of this Conference, cut this notice out and keep it as a reminder, and resolve to be present in the spirit of the Master. The pastors in the district will please forward to Rev. J. W. Tinnin, Auburn, Miss., names of delegates and local preachers.

R. D. NORSWORTHY, P. E.

Sunday-School Conference.

BROOKHAVEN DISTRICT, MISSISSIPPI CONFERENCE

Programme of Sunday-school Conference, Brookhaven district, to be held at Adams Church, Thursday, July 26, 1894:

1. The Relation of the Church to the Sunday-school—Rev. R. W. Bailey.
2. The Sunday-school Superintendent: Qualifications, etc.—Rev. W. G. Backus.
3. The Sunday-school as Related to Missions—Rev. M. H. Moore.
4. Parental Responsibility for the Success of the Sunday-school—Rev. I. B. Robertson.
5. Is the Bible Not Being Neglected as a Book in Our Sunday-schools?—Rev. J. W. Sandell.

R. D. NORSWORTHY, P. E.

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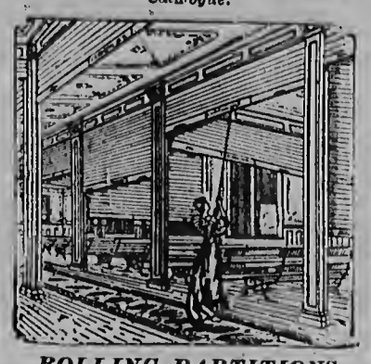

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Venetian Blinds in All Woods.

Notice.

On Sunday, July 1, Bishop John C. Keener, D. D., LL.D., will dedicate our beautiful new church in Pearlington, Miss. Revival services by able helpers through the week. All former pastors are cordially invited to be present. J. V. PENN, Pastor.

Pearlington, Miss., June 18, 1894.

THAT LAST GLASS.

Yes, it was that last glass at the supper which gave me that "headv" feeling, and which PRESTON'S HEDAKE only would remove. It did it quickly, too. Cures late-hour nervousness.

Contributions for Kobe Industrial School for Girls.

The following amounts have been contributed to inaugurate a work greatly needed, and promising gracious results to Japanese womanhood. Let the amounts run up to at least $1 000 very speedily. Report all subscriptions to Mrs. M. I. Lambuth, at Mission Rooms, Nashville, Tenn.

Cash previously reported by Mrs. Lambuth, $115. Land in Anthony, Fla., when sold, worth $50. From Misses Cloud and a friend at Front Royal, Va., $15.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,
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School Boards, College Trustees, or anyone else desiring competent teachers for any department of school or college work, can obtain the names of such teachers free by addressing Prof. J. M. Dewberry, Manager of the School Agency, Montgomery, Ala., stating what position is to be filled, the kind of teacher desired, and the pay. It deals with white teachers and white schools only. No teacher is enrolled who does not show scholarship, teaching ability and good character. This agency recommends teachers to schools, colleges and families, in every Southern and Southwestern State. Competent first grade white teachers, desiring the aid of such an agency, are invited to write for circulars.

"Any Port in a Storm."

That's a good maxim, but it will not work as a rule in the purchase of a remedy for Rheumatism. Any of the cheap nostrums will not effect a cure—in fact, none of them will. Get Dr. Drummond's Lightning Remedy, and a speedy cure is certain. One bottle is worth a hundred of anything else, and for that reason it is the cheapest when a cure is wanted. The two bottles sent to any address by express upon receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents Wanted.

A Colored Medical School.

A Colored Medical School has recently been established by the Freedmen's Aid and Southern Education Society in connection with the New Orleans University, 1428 St. Charles avenue, New Orleans, La. It admits both men and women students. C. F. Dight is the dean of the faculty. Bishop Mallalieu, of the M. E. Church, has official connection with the school.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

GOD'S INVITATIONS.

(Isa. 1, 18; Matt. xi, 28; Luke xiv, 17; Rev. xxii, 17.)

1. Come, let us reason together.

(1) You have sinned, in affection, thought, word and deed.

(2) Sin is moral poison. The soul that sinneth, it shall die.

(3) Reformation is good; but it can not undo the sinful past.

(4) Divine forgiveness is necessary. Forgiveness is promised.

(5) Regeneration removes the evil heart of unbelief.

2 Come unto me, all ye that labor and are heavy laden, etc.

(1) Labor to be good without the Holy Spirit's aid. Sisyphus rolling stone to mountain's summit.

(2) Heavy laden. Conscious of guilt. Conscience condemning. "A wounded spirit, who can bear?"

(3) Christ gives rest to the penitent. Peace that passeth understanding. The witness of the Spirit.

3. Come, for all things are now ready.

(1) Hell ready to receive the impenitent.

(2) The church ready to receive the "wayworn traveler."

(3) Christ ready to receive the contrite prodigal. On the cross he cried: "It is finished." Fountain filled with blood.

(4) The Holy Spirit ready to lead into all truth. To comfort.

(5) Heaven ready to receive all who are faithful unto death.

4. The Spirit and the bride say, Come, etc.

(1) The Holy Spirit—"the still small voice"—wooing the unregenerate.

(2) The bride—the church—says, Come. Church services designed to call sinners to Christ.

(3) He that heareth says, Come. Ourselves converted, we are anxiously solicitous to call sinners to repentance.

(4) Whosoever will may come and take the water of life freely! Whosoever—blessed word!

Conference Board of Missions, Louisiana Annual Conference.

Received for foreign missions from

Rev. B. F. White, for debt	$15 00
Parker Chapel, Rev. R. H. Wynn	20 00
Gonzville circuit, W. E. Akin	2 00
Rayne Memorial Sunday-school	26 87
Louisiana Avenue Sunday-school	23 10
Total	$80 97

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June 19, 1894.

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One hundred and ninety-five dollars pays board and tuition for ten months. Number limited.

For Rent During Camp Meeting.

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This water is both calcarious and chalybeate, and deserves to be brought to the attention of the medical profession.

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The only positive cure known for piles of whatever kind, external, internal, blind or bleeding, itching, chronic, recent or hereditary. Price, $1.00 a box; six boxes for $5.00. Sent by mail on receipt of price. Thousands have been cured by their use. No medicine to take internally, but applied to the affected parts. Sold by druggists, or direct from me.

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T. J. MURRAY, Rampart and St. Andrew sts.—Ash, Oak and Pine Wood, cut 12 and 16-inch lengths, with electric machine. Ash and Oak split load $6.50, Oak and Pine $2, split Pine $1.75, pine blocks $1.50. Placed inside premises. Unsawed Wood and Coal at lowest rates.

HOME CIRCLE.

TRUST THE CHILDREN.

Trust the children. Never doubt them,
Build a wall of love about them;
After sowing seeds of duty,
Trust them for the flowers of beauty.

Trust the children. Don't suspect them,
Let your confidence direct them,
At the hearth or in the wildwood
Meet them on the plane of childhood.

Trust the little ones. Remember
May is not like chill December,
Let not words of rage or madness
Check their happy notes of gladness.

Trust the little ones, you guide them;
And, above all, ne'er deride them
Should they trip, or should they blunder,
Lest you map love's cords asunder.

Trust the children. Let them treasure,
Mother's faith in boundless measure,
Father's love in them confiding
Then no secrets they'll be hiding.

—New York Ledger.

Habit in Reading.

My old friend, the physician on the next street, tells me that what we call perfect health is largely a matter of correct bodily habits. He says that we eat and sleep well because we have the habit of eating and sleeping at certain times; that we resist colds and fevers quite as often because we have a habit of body in the opposite direction as because we are vigorous.

I am inclined to think the doctor correct in the main, and I also think this is quite as true of our mental as of our bodily selves. We get a certain habit of thought that goes with us, and we are only forced into other channels momentarily, to return so soon as the outside pressure is removed. These habits are formed almost before we are aware of it; how important, then, is it that these should be right and correct habits!

As we can not be too careful of the company to which we introduce the young, neither can we be too careful of the books they read. The vile word heard on the street may be scarcely heard or forgotten in an instant; but the bad word on the printed page is a companion intruding, again and again, upon the quiet moment, demanding until it gains audience; nor is it necessary that the book be positively bad to be undesirable. We are careful to keep our young from too much contact with the giddy and thoughtless; why should we give them over to the entertainment of books just as trifling?

Let no one urge that these books are useful as a warning. We have all heard of the woman who left her children with the warning not to put beans up their noses, and returned a few hours afterward to find one of them suffering intensely, his nasal passage closed by a moistening and swelling bean. His excuse was that it was so funny that his mama thought a bean would go into his nose, he thought he would try one. This is generally the effect of premature warnings against evil from books or elders. Evil is in the world and meets us at the very threshold of intelligence, but it is as wise to encourage children to investigate it as it is to teach them to investigate a hornet's nest.

The world is full of knowledge, as the child's mind is full of inquiry. How many true and beautiful things are waiting to be learned! The circle of very necessary knowledge can not be half traversed without creating a habit of cleanness that will last a life-time. Nor are these coarse books, which are written and read far too freely in our day, any more true to real life than the purer writings they sometimes crowd out. Is Chris Evans more true than President Hopkins, of Williams College? Is Vaillant, the anarchist, a more real man than President Fairchild, of Oberlin?

Since we are created in the image of God, it seems to me that such men as Mark Hopkins and James Fairchild are almost the embodiment of realism, and no book can be really true to life that does not tend toward thoughts and lives like theirs.

Neither are these wild and improbable tales interesting until the mental palate has been trained to the taste. Children are full of imagination, but it is pure imagination. They like fairies and angels and ministering spirits; they are fond of knights and dragon-slayers; failing these, they learn to pass their days with outlaws and ruffians, so they be bold.

If they can not have a Galahad in armor, they learn to take a "Red Rover of the Forest," or some other dime novel hero. Sidney's white plume is a fairer sight than an Indian's scalplock. We come to like what has grown familiar; and a youth passed with Whittier and Longfellow, with Tennyson and Irving, with Wallace and Cable, will totally unfit one for Zola or Ouida.

I heard one ask a great preacher once what he thought about taking children to church if they were not interested. His answer was: "I shall take my boy to church every Sunday that it is possible to do so until he is twenty-one. By that time, if my prayers and labors have not resulted in his conversion, he will at least have such a habit of going to church that he will go, and will gauge his life in some measure, at least, by the standard of Christians."

So, I say, if I had children I would so fill their hands and their minds with good reading that by the time they were of age, if they did not love it because it is good, they would yet prefer it because it is true, artistic, real and interesting.—Selected.

Good and Bad Mothers.

The difference between good and bad mothers is so vast and so far-reaching that it is no exaggeration to say that the good mothers of this generation are building the homes of the next generation, and that the bad mothers are building the prisons. For out of families nations are made; and if the father be the head and the hands of a family, the mother is the heart. No office in the world is so honorable as hers, no priesthood so holy, no influence is so sweet and strong and lasting. Unselfish love in the mother! cheerful obedience in the children! in whatever home these forces are constantly operative, that home can not be a failure. And mother-love is not of the right kind, nor of the highest trend, unless it compels this obedience. The assertion that affectionate firmness and even wholesome chastisement is unnecessary with our advanced civilization is a specious and dangerous one. The children of to-day have as many rudimentary vices as they had in the days of the patriarchs; as a general thing they are self-willed and inclined to evil from their cradles; greedy without a blush, and ready to lie as soon as they discover the use of language. A good mother does not shut her eyes to these facts; she accepts her child as imperfect, and trains it with never-ceasing love and care for its highest duties. She does not call impudence "smartness," nor insubordination "high spirit," nor selfishness "knowing how to take care of itself," nor lying and dishonesty "sharpness."

She knows if the child is to be father to the man, what kind of a man such a child will make. How to manage young children; how to strengthen them physically; how best to awaken their intellects, engage their affection and win their confidence; how to make home the sweetest spot on earth, a place of love, order and repose, a temple of purity where innocence is respected, and where no one is permitted to talk of indecent subjects or to read indecent books; these are the duties of a good mother; and her position, if so filled, is one of dignity and grave importance. For it is on the hearth-stone she gives the fine healthy initial touch to her sons and daughters that is not effaced through life, and that makes them blessed in their generation.

There is another duty, a very sacred one, which some mothers, however good in all other respects, either thoughtlessly or with mistaken ideas, delegate to others—the religious training of their children. No Sunday-school and no church can do it for them. The child that learns "Our Father" at its mother's knee; that hears from mother's lips the heroic and tender stories of the Bible, has a well-spring of religious faith in his soul that no after life, however hard and fast and destructive, can dry up. It is inconceivable then how a mother can permit any other woman to deprive her of an influence over her children nothing can destroy; of a memory in their lives so sweet, that when every other memory is withered and approaching decay, it will still be fresh and green; yes, even to the grave's mouth.—Mrs. A. E. Barr, in North American Review.

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

GRANDPA'S WAY.

My grandpa is the strangest man!
Of course I love him dearly,
But really it seems to me
He looks at things so queerly.

He always thinks that every day
Is right, no matter whether
It rains or snows, or shines or blows,
Or what the kind of weather.

When out door fun is ruined by
A heavy shower provoking,
He pats my head, and says, "You see,
The dry earth needs a soaking."

And when I think the day too warm
For any kind of pleasure,
He says, "The corn has grown an inch—
I see without a measure."

And when I fret because the wind
Has set my things all whirring,
He looks at me, and says, "Tut! tut!
This close air needs a stirring?"

He says, when drifts are piling high,
And fenceposts scarcely peeping!
"How warm beneath their blanket white
The little flowers are keeping!"

Sometimes I think, when on his face
His sweet smile shines so clearly,
It would be nice if everyone
Could see things just so queerly!

—Youth's Companion.

Herbert's Fault.

Our little friend Herbert is in general a good boy, better in fact, than ordinary, yet Herbert does not always do right; he is not cross or bad tempered, but—shall we confess it?—he is at times deceitful. Truth is clear and beautiful, like the dew; deceit is dark and ugly, like the muddy pool.

One Summer evening, in the long twilight, Herbert asked, "Papa, may I go down to Willie Dugal's to play?"

"Yes," replied papa, "but be sure you are at home at half-past seven o'clock."

Herbert, with a promise to obey, started off, whistling as he went.

What would a boy do without his whistle? It is a companion when he otherwise would be lonely.

Half-past seven came and Herbert did not return, so his papa went to look for him. Finding him engaged in a lively game, apparently all unconscious of the hour, the father, in surprise, said: "My boy, didn't I bid you return at half-past seven?"

"Yes, papa," replied Herbert, "but my watch only points to seven," and he pulled out his little time-piece as he spoke.

By the lingering twilight the father could see that the boy spoke correctly, and would not further reprove him.

They returned home, and Herbert went to bed. But what ailed the boy, he could not rest?

He tossed and tumbled and tried to sleep, but his efforts were all in vain, and at length he rose, partially dressed, and went down to his papa's room. Finding his father, he said, "Oh, papa, I'm so glad you haven't gone to bed, for I want to tell you something."

"What is it, Herbert, my son?" cried the father, as he drew the child to his chair. "You are not sick, are you?" he continued as he noted the anxious little face.

"No, papa, I am not sick, but I could not sleep because I deceived you. I knew my watch was all wrong, and I made believe to you that I thought it was right. Please to forgive me;" and Herbert sobbed, now that the confession was made.

The father readily forgave the fault, but asked, "Have you sought forgiveness from the Lord?"

"Oh, yes," said Herbert, "and hereafter I will try to be true."—Anna D. Walker.

Children's Table Manners.

There is one thing that a child should be taught from the time it is old enough to sit up in the company of its elders, and that is a refined code of table manners that no future influence can change in any way. It is hard to overcome the habits of childhood, even though the associations of youth are entirely different from those that left their mark on the first years of existence. Therefore, to instill correct demeanor one must begin when the baby brain is unfolding and receptive.

No one can estimate how very much a person is judged by the sort of conduct which characterizes the prosaic eating and drinking that is part of the daily routine. The graceful handling of a fork, the dainty way of sipping one's soup, the knowledge of what this, that, and the other table ornament is for, stamps a man or woman at once as being used to good society, and is the greatest help to the awkward and the shy.

No matter how lovely a woman may be, if she eats with her knife the illusion is dispelled, and no matter how great or honorable the man, if he will persist in drinking out of his saucer his fame counts for naught.

It is the little things of life that either condemn or elevate us in the opinion of others, and table manners are as essential a part of the education of a gentleman or gentlewoman as the deeper lines of thought and learning.

A mother can not be too careful with her child in this particular. Teachers of deportment may come in later years, but the first rudiments of table etiquette should be engrafted while yet the baby sits in a high chair and does not know a fork from a spoon.—Philadelphia Times.

Young, Though Old.

To be always young in feelings, in interests and in sympathies is possible to any person whose resolution to maintain this happy condition is early fixed and steadily adhered to. Jane Clermont, that beautiful woman who was beloved by Byron and adored by Shelley, lately died not far from ninety years of age. Her eyes, her figure, her color and her teeth remained perfect, her abundant hair whitened by the years only made her the lovelier, and she was charming in her manner always.

Throughout her long life she invariably ate sparingly and only simple food, and she went out every day, but above all, she always maintained a keen interest in youthful persons and delighted in fresh and fine thoughts, whether they were expressed in books or conversation. Indeed, she was to the very last a most fascinating companion for both the young and the mature. It never occurred to those about her that she was not as young as they.

Her society was so eagerly sought that she was compelled to deny herself daily to an excess of visitors who were eager to enjoy her brilliant conversation, infectious laughter and graceful personality. She always reserved at least an hour in every day for solitude and absolute repose of mind and body. To the mind this is not always possible, but for the body a little rest and retirement is rarely beyond any one's attainment.—Ex.

Parents, Don't Criticise Your Pastor before Your Children.

He may not be perfect, may possibly be very defective in many elements of his pastoral work. But it will injure his influence with children to have parents speak of these faulty things in their presence or within their hearing. Children, like others, are often ready to make the defects of others an excuse for their own delinquencies, and it becomes parents, therefore, to be very circumspect in their words and conduct in the matter of pastoral criticism, lest injury may not only come to the pastor, but a great wrong be done thereby to the children. The youthful mind and heart take impressions either for good or evil easily and rapidly, and these impressions may be permanent; therefore thoughtless, depreciating remarks may result in unspeakable damage to those whom parents should be careful to guard from all evil influences, and whose interests, both for time and for eternity, they should most sedulously promote.—Ex.

The Children's Prayer.

"Pray God, bless my dear papa, mama, brothers and sisters, and auntie, and all my relatives and friends.

"Make me a good little girl. Let me never be naughty or tell a lie, which is a mean and shameful thing. Make me kind to my nurses and servants, and to all poor people.

"Let me never be cruel to any dumb creature; for if I am cruel to anything, even to a poor little fly, thou, who art so good, will never love me.

"Pray God to bless and preserve us this night and for evermore, through Jesus Christ our Lord. Amen."

This prayer Charles Dickens wrote for his children, and each one of them was taught to repeat it night and morning as soon as they could speak.—Ladies' Home Journal.

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To purify, enrich and vitalize the blood, and thereby invigorate the liver and digestive organs, brace up the nerves, and put the system in order generally, "Golden Medical Discovery" has no equal.

DYSPEPSIA IN ITS WORST FORM.

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E. DIETERLY, ESQ.

Although I can now claim, if any one can, that I have a cast iron stomach, I always keep your 'Golden Medical Discovery' and the 'Pellets' on hand when settling down from an active summer's vacation, to quiet student life.

I heartily recommend these medicines to every one whose suffering is of the nature that mine was." Sold everywhere.

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Arrive.	Leave.
Passenger.....8:50 p.m	Passenger....7:00 a.m
Chic. St. L. mail.8:30a m	Chic. St. L. mail6:00p.m
Chic. limited...7:20 p.m	Chic. limited..11:30a.m

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Kansas City and Memphis Fast Train	4:45 p. m	9:00 a. m
Vicksburg & Natchez Ex.	8:10 a. m	6:15 p. m
Bat. Rouge "Coast Train."	3:30 p. m	10:00 a. m

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a preparation of cod-liver oil almost as palatable as milk. Many mothers have grateful knowledge of its benefits to weak, sickly children.

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FROM THE WORK.

Rev. W. W. Woollard, Amory, North Mississippi Conference: "Our work has been growing steadily since Conference. A new and nice parsonage has been built and nearly furnished. A new church in the country has been built, and the one in town completed. The latter is now ready to be dedicated, which we hope to have done soon. The former will be dedicated in the Summer. Plans are on foot for repairing another, which we will do when the crops are laid by. About twenty have been received into the church. The five Sunday-schools on the work are in good order, and the attendance is fine. We have in Amory a Sunday-school teachers' meeting, just started, which is very interesting. Our church work is well organized. Sister Woollard has organized a P. and H. M. Society, which has already raised over $30. The ladies are doing faithful work. A Foreign Mission Society of the ladies was organized last Sunday with twenty members. There are about fifty connectional papers taken on the work, and near the same number of District Reporters. Finances are very well up."

Rev. W. M. Young, P. C., Pleasant Grove circuit, North Mississippi Conference: "This is a live circuit in some respects. We have four Woman's Missionary Societies, three Juveniles, and one Parsonage and Home Mission Society. We have five prayer meetings and one Epworth League, all doing moderately well. We have many family altars and many who pray in public, both men and women. Our Quarterly Conferences are well attended, and the second was a time of spiritual power. Bro. H. C. Morehead, our presiding elder, is a very spiritual man, and is doing much to bring our Quarterly Conference occasions back to the old standard of spiritual power. He draws good crowds on Saturday. All the interests of the church are fairly up for these hard times. I am just back from District Conference at Courtland, which was a fine Conference, and shows Sardis district to be well up in all the departments of church work. The Conference adopted the report of the Committee on Education, favoring a memorial cottage to be built on the campus of Millsaps College in honor of our sainted brother, the Rev. J. H. Brooks, for the occupancy of poor young men while in attendance at college, and a liberal subscription was taken. The next session of the District Conference is to be held at Pleasant Grove. All the preachers in the district seem to be doing well. Some conversions reported. I hope to report many converts from this work in the near future."

CHILDREN'S DAY.

We have just had a delightful Children's Day at Oak Ridge, on the Warren circuit. Bro. J. P. Drake, of Edwards station, was with us to deliver the lecture to the children in the morning, and then preached an excellent sermon to the parents in the evening. We were delighted with his visit, and desire him to come again. I think we had nearly four hundred persons present, and just such a dinner as the ladies of Oak Ridge can prepare, ample and delicious. Everybody ate to their heart's content. The superintendent, Bro. S. P. Grant, and choir, with Sister Alice Grant at the organ, deserves great credit for the entertainment of the day. The service of song and recitation was perfect. The day will not be soon forgotten. Last, but not least, the collection amounted to $19.45, making, added to $20 collected at Phœnix, Wesley Chapel, $38.45, and yet another day to hear from. My circuit will possibly be equal to any in the Conference.

A. D. MILLER.

LOUISIANA AVENUE MISSION SUNDAY-SCHOOL.

The afternoon of Sunday, June 3, was fixed upon for Children's Day services at this flourishing school. Being invited to address the school, we were on hand at four o'clock, and found teachers and children filling a little front room of a private cottage on Jersey street, between Constantinople and Marengo streets. The efficient officers of this school are Miss Hattie Hailey, superintendent, and James Van Carter and Harry Spear, secretaries. Miss Edith Thomson presides with grace and ability at the organ. The other workers, as far as we learned, are Mrs. Isabella Coffree, Miss Fannie Rayne, Miss Lena Hoover, Miss Carrie Kostmeyer, Mr. Andrew Wilson, Mr. Herbert Norman and Mr. L. E. Campbell. There are others, of course, who occasionally help. The singing was of a high order, the responses clear and full in the readings, and the recitations by the young folks very well rendered. The children made a liberal contribution for Children's Day fund.

We were glad to find such evidences of good work being done; but the fact that those devoted workers for Christ should be compelled to occupy for so many months such cramped and wholly inadequate quarters for their school set us thinking. If a lot in that neighborhood could be bought at once, and a building with capacity for a school of 100 to 150 scholars could be erected upon it, there can be no manner of doubt that a very large school could be speedily gathered and easily held. It would be a matter of only a few years before a large church membership would be secured at that point. Ah! we sadly need some Keller to purchase and deed a lot for the school. That in hand, a neat and capacious building could be quickly secured. By the way, the New Orleans Methodist City Church Extension Society could not begin operations better than by purchasing for the Louisiana Avenue Mission School an eligible lot. Their investment in that neighborhood would yield valuable material and spiritual results. "A hint to the wise," etc.

JNO. T. SAWYER.

(Continued on Eighth Page.)

MARRIAGES.

BROWN—KLIENERT.—At the home of the bride, in the city of Baton Rouge, June 13, 1894, by Rev. R. F. Patterson, Mr. Warren W. Brown, son of Rev. Wiley Brown, and Miss Carrie Klienert.

MARTIN—FOSTER.—At the residence of Rev. G. W. Alexander, Phœnix, Miss., April 15, 1894, by Rev. G. W. Alexander, Mr. Lee Martin and Miss Rebecca Foster.

IRWIN—FOSTER—FUTRELL—IRWIN.—At the residence of Rev. G. W. Alexander, May 27, 1894, by Rev. G. W. Alexander, Mr. Walter Irwin and Miss Annie R. Foster; May 27, 1894, Mr. Edward Futrell and Miss Ida Irwin.

LINDER—WILSON.—At Mt. Olivet Church, Panola county, Miss., Sunday evening, June 17, by Rev. D. M. Geddie, Dr. F. B. Linder and Miss Georgia Wilson, both of Mt. Olivet.

CHAPMAN—AYER.—At the parsonage, Zachary, La., May 9, 1894, by Rev. J. T. Leggett, Mr. P. C. Chapman and Miss Mamie Ayer.

MCGUIRT—HIRTZLER.—At the Methodist Church, Zachary, La., May 20, 1894 by Rev. J. T. Leggett, Mr. W. H. McGuirt and Miss Ada Hirtzler.

GAMBLIN—HAWKINS.—At South Side M. E. Church, South, Meridian, Miss., June 12, 1894, by Rev. D. Scarborough, Mr. James W. Gamblin to Miss Maggie E. Hawkins, all parties of Meridian, Miss.

DYER—WHITE.—At the Methodist Church, Shiloh, March 21, 1894, at four o'clock, by Rev. W. M. Young, Mr. G. W. Dyer to Miss Laura E. White, all of Panola county, Miss.

OBITUARIES.

We publish obituaries of 300 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 300. Poetry excluded from this column.

RALEY.—MRS. MAGGIE W. RALEY (nee McCoy) died at the home of her husband, April 6, 1894. She was born July 22, 1860, and united with the M. E. Church, South, at Clear Creek, East Feliciana circuit, under the ministry of Rev. Newton B. Young in 1877.

Consumption had early marked her for its own, and during her long weary months of sickness she bore her suffering with meekness and with the patience of one who has fully realized that beyond this life there is a better land, where there is no more pain, nor sorrow, nor weeping. When the messenger came he found her ready and waiting to put off the corruptible and put on the glorious robe of immortality. Beside leaving a fond husband, one other tie was felt binding her to this suffering life—it was the chord of maternal love for an only child. But she knew it must be severed, so resigned her trust as best she could.

Called away, as she has been, in the very prime of life, her death has left an aching void in many hearts, and we mourn for the presence which has gone out of our midst forever. Death is at all times an awful and solemn thing to contemplate. The bare abstract knowledge of the certainty that we must all, sooner or later, die is of itself sufficient to cause the heart to beat more slowly and more softly, to cause the mind to fall back upon itself with the inquiries: Whence came I? Whither am I traveling? Where must I go? But when death thrusts its dreaded presence upon us and asserts its power over the mortal part of our being by striking down one in our very midst, we are appalled. When we can see it wind its icy folds around a loved one, then more fully do we realize our own frailty. But the pathway by which she ascended to her heavenly home has been made so instrous by her dying prayers that none can doubt that she has passed "through glory's morning gate to the celestial city." May the God who took her from us so impress us by the Holy Spirit with her example that we all may live and die to the glory of our Redeemer!

Her body was laid to rest amid a number of relatives and friends, and while the wild flower and the evergreen grow thickly upon her grave, they remind us that she who lies beneath lives in an untroubled world. Funeral services were conducted by the writer.

WM. A. POWELL.

JONES—WILLIAM HUGH JONES, son of Wm. D. and Emma Adelaide Bertis Jones, was born Nov. 17, 1883, and went peacefully to sleep June 7, 1894, in McComb City, Miss.

Little Hugh will be missed not only by his father, mother, brothers and sisters, but by many who knew him as a nice, obedient little boy. He has been with the family for over ten years. The Lord has called him to that home above, where all is peace and joy and love.

May God bless each of the bereaved family, that through this affliction they may be drawn nearer the cross of Christ! M. L. BURTON.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Christianity is not an insurance operation, simply to take care of a man when he dies. It is to teach us how to live.—Rev. Dr. Meredith.

I, A. O. Hamlinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

Christ will knock at the door of your heart, but he will not come in without an invitation.

SKIN DISEASES

Such as Eczema, Scald Head, Tetter and all scherous Disorders are permanently cured with

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Painless. Effectual. Covered with a tasteless, soluble coating. "Worth a guinea a box."—Price only 25 cents. Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by D. F. Allen Co., 365 Canal St., New York.

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In offering this piano to the public our object is to provide for the existing demand for an instrument which, although taking up but a small amount of room, possesses the same quality of tone, the same high grade of action, work and material found in our larger pianos, at the same time a plainly but thoroughly well-finished exterior, enabling us to offer it at a price within the reach of everyone who wishes to secure a perfect piano for a small amount of money. This style is a favorite with ministers, as it takes less room and is more easily moved than the larger instruments.

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ON THE BEACH.

SEASHORE CAMP GROUND.

The twenty-third annual camp meeting will be opened on Wednesday evening, July 11, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 4, and remain on the grounds until the end of August. Tickets on sale from July 4 to 21. All trains to stop at camp ground station from July 11 to 25, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the camp meeting, should address communications to J. H. Campman, chairman Tent and Lodging Committee, 34 Baronne St., New Orleans, La. Communications concerning transportation should be addressed to Dr. M. F. Tucker, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding-tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
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NEWS OF THE WEEK.

DOMESTIC.

The Anti-Options bill passed the House on June 22 by a vote of 150 to 86.

The House bill to incorporate the Supreme Lodge of the Knights of Pythias was passed by the Senate on the twenty-second.

Miss Frances Willard, president of the Woman's Christian Temperance Union, was given a grand reception, on June 23, at the Hotel Vendome, Boston.

Rev. A. J. Howard, Seventh Day Adventist, has been arrested at Annapolis, Md., on the charge of breaking the Sabbath by working in his garden on Sunday.

The Revenue bill ought to pass the Senate by Saturday next, according to the calculation of the managers, who have predicted it would reach the House before the fourth of July. It looks now as if Congress would be ready to adjourn by Aug. 15.

The coal miners have lost in wages now something like $2,000 000, and most of them have concluded to go to work again. The strike has accomplished just nothing at all, except to enrich the big operators, who had large stocks on hand, and got extravagant prices for them.

The tug James D. Nichol, with sixty-three excursionists and a crew numbering ten or twelve, sank at about 1 o'clock, on June 24, some three miles off the Highlands, near New York. Fifty four of those on board have been accounted for; the rest were probably drowned.

A vast and enthusiastic army of German singers took possession of New York City on June 22. The seventeenth annual meeting of the Saengerfest societies of the United States brought the members of the different organizations to the city. All day long they came from all points of the compass.

The first grand concert of the National Saengerfest, which is being held in New York City, was given on June 24 in the Madison Square Garden. The immense arena was provided with raised platforms for the accommodation of 1,200 singers, while the body of the hall was so arranged as to accommodate 15,000 persons.

When the Sunday law bill reaches the Senate Judiciary Committee of the Louisiana Legislature, Senator Avery has an amendment to propose, which is to remove the ban of the Sunday law in towns of over 25 000 inhabitants from places of amusement and where refreshments are served. As to other places of business or barter and trade it is proposed to have the full force of the existing law remain operative. It is thought that Senator Avery's amendment will prevail in the Senate and be concurred in by the House.

A special meeting of the Law and Order League in Pensacola, Fla., was held on June 24. The executive committee reported that they had called on all saloon keepers and requested them to close business on Sunday, as required by law. Two had voluntarily offered to close, and some had agreed to do so if all places of business were closed, and four or five had positively refused to close. The committee stated that they had done all that could be asked of them, and had proceeded slowly, but would now go earnestly to work to have the law enforced against all violators of the Sunday law, and if the officers failed to do their duty, the time had come for impeachment proceedings.

FOREIGN.

The new treaty between Mexico and China, by the terms of which that country throws down all barriers and encourages the immigration of Chinese, has been the subject of considerable comment in business circles of that country during the past several days, and the action of the government has been severely criticised by many.

An immense meeting of socialists was held in the Prater, Vienna, on June 24, it being estimated that fully 25,000 people were present. The object of the meeting was to declare in favor of universal suffrage, for which the Austrian workmen have been agitating for a long time. The speakers urged that the agitation be continued until the demand was conceded.

The Russian police have discovered a mine which it was intended to explode beneath the train conveying the Czar to the army maneuvers in Central Russia. The mine was on the line of the Orel-Witebsk railroad. The plot is said to be the work of nihilists. In consequence of this discovery the Czar, it is asserted, has decided to abandon his intention of attending the opening of the Memorial Church at Borkiv.

The London Post, commenting on the decrease of immigration to the United States, thinks the decrease is less due to the exclusion laws than to the fact that the west has had its day, and that the tide of emigration has turned toward Africa. The omnipotence of capital in the United States has grown into an almost intolerable tyranny, and has driven the farmer and the workman to the wall.

President Sadi-Carnot, of France, was assassinated at Lyons on June 24. The assassin leaped upon the carriage containing the President, and plunged a knife into his breast. The police arrested the assassin and took him to prison, where he told of his Italian nativity. The martyr President's remains were shipped to Paris, to lie in state in the Pantheon until Sunday next. Telegrams of sympathy were sent to the family and to the government. These messages of condolence came from all countries of the world, showing that France is not alone in her sorrow at the death of her President.

A Noted Minstrel.

M. T. Skiff, formerly business manager for W. J. Scanlan, the Irish Comedian, suffered with Rheumatism for years without relief until he bought a bottle of Drummond's Lightning Remedy. Two bottles made a well man of him. There are a thousand remedies for Rheumatism, but none have received the unsolicited testimonials from prominent people as shown by Drummond's Lightning Remedy. When a cure is wanted, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles of the remedy—enough for one month's treatment. Agents Wanted.

Notice.

The annual camp meeting at Rapides Camp Ground, seven miles from Boyce, La., in the pine hills of Rapides parish, will begin Aug 11, and continue to the twentieth. A number of the prominent ministers of the Louisiana Conference will be in attendance. A double daily conveyance will run from Boyce to camp ground for accommodation of visitors. The public is invited to attend.

J. Engle Denson, P. C.C.

If you want a reliable dye that will color an even brown or black, and will please and satisfy you every time, use Buckingham's Dye for the Whiskers.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Iuka station	July 1, 2
Corinth circuit	7, 8
Booneville circuit	10
Booneville and Baldwyn	12
Rienzi	13
Iuka circuit	21, 22
Kossuth	24
Pleasant Ridge	28, 29
Marietta	Aug. 1
Brown's Creek	4, 5
New Albany circuit	11, 12
Blue Springs	14
Guntown	15
Ripley and New Albany	18, 19
Jonesboro	28
Ripley circuit	25, 26

District Conference at Booneville, July 12-15, at 2:30 P M Opening sermon, Thursday night, by Rev. J. H. Shumaker Let the recording stewards bring up their records to the District Conference.

T. W. Lewis, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo	30, July 1
Verona and Nettleton, at Verona	1, 2
Okolona station	7, 8
Okolona circuit	14, 15
Prairie circuit	21-22
Houston and Wesley	28, 29
Shannon	Aug. 4, 5
Buena Vista	11, 12
Saltillo	18, 19
Tremont	21
Amory and Smithville	25, 25
Nettleton	29
Fulton	Sept. 1, 2
Athens	5
Pontotoc	8, 9

W. S. Lagrone, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Gallman, at Old Crystal Springs	30, July 1
Ferry, at Forest Hill	7, 8
Wesson	14, 15
Caseyville	21, 22
Adams	28, 29
Providence	Aug. 4, 5
Crystal Springs	11, 12
Summit	18, 19
Bowerton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 26
Hazlehurst	29, 30

R. D. Nobsworthy, P. E.

JACKSON DIST.—THIRD ROUND.

Edwards	July 7, 8
Benton Circuit, at Bowman Chapel	14, 15
Yazoo circuit, at Anding	21, 22
Canton	28, 29
Sharon circuit, at Forest Grove	Aug. 4, 5
Lake City and Lodi at Philips'	11, 12
Silver Creek and B Lake at S. L(Tu.)	14
Yazoo City	18, 19
Flora circuit, at Brownsville	25, 25
Jackson cir., at Flagg Chapel (Tues.)	28
Camden circuit, at Thomastown	Sept. 1, 2
Tranquil circuit	8, 9
Mount Olivet circuit	(Tues.) 11
Bolton circuit, at Ratliff Chapel	15, 15
Jackson—First Church	22, 23
Jackson—Capitol Street	21, 28
Madison circuit	29, 30

The District Conference will be held at Canton, July 26-28. A more extended notice will be made soon.

E. H. Mounger, P. E.

WOODVILLE DIST.—THIRD ROUND.

Amite, at Salem	July 7, 8
East Baton Rouge, at Deer Ford	10
Zachrie, at Zachrie	14, 15
Jackson, at Jackson	15, 16
Wilson, at Whitaker	21, 22
Gloster and Centreville	28, 29
Bayou Sara, at Slaughter	Aug. 4, 5
Clinton, at Clinton	5, 6
North Wilkinson	9
Wilkinson at Bethel	11, 12
Percy Creek, at Percy Creek	13, 16
Woodville, at Woodville	19, 20
Tunica at Hays	21
Live Oak, at Pine Grove	25, 26
Port Vincent	29
Ponchatoula, at James Chapel	Sept. 1, 2
Franklinton, at Mt. Hermon	8, 9
Amite City, at Tangipahoa	8, 10
St. Helena	15, 15
East Feliciana	22, 23

P. A. Johnston, P. E.

MERIDIAN DIST.—THIRD ROUND.

East End—Meridian	30, July 1
Central and South Side—Meridian	1, 2
West End Meridian	4
Waynesboro and State Line, at W	7, 8
Leakesville, at Leakesville	14, 15
Eucutta, at Eucutta	21, 22
Vossburg, at McGowans (Wed.)	25
Enterprise and S., at Stonewall	Aug. 4, 5
Binnsville, at Chapel Hill (Wed.)	8
Shubuta, at Quitman	11, 12
Waynesboro circuit, at Big Rock	18, 19
North Kemper, at Blairs (Wed.)	22
Linwood at Hopewell	25, 26
Daleville, at— (Wed.)	29
DeKalb, at Pleasant Ridge	Sept. 1, 2
Marion, at— (Wed.)	8
Why Not, at—	8, 9
Chunky, at—	15, 16
Lauderdale, at—	22, 23
Marbersville, at—	28, 30

D. A. Little, P. E.

VICKSBURG DIST.—THIRD ROUND.

Crawford Street—Vicksburg	30, July 1
Wesley Chapel—Vicksburg	1, 2
South Warren, at Wesley Chapel	7, 8
Jefferson Street—Natchez	14, 15
Wesley Chapel—Natchez	15, 16
Washington, at Locust Grove	17
Learned, at Bar Creek	20
Utica	21, 22
Rocky Springs, at Oak Ridge	24
Fayette and Harriston, at H	28, 29
Martin, at Martin	Aug. 4, 5
Hermanville, at Carlisle	7
Ruxie at Knoxville	11, 12
Meadville at New Providence	13, 16
Port Gibson	25, 26
Rolling Fork and Anguilla, at—	Sept. 1, 2
Cary, at—	4
Mayersville, at—	8, 9
Warren, at Oak Ridge	15, 16

District Conference will be held at Harriston, July 28-31.

J. M. Weems, P. E.

Postoffice: Port Gibson, Miss.

BRANDON DIST.—THIRD ROUND.

Morton and Forest, at Forest	June 27
Rose Hill, at Pleasant Grove	29
Newton and Hickory, at Hickory	30, July 1
Decatur, at Conehatta	14, 15
Lake, at Lawrence	16
Clarksburg, at Lindsey Chapel	18
Raleigh, at Bay Springs	21, 22
Westville at Bethel	28, 29
Walnut Grove, at Beach Springs	Aug. 8
Carthage, at Liberty	4, 5
Shiloh, at Gun Springs	11, 12
Steens Creek, at Richland	18, 19
Indian Mission	21
Neshoba, at Philadelphia	Sept. 1, 2
Hillsboro	7
Brandon	9, 10
Homewood	14
Trenton	15, 15
Montrose	22, 23
Fannin	29, 30

C. McDonald, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Carrollton (morn.)	July 22
Parker Chapel (eve.)	22
Algiers (morn.)	29
Craps (eve.)	29
Moreau (morn.)	Aug. 5
Dryades (eve.)	5
Rayne Memorial (morn.)	12
Felicity (eve.)	12
Gross Tete, at Cottonwood	19
Louisiana Avenue	26
Plaquemine, at Plaquemine	Sept. 2
Lower Coast, at Wesley	9
Baton Rouge	16
Carondelet	23

I will attend the Quarterly Conferences through the month of August, then go to my work at Centenary College.

C. W. Carter, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Morgan City	July 14, 15
Patterson	21, 22
Franklin	28, 29
Jeanerette	Aug. 4, 5
New Iberia	5, 7
Lafayette, at Rayne	9, 10
Washington, at Waxia	11, 12
Opelousas, at Bellevue	14, 15
St. Martinsville, at Armandville	16
Abbeville, at Prairie Gregg	18 19
Indian Bayou	25, 26
Plaquemine and Hruice, at Prairie H.	Sept. 1, 2
Lake Arthur	8, 9
Lake Charles and West Lake	15, 16
Sulphur Mine, at Calcasieu	18, 19
Grand Chenier	21, 22
Crowley	29, 30

J. M. Beard, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Melville	July 8, 9
Sunkie	15, 16
Alexandria	21, 22
Centerville	21. 23
Lecompte	28, 29
Ada at L. C.	25, 29
Pineville, at O G	Aug. 4, 5
Nugent, at Pollock	4, 5
Colfax and Boyce, at Rapides C. G	11, 12
Montgomery, at M	11, 12
Spring C., at Fellowship	18, 19
Dry Creek	18, 19
Chicot, at Elm Bayou	26, 27
Columbia	25, 27

S. J. Davis, P. E.

ARCADIA DIST.—THIRD ROUND.

Summerfield, at Alabama	30, July 1
Havensville, at Colquitt	3, 4
Lisbon, at Mount Zion	5, 6
Homer station	7, 8
Gensville, at Gensville	7, 8
Valley, at Colfax	14, 15
Minden, at Mount Zion	17, 18
Sparta, at Bear Creek	21, 22
Ringgold, at Grand Bayou	Aug. 4, 5
Arcadia, at Gibbsland	10, 11
Calhoun, at Brooklyn	18, 18
Vienna, at Macedonia	25, 25
Farmerville	28, 29
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Ruston	3, 8

The District Conference will meet at Lisbon, July 25, at 9 A. M. The first day will be devoted to the Sunday-school interest.

J. L. P. Sheppard, P. E.

DELHI DIST.—THIRD ROUND.

Bastrop, at Island	30, July 1
West Monroe, at Bowman's Chapel	7, 8
Monroe	15, 17
Oak Ridge, at Mer Rouge	21. 22
Lynn Grove, at Humphries' Chapel	Aug. 4, 5
Floyd, at Baldwin's Chapel	11, 12
Delhi, at Tallulah	18, 19
Oakley, at Jonesville	25, 26
Winnsboro, at Bonff Prairie	Sept. 1, 2
Harrisonburg, at Island	8, 9
Rayville	15, 16
Waterproof	22, 23
Lake Providence	29, 30

The District Conference will convene at Winnsboro, July 25, and continue until after Sunday. The first day will be devoted to Sunday-schools; Saturday night to missionary cause. Revs. I. T. Reames and N. S. Cornell will conduct this meeting.

H. C. White, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at G. C.	June 24, 25
Mansfield	July 1, 2
Cane River, at Melrose	7, 8
Natchitoches	8, 9
South Bossier, at Doyline	11
DeSoto, at Philip's Chapel	14, 15
North Bossier, at Hugh's Spur	18
Caddo at Belle Bower	21, 22
Pleasant Hill at P. Hill	28
Red River, at Campo Bello	Aug. 1
Wesley, at Hill's Chapel	4
Coushatta, at Brownsville	5, 6
Fort Jesup, at New Hope	7
Cane River, at Provencal	8
Victoria and W. Natch., at S Grove	9
Mooringsport, at Caddo chapel	11
Annaco co at Beach Grove	18
Mary, at Negreet	17
Sabine, at Red Land	18, 19
Shreveport	20

District Conference at Pleasant Hill, July 28-30.

Robt. J. Harp, P. E.

Dr. Price's Cream Baking Powder

A Pure Grape Cream of Tartar Powder.

"He who can not forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven."—Exchange.

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FROM THE WORK.

(Continued from Seventh Page)

SAM P. JONES AT NEW IBERIA.

On the night of May 29, in the Opera House in New Iberia, we heard the immortal, inimitable and irrepressible Sam Jones deliver one of his great lectures to a good house. I never saw a speaker more at ease nor an audience more delighted. But it was not the lecture that caught this hearer. That was good. Some folks like lectures better than they do sermons; others do not. We are one of the others. It was his sermon the next day, at 10 o'clock, in that grand temple of God that pleased us the most. What a handsome house the Methodists of New Iberia have built for the Lord! And all say of it, "It is a splendid monument to the worthy Rev. F. S. Parker, who had it builded for God." Those people do love "Jerrie," and they might. We are confident a greater sermon has never been delivered from that sacred desk than the one we heard by this truly great preacher on Wednesday last. We believe, had it been preceded by four or five others, by the same man, great and immediate results would have followed. As it was, under the blessings of God, only good, and much good, can follow such a sermon.

In the words of another we say: "Sam Jones tells more truth in fewer words than any man we ever heard speak." The visit of Mr. Jones was not a great success in a monetary way. But that was not his fault. He did his part nobly, not only preaching, but doing the Word, for in the collection which followed his sermon he paid twice or three times as much as any man or woman paid. If Sam Jones gets lots of money, he also gives lots. We feel quite sure in saying he goes a long way over the ten per cent. mark. How many laymen do as much?

The Rev. J. O. Bennett is the present pastor of this church. He is a clear, strong, practical preacher, and is in great favor with his people. Methododism can but prosper under such leadership. As we know, we may say the pastor is quite comfortable in a hired house, provided by the stewards of his church. So soon as the small balance on the pretty church is paid, the congregation purpose building a house for their preacher. God bless them and give them abundant success!

Company.

WEST END REVIVAL, MERIDIAN, MISS.

On Sabbath night, May 27, our three weeks' meeting closed at West End, Meridian, Miss., and it is the judgment of the people that this was the greatest revival ever known in this city. According to human judgment, we estimate the results as follows: Something like four hundred conversions and reclamations; one hundred and twenty-five accessions. Of this number West End Church will receive about one hundred, and fully thirty entered the experience of entire sanctification. These figures do not include the meeting held in Central Methodist Church.

For the first twelve days the meeting in West End was held under a tent, led by that successful and consecrated evangelist, Rev. W. M. McIntosh, who is a skillful leader of the hosts of Israel. He knows how to put the church to work and win sinners to Christ. He was ably assisted by Sisters Erwin and Mary McGee Snell, of Columbus, Miss. Much of the success of the meeting depended upon the army of faithful workers from the several Methodist Churches of the city.

The doctrines of repentance, regeneration, and entire sanctification were preached with clearness and power. Almost without exception those who labored so zealously for the salvation of souls were either in the experience of entire sanctification or were seekers of the blessing.

The last week of the meeting was conducted by Mrs. Mary McGee Snell. This great woman, so wonderfully gifted of God, early in the meeting swept gloriously into the experience of entire sanctification, and began to preach with a new power, by which she not only won all hearts, but led scores of souls to Christ. I never saw anyone wield greater power over the very hardest sinners. Some of the most abandoned men were melted by her magic influence and led by the Spirit to the feet of Jesus. Sister Snell is a Southern woman, and a member of the M. E. Church, South, and, of course, has no preacher's parchments, and does not assume the role of a preacher, but talks to the people, and in her own charming way leads them to Jesus. But the Holy Spirit has commissioned her to preach—"Your sons and daughters shall prophesy." (Acts ii, 17.)

Our pastors and people are in great harmony and love, and Methodism is fulfilling its divine mission to "spread scriptural holiness over these lands." Glory to God for what he hath done for us!

W. W. Hopper.

Horsford's Acid Phosphate

Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

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And yet lives in ignorance of the fact that a single application of CUTICURA will afford instant relief, permit rest and sleep, and point to a speedy and economical cure, when all other remedies fail. CUTICURA works wonders, and its cures of torturing, disfiguring humors are the most wonderful ever recorded.

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Christian Advocate.

VOL. 41.—NO. 27. NEW ORLEANS, THURSDAY, JULY 5, 1894. WHOLE NO. 1976.

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE TENDERNESS OF GOD.

BY PRINCIPAL B. F. AUSTIN, M. A., B. D.

Of all the thoughts that come to us
On mount or plain or sea,
The thought of God's great tenderness
Brings most of joy to me.

He made the stars that shine on high,
His scepter rules o'er all,
And yet he hears the raven's cry
And marks the sparrow's fall.

Each morn his light o'er land and deep
Awakes the birds and flowers;
He giveth his beloved sleep
Thro' all the evening hours.

He paints with skill the desert flower
In most entrancing hue,
And gladdens with refreshing shower
Or with the gentle dew.

Our world speeds on at his command
Thro' boundless space afar,
And yet so gentle is his hand
The suff'rer feels no jar.

The birdlings sleep on downy nest,
Lulled by his zephyrs mild,
While earth rolls on at his behest,
Nor wakes the sleeping child.

My soul in life's drear wilderness
Would faint by cares oppress,
But for the gentle tenderness
Of him who giveth rest.

Of all the thoughts that come to us
On mount or plain or sea,
The thought of God's great tenderness
Brings most of hope to me.

—Exchange.

To the Methodists of Louisiana.

The New Orleans Methodist Preachers' Meeting desires to bring to the attention of every Methodist in Louisiana the claims of Centenary College upon their consideration and support. Established by the State of Louisiana in 1825, and ceded to the M. E. Church, South, in 1845, Centenary College has, during the nearly seventy years of its existence, made a history second to none for the character of work done in the thorough equipment and high attainments of the men sent forth. On the list of its alumni of over 300 there are found the names of men in the forefront in Church and State, leaders everywhere in the world of thought and of noble achievement, some having attained even national distinction. The roll of Centenary's presidents and professors has shown the names of men illustrious for learning, and honored as educators of commanding ability and widest influence. All the past of Centenary College is assured, and, as Methodists, we may well be proud of its record. We have now to do with the present as the foundation and prophecy of a glorious future. The General Conference of the M. E. Church, South, lately in session at Memphis, Tenn., by a unanimous vote changed the conditions that had existed for years. Our Conference bounds are now limited only by the State line, so that Centenary College, always on Louisiana soil, is now for the first time within the territory of the Louisiana Conference. Louisiana Methodism has been practically made sole possessor of the college, and hence is alone responsible for its maintenance and development. Its future, therefore, is wholly in the keeping of Louisiana Methodism. Mississippi will be expected to care for Millsaps College as her own, while Louisiana has upon her a like burden for Centenary College. The logic of events leading up to the wise action of our General Conference has laid Centenary College upon the conscience and heart of Louisiana Methodism, and to them this appeal now comes.

The Board of Trustees of Centenary College, accepting with regret the resignation of President W. L. C. Hunnicutt, recognized it as altogether proper to elect as his successor a Louisiana man. Rev. Charles W. Carter, D. D., was unanimously chosen, and, having signified his acceptance, he is now president of our Centenary College. Dr. Carter needs neither introduction nor endorsement from us, for his reputation has been long established in Southern Methodism as a pulpit orator of first rank, a man of varied and accurate scholarship, and eminently fitted by natural talents and thorough training for the exalted position to which he has been called.

Prof. C. C. Wier, late president of Evergreen College, and now professor of English in Centenary College, has been made college agent. With our gifted president and live agent, and a faculty in every way competent, and led by that erudite layman, Prof. G. H. Wiley, nothing remains in order to achieve a successful and glorious future for Centenary except the prompt and hearty backing of the ministry and laity of our church in Louisiana. Surely, since providentially the situation has come to be as it is, there can be found none among us who will fail to pray, talk and do for the upbuilding of Centenary College. President Carter may rightfully expect your full sympathy and active support, and, we feel assured, he will have them. We believe that our preachers and people, acting together, can easily double or triple the attendance of boys at Centenary, and can greatly increase the present endowment. Then let it be done. God has opened before us the door of a golden opportunity. Shall we enter and, embracing our opportunity, reap the rich and glorious reward sure to come from a general, generous and unstinted support of our own and only male college? Give your prayers and give your money. Send your boys and your neighbor's boys. Take Centenary College on your heart, put consolence and life into your labors for it, and let one and all do their best to build it up. It is *worth our while*, and it is the *duty of the hour* to rally to Centenary College, and thus to the glory of God further the cause of the Christian education of the young men of our Church and State.

J. M. HENRY,
Sec. N. O. Methodist Preachers' Meeting.

W. F. M. S.

The sixteenth annual meeting of the W. F. M. S. of the M. E. Church, South, convened in Atlanta, Ga., June 8, and closed its sessions June 15. Atlanta fully sustained her reputation for generous hospitality. The good people who opened their hearts and homes to the godly women were pleased to say that they reaped in spiritual benediction more than they gave.

Mrs. Lovejoy, in behalf of the North Georgia Conference W. M. S., and Miss Wood, in behalf of Atlanta and Trinity Church, read beautiful words of welcome, to which Mrs. T. B. Hargrove, of Mississippi, responded in burning, clear tones of earnest love for her sisters of the Board.

The great auditorium of Trinity Church was filled often to overflowing with the good people of Atlanta, without denominational distinction. Many distinguished fraternal visitors were introduced, whose soul-stirring greetings added greatly to the interest of the meeting.

In this short report it is unjust to single out any; but it seems almost a duty to mention especially the helpful, enthusiastic talks of Dr. W. R. Lambuth. His display of maps and missionary literature, in conjunction with his lesson talks and explanations, enlisted the hearty approval and appreciation of his hearers. His suggestions for the dissemination of intelligent interest in missions will, doubtless, prove seed well sown in good ground, yielding a rich harvest by and by.

The missionaries present were Miss Laura Haygood and Miss Jennie Atkinson, from China; Miss Mary Brnce, from Brazil; Mrs. McClendon, from Mexico. These ladies presented the needs of their respective fields forcibly.

Mrs. Y. J. Allen was in attendance, and was ever ready to say a word for her beloved China.

An interesting visitor was Senorita Carmen Cervantes, a Mexican young lady, a convert from Durango, who has saved her small earnings for a long, long time to come east and see the wonderful women who sent her the good news. She was charmed and overpowered with the gentle, refined Christian spirit of the Board, and felt that "the half had not been told" in far, far-away Durango. When she heard the foreign secretary's report she said, with tearful voice and blazing eyes: "Do—you—hear? If you want—his kingdom to come,—you must—not only pray,—but work—work—work."

A suspicion of sadness hovered over the Board, caused by the absence of the beloved, venerable president, Mrs. Juliana Hayes. She was kept away by age and infirmity. The same reason prompted her resignation, which she said strained her heart-strings; but, with loving consideration for the mother in Israel who has for sixteen years guided the deliberations of the Board with wisdom and ability, Mrs. Hayes was unanimously elected honorary president for life.

In 1878 the General Conference allowed a few good women to organize for work in the church. It was a reluctant permission under prescribed restrictions.

On June 10, 1894, at 8 P. M., fourteen churches in Atlanta offered their altars to the W. B. M. for such ministrations as suited the women. Surely the kingdom hasteneth when "not the man, nor the woman, but the individual, is recognized as God's messenger."

It was pleasantly said during the meeting that the W. B. M. was born in Atlanta in 1878, and set adrift, the tenderest infant of the church. In 1894 the infant, well grown, a young lady sixteen years of age, returned to the place of her nativity for her debut. We would add: the W. B. M. is not seeking her debut into the hands of fashionable worldly recognition, but a woman, if you please, beyond her years in labors for her less favored sisters; gifted with many graces, and fully girded with the armor of Christian warfare; ready for her marching orders, whenever and wherever the Captain of her salvation shall say, "Go forward."

The officers elected for the next quadrennium are: Mrs. Wightman, president; Miss M. L. Gibson, vice-president; Mrs. McGavock, foreign secretary; Mrs. Trueheart, home secretary; Mrs. T. B. Hargrove, recording secretary; Mrs. McTyeire, treasurer.

Managers: Mrs. Hendrix (West); Mrs. Dowdell (South); Mrs. Higgenbottom (East). Mrs. John, Mrs. Cunningham, Mrs. Hamilton, Nashville.

The report of fiscal year to March 1, 1894: Auxiliaries, 3 318; Conference societies, 35; members, 72 598; amount contributed during the year, $66 008 83; missionaries supported by W. B. M., 37; boarding-schools, 12; day-schools, 40; women and children under instruction, 4 000; amount collected since organization, including money received for training-school, $889 261.99; missionaries and helpers in foreign field, 103.

Surely the W. F. M. S. has cause to thank God, take courage, and go on. The watchword for the next year is: A society, adult and juvenile, in every charge, and every woman and child in the church a member.

MRS. THOS. P. FULLILOVE,
Pres. La. W. F. M. S.

What is Equity?

The Review of Missions, for June, is before me, as is also the General Minutes for 1893.

On page 740 of the Review I see the Board of Missions assess the Florida Conference $4 300, and appropriated to it $2,403, leaving only $1 797 to be paid by the Florida Conference and sent abroad. The Louisiana Conference has assessed against it $9 000. Nine thousand dollars as against $1 797.

Now, by reference to the General Minutes, it will be seen that the Florida Conference has: Members, 20 817; traveling preachers, 164; local preachers, 162; total membership, 21 143. The Louisiana Conference has: Members, 21,114; traveling preachers, 121; local preachers, 86; total membership, 21,321.

The assessment was, doubtless, made on the basis of 5 000 additional members ceded by the Mississippi Conference to the Louisiana Conference, making a total of 26 321 members in the Louisiana Conference.

Now, let us get an item from the census. I quote from memory, and may not be accurate, but near enough to the correct figures for the purposes in hand. Louisiana has a population equal to 1 250,000. This gives over 10,000 inhabitants to each preacher. Florida has a population equal to 400,000; but the Alabama Conference has charge of about 50,000 of this number (five of the largest counties, including the city of Pensacola), leaving to the Florida Conference 350 000 population. This is but little over 2,000 inhabitants to the preacher.

Now, the question arises: If our brethren of the Florida Conference can not manage their 2,000 people without a donation of over half of the missionary assessment, how can the Louisiana Conference brethren get on with their 10,000 people without any help? Is this equity?

But again: As I understand the situation, there is very little unoccupied territory in Florida. Where we do not occupy—and in most places where we do occupy—other Protestant Christian Churches are planted, and the M. E. Church is our strongest antagonist down there.

In Louisiana there are whole parishes (counties) where a Protestant preacher is unknown. About one-sixth of the territory of Louisiana is as thoroughly destitute of religious influences as Mexico or Brazil. These unevangelized people are "foreign;" they do not know our language. We can not send our local preachers among them. In our itinerant ranks we have no one who can preach to them in their own tongue. In every sense this is a foreign population, and should be under the Foreign Board. If a few thousand Spanish-speaking people from Cuba, who are working in cigar factories in Key West, demands this patronage from the Board, why is there no demand among these tens of thousands of French-speaking people here in Louisiana?

Time and again this matter has been presented to the Board of Missions, and it is getting about time something was being done. It may be termed "treason;" but I am going to say it, and rest upon the truth for support.

This unbridled, unrebuked Roman Catholic influence is gradually driving us towards the hills. Where are the old Lafourche mission, Thibodeaux circuit, etc., which were on our Minutes years ago? Where are our churches and parsonage once occupied in this now stronghold of Romanism?

With no vicious influences—with a preacher to every 2 000 people—Florida is required to pay ten cents per member. With the most virulent opposition, and 10 000 to each preacher, Louisiana is required to pay twenty cents per member, or twice as much as Florida. Is this equity?

JAS A. PARKER.

The W. P. and H. M. S of the Mississippi Conference.

The Woman's Parsonage and Home Mission Society of the Mississippi Conference held its first annual meeting in the Methodist Church at Ellisville, June 15 and 16. This year, as last, the members of this society were placed under the necessity of asking of some place the bare privilege of holding its session of a few hours; and this year, as last, they were compelled to repeat the request. Bro. Partridge, presiding elder of the Seashore district, and Bro. Trevillion, pastor at Ellisville, most courteously received us, and most hospitably entertained us during our brief session. The attendance was small, owing principally to the extreme youth of the organization in our Conference, and also to the very short time we had to note the place of meeting. Nevertheless, there were a few representatives beside the Conference officers, and several reports were received from societies from which no representative could be present. These, with the reports from the corresponding secretary and treasurer, show a marked growth of interest during 1893-94. We will not burden the columns of the ADVOCATE with statistics, as we will issue a brief minute in a few days. A number of new societies were organized during the year, and more money was raised than during any previous year. There were two applicants for aid for parsonages, both of which were granted on condition that some few discrepancies be satisfactorily explained. Thus, at the end of one year as a Conference organization, we have begun practically the work of parsonage building.

The society unanimously adopted the following resolution:

Resolved, That hereafter no money will be donated to build parsonages unless there be: If in the country, commodious lots and convenient houses; and if in town, commodious lots and church extension plans.

The purpose is to secure houses and lots convenient and representative.

We most highly appreciated the invitation of Bro. Chambers to meet with him at Whitworth next year, and the matter was referred to the Executive Committee.

The following officers were elected: President, Mrs. I. N. Chatfield; first vice-president, Mrs. Janie Klein; second vice-president, Mrs. R. J. Turner; corresponding secretary, Mrs. Clara S. Cope; recording secretary, Mrs. B. F. Lewis; treasurer, Mrs. T. B. Holloman. District secretaries: Vicksburg, Mrs. J. M. Weems; Seashore, Mrs. R. L. Turner and Mrs. W. A. White; Brandon, Miss Lon Womack; Brookhaven, Mrs. E. P. Mellen; Meridian, Mrs. R. Kennedy; Jackson, Mrs. W. A. Gunning. No secretary was elected for the Woodville district because of the action of the General Conference.

After a most delightful session the society adjourned. May we ask and expect greater co-operation next year?

MRS. B. F. LEWIS, Sec.

Eloquence of Action.

BY JEAN PAUL.

So much deceit. Promising much, doing little. You say: "I'm a Christian. I believe in the triune God. My neighbor I love as myself." But professions must be seen as well as heard. That great heathen, Cicero, remarked: "I'd fare badly if my actions did not defend me more eloquently than my words." The mouth mute, and the hand full of speech, is better than the reverse. A negro, asseverating that he is a Caucasian, would awaken derision. You say, "God is my Father;" but I see not that you abound in filial love, reverence and obedience. Am I wrong if I doubt your profession? You continue, "Christ has saved me from sin and death." Does your life verify the statement? You live in sin and look upon death as the king of terror. You add, "I love my neighbor as myself." It is well, if true. But, lo! his bodily and spiritual suffering moves you not. He is sad, and you comfort him not. He has strayed from the narrow way, and you make no effort to bring him back to the fold. He sins, and you reprove him not. He is hungry, thirsty, in rags, and you come not to his relief. He is sick, and you visit him not.

My dear, let your life speak. Utterance and action emanate from the same fountain. When the latter is bitter, the former can not be really sweet. "Show me thy faith!" says the apostle. The tree is known by its fruit. Eyes and ears must be filled. "Go and show thyself to the priests," said Christ. (Luke xvii, 14.) That is significant. Show thyself in thy works. Chrysostomus says: "As God has honored us with the gift of speech as well as action, so should we honor him orally and actually." In deed and in truth. Profession and action must be in harmony with each other. Profession the text, life the sermon. Christ viewed it in that light. The disciples speak of him (Luke xxiv, 19) as "mighty in deed and word." Deed is mentioned before the word. Without corresponding action utterance is but *"vox, et præterea nihil."*

New Orleans, La.

Bishop Seymour's Charge.

Bishop Seymour has published an address to the clergy of his diocese, for which every lover of God's Word will be thankful. He is said to be a very "high church man;" but whether high or low, he utters no uncertain sound about the insults that are heaped upon the Holy Scriptures, and the dangers that threaten the existence of Christianity. It is some comfort, at least, to find such men coming to the front to hurl back, if possible, the audacious assaults of Higher Criticism, and to expose the foe that steals upon the flock like wolves in sheep's clothing.

"Philosophy, the higher criticism, science, falsely so-called, ambition, self-conceit, have turned men's heads and depraved their hearts until, in their blindness and folly, they invade the sanctity of the divine existence and attributes, and practically raise the question whether there is a God or not who sees us and holds us accountable to himself as our judge. . . .

"The conflict must go on. Every effort will be, nay, is now made to evade the real issue and to disguise from the multitude the foul purpose which is in reserve. We are told that the teaching of the church is indefinite; that men don't know what it is, and hence that contradictory statements are tolerated by permission; that there is no authority in the church to decide in matters of faith, and hence the inference is boldly made that every man, in the face of his vows and promises and oaths, may hold and teach what seems right in his own eyes. The Bible is openly held up to scorn and compared to the story books which amused our childhood; the articles of the creed are flatly denied in sermons by men who have just professed to God that they believe them; the offices are recited and the sacraments administered with reservations and interpretations, which reduce them to exhibitions of pretty sentimentalism or meaningless ceremonies; yea, God himself is assailed and blasphemed by charging him in the person of the eternal Son with being not only liable to go and do wrong, but with being actually full of mistakes; and the blessed Jesus is patronized with the expression which runs current from lip to lip, that 'he is divine, because he is so intensely human.' This is the frightful spectacle which confronts our eyes to-day. We have stripped off the thin disguise which craft and cunning have spread over it, that you, dear brethren, may see the enemies with which you have to deal. These are the last days, and the perilous times foretold by our Lord and his apostles are drawing near; are actually upon us. False Christs are here, and we are bidden go after them. Satan has arrayed himself in the garb of an angel of light, and comes with the softness of luxury, the splendor of wealth, the might of popularity, and the pride of worldly wisdom, and the display of science, falsely so-called, to seduce with his lying wonders, if it were possible, the very elect. 'Behold,' says our Lord, 'I have told you before.' This is his warning, as he describes what the last decade of the nineteenth century actually sees, as dread realities threatening the stability and integrity of the church and the salvation of mankind."

The Bishop is certainly right in his terrible arraignment of false teachers who abound everywhere. A clergyman of his own church recently called upon a lady, who asked him for the best book in defense of Higher Criticism, and he did not hesitate to commend Tom Paine's "Age of Reason," as containing the most conclusive and satisfactory results of Higher Criticism with which he claimed to be in hearty agreement. Such men deliberately and knowingly lie about the most sacred things, professing to believe what they despise.—The Truth.

[Methodism does not find it at all difficult to get rid of heretics of this description. Our sister church can find something worth thinking about in our methods.—EDITOR.]

Our Epworth Secretary.

The Epworth Herald, organ of the Epworth Leagues in the M. E. Church, has the following to say about our General League Secretary:

The Epworth League of the Methodist Episcopal Church, South, has an editor-secretary. The name of the new official is Rev. S. A. Steel, D. D. That name is attached to a splendid man. He is a fine representative of the alert, progressive element in Southern Methodism. He belongs to the new era, and is one of the strongest men in the denomination. Dr. Steel was born at Grenada, Miss., and is now forty-four years of age. While yet an undergraduate of Emory and Henry College, Virginia, he was elected chaplain of the University of Virginia, where he was extremely popular with the students. He has served several of the leading churches of Southern Methodism, among which is Broad Street Church, Richmond, Va.; First Church, Memphis, Tenn.; Walnut Street, Louisville, Ky.; McKendree Church, Nashville. These fine churches have prospered greatly under the Doctor's administration. He is a clear, fluent, and forceful speaker, as those who heard his fraternal address at our General Conference in 1888 will testify. Dr. Steel is a special favorite "up North," and has been in demand for Chautauqua assemblies and other notable gatherings. He believes tremendously in Methodism and the Epworth League. Last week he lectured on Methodism in our Trinity Church, at Evansville, Ind., and several of his hearers told us that they felt about three inches taller when he got through. We predict that our friend will make a first-class editor. His style is epigrammatic and clear. His pencil has a keen point. No unnecessary rhetorical flourishes about him. We congratulate our friends upon the wisdom they have shown in picking out their first League editor, and we wish for Dr. Steel a career of splendid usefulness and success.

International Arbitration.

The resolution introduced in the Senate by Mr. Allison for a treaty between this country and Great Britain, providing that for the next twenty-five years all disputes that can not be settled diplomatically be referred to arbitration, has made a very favorable impression on the other side of the water. Three hundred members of the House of Commons have signed an address in favor of the treaty, and last week Sir John Lubbock and others cabled Messrs. Allison and Sherman to go ahead with it in the Senate. There ought to be no serious difficulties in the way of an agreement of this kind. Of scarcely less importance than the benefits that would be derived by the Governments immediately concerned, would be the moral effect that such a treaty would have upon the rest of the world.—N. W. Advocate.

THE HOUR OF PRAYER.

BY J.

The hour of prayer, best of the day,
When we may steal awhile away,
And leave behind our load of care,
And meet the blessed Christ in prayer!

Oh, sweet it is, thus with our Lord,
Securely trusting in his Word,
To hold communion, feel his love,
And every faithful promise prove.

I love to leave the world aside,
And in communion sweet abide;
Close drawn to Jesus, feel his power,
And prove his love each sacred hour.

The path of prayer our Savior trod,
And on the tree of sacred blood
Besought the Father to forgive,
And let the maddened rabble live.

Sweet hour of prayer my hour of joy,
Let me its privilege employ,
And draw from Christ, my living Head,
The hunger-satisfying bread.

—Exchange.

Woman's Missionary Society of the Sardis District.

The seventh District Conference of the Woman's Missionary Society of Sardis district, North Mississippi Conference, met in annual session in the town of Courtland, Miss., on Thursday afternoon, May 31, 1894, at 2:30 o'clock. Nine o'clock in the morning had been the time set for opening, but, owing to change in schedule of the trains, the presiding officer could not reach the seat of Conference in time; so at eleven o'clock Rev. Eugene Johnson, of Batesville, Miss., preached to those present from Psalms viii, 4. At 2:30 o'clock P. M. the meeting was formally opened with devotional exercises, after which Mrs. T. B. Hargrove, of Sardis, Miss., gave an inspiring talk. Then followed a praise service, in which many, both young and old, testified to the blessedness of our holy religion, and resolved to be more zealous in the great missionary work. Mrs. T. B. Clifford was elected secretary. Following is a list of societies and reports: Auxiliaries: Sardis—Mrs. Duval; splendid report; banner society of the district. Como—Mrs. W. B. Taylor; a good report. Senatobia—No report. Pleasant Grove—Written report, showing that much work had been done. Harmony, See's Chapel, Longtown, Mastodon and Batesville—No reports. McGehee's Chapel—Miss Annie Brahan; active, energetic workers. Davis Chapel—Miss Mary Dorr; a few faithful ones, who meet regularly; they are much helped and encouraged by the male members of the church, who regularly pay dues. Pleasant Hill and Cold Water—No reports. Hernando—Mrs. Harness; each meeting is a season of spiritual refreshing; hope to continue in well-doing. Courtland—Miss Ila Hardy; regular meetings; dues paid, and also contingent fund, but not enough genuine missionary interest manifested. Juveniles: Sardis Buds of Promise—Adelaide Duval; a very interesting society, full of zeal for the work. Mary Wyatt Juveniles of Como—Agnes Taylor; will try to be faithful to the end. Harmony, See's Chapel, Cold Water, Mt. Tirzah, Senatobia—No reports. Little Builders of Pleasant Grove—Written report; not as live as formerly, but desire to arouse the indifferent ones and attain unto better things. Mastodon Gleaners—Gertie Bates; death of lady manager has materially interfered with the work. Batesville Reapers—Estelle Kinchloe; a sort of confession and promise to begin anew. Olive Branches of McGehee's Chapel—Bennie Belle Short; recently reorganized, prospects good. Lillian Malone Workers of Hernando—Written report; meet regularly, and have a full treasury. Statistics obtained from reports showed that there are 15 adult societies with 234 members, and 64 subscribers to the Woman's Missionary Advocate, and 12 juvenile societies with 301 members, and 40 subscribers to the Little Worker.

After hearing of reports a question-box was opened, and much information was obtained in the answering of these questions. Sister Hargrove urged all the societies to pay their contingent fees, and to subscribe in each case for the Woman's Missionary Advocate and Little Worker; and attention was also called to the Scarritt Bible and Training-school.

The night services began at eight o'clock, and were opened with religious exercises conducted by Rev. H. C. Morehead, presiding elder of the district. Addresses of welcome were delivered by Miss Ila Hardy, of Courtland, to the visiting adults, and by little Eva Cary to the visiting juveniles; and as those who had been selected to respond were detained at home on account of sickness, Mrs. T. B. Hargrove, in behalf of the Conference, responded in words fitting and expressive. The district secretary being absent, her annual address was read by Mrs. T. B. Clifford. It contained many facts worthy of our careful consideration, and was a strong appeal to all to greater activity in the work of Christian woman for her less fortunate sisters beyond the seas.

Many bright and attractive missionary hymns and other delightful music were rendered during the evening by the Courtland choir, and then came a soul-stirring talk from Mrs. T. B. Hargrove, teeming with rich thoughts and living illustrations, which we pray may be as good seed sown that shall spring up in many hearts, bringing forth fruit to the honor and glory of God.

After an earnest prayer by Dr. J. D. Cameron, of Senatobia, and the singing of a hymn, the benediction was pronounced by Rev. H. C. Morehead, and Conference adjourned *sine die*.

MRS. T. B. CLIFFORD, Sec.

Courtland, Miss.

Notes.

Rev. B. F. Haynes, of the Tennessee Methodist, is aggressive, if not vicious, in his attacks on Bishop Hargrove. That matter has been passed upon by the General Conference and settled for all time, and to the satisfaction of everybody except Bro. Haynes. He is pugnacious and persistent. It is to be feared that Bro. Haynes has mistaken a bad case of nervous dyspepsia for piety and for zeal for God's house. Let's let up on the Bishop and lay to on the devil and sin.

Dr. Paul Whitehead, of Virginia, has vetoed the veto of the Bishops, and has hindered somewhat in his statement of the facts, as he will find out before the critics are through with his paper. He will be enlightened on some points, if not convinced.

Rev. W. W. Wadsworth, who spent two years in Columbus, Miss., is to be the traveling companion of Bishop Galloway, on his missionary itinerary to Japan and China. No young man, perhaps, in the church is fuller of missionary zeal, or better posted in regard to the work, than Bro. Wadsworth. Bro. Masic goes with them to his native land.

Dr. Lafferty is still champing the bit over the transfer of territory to North Carolina. He foams at the mouth whenever he thinks of it. He dies harder, and kicks longer after he is dead, than any other man in Southern Methodism.

When any matter is settled by competent authority, it is silly, if not wicked, to keep on fighting over it. It is like butting out one's own brains. It is a show of courage, or of cur-rage, one hardly knows which. It is a lack of judgment.

There seems to be a prevalent disposition in both Church and State to speak evil of magistrates and ministers. This is a bad sign, and bodes no good to the cause of God and none to the government.

When any plan or method is adopted, it is the part of wisdom to make the most of it and to get the most out of it. It is then too late to criticise it and to find fault of it.

Chapters vii. and viii. of the new Discipline are the law of the church for four years to come, and they will have to be administered as they are. Whatever defects are in these chapters will be discovered best and soonest by a faithful administration of them. They are not absolutely perfect—rest assured of that. Stick to them as they are, and change them if need be when the time comes. GILDEROY.

Letter from Rev. R. S. Trippett.

[We give place to the following, although it was not written for publication. It will be of interest to many of our readers.—EDITOR.]

Rev. S. J. Davies—

My Dear Brother: Your note, of May 8, came safely to hand, and I was glad that you still bear me in mind, "although raging seas a'twain doth roar." I thank you and the "Woman's P. and H. M. S." for sending me their card as a momento to still keep up the connection of former years.

I send you a postoffice order by today's mail towards furnishing your district parsonage. I am glad our people are waking up on the subject of providing homes for their preachers. When I joined the Conference in 1845 there was not a single parsonage in the Louisiana Conference. We had to board round among the people; but what a noble set of people we had! Their hearts as big as all out of doors, and among Jew and Gentile, saint and sinner, we Methodist preachers received a hearty and cordial welcome. Good old times we had in those early days in Louisiana. In 1849 and 1850 I traveled Haw Creek circuit, which embraced all that territory north of Alexandria up to Drake's Mills in Claiborne parish, round by Little River, Holloway's Prairie, Bertrand's Prairie, Tanoook Prairie, Matthew Nugent's, Swafford's, Capt. Waters, Haw Creek, Price's Mills, Point Maigre, Marksville, cross Red river and take in Cotile, and up to Calhoun's and Mead's Settlement, and out to Hineston, and then back to Grey's Creek. This was my first circuit. I had been stationed in New Orleans before I ever went on a circuit. Bro. Harp was on the Alexandria station in 1849, and your own dear father in 1850. We had good times. I used to preach a good deal at Alexandria in those days, for then we could get a good congregation any day in the week as well as Sundays.

How I would like to make a round with you on your district, although there are not many living there now who were alive and active members in the church in those days.

I am not able to get about much. I suffer from sciatica and rheumatism so much so that I am almost helpless; but I am happy, blest with a continued consciousness of the goodness of God, and a lively sense of his divine presence. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

I have just heard through the ADVOCATE of the death of Mrs. Wilkinson, Bishop Keener's daughter. May God abundantly sustain and comfort our dear Bishop and his wife in this, the hour of their bereavement, and sanctify this dispensation of his providence to our soul's good and to his glory!

I should like you to drop me a line occasionally. My heart is with you all in Louisiana. I suppose we shall have news here from the General Conference shortly. You do get the news so much quicker than we do here.

Kindest regards to my old friends. God bless you in your work of "faith and labor of love," and may you have good times, temporally and spiritually, is the prayer of your brother in Christ. God bless you and yours!

R. S. TRIPPETT.

51 Spring Gardens,
Doncaster, Yorkshire, England,
June 1, 1894.

From China.

My former partner, Rev. H. L. Gray, has moved to Suchow, and is now assisting Dr. Parker in Buffington College. This leaves me alone—as to foreigners—a greater part of the time. With me are two native preachers. Both of them, as myself, are young men. I am glad to have with me those of the natives with as much energy, ability and religion as they have. The work progresses slowly. Some of the natives come until their faces become familiar, but they seem rather slow about coming into the "fold." At the Little East Gate Chapel we find the night services more satisfactory, and the congregation is larger. At night people often stay for some time after preaching, talking, asking questions and listening to explanations. But even at night there is a coming and going of the people. Naturally there are a number of questions asked about foreigners and foreign things; about which they are so ignorant. At my place within the city we have recently been having a service for outsiders on Sunday afternoon; but we begin this week on Thursday night also. This will give us seven services per week, leaving only two days, Tuesdays and Saturdays, without preaching. Since our Conference—October last—I have made several itinerating trips, one of the native preachers going with me. On going to these surrounding towns we go on the streets selling books, etc., and preaching to crowds who collect around us. Within a circle of a few miles here there are a number of towns and villages as yet unoccupied. To some of them, at least, an occasional visit is made by some one carrying books and the news of the gospel. How slow new missionaries seem to be in coming to help us—live men—that we may do a wider and better work, hastening the coming of the kingdom in the great land of China. Our Suchow District Conference convened at Nanzing, April 11. At this place Bro. Hendry is stationed. He has received probationers and members into the church, and the work has been encouraging. At the closing service, on Sunday night, Dr. Parker preached to a crowd of natives. I believe the largest crowd that we had while there.

B. D. LUCAS.

Changshuh, China, May 14, 1894.

North Mississippi Conference Notes.

The Pastoral and Theological Society of Kosciusko district was in session at Sallis, June 19 and 20. Attendance good and exercises profitable. The Woman's Missionary Conference begins here June 23. Rev. Jno. Ritchey is to preach the annual sermon. We anticipate a profitable meeting.

We are receiving gratifying reports from the observance of Children's Day. Where properly attended to by pastors and superintendents, it is made a great success. Brethren, let us hear from you just as soon as you conclude the observance in your charges. Send whole amount collected to the Conference treasurer or agent, and we send the ten per cent. to the general treasurer.

Preachers are arranging for the Summer campaign of protracted meetings. Let there be withal much prayer and fasting, that we may have great revivals all through the Conference.

This scribe is doing what he can in the work assigned him. He is endeavoring to do that which is contemplated in the disciplinary colportage work. To this end he has, during this year, visited 39 churches in 33 pastoral charges; has attended 6 District Conferences, 2 Preachers' Meetings, and 1 Sunday-school Convention. He expects to be on hand at the remaining 3 District Conferences, prepared for any official or ministerial services that he can render. Let us know, brethren, where, when and how we may help you and the people you serve. We are fellow-laborers together in Christ.

G. W. BACHMAN.

Kosciusko, Miss., June 21, 1894.

Columbus District Conference.

The twenty-fourth session of Columbus District Conference convened at Crawford, Miss., on June 7, 1894; T. C. Wier, P. E., in the chair.

The first day was devoted to Sunday-school work. Several excellent papers were read, and many topics discussed which were instructive and beneficial to the Conference.

On the second day the regular order of business was taken up. All of the preachers of the district were present, and their reports showed that the financial and spiritual condition of the district was in good condition.

Visiting brethren, Dr. I. W. Cooper, Revs. S. M. Thames, J. A. Leech and G. W. Bachman, were with us. Dr. Cooper was representing the interest of Millsaps College, and in an impressive way put before us the work that it is doing. Rev. J. A. Leech was also looking after the interest of this noble institution. They took up a collection for the R. Paine Mitchell Cottage. Amount collected, $27.50. Bro. Thames had served the Crawford circuit eighteen years ago, and it was pleasant, indeed, to observe the warm welcome accorded him by this hospitable people. He said he was the agent of no school, but as Grenada Female Institute was within the bounds of his district, he told us of its healthy location and excellent educational advantages.

Rev. G. W. Bachman, as our colporteur, did excellent work in representing our Publishing House interests.

We were highly favored with good preaching by Bros. [illegible], Leech, Standifer, Thames, I. W. Cooper, Bowen, Murrah, Dorman, Bahh and Harrison. Spirituality and consistent Christian living were emphasized in every service. W. V. CONNELL, Secretary.

Mayhew, Miss.

Brookhaven District.

Since closing my second round of quarterly meetings, I thought, perhaps, it would be proper to say something of affairs in the Brookhaven district.

There are eighteen pastors in this district, and they are all faithfully and measurably successfully at work. I have been treated with universal kindness by preachers and laymen as I have gone about over the district. I find the people religious, and improving in spirituality. Some of the charges have already enjoyed revivals, and all are preparing and looking forward to "times of refreshing from the presence of the Lord."

Early in the year the district trustees appointed a Building Committee, and as a result of said action the presiding elder and family are living in a beautiful, convenient and very comfortable house. Whitworth College is located here, and is no unimportant part of the make-up of this district. I have had ample opportunity to familiarize myself with the internal workings of this noble institution. Under the presidency of Prof. L. T. Fitzhugh for the last eight years, it has done solid, honest, faithful work. Bro. Fitzhugh has of his own accord severed his relation with the institution over which he has so ably presided for so many years, and will continue his useful labors as an educator in Belhaven College for young ladies at Jackson, Miss. Rev. J. W. Chambers, a member of the Mississippi Conference, and a live, earnest, practical teacher, has been chosen to succeed Prof. Fitzhugh. Having chosen a competent faculty, the buildings, from kitchen to parlor, will be renovated, and everything will be adapted to the most successful work. Let all our Methodist friends who read this be assured that the college will sustain its good name, and properly care for and educate their girls. Send the girls to Whitworth College.

R. D. NORSWORTHY.

Fanny Crosby.

This fond name, which is so dear to thousands the wide world over, was given to a little child who was born in New York in 1823. Very tenderly the mother pressed the babe to her heart, for, although it was only six weeks old, the light was gone from its little eyes forever. By unskillful treatment the child had become blind, and the mother's tears fell fast over the sweet face as she pressed it to her bosom, and sweetly sang,

"Hush, my dear; lie still, and slumber."

Little did the mother think that some day the dear little blind child would write hymns that would be sung by millions, while her name would be as a household word in every land.

They named her "Fanny," that soft, clinging, winsome name.

Sheltered and brooded over by a mother's special love and care, when she was twelve years of age she was placed in the institution for the blind in New York City. She remained there as a student seven years, and then became a teacher in the institution. She occupied this position with great acceptancy for eleven years.

When thirty years of age, she made a public profession of her faith in Christ, and united with the Methodist Church. We hear the yearning of her soul for Jesus in her beautiful hymn,

"Pass me not, O gentle Savior,
Hear my humble cry;
While on others thou art calling,
Do not pass me by."

Her life has ever since manifested a beautiful trust and patience, while the secret of her deep spiritual vision, and the delicate breathing of her celestial thought, is found in her prayer-hymn,

"Jesus, keep me near the cross;
There a precious fountain,
Free to all—a healing stream—
Flows from Calvary's mountain."

In 1858 she was married to Mr. Alexander Van Alstyne, a former fellow-teacher in the institution for the blind. Although both are totally blind, and have never seen each other's faces, their married life is a peculiarly happy one. They are both musicians, Mr. Van Alstyne making the tunes, and his wife writing the words. She usually prepares a half-dozen or more hymns a week, and writes them out with her own hand. She possesses most wonderful keenness of touch, often recognizing her friends by the handclasp. Her hymns always speak to the heart. Thousands have found comfort in the hour of bereavement in the sweet words, "Safe in the arms of Jesus," while "Rescue the perishing" has been the inspiration of thousands of temperance gatherings.

While multitudes have shouted, with glad hearts, "Blessed assurance, Jesus is mine," countless numbers on bended knees have prayed,

"Draw me nearer, nearer, nearer, blessed Lord,
To the cross where thou hast died;
Draw me nearer, nearer, nearer, blessed Lord,
To thy precious bleeding side."

It must be a great joy to have entered so helpfully into the lives of others, and it is no wonder that, as she draws near to the calm, sweet sunset of life, a glory fills her soul, and that the peace of God which is like a river is her richest reward.—Christian Standard.

Miserable Misunderstandings.

Oh, my dear friends! you who are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead to-morrow morning; you who are letting your neighbor starve till you hear that he is dying of starvation, or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give some day—if you could know and see and feel all of a sudden that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do!—Phillips Brooks.

Transfigured Common Duties.

You may do your daily work, whatever it be, with this for its motto, "The will of the Lord be done." And they who thus can look at their trade, or profession, and see the trivialities and monotonies of their daily occupations in the transfiguring light of that great thought, will never need to complain that life is small, ignoble, wearisome, insignificant. As with pebbles in some clear brook with the sunshine in it, the water in which they are sunk glorifies and magnifies them. If you lift them out, they are but bits of dull stone; lying beneath the sunlit ripples, they are jewels. Plunge the prose of your life, and all its trivialities, into that great stream, and it will magnify and glorify the smallest and the homeliest. Absolute submission to the divine will, and the ever-present, thrilling consciousness of doing it, were the secret of Christ's life, and ought to be the secret of ours.—Dr. Maclaren.

The Visit of the Pastor.

Every faithful pastor makes his calls as frequent as his other duties will permit, and as the best interests of each parishioner, in his judgment, requires, and it is very disheartening to be greeted on entering any door with the words: "What a stranger! We were beginning to think we should not see you again." How much better to say: "We are glad to see you, for we were longing for the time when you would have the opportunity of calling." Such a welcome opens the heart's door for any gospel message the pastor may see fit to utter.—Pulpit Treasury.

"Inconsistent men in the church?" No doubt there are; but what of it? You belong to society, which includes these same men of one faith and another practice. You find them in the same political party with your consistent self. They are citizens of the United States, as you are proud to be. They are residents with you of the town or city of whose advantages you are wont to boast. Their presence does not drive you from any of these relationships; why should it keep you from the church, where you ought to be, in duty to your God and to yourself?—United Presbyterian.

A Common Mistake.

Many people suppose that pastors have a very idle and easy time of it. The New York Observer thus comments on this misapprehension: "A story is told by one of our contemporaries of a member of a large church who said to the wife of her pastor, 'Really, what does your husband find to do? I should think it would be nice to be a minister with a good salary and only two or three hours' work on Sunday.' It so happened that her pastor had that very week attended five funerals, made forty-six calls, given four public addresses in the city, attended to a large correspondence, and had hardly had time to eat his meals because of the duties that had been crowded upon him, and was obliged to prepare his second sermon after ten o'clock on Saturday night. Perhaps only those who are associated very intimately with our busy pastors know just what they have to do."—Recorder.

Sweetness of Pleasant Speech.

It was said of Edward the Confessor that he could deny a request so sweetly that his "No" was pleasanter than the "Yes" of other people. "The love and admiration," says Canon Kingsley, "which that truly brave and loving man, Sir Philip Sidney, won from everyone, both rich and poor, with whom he came in contact, seems to have arisen from the fact that, without, perhaps, having any such conscious intention, he treated rich and poor, his own servants, and the noble men, his guests, alike, and alike courteously, considerately, cheerfully, affectionately—so leaving a blessing wherever he went." "Sir Walter (Scott) speaks to every man as if he were their blood relation," said a Scotch peasant seventy years ago of the great story-teller.—The Quiver.

Open Doors.

We stand continually before open doors which we do not enter. Often we shrink with timid feeling from the sweet ministry, holding back the sympathetic word or restraining ourselves from the doing of the gentle kindness thinking our proffer of love might be unwelcome. Or we do not perceive the opportunity to give a blessing. This is true very often, especially in the closer and more tender intimacies of life. We do not recognize the heart-hunger of our loved ones, and we walk with them day by day, failing to help them in the thousand ways in which we might help them, until they are gone from us and the door is shut. Then we can do is to bear the pain of regret having only the hope that in some way in the life beyond we may be able to pay—though so late—love's debt.—Rev. J. R. Miller, D. D.

Laugh!

There is nothing that will help you bear the ills of life so well as a good laugh. Laugh all you can. If the clothes line breaks, if the cat tips over the milk and the dog elopes with the roast, if the children fall into the mud simultaneously with the advent of clean aprons, if the new girl quits in the middle of house-cleaning, and though you search the earth with candles you find none other to take her place, if the neighbor in whom you have trusted goes back on you and keeps chickens, if the chariot wheels of the minister guest draw near when you are out of provender, and the gaping of an empty purse is like the unfilled mouth of the young robin, take courage if you have enough sunshine in your heart to have a laugh on your lips.—Chicago Post.

Work.

Seek your life's nourishment in your life's work. Do not think that all you have bought or sold or studied or taught, you will go into your closet and open your Bible and repair the damage of the loss which your day of life has left you. Do those things, certainly, but also insist that your buying or selling or studying or teaching shall itself make you brave, patient, pure and holy. Do not let your occupations pass you by, and only leave you the basest and poorest of its benefits, the money with which it fills your purse. This is the life that, indeed, "costs" the quality of the life of God." And still it is a life possible to everyone of us.—Phillips Brooks.

Several Truths.

We are postponing to another state being much of joy and peace and love—much of heaven, in a word—which is our right to enjoy here. We know more of the spirit of bondage than the spirit of adoption. God is more dreaded than loved. Christ is looked for on the throne of the universe, rather than on the throne of our hearts. The Holy Spirit lives more in theories than in our experiences. We are waiting to be kings when we get to heaven, instead of reigning as kings and conquering the world now.—Errett.

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THE CUISINE.

CONDUCTED BY L. A. B.

CREAM PUFFS.—Stir together in a saucepan one cupful of butter with two cupfuls flour; when well mixed add half a pint of boiling water, stir smooth, and when it boils set aside to cool; when cool add five eggs, and beat for two or three minutes; cover the bottom of a baking pan with buttered paper, and drop the mixture on it in small spoonfuls, or it can be put in muffin rings. Bake for twenty-five or thirty minutes in a brisk oven.

DELICIOUS CUCUMBERS.—A correspondent of the American Cultivator thinks cucumbers are particularly delicious prepared in the following manner: Pare and cut the cucumbers lengthwise in slices about one-quarter of an inch thick. Cut off the tough white part on the outside pieces, and soak in cold water slightly salted for one hour. Wipe dry, sprinkle each slice with a little salt and pepper, dust with flour, and roll in sifted bread crumbs, or dip in beaten eggs and then in crumbs. Fry in hot butter.

One of the most delicious of breakfast hot breads consists of hot muffins. Make them in this way: Into the beaten yolks of two eggs stir one-half cup thick cream, one-half cup milk, one tablespoon melted butter, a little salt, one-half pint flour in which has been sifted one heaping teaspoon baking powder, one-half pint boiled rice and the lightly beaten whites of the two eggs. Bake in a very hot oven. If desired, a little less flour and a little more milk may be used. Rice boiled in either milk or water is satisfactory.—Exchange.

MAYONNAISE OF SALMON.—A mayonnaise of salmon is a good luncheon dish for Summer, and is less fatal to good digestion than lobsters. To one can of salmon allow two good-sized heads of lettuce. Make upon a platter a bed of the crisp heart leaves, and cover the other leaves into small pieces with a silver fork. Drain the oil from the can of salmon, and separate the fish into flakes, taking care to reject the bones; to a cupful of boiling milk, add a teaspoonful of butter and two of flour, and stir over the fire until quite smooth. Add to this a tablespoonful of chopped parsley, and the salmon, potato and crumbs. Season with pepper and salt, and set the mixture away in a buttered dish until it is quite cold. Mold it into balls, dip them in beaten egg and then in cracker crumbs, and fry until brown. Serve on a bed of parsley, or pour a Hollandaise sauce over them.—Picayune.

HYGIENE.

Care of the Body in Summer.

Every twenty-four hours the human body loses no small amount of heat by radiation from the surface during perspiration. But contrary to what might seem probable at first thought, this loss is often more advantageous than otherwise.

In this way an escape-pipe, so to speak, is provided for the human mechanism; and just as the escape-pipe of a steam-engine is self-regulating, so, fortunately, the radiation of heat from the surface of the body is under control of the nervous system.

When the fact is made apparent to the nerve centres that the temperature of the body is getting too high, notice is immediately sent along the nerves to open wider the blood vessels at the surface of the body; with the result that the blood flows nearer the surface, the sweat-glands are stimulated to increased action, more water is excreted by them, and with the water goes off the heat.

Since it is by this means largely that the superfluous heat of the body in health as well as in disease is got rid of, it is clearly very important, especially at this time of the year, that the pores of the skin should never be allowed to become clogged.

With the increased amount of dust in the atmosphere, and its natural propensity for adhering to the perspiring body, the daily bath becomes more of a necessity during the Summer months than at any other time of the year. One should take great care, however, that the bodily temperature is reduced as nearly as possible to normal before the bath is taken. If the temperature is somewhat high, and the body perspiring freely, the danger of taking cold will be increased, by reason of the sudden congestion of the blood in the dilated vessels at the surface of the body.

Much of the advantage to be derived from sea-bathing will be lost, unless the crusts of salt which form in the pores of the skin on the evaporation of the water are removed by subsequent brisk towelling or fresh-water sponging.

Not only is the perspiration an efficient means of removing superfluous heat, but by this same channel go out many of the waste products of the body. These waste products are always relatively increased in the Summer months, and so it is doubly important that during this trying season we should keep the skin in a healthy and cleanly condition.—Youth's Companion.

Give Up Work and Rest.

Are you irritable, nervous, sleepless? Do you feel often as if you must scream? Do you find yourself clutching your hands at times in an effort to keep from giving away to an attack of hysterics? Look out, you are going the pace that kills, the pace of high pressure which is so common with the modern American woman.

Now, why do work, worry, hurry, break down people? It is not physical labor alone, or professional men and women would be exempt; it is not mental, or farmers' wives would be exempt; while the combination of physical and intellectual labor can not be the cause, else society women, who live almost entirely for pleasure, would be exempt. In all these classes victims of nervous prostration and worse ills are found.

It is lack of nerve force that causes the every-day physical and mental collapse. Nerve force nowadays is extravagantly used and insufficiently replenished. When you find yourself overwrought, your nerves tense and quivering, it is high time to stop and relax.

Tension causes a woeful waste of nerve force. What are some of its signs? Holding the arms close to the body when seated, locking the fingers tightly together, tapping the feet, jerking the head, grating the teeth, working the lips, contracting and elevating the eyebrows, holding every muscle in iron-like rigidity. This unnatural and wasteful tension is antagonistic to nature's attempts to replenish the nerve forces. It is most important that you should rid yourself of this menace to your health—perhaps to your reason.

Relax, then. Relaxation is of more value than distraction, pleasure or holidays. Relaxation means the freedom of organs and tissues from this hateful tension. How often do we hear a hurrying woman say: "I haven't time to rest. I've so much to do." Hurry and worry are physical sins. When you feel most hurried or worried, then is the time to relax.

What is relaxation? Simply doing nothing. Give up; let go; surrender the nerve forces.—Hall's Journal of Health.

Dr. A. Jacobi states in the Archives of Pediatrics that common salt should invariably be added to cow's milk when infants are fed upon it, and to woman's milk if it forms solid coagula in the bowels and is indigestible in consequence. Salt "prevents the coagulation of milk by either rennet or gastric juice."

AGRICULTURE.

BY REV. J. W. MCNEIL.

Tomatoes.

Of course we mention tomatoes again; could hardly help it, engaged in working with them from morning till night, nearly every day preparing for market. Now, let me say once for all, there is going to be little profit in them the present year to the grower—prices have been and are still running very low.

We have predicted the crop would run much lower than in a former year. We were correct. The highest quantity we have shipped any day has been about sixteen carloads; yet with this, as we have mentioned, we are getting very little for them. The cause is not altogether satisfactory. It is in our opinion a combination of causes: the stringency of money one, and a good deal of rascality among commission men, another. In fact, some cases of the latter have been developed too plain to deny. We suppose there never has been an age in which there has been a greater disposition developed for one man to take the advantage of another than the present. We speak of this matter in a general sense. The more stringent money matters are the stronger the disposition becomes. It runs through all classes, and the trucker especially is so situated that the parties through whom he has to deal has every advantage, and there is no question—in many instances they take it. Many are writing to us especially as to the money in tomatoes. We will say, and frankly and honestly as we ever said anything, the business is getting to the point that there is no money in it. It is a costly crop if properly grown, and there has to be a good deal made out of it in order if anything is cleared. It is only a matter of time when much less of it will be grown at our point than now is. When anyone will estimate the cost of hot-beds, cold frames, the time and attention it takes to start and grow the plants in each, the fertilizer to the acre for the crop, the putting the plants in the field, the risk connected with it, the sticking, tying, pruning the vines, the gathering, assorting, packing, the cost of crates—when all of this is estimated, the time, trouble, risk and anxiety connected with it—we must say there is no money to our growers in it.

Now, some one is ready to say we are interested; we want to discourage the business. All we ask is for any honest, reflecting man to try it and report back, and he will say we have told the whole truth, and nothing but the truth. With all this, the grower has done all we have said, then sends to some market a fine lot of tomatoes as ever were grown; the merchant to whom sent sells or says he could not sell them, they were worthless, etc.: the whole matter becomes disgusting. Just such cases have and do occur every year. Again, there is no question but in some instances our shipping agents combine with the commission men. The result is the grower is completely "cleaned up"—nothing left.

There is one fault of growers in our community. They will not unite. If they would, they could to some extent remedy some of these evils. But as long as the grower leaves the matter to others to do his shipping, who ship to commission sharks, he may expect to have his nose held to the grindstone. Our best effort shall in the future be made to revolutionize our present methods as growers.

How to Treat Bones.

Bones steamed for three or four hours in a boiler under a pressure of 35 to 50 pounds, can, after drying, be readily crushed in an ordinary barley-crushing mill, and thus be rendered more convenient for use. Practically very little of the nitrogen (glue) of the bones need be thus lost.

Very good bone-meal is found in the market at reasonable rates.

Find your niche, and fill it. If it be ever so little, if it is only to be a hewer of wood or drawer of water, do something in this great battle for God and truth.—Selected.

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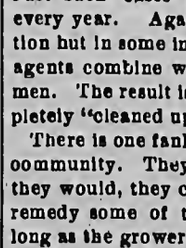

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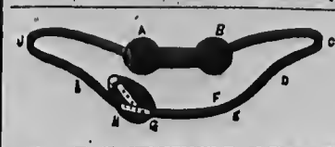

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Style 102. 12 Stops.

EPWORTH CHAPEL—Five Octaves, containing four sets of Reeds of two and one-half Octaves each. STOPS—Principal; Dulcet Diapason; Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste. Metal Octave Coupler. Boxed, with stool, delivered on board cars at factory.

The catalogue price of this is $87. We will give it as a premium for one hundred subscribers. Send us the cash $200, for the subscribers, and you get the organ free. If you can't get one hundred persons to subscribe personally, perhaps you have well-to-do members of your church who will pay for several poorer members, thereby bestowing a blessing upon them by giving them a religious paper and at the same time helping to procure an organ for your church. If you don't exactly like Style 102, then read the description of Style 302.

IMPROVED STYLE 302 "SPECIAL." EPWORTH CHAPEL ORGANS.

HEIGHT, 55 IN.; LENGTH, 49 IN.; WIDTH, 21 IN.

The Choir's Choice! The Organist's Favorite!

Case: Heavy Sunken Panels in front, ends, and back; Extra Strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work in upper panel of back.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully voiced, Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Grand Organ (a knee stop); Modulation (knee swell).

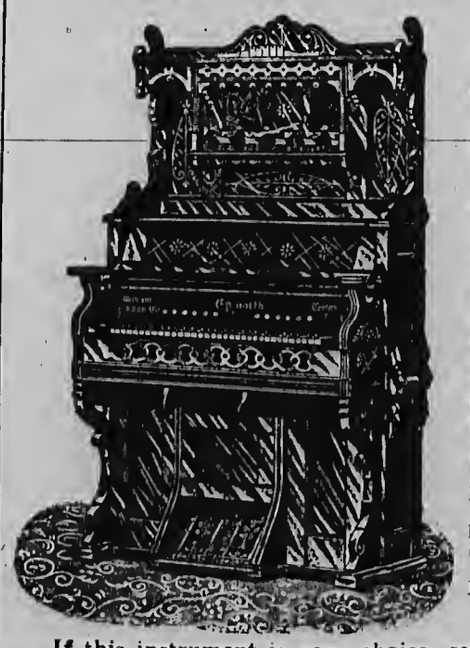
14 Stops, including Swell and Grand Organ.

Boxed, with good stool, on board cars at factory. Fully warranted. One of the very best.

The list price of this instrument is $102. We will furnish it as a premium for one hundred and twelve new subscribers. Send us the one hundred and twelve new names, accompanied by the cash, $224, and you will get the organ free.

If you want a handsomer instrument, how would Style 602 suit you? Although this is listed as a parlor organ, it will make just as sweet music in a church as in a parlor.

STYLE 602 "SPECIAL." EPWORTH PARLOR ORGAN.



Case: Hand Rubbed and Oil finished; Music Rack supported by turned columns; Heavy sunken Panels on front and ends; Extra strong Lamp Stands and Handles; Roomy Music Closet; Panelled and Engraved full length Music Desk; Ornate Scroll Work.

Fourteen Stops, including Swell and Grand Organ.

Action: Five Octave Quick Acting Keyboard; Ten Octaves Carefully Voiced. Double Riveted Reeds; Brilliant Treble; Heavy Bass; Large Bellows; New Style Sloping Pedals easily operated by a child; New Modulating Stop Action; Improved Bevelled Stop Pulls; Double Steel Octave Couplers, doubling power; Principal (heavy bass); Dulcet Diapason (bass); Diapason Forte; Vox Angelica; Principal Forte; Cremona; Melodia; Echo Horn; Celeste (brilliant); Graed Organ (a knee stop); Modulation (knee swell.)

Boxed, with good Stool and Book, on board cars at factory.

If this instrument is your choice, send us one hundred and fifteen new names, with the cash $230, and you will get it free. If you can't get the requisite number of names, get as many as you can, and then write us for terms. No doubt you can make satisfactory arrangements. Of course, this offer applies to individuals as well as to churches. What we want is the subscriptions, let who will get the organ.

These instruments have had a great run among Methodist people in the North. More than a thousand preachers have purchased Epworth Organs. We offer special bargains to the clergy.

If you have any inclination to accept any one of these offers, don't delay. Now is the time. Address

REV. W. C. BLACK, 112 Camp Street, New Orleans, La.

Christian Advocate.

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Ministers and wives of deceased Preachers, $1

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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" "	2 weeks	1 60
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Two inches,	12 "	36 00
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Four or more inches, $15 per inch, per year.
Special position, 25 per cent. extra.

Thursday, July 5, 1894.

The Alumni of Centenary College.

The gentlemen who compose this body occupy honorable positions in every department of life-work. Their record is not surpassed by that of the graduates of any institution. Their *alma mater* is proud of them. Now she needs their help to bring her up to her former position of extended usefulness. She expects much of them now, and in the future. They will not disappoint that expectation. Already they have begun to act. The president of the college is putting himself in correspondence with every alumnus whose post-office is known. The first letter, addressed to a member of the class of 1856, brought these encouraging words: "I predict greater usefulness for Centenary than ever before. I can not put you off, and have no desire to do so. No matter how great a sacrifice I have to make, I send you my note, payable on my birthday, Oct. 13, for *one hundred dollars*, to be applied to whatever your judgment dictates, and I hope each alumnus will do something." This gentleman resides in a distant State, and has set an example which every alumnus of Mississippi and Louisiana will cheerfully follow as each is able.

This is report No. 1 from the alumni. C. W. CARTER,
President.

Strikes.

Strikes are the order of the day. Notwithstanding the disastrous results of the great coal strike upon the country at large, as well as upon the strikers themselves, another strike has been made, which seems likely to produce as direful results upon the business of the country as the coal strike itself, viz., the strike of the American Railway Union. Already business is completely paralyzed in many sections. On account of the strike the Illinois Central Railroad can not ship fruit and vegetables. This entails a loss of many thousands of dollars to some of the best communities in Mississippi. We cite this as an instance near at hand. The same condition obtains in perhaps a score of States. With the country already in a condition of financial distress, it seems to us that such strikes are silly almost to criminality. The hard times of the past year are as nothing to the hard times of the future if this state of things is to continue. But we are making progress. As a burnt child dreads the fire, so men gradually learn wisdom by their own mistakes.

The Louisiana Legislature is wrestling with the suffrage problem. So far, however, but little progress has been made towards a satisfactory solution.

On the Wing.

Having been invited by the pastor, Rev. W. W. Moore, to dedicate, on June 24, the new church which he has built at Eucutta, we left home on the evening of the twenty-second. Midnight found us at Shubuta, where the Meridian District Conference was in session. We were met at the train by Bro. S. H. Floyd, to whose home we had been assigned. Early next morning we proceeded to the Methodist Church, where the Conference opened at an early hour. The presiding elder, Rev. D. A. Little, occupied the chair; and a fine presiding officer he is—firm, dignified and order-loving, but courteous and gentle. We will not attempt an account of the proceedings of the Conference, as that will be furnished by another pen. This was our first view of the new church at Shubuta. It is a very neat structure, well located, and of ample dimensions to meet the wants of the community. The pastor, Rev. D. P. Bradford, is continuing his former record—*i. e.*, he is in favor with his flock, and his church is prospering. Rev. I. W. Cooper, agent of Millsaps College, was on hand. He had done his work, however, before our arrival. We heard his work at the Conference highly spoken of. Rev. J. W. Chambers was also present, participating in the proceedings, and working with his usual energy in behalf of his new charge, Whitworth College. Rev. W. D Dominick, Conference colporter, was on hand with a good supply of religious literature. Rev. W. W. Cammack, our missionary to the Choctaws, was present and gave an interesting account of his work in this difficult field. We had the privilege of hearing a most excellent sermon, at eleven o'clock, by Rev. R. S. Woodward. The Conference, by unanimous vote, requested the presiding elder to take a rest during his third round on account of his health. Bro. Little has improved since we saw him a few weeks since at Meridian, but is still in a debilitated condition. The Conference did well to give him a rest. It is bad policy for a man to work when he is not well. Bro. Little is an exceedingly faithful and efficient presiding elder, and is much beloved by the preachers in his district. We would have been very glad to remain at Shubuta over Sunday, but our engagement at Eucutta called us away Saturday evening. The pleasure of our stay in Shubuta was heightened by the generous hospitalities of Bro. and Sister Floyd. Model hosts they are.

Leaving Shubuta in company with Bro. W. W. Moore late in the afternoon, we drove to Eucutta, ten miles distant, before night. We were domiciled under the hospitable roof of Bro. Leggett. The congregation on Sunday surpassed the capacity of the building; quite a number failing to get seats. After the sermon a collection was taken to liquidate a small balance due on the building. The requisite amount was raised in a few moments, and the house was formally set apart for the worship of Almighty God. This was also commencement Sunday for Eucutta Institute, a flourishing school under the efficient presidency of Prof. J. M. McNeil. The choir furnished excellent music for the occasion.

Eucutta is a new field for Southern Methodism. The Congregational Methodists have occupied the field for years, but have accomplished very little. Two years ago that incarnation of enterprise and push, Rev. T. L. Mellen, projected a new charge, with Eucutta as a center of operations, and appointed as its pastor Rev. E. T. Breland, who did efficient work, laying a good foundation for his successor, Bro. Moore, under whose skillful leadership the work is developing beautifully. The Eucutta Church is a good substantial frame building. It is completed except painting and the erection of an altar. It is in the midst of a very prosperous community. We predict a bright future for our church at this point.

Our College Outlook.

It will be gratifying to the friends of Millsaps College and the cause of Christian education in Mississippi to learn of the very successful term just completed and the encouraging prospects for the future. We had an increased attendance over the previous session, and the work accomplished was far more satisfactory. Having a somewhat extensive acquaintance with collegiate institutions, it gives me special pleasure to say that, considering its short history, Millsaps College, in thorough organization, wise administration, efficient instruction after the best modern methods, excellent discipline, and high moral tone, ranks deservedly with the foremost. We have a well selected faculty, young, ambitious, progressive, religious, good, professionally trained. During the term not a serious case of sickness occurred in the student body, evidencing the healthfulness of our location; and there was no occasion for severe discipline. It will be difficult to find a more moral and studious body of young men. From that number I expect to see some take high position in life and exert wide influences for good. What can be more interesting, if not inspiring, than to watch the splendid development of gifted young men! Than to see the unfolding of infinite possibilities—the gradual fulfillment of divine prophecies written on brow and brain and heart! I am profoundly grateful for such associations and observations. To be in constant contact with such young life and radiant promise strengthens faith in the future of God's church, and makes one's spirit retain its yonthful fervor and fire.

It was cause of great regret that Prof. Patillo, on account of failing health, was compelled to sever his connection with the college. An accomplished gentleman, a thorough instructor, an accurate scholar, a beautiful character, a consecrated Christian is Nathan A. Patillo. We all wish for him restored health and length of days and large usefulness.

Prof. Black, who, for two years, has been in charge of the sub-freshman department, resigned in order to enter pastoral work, to which he has consecrated his life. Conscientious, faithful, laborious, cultured, he carries with him into another field the highest respect and heartiest well wishes of his associates in the faculty and Board of Trustees.

The places thus made vacant have been filled by men of reputation and fine scholarship. Dr. Moore, for eleven years the professor of mathematics in Southern University, succeeds Prof. Patillo. For the preparatory department we have elected two men—Prof. R. S. Ricketts and Prof. L. E. Bailey. I need not speak a commendatory word of Prof. Ricketts in Mississippi and Louisiana. His work at Port Gibson and Whitworth Colleges for twenty and more years attest the character, attainments and aptness as an instructor of a man as accomplished as he is modest. I have long thought that my honored friend's proper place was a chair in a male college. We are fortunate in securing him as head-master of the preparatory department. Prof. Bailey will be his associate. For two years he has taught successfully in the graded school at Jackson, and had been unanimously elected for another term. The trustees kindly released him, however, in favor of Millsaps College. Thus organized, we offer improved facilities for next year. Prof. Ricketts and family will have charge of "Asbury Hall," our largest boarding-house, and under his immediate care a number of the students will find a pleasant Christian home.

Additional arrangements will be made for cheap board. Those desiring to live in "clubs," and thereby reduce expense, will be able to do so. In this way several young men passed through the last term at almost a trifling monthly cost. It is our purpose to give opportunity to such laudable ambition and manly self-denial to be well equipped for the work of life.

The college grows in public favor and confidence. One honored friend, whose open hand has already generously blessed us, has given $500 to further equip the science department, another has given $250 for one of the cottages, while multitudes are giving smaller sums, all of which are to be duplicated by the beneficence of Major Millsaps. Dr. Cooper, the active agent, reports cheeringly from every point in the State. He thinks there will not be less than two hundred students in attendance next year. We have reason to think it by no means an extravagant estimate.

Two of our professors are spending the Summer at the Chicago University, prosecuting their professional studies. Another will return for awhile to Johns Hopkins University to complete certain work, and take his Doctor's degree. Thus it will be seen we have a progressive faculty, abreast of the times, and consecrating their choicest gifts and highest attainments to the upbuilding of our college. Young men entering these halls will have assurance of thorough instruction and the best Christian care and culture. For the really remarkable history of this young institution and the prospect for a brilliant future, I give grateful praise to a generous Providence.

CHAS. B. GALLOWAY.
Jackson, Miss., June 23, 1894.

Vested Rights.

District Conference organized. Presiding elder asks how business shall be conducted. A motion is made to conduct by committees; but Conference decides not to have committees. Business proceeds to close of session without them. At the beginning of the next session presiding elder announces committees, and gave as his reason that the power to appoint them was a *vested right*. Now, the question to which an answer is desired is, Has the presiding elder such right after the Conference determined otherwise, as above stated?

Please answer in ADVOCATE.

The above comes to us from an esteemed brother in one of the patronizing Conferences. Usage is not uniform in regard to the appointment of committees in District Conferences. Sometimes committees are appointed, and sometimes they are not. Sometimes committees are appointed on motion of a member of the Conference, and sometimes the chair appoints the committees without a motion. We do not know that the question of authority in the matter has ever before been raised in precisely the shape which it here assumes. There is no law on the subject, and, as usage has not been uniform, we are unable to give a categorical answer. We shall have to delve among the authorities on Methodist ecclesiastical law before we can give our correspondent any light on the subject. We incline, however, to the opinion that the right to decide whether committees shall be appointed, or whether the work shall proceed without committees, inheres in the District Conference rather than the chairman.—EDITOR.

Leper Legislation.

The Louisiana House of Representatives has passed a bill appropriating $5,000 for the erection of a leper hospital and $10,000 per annum for its maintenance. The management of the institution is vested in a Board of Control, four members of which are appointed by the governor and the other three by the mayor of New Orleans. The manner in which they shall exercise their authority is prescribed in the bill. The institution is to be let by contract. We like the bill with the exception of the last-mentioned item. We are decidedly opposed to the leasing system of caring for unfortunates. We see no reason why lepers any more than other classes of diseased humanity should be turned over to a contractor. Still, the system provided for in this bill will be a vast improvement on the present system.

BOOK NOTICES.

OUR CHILDREN. By Atticus G. Haygood, Sr. 16 mo. 212 pages. (New edition.) 1894. 80 cents. Nashville, Tenn.: Southern Methodist Publishing House.

We are glad to see this new edition of Bishop Haygood's "Our Children," which was first published in 1876, and which, on its appearance, elicited widespread commendation. It has had a large circulation heretofore, and ought to have a still larger circulation now that Sunday-school work has attained such importance among us. Bishop Haygood's words of wisdom concerning child-life, and the influence affecting it, ought to be in the hands of every parent and teacher in the land. Parents of every creed—in fact, all those who have charge of children—would be greatly profited by reading this eminently practical book. Pity it is that so many parents think they have discharged their duty to their offspring when they have fed and clothed them and put them in school. No one who reads what the author has to say about the significance of childhood would be apt to think lightly of the work of training the young. As the reader proceeds a stronger sympathy for the joys and sorrows of childhood is awakened, and he feels that he must study childhood nature in order rightly to understand it. The new edition contains only "Part First" of the original.

THE STORY OF METHODISM. By A. B. Hyde, S. T. D. 8 vo, 927 pages. (Revised and enlarged edition.) 1894. Springfield, Mass.: Willey & Co.

We take pleasure in commending the above-mentioned work to the public because of its many points of merit. It is what the name dictates, a story of Methodism, not a comprehensive history for study. Hence tedious details are omitted, only the more important facts being dwelt upon. Methodist history is full of facts of the most interesting character. These the author, who has had exceptional advantages in the way of reading and observation, has woven into a most readable and instructive narrative. It contains just such information as all Methodists should know, and much that all Christians might profitably know. The various branches of Methodism have each received due notice. The author has, we think, given a fair and impartial account of our own Southern Methodist Church, although we should have liked it better had more been said about our branch of Methodism. The sketches and portraits of our Bishops and of other prominent Southern Methodists add no little to the attractiveness of the volume for Southern readers. To the young people of the Methodist world the volume is especially valuable. There is appended an interesting account of the use and progress of the Epworth League, which is now no small part of American Methodism. The book contains over 600 illustrations, all of which are gotten up in the perfection of the engraver's art. The style is so clear and entertaining that most of those who begin the Story will be sure to read it through. The type is large and clear. Being well printed and well bound, the volume presents an attractive appearance. The book is sold only by subscription. The seventieth thousand is now on the market.

Anti-Miscegenation.

Louisiana has at last placed herself abreast the rest of the Southern States by passing an Anti-Miscegenation law. Good! While we favor giving the colored man all rights consistent with the public good, we are unalterably opposed to a mixture of races. All history teaches that miscegenation tends to deterioration.

NOTES.

We abridge our Home Circle Department this week to make room for field notes.

***

Rev. Geo. D. Parker preached an excellent sermon Sunday night at Louisiana Avenue Church.

***

Rev. G. G. Smith, of Macon, Ga., will publish soon a book entitled, "How to Make a Sermon."

***

What is the matter with the Pacific Advocate? We have not seen a copy of it in several weeks? Has it cut our acquaintance?

***

The Epworth Board denied the right of the Book Committee to name the Epworth paper, and changed the name to the Epworth Era.

***

The degree of D. D. has been conferred on Rev. James Campbell, editor of the Texas Advocate, by Granberry College—an honor worthily bestowed.

***

At the recent commencement of Hiwassee College the degree of D. D. was conferred upon our worthy friend and brother, Rev. J. A. Parker, of the Louisiana Conference.

***

Rev. J. W. Malone, the new president of Grenada Female College, has removed to Grenada. Let correspondents take note. The prospects for the Fall session are decidedly flattering.

***

The Supreme Court of Louisiana has heretofore held its sessions at different places in the State. The Legislature has just passed a law requiring that its sessions shall hereafter be held in New Orleans.

***

Rev. J. W. Boswell, D. D., has been elected assistant editor of the Nashville Advocate. A better selection it would have been very difficult to make. We congratulate Dr. Boswell and the church.

***

Mrs. Juliana Hays has resigned the presidency of the Woman's Foreign Missionary Society, and her place has been filled by the election of Mrs. M. D. Wightman, widow of Bishop Wightman.

***

Bishop Hendrix passed through the city Saturday, *en route* to Baton Rouge, where he was to preach the commencement sermon for the A. and M. College. We regret to have missed seeing him.

***

We worshiped last Sunday morning at Parker's Chapel, where we had the pleasure of listening for the first time to Bro. R. H. Wynn. The congregation have reason to be proud of their promising young pastor.

***

We note that a revised and greatly enlarged edition of Rev. J. A. Parker's recent book, "The Church: What It Is, and Whence It Is," will be out Sept. 10. The first edition has been exhausted. We are gratified to learn of the success of this meritorious volume.

***

We learn that the congregation at Parker's Chapel, on last Sunday evening, heard a very edifying discourse by the Rev. Hubert Knickerbocker, of the West Texas Conference. Bro. Knickerbocker is on a visit to his parents in this city, and is accompanied by his excellent wife.

***

A prominent member of one of the patronizing Conferences writes: "The ADVOCATE ought to please everybody." An esteemed sister who is active in every good cause says: "I could not do without the ADVOCATE. It is a feast to my soul." Similar commendations are coming to us continually.

***

The pulpit at Carondelet Street Church was filled last Sunday night by Rev. T. C. Carter, son of Rev. C. W. Carter, D. D. The sermon was a clear and forceful presentation of the gospel, and was withal impressively delivered. We think our young friend will be an eminent success in the pulpit.

***

Rev. P. A. Johnston, presiding elder of the Woodville district, Mississippi Conference, has been sojourning in the Crescent City recently. He has been taking a vacation for a few weeks, his District Conference having requested him to do so on account of his health. His vacation, however, does not take his mind off his work. While resting from the usual routine of a presiding elder's work he is thinking and planning for his district. He is especially desirous that his district shall do something handsome for Centenary. So mote it be.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2 25. This offer applies to old subscribers as well as new, provided they pay their subscription to June, '95.

Gone Home.

At the request of Miss Maggie Gramlin I herewith publish the death of her father, A. D. Gramlin, of Eustice, Fla., and formerly of Meyersville, Miss. He died, June 16, 1894, of rheumatism of the heart. He was a prominent member of the Methodist Church, and always ready to respond liberally to the calls of his church. He expressed himself as ready and willing to die. While we deeply sympathize with the bereaved family, we rejoice in his triumphant death. F. M. WILLIAMS.

Setaria, Miss., June 25, 1894.

Cross-Bearer's Missionary Reading Circle.

The Rev. Z. M. Williams, A. M., Gallatin, Mo., has been re-elected secretary of the Cross-Bearer's Missionary Reading Circle. An excellent course of reading and study has also been adopted. Six cents in stamps sent to him will bring you a C. M. R. C. Hand-book. M. L. GRAY.

Lineville, Ga.

That Tired Feeling which is so common and so overpowering, is entirely driven off by Hood's Sarsaparilla, the best blood purifier. Hood's Sarsaparilla overcomes weakness.

Hood's Pills are the best after-dinner pills, assists digestion, cure headache. 25 c. a box.

Providence Camp Meeting.

The annual camp meeting for Providence, Providence charge, Brookhaven district, Mississippi Conference, will begin on Thursday, the second day of August next, and will be continued for a week or longer. Ministerial aid is cordially and earnestly solicited. Mr. Editor, come over and help us. Ministers will be met at Wesson and conveyed to and from the camp ground. W. W. HUNT, Pastor.

The Best Men Wanted.

"Yes, we want the strongest and best men among the readers of your paper to represent us in their respective localities, either devoting all or any part of their time to our business. Men and women who stand well are offered exceptional opportunities for profitable work." That is what B. F. Johnson & Co., Richmond, Va., say in reference to their advertisement.

Programme for Jackson District Conference.

TO BE HELD AT CANTON, JULY 26-29, 1894.

THURSDAY, 4 P. M.

Sunday-school Conference.

Resume of Sunday-schools in the District.

How to Build Up a Sunday-school—J. T. H. Laird, A. H. Bradley.

Ideal Superintendent—Dr. F. Carothers, C. L. Ray, E. Middleton.

Ideal Teacher—C. C. Campbell, S. T. Nicholson.

Relation of the Sunday-school to the Church—J. G. Galloway, N. F. Weatherby.

Relation of the Sunday-school to the Missionary Cause—J. P. Drake, T. J. Norsworthy.

How to Prepare the Sunday-school Lesson—I. C. Ecoobs, J. M. Black, J. M. Allord.

8:15 P. M.

Divine Service—Preaching by H. L. Norton.

FRIDAY, 9 A. M.

Reports from Pastoral Charges.

11 A. M.

Divine Service—Preaching by W. J. Ferguson.

FRIDAY, 3:30 P. M.

Preaching Our Doctrines—E. J. Jones, L. S. Jones.

How to Give Every Member Something to Do—E. F. Edgar, G. P. Blundell, H. Mellard.

Best Plan to Raise Conference Collections—J. A. B. Jones, T. P. Barr.

Pastoral Instruction of Children—T. S. West, T. H. King.

Preparation of Candidates for Church Members—D. C. Langford, F. M. Williams.

8:15 P. M.

Divine Service.

SATURDAY, 9 A. M.

Election of delegates to Annual Conference and selection of place of next Conference.

Educational interests considered, especially ministerial education. Addresses by Dr. Murrah, Dr. Cooper, Rev. R. G. Porter, and representatives of church schools.

11 A. M.

Divine Service.

8:30 P. M.

Epworth League—A. F. Watkins, T. B. Cottrell, W. A. Gunning.

Missions—J. P. Drake, J. M. Cowan.

The persons whose names appear above will read papers or make brief addresses upon the subjects indicated. E. H. MOUNGER, P. E.

How to Get Good Teachers.

School Boards, College Trustees, or anyone else desiring competent teachers for any department of school or college work, can obtain the names of such teachers free by addressing Prof. J. M. Dewberry, Manager of the School Agency, Montgomery, Ala., stating what position is to be filled, the kind of teacher desired, and the pay. It deals with white teachers and white schools only. No teacher is enrolled who does not show scholarship, teaching ability and good character. This agency recommends teachers to schools, colleges and families, in every Southern and Southwestern State. Competent first grade white teachers, desiring the aid of such an agency, are invited to write for circulars.

Dr. Price's Cream Baking Powder World's Fair Highest Medal and Diploma.

An Appeal to the Young People of Mississippi.

Dear Young Friends: Millsaps College needs a large hall for young men of limited *means*. We must build it. The hall is a necessity. Would it not be a handsome work for the young Mississippians to furnish the agent with money to build this hall? If we can get at the work right, we can do it. I want the young Methodists of Mississippi to *send me five thousand dollars*. Let us go to work in earnest. Let the young people from five to twenty-one years of age send me from fifty cents to one dollar each. Let every church and community be represented. The name and amount will appear in the NEW ORLEANS CHRISTIAN ADVOCATE. May our Father inspire your hearts, dear young friends, to help us build this hall! Let me hear at once from you. Your friend,

I. W. COOPER.

Jackson, Miss.

P. S.—Remember Major Millsaps duplicates *every cent you send*.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Notice.

To the Brethren of Mississippi Conference:

Please send us your order for Disciplines at once. They will be ready early in July. Brethren, send on your order immediately. LAIRD & DOMINICK.

June 27, 1894.

Should Women be Rich?

That question is about as sensible as to ask, Should woman breathe? Of course, they should be rich and especially in health. CREOLE FEMALE TONIC will make them rich, too, in curing them of Uterine Troubles and complications, such as weakness, irregularity, suppression, nervousness, anæmia, chlorosis, prolapsus, etc. It is a health builder!

As we must render an account of every idle word, so must we likewise of our idle silence.—Cranmer.

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EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE SEVEN CRIES OF JESUS ON THE CROSS.

(Luke xxiii, 34-46; John xix, 26-30; Matt. xxvii, 46)

1. "Father, forgive them, they know not what they do."

(1) Sinners know not what they do when they reject Christ.

(2) Evil-doers know not what they do when they persecute the followers of Christ.

(3) The wrongs we suffer from our fellow-men are the outcome of their ignorance. Pity them. Forgive.

2. "To-day thou shalt be with me in paradise."

(1) Death-bed repentance possible. May be genuine. Yet "when the devil was sick," etc.

(2) "To-day." This establishes the doctrine of conscious life in an intermediate state.

3. "My God, my God, why hast thou forsaken me?"

(1) Christ was forsaken, in order that we might be found.

(2) The Master forsakes not his followers. "Lo! I'm with you alway."

4. "Woman, behold thy son," etc. Christ, providing a substitute for himself, teaches indirectly that children owe their parents not only respect and obedience, but also, when necessary, material support.

5. "I thirst."

(1) We thirst for a deeper work of grace. "As the hart panteth after the water brooks," etc.

(2) Thirst for souls. Said Bishop Heber: "Give me India or give me death."

6. "It is finished."

(1) The Master's self-denying mission.

(2) The plan of salvation.

7. "Father, into thy hands," etc.

(1) God's hands the safest depository. Consign to them life, possessions, reputation—your all.

(2) Our spirits must return to God who gave them.

(3) That is a happy death when God is at the bedside. Dying, while praying.

"N. B."

The next Union Epworth League meeting will be held at Felicity Street M. E. Church, South, July 12, instead of Craps Street, as previously reported.

FROM THE WORK.

Rev. J. M. Beard, P. E., West Lake, La., June 27: "With the pastor, Rev. F. G. Hocutt, I have been holding a successful meeting here for the past three days. The crowds have been large, and there have been a number of conversions and accessions to date. The work prospers in all its departments, owing to a faithful pastoral administration."

Rev. J. M. Cowan, Sharon, Miss., June 27, 1894: "Yesterday eve, about 4 o'clock, we buried the youngest daughter of Sister D. M. Wiggins. The funeral services took place in the Methodist Church at this place. Rev. L. S. Jones, of Canton, was present and made beautiful and very touching remarks upon the life of the deceased. The Mississippi Conference (I know) will sympathize very much with Sister Wiggins in the loss of one so dear."

Rev. A. D. Miller, Oak Ridge, Miss., June 27: "Our last Children's Day service for Warren circuit, Vicksburg district, Mississippi Conference, was held at Bradley's Chapel last Sunday. We had a delightful day indeed. A large crowd, program well prepared and carried out nicely. An address by pastor, a good collection ($9.30), and an abundant dinner of the very best the country affords. Bro. McBroom, Sister Dunn, Miss Annie Bell, and others deserve great credit for the entertainment of the day. The little children sang delightfully. Mr. Editor, we have raised $47 75 on Children's Day. Who can beat that? Let them speak out."

Rev. J. B. King, Madisonville, La.: "'Surely our lines have fallen unto us in pleasant places.' We have closed a meeting of four days in our neighborhood, and the good Lord was with us in all his saving power. Twelve children and one adult were baptized. Four united with the church. Bros. D. C. Rawls and Leslie Alford were with us and did some fine preaching, such as sent conviction to the hearts of hard-hearted sinners. Miss Maria Parker gave us some fine music on the organ, which added greatly to the interest of the congregation. I think, Mr. Editor, that we will soon have a fine church organized at this place. Pray for us. God bless the editor and all the readers of the dear old ADVOCATE."

Rev. W. S. Shipman, P. C., Greenwood, Miss., June 27: "The long drought has been broken by refreshing showers. Yet some parts of this country have not had rain for about 10 weeks. Our church is doing fairly well. Financially, we have no trouble at Greenwood. We paid our foreign mission assessment, $200, more than three months ago. Presiding elder paid in full to date. The parsonage folks are never forgotten. The people of Greenwood are very thoughtful, and we would have them know that we appreciate all their kindness. We hope the laymen as well as the preachers of the Winona district will attend our Preachers' Meeting here on July 10. Mr. Editor, can't you come. We expect a good time and a large attendance."

(Continued on Sixth Page.)

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That's a good maxim, but it will not work as a rule in the purchase of a remedy for Rheumatism. Any of the cheap nostrums will not effect a cure—in fact, none of them will. Get Dr. Drummond's Lightning Remedy, and a speedy cure is certain. One bottle is worth a hundred of anything else, and for that reason it is the cheapest when a cure is wanted. The two bottles sent to any address by express upon receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents Wanted.

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HOME CIRCLE.

Keep Close to Your Children.

BY ALICE HAMILTON RICH.

Blessed is that man or woman who never ceases to be a child! There is no better cure all for physical ills; no cosmetic like it for wrinkles. For the young old man or woman there are still what I call trinkles—love wrinkles which laughter and good-fellowship gather into corners of eyes and mouth.

Who often see the child and the grandsire companions, but there is no reason why there should be a gap between—a long waiting for extremes to meet. Side by side mother and daughter, or father and son, or *vice versa*, may journey through life. The smooth pebble the child picked up from the bed of the brook is as worthy the attention of the father as the gold which in sweat of brow and strain of nerve he mines from the busy mart; and that childish hand holding the pebble may slacken the tension of nerve and wipe the sweat from the brow, while together they marvel over the bit of stone which the water, like a cunning workman, has made into a polished stone, no less a jewel that man has not put upon it a market value. The true value of things is not always gauged by the man or woman. The child long ago found the philosopher's stone which turns the baser metals into gold. Alas, that man reverses the process, and the true gold becomes the baser metal, and the wine of life the poison of death! The further we get from childhood the greater distance between ourselves and God. It is quite common for us to speak of Jesus as a lover of children, but do we not forget that God had the father and mother heart? May I be permitted to say that childhood was in the heart of God from all eternity.

Suppose we were to enter a house, knowing nothing of the inmates, and should find in every room something dear to the hearts of children; in the parlor pictures of children, flower fancies, heads of animals, and in a corner a child's toy; in the library children's books, as "Grimm's Fairy Tales," "Alice in Wonderland," or "Timothy's Quest;" in the dining room, on the sideboard, a silver cup, marked "D. A. R., from papa," and a baby's bib folded in a napkin ring. Climbing the stairs we enter a nursery to see in one corner a swinging basket cradle, and a double crib, with its two downy pillows, and perhaps tumbled spread; would we need to be told there were children in the house? Would we not be certain that a father or mother heart, probably both, had prepared all things, beautiful and needful, for the children? God's world is a heaven for children. Men and women may pick flaws and quarrel with the creation, forgetting or ignoring the blasphemy of which they are guilty; but the child finds perfection, satisfaction, in cloud-land, earth-land, the water-ways, with their creature inhabitants, and almost infinity of productions, mineral and vegetable. Could the mind of God have planned all these without the thought of the child, who most perfectly enters into the kingdom of God? No wonder Jesus, who knew the heart of his Father, said: "Of such is the kingdom of God." He did not say "of my kingdom," but "God's kingdom;" yet we may remember also his words: "I and my Father are one."

Are we teaching our children, are we remembering ourselves, the tenderness, the lovingness of God? Have I wandered from my subject, "Keep close to the hearts of your children?" I think not.

Man of business, living in office or store until home is scarcely more than a memory; woman in society, with children turned to the arms of a nurse for love as well as care; student of theology, seeking evidence of a divine revelation, as if the Creator needed human hands to certify of the existence of a God; woman of affairs, which term covers a multitude of good things as well as needless anxieties and worries—come home to the hearts of your children. It may be, ere you are aware, that you may find an answer to the question of Job, "Canst thou by searching find out God?"

When mother and daughter, father and son, are ready to sit down together, learning of each other the things each one is best fitted to teach, reverently drawing nigh unto God, "the peace of God which passeth all understanding" will brood over and find a nesting-place in our hearts and homes.—Selected.

Unselfishness Overdone.

In the story of "Philip and His Wife," in the Atlantic Monthly, Margaret Deland says of one of her characters: "Alicia's special form of selfishness was unselfishness. This immoral unselfishness is characteristic of many excellent women. They practice an abnegation of their comforts, their rights, their necessities, even, which they feel endears them to their Maker, and at the same time gives them real happiness." The same writer argues that if it is selfish for others to accept a sacrifice, it is a sin for the unselfish person to make it.

Close kin to this abnormal unselfishness is a lack of proper self-assertion, and these two things do more harm in the world, and even in the church, than they commonly get credit for. First, they injure the modest or loving martyr who allows herself, or himself, to be overshadowed by others' interests or weighed down with others' burdens. There is a species of over-modest and over-amiable self-renunciation which amounts almost to self-obliteration—a kind of suicide. You have no right to blot out your personality, to cancel your own individual force and influence, to efface your own will. We ought not to be too weak or modest, or even too unselfish and loving, to assert our rights when not to do so is more likely to hinder than help those for whom the sacrifice is made.

For, secondly, this self-suppression and over-sacrifice nearly always injures others. Burdens are blessings by which God educates and develops us. If you take as your own a burden which belongs to another, you rob him of the needed discipline. It is a sin to do that which will dwarf and cripple your child, that which will make your husband or wife less lovely in character, or cause your neighbor or fellow-church member to be less strong and faithful. If your unselfishness nurtures selfishness in others, you are sinning against others. Sometimes fathers, and still oftener mothers, do lasting injury to their children by taking on their parental shoulders burdens which the children ought to bear. Such loving and self-denying, but over-indulgent parents often make their sons and daughters selfish and inefficient, and often ruin them.

In almost every family, or working circle, or church, one or more such willing and uncomplaining bearers of everybody's burdens are found. And laziness and inefficiency are ever ready to pile their neglected duties on the backs of such self-suppressing workers. Thus, as Mrs. Sangster says in a late article, "one culpably unselfish person may foster selfishness in others until he, or she, weakens their characters and develops in them a degree of sordidness and a lack of generosity as pitiful as it is painful."—Selected.

A Field for Mothers.

It is in America that we find boys and girls smart beyond their years, and with more nerve tissue than they know what to do with. The little folks remind one of adult age; we may well call them "little men and women." They already know too much; they are active in temperament because they can not be otherwise; and even before they are grown they will be rushed into society. The world around them moves fast, and they are racing along with it. The child eats at his father's table, takes the same food and drink, and it will be well if he does not have a similar smoke after each meal. Before he reaches manhood he will have laid the foundations for dyspepsia; and his little sister will not be a great way behind him.

Now, a practical question in this connection is what the mothers have to do with it. We hear a great deal of what women are doing in science, literature, art, invention, and other fields of human industry. This is well; but who is studying the physical well-being of the next generation? Bones and muscles, and the bodily tissues generally, are made from the food we eat; and they are often badly deteriorated and the blood poisoned, either by taking food which is not suited to the needs of the system, or that which is spoiled with condiments. Surely here is a field for mothers. Let them see to it that the young and growing child is not injured for life by any fundamental errors in its dietetic habits. No doubt the taste for strong drinks, tobacco and many forms of dissipation is too often acquired in the home and at the family table. Mothers, it is to be feared, do not sufficiently realize the importance of this subject, nor the close connection which exists between the tastes acquired in early life and the habits which persist in later years.—Demorest's Magazine.

A Young Man's Chances.

A mother who now sends out a son into the business world launches him at a time when the chances are all in favor of a young man, writes Edward W. Bok. Business men are never more willing to place large trusts upon the shoulders of young men than they are to day. "Young blood," as it is called, is the life of the modern business world, and is everywhere sought. In New York the demand for the right kind of young men in all capacities is far greater than the supply, and what is true of New York is true of all the large cities. Bear in mind, however, I say the right kind of young men, and by that classification I mean young men who are willing to work, and work hard. The day of the young man who works by the clock, eagerly watching for the hour when the office shall close, has gone by, even if it ever existed. Hundreds of young men are energetic in a new position until its novelty wears off, and then become mere machines, whose places can be filled at a day's notice.

No mother need have undue anxiety for the success of a son who this Autumn or Winter steps out into the business world, so long as he bears in mind a few essential points:

He must be honest above all things, and allow nothing to convince him that there is a compromise between honesty and dishonesty.

He must be an out-and-out believer in the homely, but forcible saying that "a man can not drink whisky and be in business."

He must, too, decide between being a society man or a business man. He can not be both.

He must make his life outside the office the same as in it, and not be possessed with the prevalent idea that his employer has no business to question his movements outside of office hours. An employer has every right to expect his employees to be respectable at all times in the office or out of it.—Exchange.

What Made Baby Cross.

"Mama, I wish you would call the baby in; he is so cross we can not play," cried Robert to his mama one day, as he was playing in the garden with his sister and the baby.

"I do not think he would be cross if you were not cross to him," said mama, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robbie did so, and presently the baby pushed his straw hat over on one side of his head.

"Whistle," said mama. Robbie did, and the baby began to try to whistle, too.

"Stop mocking me," said Robbie, giving the baby a push. Baby screamed and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and the baby kissed and hugged him back very warmly.

"Now, you see," said his mother, "you can make a cross baby or a good baby of your brother, just which you choose. But you must teach him yourself."—Selected.

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Highest Honors—World's Fair.
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PRICE'S
CREAM
BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

FROM THE WORK.

(Continued from Fifth Page.)

Rev. J. Ritchey, Winona, Miss: "Rev. W. M. McIntosh began a meeting at Winona, May 20, which lasted thirteen days. The church was packed from the beginning—some days more than could even get near the house. Results: about 150 conversions and reclamations. We received 46 into the Methodist Church, 12 were received into the Baptise Church, and the other three churches will receive some. About 75 gave their names to join some church."

Mrs. Emma R. Witt, Lake, Miss.: "We observed the third Sunday in June as Children's Day. The programme was carried out to the letter. The children performed their part beautifully. The floral decoration was lovely. Bro. W. W. Cammack gave us a beautiful address—subject: 'The Pure in Heart.' It was fresh and full of good things, both healthful to the soul and strengthening to the intellect. The collection was good. It was taken by two little girls. The music led by Miss Weaver was charming. Our Sunday school superintendent, Bro. W. M. Thornton, is unrivaled in that office. Order is perfect under his rule. His rule is love. He brings brightness into the school, and draws his teachers and scholars warmly to him."

Rev. Jas. G. Sibley, Columbia, Miss.: "Columbia circuit, Seashore district, Mississippi Conference, promises to hold its own even amidst the troubles and difficulties with which the State has had to contend for a year. The White Caps organization now seems to be completely broken up, though the courts are not yet through with them. I am glad to say that as far as I have been able to learn there is but one White Cap who is a member of the Methodist Church, and it is an easy matter to see how he became involved. Very soon now I begin my revival meetings, and with very good prospects of success. The general interests of the church are equal to the same at this date of previous years, notwithstanding the disturbed state of society and the stringency of money. Though after saying this I must say we are sadly in need of a revival of pure religion all over the circuit. But this I fully expect to see ere this season is over."

Rev. T. L. Mellen, Wesson, Miss.: "The protracted meeting conducted by Mrs. Mary McGee Snell, of Columbus, Miss., closed last night, June 24. Results: 22 accessions, about 100 conversions (including church members), and over 100 backsliders reclaimed; 8 or 10 family altars erected; 4 infants baptized; 2 young men confessed the call to preach, and 2 young men offer themselves for foreign mission work, and nearly the whole membership revived. Such a revival was never seen in Wesson before. No one who heard Sister Snell, and witnessed the evidences of God's approval on her work, doubts her divine call to the work she is doing. I never saw sinners more profoundly convicted nor clearer conversions, nor more decided instances of entire sanctification. Our people were unwilling to let her go, but duty called her elsewhere. Our prayers go with her. Whenever she can return a cordial welcome awaits her."

Rev. T. W. Adams, Moss Point, Miss.: "On June 5 we closed one of the most powerful meetings ever held in our church here. It lasted fifteen days, and resulted in many conversions, twenty accessions to the church membership, and a general building up of the interests of the church. The preaching was done by Rev. Robert Selby, Rev. F. M. Keen, Rev. D. O. Byers and the pastor. The most of the preaching was done by Bros. Keen and Selby. Their preaching was 'good to the use of edifying.' The result of the meeting shows conclusively that the presence and work of 'traveling men' are not indispensable to revival work. Under the blessings of God pastors can and will hold, if given a chance, successful meetings. Our newly repaired and improved church and parsonage are houses of great comfort and beauty. We have spent $1,000 in the work, and everyone thinks it a wise investment. The church-building is by far the handsomest one in South Mississippi. We are advancing on all lines of work, and hope to accomplish much in additional development between now and Conference."

(Continued on Seventh Page.)

WELCOME WORDS TO WOMEN.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another with pain here or there, and in this way they all present to their easy-going doctor, separate diseases, for which he prescribes, assuming them to be such, when, in reality, they are all only *symptoms* caused by some womb disorder. The suffering patient gets no better, but probably worse, by reason of the delay, wrong treatment and consequent complications. A proper medicine, like Dr. Pierce's Favorite Prescription, *directed to the cause* would have promptly cured the disease.

Mrs. HARRY TAPPAN, of *Reynolds, Jefferson Co., Neb.*, writes: "For two years I was a sufferer. A part of this time had to be carried from my bed. Was racked with pain, had hysteria, was very nervous, no appetite and completely discouraged. A few bottles of 'Favorite Prescription' effected a perfect cure." Sold by all dealers in medicines.

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Elegant Pullman Buffet Sleeping Car Service to

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Chic. St. L. mail	8:30a.m	Chic. St. L. mail	6:00p.m
Chic. limited	7:20 p.m	Chic. limited	11:30a.m

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	Leaves.	Arrive.
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at the expense of the Body. While we drive the brain we must build up the body. Exercise, pure air—foods that make healthy flesh—refreshing sleep—such are methods. When loss of flesh, strength and nerve become apparent your physician will doubtless tell you that the quickest builder of all three is

Scott's Emulsion

of Cod Liver Oil, which not only creates flesh of and in itself, but stimulates the appetite for other foods.

Prepared by Scott & Bowne, N Y. All druggists.

FROM THE WORK.

(Continued from Sixth Page.)

Rev. S. S. Holladay, DeSoto charge. June 14: "Our protracted meeting closed here a few days ago, which lasted twenty-one days. Many bright conversions and twenty-six accessions to the church. Bros. H. W. Bowman and G. R. Hughes, of the East Texas Conference, assisted us. The Lord was with us in great power. The church is alive and at work. Sister Alexander visited us, and organized a Woman's Foreign Missionary Society. We are praying for a revival and expecting one at each appointment soon. We are among a kind and appreciative people. Pray for us."

"Layman," Jeanerette, La.: "Owing to delay in receiving programs 'Children's Day' was not observed until June 10, at which time the M. E. Church at this place was tastefully and artistically decorated with great profusion of evergreens and flowers; around the altar being a huge bank of snow white magnolias, while a beautiful bow of flowers, emblematic of 'the promise,' stood upon a table just in front of the pulpit. Upon this table stood a miniature ship representing the good ship Zion on a missionary trip to our foreign Sunday-schools her deck well loaded with nickels and dimes, the offerings of our boys and girls and their friends. The exercises were very interesting, comprising nearly the whole program printed by our Publishing House, which was well rendered by the children. The songs were very sweetly sung, and recitations well delivered. An appreciative audience enjoyed the novel service, this being the first time Jeanerette had ever celebrated 'Children's Day.' To the patient drilling by the pastor's wife, organist and lady teachers of the Sunday-school is due the success of the day."

Rev. N. G. Augustus, Okolona, Miss.: "Began a meeting in my church here on April 29. Rev. J. C. Parke, of Houston, preached a week for us with great acceptability and success. Then Rev. L. G. Boggan, local preacher of Tupelo, preached for us two weeks. Bro. Boggan is an earnest, tearless Bible preacher. He preaches salvation from sin as the purpose of God in Christ for men. I know no man of greater promise of usefulness to the church. I made 195 pastoral visits during the meeting, prayed in all the homes of my church, and visited the men of Okolona in their places of business, urging them to interest themselves in religion. After my meeting of three weeks Rev. J. S. Weaver, of the Cumberland Church, preached a week in the Baptist Church. Four came into my church during his meeting. We report thirty-three additions, family altars erected, growth in the Sunday-school, and revival in nearly every department of church work. We have a fine League and Sunday-school, and an increase of interest in the prayer meeting. Okolona has been 'dry' since Jan. 1, leaving Aberdeen the only 'wet' town in East Mississippi. But Monroe will vote 'dry' this Summer."

Rev. N. B. Norwood, P. C., Lower Coast Mission: "We have just closed a protracted meeting at Wesley. The preacher in charge tried to get help from the brainy New Orleans preachers, but failed. Bro. Van Valkenburgh, the 'one hoss' preacher and book agent, hearing of my needs, left his business and came to us full of the Holy Ghost and power, and the good Lord blessed his labors. He came preaching a full salvation that is complete deliverance from sin. The message was heard and carried conviction to the consciences of the Christians, and as a result many set about seeking his glorious experience. Some have realized its fullness; others are still seeking it. The church is greatly revived, some souls converted, backsliders reclaimed, some joined. This preacher does not care much to have people join the church in the way it is frequently done: gathering all sorts, putting their names down, and that is the end of it. Our church rolls are encumbered with hundreds of names of people who know nothing of Christ. We have some lukewarm and dead members down here who would not be awakened by the blowing of Gabriel's horn, and I judge we will have to cut them off. As the result of our meeting: prayer meetings revived, young men's prayer meeting organized, also children's prayer meeting, and a general shaking among the dry bones in this dark valley."

P. R., Woodland, Miss.: "Amite circuit is situated in the piney woods, and has given good timber to the M. E. Church, South. Bro. Young, now in charge of North Wilkinson circuit; Rev. Nathan Roberts, of Greensburg circuit; Bro. Geo. Anders, in charge of East Feliciana circuit, and Rev. Denson, another itinerant preacher, hail from this circuit, and were licensed in Woodland Church, of which I want to tell you. Two young local preachers are now preparing themselves—one at Millsaps, the other at Lebanon, Ohio—for entering the itinerancy soon, while a third one does the same at home. Although the membership is poor in mouby matters, spiritually it is well off. On June 10 we celebrated 'Children's Day.' The old church—thanks to the ladies' committee—was beautifully decorated with flowers and green arches. Rev. Jerome Whittington opened the exercises with prayer and songs of praise. Recitations, essays, etc., followed. Children from three years up took part in the reciting. A sumptuous dinner was then spread for all, and after partaking of it, the audience was addressed by Bro. Wiley Roberts—the above-mentioned local preacher—on temperance; by Rev. Jerome Whittington, and the pastor, Rev. W. P. Jones. Although the weather was unfavorable, the old church could not hold all the visitors, and doors and windows were crowded by those who could not gain entrance. This was a gala day for old Woodland and neighborhood. God grant that the work of our Sunday-schools may result in bringing many precious souls to Christ. Collection, $4.85."

MARRIAGES.

DURR—LOCKHART.—At the residence of the bride's father, Mr. J. J. Lockhart, Westville, Miss., June 19, 1894, by Rev. R. H. Barr, Mr. William Durr, of Hazlehurst, Miss., to Miss Lola E. Lockhart.

GAUTREAU—WALKER.—At Parker Chapel M. E. Church, South, New Orleans, June 14, 1894, by Rev. Robert H. Wynn, Mr. Edgar O. Gautreau, of St. Mary's parish, La., to Miss Isabella Welker, of New Orleans.

MOREHEAD—YARNELL.—In the Methodist Church, Searcy, Ark., June 7, 1894, by Rev. H. C. Morehead, Rev. Rufus C. Morehead, of the White River Conference, and stationed at Marianna, to Miss Sallie Yarnell, of Searcy, and teacher of elocution in Galloway College.

SMITH—FERGUSON.—At the residence of the bride's mother, Wesson, Miss., June 24, 1894 by Rev. T. L. Melleo, Mr. B Frank Smith and Miss Miranda Ferguson, all of Copiah county, Miss.

NUTTALL—STEIN.—At the residence of the bride's father, New Orleans, Thursday, June 21, by Rev. J. M. Beard, Mr. Dewitt J. Nuttall and Miss Julia G. Stein.

OBITUARIES.

EASTERLING—On the first day of February, 1894, there died in Bogue Chitto, Miss., one who by her gentle grace and unassuming goodness had endeared herself to every resident of the little village, who was held in highest esteem by a large circle of acquaintances, and was most warmly loved by those who knew her best. During the many years of her residence there the modest, godly woman had come to be looked upon with almost filial affection by the young people, and to the older members of the community she was a trusted, valued friend.

From her childhood a devoted Christian and an ardent Methodist, she was the preacher's friend, and many a member of the Mississippi Conference, whether her pastor or some transient visitor, has found a welcome in her hospitable home. The life of such a woman is a blessing to any community, and her death a common loss. The salient points of such a life may soon be traced; but who can measure its fullness, worth and beauty?

Susannah Graves was born in Simpson county, Miss., June 14, 1832. In her girlhood she was converted and joined the church. One who knew her most intimately says: "From her childhood she was a sweet, true Christian." When sixteen years of age she was happily married to Duncan B. Easterling, and into their home were born ten children, of whom eight are still living. In 1884 the family moved to Bogue Chitto, where, on the first of October, 1885, the husband and father died, and where the widow and her five younger children continued to reside.

In July, 1886, the writer of these lines became acquainted with the family, and from this time was a not infrequent visitor to their pleasant home. He has never entered a happier family circle. Here maternal affection and filial love held uninterrupted sway, and by their gentle influence banished every angry word and ungenerous thought. Three daughters and two sons, by their watchful care, seemed to anticipate the mother's slightest want, while the mother, with that gentle authority which was born of loving confidence in her children and a recognition of the respect due her from them, seemed at once to govern and serve. Never robust, the mother's health began to fail, and about a year before her death she became so weak as to be kept almost constantly in bed, and from this time her children, with alternating hope and fear, watched her failing strength until after months of patient suffering she fell asleep.

It is a privilege to have known this noble woman. She was a pronounced and faithful friend, and an unusually wise and devoted mother. Her heart seemed to know no unkind thought, and her tongue was singularly free from ungenerous words.

No greater blessing can be prayed for those who mourn her death than that the memory of her beautiful life may, by the grace of God, reproduce in them the virtues that adorned her character. A. F. WATKINS.

REW—Mrs. ELIZA J. REW, daughter of Charles and Mary R. Hooks, was born in New Hanover county, N. C., Sept. 21, 1818; moved with her parents to Marengo county, Ala., in 1834, where she was married to E. J. Rew, Feb. 21, 1839. They shortly after moved to Lauderdale county, Miss., and settled seven miles south of Meridian. To them were born nine children.

Sister Rew professed religion and joined the Methodist Church at seventeen years of age. Well educated, she grew to be an elect lady. Her life as pure as the grace of God could make it; and she possessed faith that never wavered. Confined to the house most of the time for two years, and to her bed for five months, she was always cheerful and talked about death like one who had conquered. Her Christian life is seen in her six living children—all honored members of the Methodist Church. Her bereaved husband waits in hope. Her last words were: "Children, why are you crying? I am so happy." She fell on sleep at six A. M., May 19, 1894.

Her funeral was preached by the writer to a large audience of white and colored from St John xvii, 4: "I have finished the work which thou gavest me to do;" and her body was laid to rest in the cemetery at Sageville, near where she lived so long and well.

L. P MEADOR, Pastor.

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES, 500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

In a recent sermon, referring to the political ring of New York City, Dr. Parkhurst said: "The wicked flee when no man pursueth, but they make better time when some one is after them."

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Is the standard remedy for all Diseases of the skin. Can be had of your Druggist at 50 cents a box. Try it.

Ladies Praise It

because of its efficacy in removing all Pimples, Blotches and Freckles and also imparting a healthy action to the skin,

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No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating. "Worth a guinea a box."—Price only 25 cents. Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by D. F. Allen Co., 365 Canal St., New York. 27

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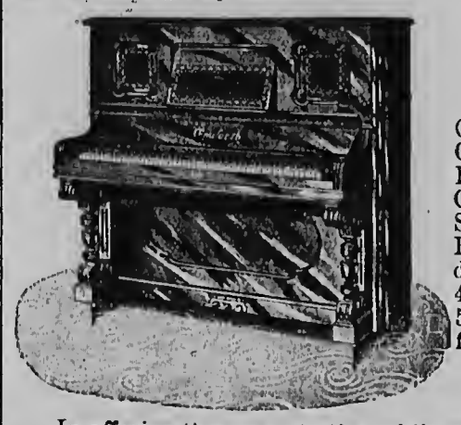

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SEASHORE CAMP GROUND.

The twenty-third annual camp meeting will be opened on Wednesday evening, July 11, next, and continue for eight days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the camp meeting to begin their journey on July 4, and remain on the grounds until the end of August. Tickets on sale from July 4 to 21. All trains to stop at camp ground station from July 11 to 25, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The camp ground is located on the Mississippi Sound, having frontage of nearly 1,400 feet and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the ground is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while the pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke-enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush, at the opening of the camp meeting, should address communications to J. H. Campman, chairman Tent and Lodging Committee, 84 Baronne St., New Orleans, La. Communications concerning transportation should be addressed to Dr. M. F. Tucker, chairman, Mobile, Ala.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half-rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *camp meeting* and caring for this valuable property with its extensive improvements. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of souls.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.,
J. H. LAKIN, Montgomery, Ala.,
DR. E. F. GRIFFIN, Moss Point, Miss.,
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Royal Baking Powder

ABSOLUTELY PURE

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

NEWS OF THE WEEK.

DOMESTIC.

A disastrous fire occurred in Brooklyn, N. Y., on June 29. The loss was over $1,000 000. Two men were killed and two others were injured by falling walls.

The American Federation of Labor threatens to take a hand in the great railway strike now paralyzing travel if the strike is not settled within a few days.

The French colony in this city, in memory of the late President of France, held services in St. Louis Cathedral, on July 1, simultaneously with those proceeding in Paris. About six thousand people attended the requiem.

Captain Kerkam's official record of the thermometer's fluctuations on July 25 put the temperature far above the top notch as far as New Orleans weather is concerned. The maximum reached was 99 degrees, which is nearly 2 degrees higher than that of Saturday.

The congressional committee which has for some time past been investigating the frauds connected with the furnishing of armor plates to the government, for use on the naval vessels, has pushed its inquiries with great industry, with the result that the whole nefarious business has been laid bare.

Acting Postmaster General Jones held a short conference with Attorney General Olney, at which the movements of the strikers were discussed. It was decided to rigidly insist upon carriage of all mails, and to prosecute all who interfere with postal transportation.

Mr. Jones, on the part of the Tariff Committee, will offer an amendment to the sugar schedule reducing the amount of bounty to be paid on the crop of 1894-95, and putting the duty into effect on the passage of the bill. The protests of the Louisiana senators against the change did not deter the committee from resolving upon the change.

A boycott was instituted by the American Railway Union last week against the Pullman cars, and indirectly against almost every railroad system in the United States; for almost every railroad system is under contract with the Pullman Palace Car Company to haul their cars, and a boycott of the Pullman cars is equivalent, therefore, to a boycott of almost every railway in the country. It appears already to have been established on most of the roads running out of Chicago, St. Paul, Indianapolis and San Francisco; all the Chicago roads, and the Northern Pacific, the Santa Fe, and the Southern Pacific being the systems already attacked.

FOREIGN.

Mr. Gladstone has positively decided that he will not be returned to Parliament again, and his party has decided to run Sir Thomas Gibson-Carmichael for his seat.

The Minister of the Interior has ordered a stricter watch than ever to be kept over the safety of Emperor William and imperial family, especially when traveling.

A workman has been arrested in the vicinity of Premier Crispi's house, having been overheard to threaten the life of the premier. When searched a large knife was found concealed upon his person.

The election of M. Casimir Perier to the presidency of France has been welcomed on all sides as a fresh augury of the maintenance of order. It is recognized in Berlin that France has for the first time since the death of Thiers a real statesman in the presidential chair.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures nightsweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The remains of the late President Carnot, the murdered chief magistrate of France, struck down by the hand of Sanio Cesario, the anarchist, at Lyons on Sunday last, were deposited in the Pantheon, on July 1, by the side of the remains of his grandfather, Lazare Carnot, the "organizer of victory." The funeral was made the occasion for one of the most remarkable civic and military displays in the history of France.

A Noted Minstrel.

J. M. T. Swift, formerly business manager for W. J. Scanlan, the Irish Comedian, suffered with Rheumatism for years without relief until he bought a bottle of Drummond's Lightning Remedy. Two bottles made a well man of him. There are a thousand remedies for Rheumatism, but none have received the unsolicited testimonials from prominent people as shown by Drummond's Lightning Remedy. When a cure is wanted, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles of the remedy—enough for one month's treatment. Agents Wanted.

The great Tower Bridge in London was formally opened on June 30 by the Prince of Wales in the name of the Queen. It has taken eight years to build it, and has cost the corporation over $5 000,000. London's new tower bridge is near the famous old tower of London, and connects Bermondsey, Walworth, Camberwell and Peckham, on the south bank of the Thames, with the western part of the old city, on the north bank.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Inka station	July 1, 2
Corinth circuit	7, 8
Booneville circuit	10
Booneville and Baldwyn	12
Ittenal	19
Inka circuit	21, 22
Kossuth	24
Pleasant Ridge	28, 29
Mallelia	Aug. 1
Bruwn's Creek	4, 6
New Albany circuit	11, 12
Bine Springs	14
Guatown	18
Ripley and New Albany	18, 19
Jonesboro	28
Ripley circuit	25, 26

District Conference at Booneville, July 12-16, at 2:30 P M Opening sermon, Thursday night, by Rev. J. H. Shumaker Let the recording stewards bring up their records to the District Conference.

T. W. LEWIS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo	30, July 1
Verona and Nettleton, at Verona	1, 2
Okolona station	7, 8
Okolona circuit	14, 15
Prairie circuit	21-22
Houston and Wesley	28, 29
Shannon	Aug. 4, 5
Buena Vista	11, 12
Sattilla	18, 19
Tremont	25
Amory and Smithville	26, 26
Nettleton	29
Fulton	Sept. 1, 2
Athens	6
Pontotoc	8, 9

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Cleveland	July 1
Tunica circuit, at Dubbe	8
Jonestown, at Riverside	10
Greenville	22
Gunnison	29
Friendship	Aug. 5
Hill House circuit	12
H. Shaw's, at Poplar Grove	19
Beulah	26
Friar's Point	Sept. 2
Bolivar, at Winterville	8

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit	30, July 1
Starkville station	7, 8
Colum bus station	14, 15
Starkville circuit	21, 22
Sparta	28, 29
Cedar Bluff	Aug. 4, 5
Sturges	7, 8
Macon	11, 12
Brookaville	17, 18
Hebron	18, 19
Shuqualak	26, 26
Mashulaville	Sept. 1, 2

T. C. WEIR, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Sallis circuit, at Pleasant Hill	30, July 1
Belzoni circuit, at Townson Lake	7, 8
Ethel circuit, at Pearses Chapel	14, 15
Kosciusko circuit, at Salem	21, 22
Rupora, at Lagrange	28, 29
Stuart circuit, at South Union	30
Ebenezer circuit, at Salem	Aug. 4, 5
Chester circuit, at South Union	11, 12
Wier circuit, at Salem	18 19
Louisville circuit, at Mt Pleasant	25, 26
Rural Hill circuit, at Center Ridge	25

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND

Byhalia	30, July 1
Waterford	7, 8
Holly Springs circuit	28, 29
Red Backs	Aug. 4, 5
Mt Pleasant	6, 7
Olive Branch	11, 12
East Holly Springs	18, 19
Cornersville	25, 26
Ashland	Sept 1, 2

District Sunday-school Conference, July 5. District Conference, July 6-8, at Waterford.

J. B. STONE, P. E.

WINONA DIST.—THIRD ROUND.

Sidon	30, July 1
Indianola	7, 8
McNutt	14, 15
Black Hawk	21, 22
West	28, 29
Valden	Aug. 4, 5
Winona circuit	11, 12
Carrollton circuit	18, 19
Duhlin	25, 26
Leherton	Sept. 1, 2

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Como, at McGee's	30, July 1
Coldwater	7, 8
Corkrum	14, 16
Nesbit, at Pisgah	21, 22
Wall Hill, at Grub Hill	28, 29
Pleasant Hill, at Love's	Aug. 4, 5
Tyro, at Emory	11, 12
Conriland, at Pope's (Tues.)	14
Morganville, at Browning's (Thurs.)	16
Panola, at Mt. Olivet	18, 19
Arkabutla, at Chestnut R	23 25
Pleasant Grove, at	Sept. 1, 2

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—THIRD ROUND.

Abbeville	30, July 1
Tillatoba	7, 8
Coffeeville (Fri.)	13
Charleston	14, 15
Pittsboro	21, 22
Elay	28, 29
Atlanta	Aug. 4, 5
Toccopola	11, 12
Oxford station	18 19
Chapel Hill	25, 26
Paris	Sept. 1, 2
Water Valley circuit	8, 9
Water Valley station	15. 16

The District Conference will be held at Abbeville, June 28 to July 1.

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Carrollton (morn.)	July 22
Parker Chapel (eve.)	22
Algiers (morn.)	29
Crapa (eve.)	29
Moreau (morn.)	Aug. 5
Dryades (eve.)	5
Rayne Memorial (morn.)	12
Felicity (eve.)	12
Gross Tete, at Cottonwood	19
Louisiana Avenue	26
Plaquemine, at Plaquemine	Sept. 2
Lower Coast, at Wesley	9
Baton Rouge	16
Carondelet	23

I will attend the Quarterly Conferences through the month of August, then go to my work at Centenary College.

C. W. CARTER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Morgan City	July 14, 15
Patterson	21, 22
Franklin	28, 29
Jeanerette	Aug. 4, 5
New Iberia	6, 7
Lafayette, at Rayne	9, 10
Washington, at Waxia	11, 12
Opelousas, at Bellevue	14, 16
at Martinsville, at Armandville	16
Abbeville, at Prairie Gregg	18 19
Indian Bayou	25, 26
Plaquemine and Brulee, at Prairie H.	Sept. 1, 2
Lake Arthur	8, 9
Lake Charles and West Lake	15, 16
Sulphur Mine, at Calcasieu	18, 19
Grand Chenier	21, 26
Crowley	29, 30

J. M. SEARD, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at G C	June 24, 26
Mansfield	July 1, 2
Cane River, at Melrose	7, 8
Natchitoches	8, 9
South Bossier, at Doyline	11
De Soto, at Philip's Chapel	14, 15
North Bossier, at Hugh's Spur	18
Caddo at Belle Bower	21, 22
Pleasant Hill at P. Hill	28
Red River, at Pomeo Bello	Aug. 1
Wesley, at Hill's Chapel	4
Coushatta, at Brownsville	5, 6
Fort Jessup, at New Hope	7
Cane River, at Provencal	8
Victoria and W. Natch., at S Grove	9
Mooringsport, at Caddo Chapel	11
Anacoco, at Beach Grove	18
Many, at Negreet	17
Sabine, at Red Land	18, 19
Shreveport	20

District Conference at Pleasant Hill, July 26-30.

ROBT. J. HARP, P. E.

ARCADIA DIST.—THIRD ROUND.

Summerfield, at Alabama	30, July 1
Haynesville, at Colquit	3, 4
Lisbon, at Mount Zion	5, 6
Homer station	7, 8
Gananville, at Gananville	7, 8
Valley, at Colton	14, 15
Minden, at Mount Zion	17, 18
Sparta, at Bear Creek	21, 22
Ringgold, at Grand Sayon	Aug. 4, 5
Arcadia, at Gibbsland	10, 11
Calhoun, at Brooklyn	18, 19
Vienna, at Macedonia	23, 25
Farmerville	28, 29
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Ruston	2, 3

The District Conference will meet at Lisbon, July 28, at 9 A. M. The first day will be devoted to the Sunday-school interest.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Melville	July 8, 9
Bunkie	16, 16
Alexandria	21, 22
Centerville	21. 22
Lecompte	28, 29
Ada at L. C.	28, 29
Pineville, at O G	Aug. 4, 5
Nugent, at Pollock	4, 6
Colfax and Boyce, at Rapides C. G	11, 12
Montgomery, at	11, 12
Spring C., at Fellowship	18, 19
Dry Creek	18. 19
Elliott, at Elm Bayou	26, 27
Columbia	26, 27

S. J. DAVIES, P. E.

DELHI DIST.—THIRD ROUND.

Bastrop, at Island	30, July 1
West Monroe, at Bowman's Chapel	7, 8
Monroe	16, 17
Oak Ridge, at Mer Rouge	21, 22
Lynn Grove, at Humphries' Chapel	Aug. 4, 5
Floyd, at Baldwin's Chapel	11, 12
Delhi, at Talulah	18, 19
Oakley, at Jonesville	25, 26
Winnsboro, at Boeff Prairie	Sept. 1, 2
Harrisonburg, at Island	8, 9
Rayville	15, 16
Waterproof	22, 23
Lake Providence	29, 30

The District Conference will convene at Winnsboro, July 16, and continue until after Sunday. The first day will be devoted to Sunday-schools; Saturday night to missionary cause. Revs. I. T. Reames and N. S. Cornell will conduct this meeting.

H. C. WHITE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Rose Hill, at Pleasant Grove	June 29
Newton and Hickory, at Hickory	30, July 1
Decatur, at Conehatta	14, 16
Lake, at Lawrence	16
Clarksburg at Lindseys	18
Morton and Forest, at Forest	19
Raleigh, at Bay Springs	21, 22
Westville, at Bethel	28, 29
Walnut Grove, at Beach Springs	Aug. 3
Carthage, at Liberty	4, 5
Shiloh, at Gun Spring	11, 12
Steens Creek, at Richland	18, 19
Indian Mission	31
Neshoba, at Philadelphia	Sept. 1, 2
Hillsboro	4
Fannin, at Drake's	7
Brandon	9, 10
Homewood	14
Trenton	15, 16
Montrose	22, 23

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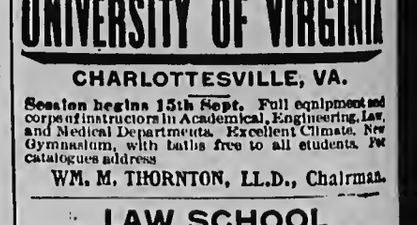

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE GOLDEN SIDE.

BY MRS. M. A. KIDDER.

There is many a rest on the road of life,
If we only would stop to take it;
And many a tune from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, the proverb goes,
Is the hour before the dawning.

There's many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate silver threads
Of our curious lives asunder,
And then heaven blame for the tangled ends,
And sit to grieve and wonder.

—Illustrated Christian Weekly.

Commencement at Mansfield, La.

The occasion opened June 17 with a sermon by Rev. J. L. Pearce, of Shreveport. His text was I. John v, 4, "This is the victory that overcometh the world, even our faith." His argument showed how man rose in the scale of being, by going out of himself, by looking forward to a future, by taking hold of that which was higher, and by trusting in a superior power. The immense audience listened with close attention as the preacher built up his theme to the culminating point. The sermon did great good, and implanted grander ideas of life in the minds of the listeners.

The night sermon, by the same preacher, was an awakening sermon, not ought to be long remembered by all classes of hearers, as it depicted the hopeless condition of the lost, and how easy it was to drift into such a condition.

Monday night the Primaries had a fine showing before an immense audience. The exercises were of a high order, no nonsense, but every performance was intended to show the training and the capabilities of the participant. The drills of the little folks were performed without a single break, with exactness and precision, entertaining the audience to a high degree, and was pronounced unexcelled by any previous occasion.

Tuesday night brought the pupils' annual concert, and it was a great occasion, presenting a splendid showing of the work done in the music department, and sustaining the high reputation this school has always maintained in the department of music. The program was varied, showing exact training, skillful execution and charming expression, and impressed the large audience with the fact that there were better facilities in the study of music to be found elsewhere in the South. The recitations of Miss M. Belle Fraser, of Mansfield, and Miss Lucy L. McGowen, of Jeanerette, La., gave evidence of marked elocutionary powers. The statue scene of the latter, turning into marble under dazzling calcium lights, was exquisitely beautiful. There was not an objectionable feature in the whole entertainment.

Wednesday brought the graduates to the front; everything was bright and cheerful. The decorations were elaborate and tasteful; the whole stage was a fairy scene of festooned cedars, flowers, green leaves, and beautiful pictures. After prayer by the Rev. R. J. Harp, and music exquisitely performed by Miss Fannie Parsons, of De Soto, the original composition by Miss Etta Elder, of Natchitoches parish, was read on the subject of "The Part That Woman Plays." It was a very sensible composition. Its fair writer said she knew that America was the best country in the world, because there were more good women here, where cultivated women rule, than anywhere else on the globe. Miss Sarah Fraser, of Mansfield, La., followed with an ably written essay on the "True Sources of Enjoyment." She showed that she knew where they were. She alluded to Coxey's army of industrials, and said that the road to happiness did not seem to lead to Washington, and that she was glad the Southern people did not join in the craze, but stayed at home and tilled the soil—after all, man's best friend. The Misses McVoy performed a grand concert on two instruments, perhaps the most intricate and difficult piece of music ever put upon this stage. The audience appreciated the exquisite execution.

The baccalaureate by the president, A. D. McVoy, was chaste, classical, appreciative, replete with fine and striking points and strong thought joined to tender feeling and wise counsel.

The diplomas were presented to each of the graduates with an appropriate proverb, which was quite a striking feature.

The president of the Board, Rev. R. J. Harp, announced that the Rev. A. D. McVoy had been re-elected for the third time, and would continue to guide the destinies of the institution. The applause of the audience during the announcements by Rev. R. J. Harp touching the action of the Board in its efforts to maintain the high standard of this school, gave gratifying evidence of the great esteem in which the Mansfield Female College is held by our people as a factor of inestimable good; and along this line Rev. R. J. Harp said many good things for the college, bespeaking for Dr. McVoy a liberal patronage and hearty support.

Prof. Geo. Pickles has had charge of the mathematical and chemical department, than whom it is difficult to find a more able and successful teacher. Miss Mary Ivey has ably managed the English and *belles lettres* department, and Miss Fannie Rives had won great praise among the kindergarten folks. The art display of this time-honored institution was, indeed, brilliant. This department received, as it richly deserved, the highest commendation of praise. The exhibition of paintings has hardly been excelled in the history of the institution. The fine class of subjects, the exquisite finish of the pieces, showed that no ordinary hand had been at the brush.

There has been for the past two years a local male annex attached to the college. This has been abolished, and only females will be admitted in the future. An effort will be made to canvass thoroughly the whole State, and we hope to receive an increase of patronage. Methodists of Louisiana, here is your school; the only female college in the bounds of the Louisiana Conference worthy of your patronage, and, doubtless, better than many institutions to which some of you have been sending your girls. For beauty of location, good cistern water and health, the Mansfield Female College can not be excelled by any institution in the South. Accessibility and other advantages claim a favorable consideration of the patronizing public. Send along your daughters, and we will do them good. A diploma from this college is a passport to the highest circles of cultivated society. The attendance has been 108 this year. Let us double it next year. Respectfully,

A. F. JACKSON, Sec.

Mansfield, La., June 28, 1894.

The John A. Ellis Memorial Cottage.

At the late session of the Seashore District Conference, Dr. I. W. Cooper asked that a committee should be appointed to consider the advisability of undertaking to build a cottage on the campus of Millsaps College, to be named the John A. Ellis Memorial Cottage; and if deemed advisable, to devise means for raising the funds necessary to build. The committee asked for was appointed. At organization the writer was elected chairman, Rev. C. F. Emery, secretary, and Bro. John A. McLeod, treasurer. Dr. Cooper met with the committee, and stated that two gentlemen, living without the bounds of the district, had given $500 ($250 each), to be used in building the cottage; and proposed that the Seashore district should have exclusive rights to the cottage if we would raise the remaining $500 necessary to complete the building. The committee heartily accepted the proposition, and asked the chairman to appoint all help he should need in the work of collecting the $500. The committee further requested the chairman to make an appeal to the Methodists and all lovers of Christian education in the Seashore district to aid in this important and good work. Let everyone take this as a personal appeal to help. If you can not contribute largely, send any amount, however small it may be. The committee feel that it is perfectly reasonable to expect, at least, 200 persons to send $1 each in response to this appeal. The amount asked for must be raised by July 15. Send your contributions to Mr. John A. McLeod, Purvis, Miss., who is the treasurer of the committee.

There are two objects in view in this enterprise. One is to aid the deserving poor young men of the district in procuring an education by furnishing board at the cottage at the lowest possible figure—at the actual cost of things furnished. Dr. Cooper stated that board on this plan would not exceed $8 a month.

The other object in view in building this home is to honor the name of Rev. John A. Ellis, than whom the Mississippi Conference never had a nobler and purer member. His last work as presiding elder was in charge of this district, and his last pastoral work was in charge of the most prominent station in the district—Moss Point. How fitting, then, that we should, with loving hearts, build this home to honor and perpetuate the memory of his name!

My charge, Moss Point, leads off with $200. I think the subscription will reach $225.

I hope every collector will faithfully push this matter, and collect as much as possible. Let everybody do his duty.

T. W. ADAMS.

Moss Point, Miss., June 25, 1894.

Seashore District Conference.

The Seashore District Conference convened in the beautiful and hospitable little city of Ellisville on June 13. Nearly all the preachers of the district were present, there being but four absentees. All seemed to be in good health and spirit. The reports, which were elicited under the several heads—Spiritual State of Church, Sunday-schools, Mission Work, etc.—were full and interesting, showing, in some instances, that advanced ground had been taken. Quite a number of fine meetings have been held, resulting in many conversions, reclamations and additions. Under the head, Spiritual State of the Church, one sad fact, big with danger, was evoked—the very small number of family altars among us, lamentably few being reported. The Sunday-school question was fruitful of two inquiries: Is the Bible used in our schools? Why do not our children attend church services and Sunday-school in larger numbers? To the first of these questions came the answer: It is not. The Book has been displaced by lesson papers and else, with but few exceptions. To the second query the answer seemed not so readily to be found, though nearly all, I think, were agreed that the trouble lay in the parents not exercising proper authority and compelling their children to attend, and also in their failing to set the example for the children. A lame attempt was made to fasten this responsibility or blame upon the preachers; but it was not, nor can it be, proven that the fault is in any sense theirs.

Observance of the Sabbath was quite freely discussed, the discussion having been provoked by some strong resolutions on that subject offered by N. B. Harmon. The main feature of these resolutions was the condemnation of travel on railroad trains, and the sale of entrance tickets to the Seashore Camp Ground on the Lord's day. These resolutions instruct the newly elected trustees of the camp ground from this district to oppose such sale of tickets. The trustees are: Dr. E. F. Griffin, J. S. Dantzler, Jno. A. McLeod, and J. S. Turner. The above-mentioned resolutions carried.

Our district parsonage received some attention, and, as a result, a separate Board of Trust was appointed, composed of the following, *i. e.*: L. N. Dantzler, Sr.; Jno. A. McLeod, S. J. Johnson, R. J. Turner, and J. S. Turner. Furnishing, repairs, etc., of parsonage was all placed in the hands of this committee, in conjunction with the presiding elder.

A most delightful episode of the Conference was the introduction of Mrs. J. B. Chatfield, president of the W. P. and H. M. S. of our Conference. Mrs. Chatfield took the chair and gave us a most interesting programme, the main features of which was a paper by herself and an address by Bro. B. F. Lewis. The ladies were assured of the sympathy and hearty co-operation of our district in their "labor of love."

Millsaps College, vigorous child of prayer and persistent effort, was strongly represented by Dr. I. W. Cooper. A sense of pardonable pride and of deep gratitude to God pervaded all hearts when Bro. Cooper, in impassioned words, told of the grand equipment and noble work of our college. A plan was consummated by which our district might contribute to the erection of a memorial cottage to Rev. Jno. A. Ellis, of precious memory, for the occupancy of poor boys struggling for an education.

Whitworth College was ably represented by her new and strong head, Rev. J. W. Chambers. He assures us that none but strong talent, supplemented by earnest Christian character, will be employed in the college. We have abiding faith in this promise.

Bro. T. B. Holloman was with us in the interest of East Mississippi Female College, and made a strong speech in support of its claims.

These reports from our schools brought out three facts prominently, *i. e.*: They are fully equipped for the work; the teachers and professors are experimental Christian men and women; the expense to students is as small as any, and much less than many. With these facts before us, there is absolutely no excuse for our people patronizing other institutions, to say nothing of the question of disloyalty in their failure to do so.

The general verdict is, that the preaching done at this District Conference was above the average of such occasions. It was plain, pointed, practical. No effort at display was apparent. The truth was simply and vigorously stated. Such presentation of God's Word must bear fruit, and it will tell in the lives of those who heard it.

All in all, the Seashore District Conference of '94 was a most delightful occasion. The preachers were all happy and joyous, and everyone in Ellisville seemed to have opened the fullness of their noble hearts to us.

May the Holy Spirit continue to baptize presiding elder and preachers, and may the remaining months of this year roll up a grand and noble record for the kingdom of our God in this part of the Master's vineyard!

W. G. FORSYTH.

June 25, 1894.

Alexandria District Conference.

The Alexandria District Conference convened in annual session in the town of Colfax, La., at 9 A. M., June 21, 1894. The presiding elder, Rev. S. J. Davies, was in the chair, presiding to the satisfaction of all, laying particular stress on the religious services. Three of the traveling preachers were absent; a fair attendance of lay delegates. The reports from the preachers show advance along all lines of church work. This session of the Alexandria District Conference was a good one from first to last.

Delegates elected to the Annual Conference: H. H. White, H. G. Goodwyn, Noel Norwood, and J. B. Pickels. Alternates: Daniel Brewer and Robert McGymsey.

The following resolutions were adopted, and, on motion, the secretary was requested to furnish the ADVOCATE with copies for publication:

CHURCH PUBLICATIONS.

DEAR BRETHREN: We, your committee, to whom was committed the subject of church publications, respectfully report:

1. That we find the circulation of our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, to be very small in proportion to the membership of our church.

2. That a great number of the present subscribers are in arrears with the office.

3. That although there is some dissatisfaction relative to the conduct of the paper, in the main it is heartily endorsed under the present management.

Your committee respectfully recommends the adoption of the following:

Whereas, A good, sound, healthy church paper is of great benefit in the dissemination of pure religious principles; And, whereas, The ADVOCATE is fully up to the required standard; therefore, be it

Resolved, That we heartily recommend the ADVOCATE to all of our people as an eminently useful paper, and in every respect worthy a place in every family.

Resolved, That we urge delinquents within the bounds of this district to pay their bills to the ADVOCATE.

Resolved, That we urge those who are not subscribers to invite the ADVOCATE to make its weekly visitations to their homes.

Resolved, That we are well pleased with our Sunday-school literature, and respectfully recommend its adoption in all our Sunday-schools in preference to any and all others.

Resolved, That the Nashville Christian Advocate is a most excellent central organ of our church, and that we recommend it to those who take more than one paper.

THOS. J. UPTON,
H. G. GOODWYN,
GEO. MCPHAETER,
Committee.

CENTENARY COLLEGE.

Whereas, We recognize the importance of education, and especially Christian education; And, whereas, Methodism has ever been famous for her interest in education; And whereas, Centenary College, located at Jackson, La., is now the sole property of the Louisiana Conference, and by an action of the last General Conference is embraced in its territory; And, whereas, We, as ministers and laymen of the Methodist Church, have in our vows promised to support her institutions; therefore, be it

Resolved, That we put forth every effort to induce our people to send their sons to this excellent Christian college.

J. E. DENSON,
H. G. GOODWYN.

MANSFIELD FEMALE COLLEGE.

Whereas, Methodism has, from its very inception, favored education both of an intellectual and moral character; And, whereas, The Louisiana Annual Conference has, in its wisdom, established Mansfield Female College; And, whereas, Said college is the only college of said Conference for the education of our daughters; And, whereas, Said college has already accomplished much good, and has the facilities for the accomplishment of much more good; therefore, be it

Resolved, That we heartily commend said college to our people, and earnestly entreat our people to patronize this institution by sending their daughters thereto.

Resolved, That we endorse the president, Rev. A. D. McVoy, and commend him to our people, and cordially invite him to our respective charges to represent said institution.

THOS. J. UPTON,
J. B. PICKELS.
J. I. HOFFPAUIR, Sec.

Meridian District Conference.

The Meridian District Conference convened at Shubuta, Miss., Thursday, June 21, at 10 A. M., and adjourned on Saturday, June 23 at 3 P. M., giving the members and visitors time to reach their homes without excuse for Sunday train running. D. A. Little, P. E., was in the chair as presiding officer during the entire session, and held the reins with firmness, fairness, and tenderness.

The first day, by previous announcement, having been set apart for the discussion of the Sunday-school and its varied interests, the carefully prepared programme served to make the entire day one of interest and profit. The presiding officer, at its close, expressed great pleasure at its marked success, and urged much Bible study and prayer in the home.

The attendance of preachers and laymen was about equal. An absence of written reports and statistical blanks made a true inventory along all lines since last District Conference impossible.

Committee on State of the Church in district noted an increased interest in the importance of family religion, and in some charges a decided advance in Christian liberality.

The little patronage given our church literature, and our Conference organ especially, was deplored.

The recent revivals held in the churches of Meridian were noted as ones of power, and with the increased membership deserved special emphasis.

Delegates to the Annual Conference were elected as follows: L. P. Brown, T. P. Bell, D. S. Harmon, W. S. Davis; alternates: H. H. Turner and T. C. Harmon.

The following preamble and resolution was adopted by a unanimous vote:

Whereas, Our presiding elder, D. A. Little, has been in bad health for some time, and has not thoroughly recovered, and we think a rest will most likely perfect his health; therefore, be it

Resolved, That we give him the time enforced in his third round of quarterly meetings, and that each pastor be requested to hold his own quarterly meetings, and to send the elder pro rata of the collection for the support of the ministry.

Resolution of thanks to the generous homes of Shubuta, the M. and O. R. R. and the local railroad agent, were adopted.

The following brethren were present as visitors, and represented their respective interests upon the Conference floor: Revs. W. C. Black, NEW ORLEANS CHRISTIAN ADVOCATE; J. W. Chambers, president of Whitworth College; T. B. Holloman, president of East Mississippi Female College; I. W. Cooper, agent of Millsaps College; W. D. Dominick, Book Concern, Jackson, Miss.; W. W. Cammack, missionary to Choctaw Indians. Rev. I. W. Cooper, despite hard times and warm weather, raised in cash $77.85 for the Jno. A. Ellis Millsaps College "Cottage Fund."

The new church edifice at Shubuta, in which the Conference was held, is a modern building, and its entire furnishings evidence business care and much taste. D. P. Bradford, preacher in charge, seems to have a hold upon his people, and they give one of the most essential evidences of spiritual growth, viz: praying to God.

The Conference, upon the whole, showed preachers and laymen a debt of gratitude to God for what had been done; yet the great unmet needs of the district demanded deeper consecration and more vigorous work.

L. P. BROWN, Sec.

Grenada District Conference.

The twenty-fifth session of the Grenada District Conference, North Mississippi Conference, met in the Baptist Church at Abbeville, Miss., June 28, 1894; the Rev. R. A. Burroughs, P. E., in the chair, and presided during the session with ease, dignity and satisfaction. Fourteen of the traveling preachers out of seventeen were present—only sixteen laymen; but we had enough to do the work. All the interests of the church on all lines in the district were looked after carefully, and the reports brought out by the different committees showed we are advancing on all the lines. The temperance cause is front.

The Rev. J. W. Malone, president of Grenada Collegiate Institute, was with us looking after the interest of his work. He is full of bright prospects and great expectations of much success.

The Rev. W. B. Murrah, D. D., president of Millsaps College, and Dr. I. W. Cooper, agent of the college, were present with their families, speeches and collections for Millsaps. Bro. Cooper being an old settled preacher, it will not make him vain, so I say here that he preached a fine sermon at the Conference. The sermons were all good, preached by several of the boys.

Bro. G. W. Bachman, our Conference colporter, was present with his robust body and many good books and church papers, ready and willing to sell to the people; and he was having some success, but not so much as he would have had if there was plenty of money in the country and no strikes.

The attendance on the Conference and religious services was good all the time. The good people of Abbeville showed us much kindness in taking good care of us during our stay with them.

Mr. Editor, we expected you, but you failed to show up. We thought, perhaps, it was on account of the big railroad strike. I heard one brother say that he was very sorry you failed to come, for you was hooked to preach for his folks on Sunday, and he was out of soap. I suppose you know how one feels when out.

Bro. B. P. Jaco, the pastor of Abbeville circuit, is in high favor with his people. They say he is doing well.

Dr. R. W. Jones, L. Lake, J. S. Collins and J. J. Honston were elected delegates to the Annual Conference.

The next session of the District Conference will be held at Duck Hill.

J. W. LUTER, Sec.

Minter City, Miss., July 6, 1894.

"Temperance Education."

New Jersey has just passed a Temperance Education law similar to that which has already been enacted in a number of other States. The act requires that "the nature of alcoholic drinks and narcotics shall be taught in the public schools and taught as thoroughly as other like required branches; that the space in the text-books shall be as great as that required for other subjects; that after January, 1895, no teacher who has not passed a satisfactory examination with reference to these subjects shall receive a certificate."

THE CELESTIAL BANK.

BY REV. JOHN NEWTON.

I have a never-failing bank,
A more than golden store;
No earthly bank is half so rich,
How, then, can I be poor?

'Tis when my stock is almost gone,
Or I without a groat,
I'm glad to hasten to my book
And beg a little note.

Sometimes my Banker, smiling, says:
"Why don't you oftener come?
And when you ask a little note,
Why not a larger sum?

"Why live so niggardly and poor,
Your book contains a plenty;
And when you draw a one-pound note,
Why don't you draw a twenty?

"Yea, twenty thousand ten times told,
Is but a trifling sum,
To what your Father has laid up,
Secure in Christ, his Son."

Since then my Banker is so rich
I have no cause to borrow;
I live upon my cash to-day,
And draw again to-morrow.

—Exchange.

Sadly Misinterpreted and Dangerously Applied Scriptures.

BY REV. J. W. ELLISON.

MR. EDITOR: Whom did you ever know to be troubled about a doubtful interpretation of Scripture? Every passage of Scripture, whether related to others, or independently stating a truth, has one true meaning. Every person ought to be anxious to know that meaning, and be dissatisfied with mere guessing—"private interpretation"—until the true meaning is found.

Peter says one thing that should be considered by every Bible reader, viz.: "Knowing this first, that no prophecy of the Scripture is of any private interpretation." (II. Peter i, 20.) Romans viii, 38, 39: "For I am persuaded, that neither death, nor life, nor angels," etc., is interpreted as the stronghold of the doctrine of permanency in grace; or, as the common phrase has it by Baptists, "Once in grace, always in grace;" or Presbyterians, "The final perseverance of the saints"—both of which mean the same thing to them. What is the meaning of the passage as used by Paul? Did he, in Romans or anywhere else, introduce the subject of permanency in grace? If so, where and why?

All unlettered Baptist people so apply the passage to support the idea, "Once in grace," etc. Educated Baptist preachers so use it. Presbyterians, who somewhat boast of an educated ministry, so apply it, and many of our own people feel this pressure in the absence of the true meaning.

I am not surprised at anything an ignorant man may do, for he has nothing but his prejudice to guide him; but I am amazingly astonished to see educated men, men of the ministry, display such carelessness, if not recklessness. The position taken by the Jews was that God had elected all Jews to salvation, and that all Gentiles were reprobated to eternal damnation; hence they, as a race, were "set at naught" by the Jews, and denied the gospel and refused a place in the church. Any Bible student, after reading the New Testament through, will see the above-named facts.

Furthermore, Paul declares that his call to the ministry was for the special purpose of preaching the gospel to the Gentile race; defending their rights as set forth in the Scriptures of the prophets, as promised by God, and to give them every assurance by scriptural testimony that they were elected unto salvation to everything arising from this "love of God, which was in Christ Jesus our Lord," equally so as were the Jews. For them he claimed the right of having the gospel preached to them. Romans i, 5: "By whom we have received grace and apostleship, for obedience to the faith among all nations." The Jew condemned them as hardly human, calling them "dogs," "creature," and as too degraded to be brought into their social circle in the church, as admitted in Romans i.

Paul declares the Gentile a human being, and as to sin, both Jews and Gentiles alike, "all under sin" (Romans iii, 9), and of such a condition to be reached by the power of the gospel—the Holy Ghost. Romans i, 16, "For I am not ashamed of the gospel of Christ," etc., only admitting God's plan to have it preached to the Jews first. He denies salvation by the law as held and believed by the Jew (Romans iii, 20-29), and puts it on the plan of faith in Christ. Romans iii, 22-24: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Hence he proves that he was the God of the Gentiles in the same sense that he was to the Jews. "Seeing he is one God, which shall justify the circumcision (the Jew) by faith, and the uncircumcision (Gentile) through faith."

Concerning the word "predestinate," the only use made of it was to appeal to the promise of God to Abraham, who himself was saved by faith, and not by the law, as the one to whom and in whom this predetermined will of God was made, even before the law-covenant was made, which gave them all the rights of the Abrahamic covenant—"that in him all the nations of the earth should be blessed." He justified his preaching to them by referring to this fact, "Whom (the Gentile) he predestinated, them he also called." He claimed for them an equal share in that universal justification of the Adamic sin, which opened the door to the justification of personal sin for the former. Romans v, 18: "Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." For the latter justification of personal sin: Romans v, 1, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Justification opened the door for glorification. Spiritual regeneration now, and bodily regeneration in the resurrection morning. (Romans viii, 23.) In Romans vi he shows that the work of the Spirit was without respect of persons, for the fact was, that when the gospel was preached to the Gentiles in the house of Cornelius, "the Holy Ghost fell on them as on us at the beginning."

Now, having proved all these rights in behalf of his Jew-condemned client, the Gentile, in the long and wonderful argument for them—not to a few of them as Christians, but for them all as a race—he says, with the triumph of victory welling up in his heart: "What shall we say to these things? If God be for us, who can be against us?" "Who shall lay anything to the charge of God's elect?"

Now, the ignorant man, who can not reason nor hold an argument in his mind, guesses he means the few Christians he predetermined to save before he made the world, whereas Paul applies it (the word "elect") to the Gentile race. Furthermore, the word "separate" has a history, which, when explained, shows its full meaning.

When the tabernacle was built, stakes were placed all around it, and curtains hung, making an enclosure, like a yard. This separated the Jew and the Gentile, the latter being on the outside, and was not permitted to come inside unless he became a Jew (believer) by circumcision.

When the temple was built the same was observed. A wall thirty feet high was built, thus separating Jew and Gentile—believer and unbeliever.

Paul showed that these arrangements were temporary, as they were simply representative (foreshadowing), and were now abolished, and the two nations made one; one in everything—all rights and privileges—as expressed in Ephesians iii, 6: "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Hence, as he winds up his argument in their behalf, all these things—and others not here named—he triumphantly declared for them, since God willed their salvation. Nothing, high nor low, far nor near—in fact, nothing in the universe—could debar or separate them from these God-given rights; in brief, from "the love of God which was in Christ Jesus our Lord."

In his argument up to this point I would venture to say that Paul never once thought of the doctrine, "Once in grace," etc. Separate does not refer to falling from grace, equally as it does not refer to permanency in grace, but to the fact adduced by Paul that when God decided in behalf of the Gentile race, not simply the Gentile Christian, no one else could separate them. The aforesaid doctrine, held by the Jews, arose from this circumstance of separating the Gentile from the Jew in divine worship by their careless and prejudiced construction of it. God intended it to show that no unbeliever could stand before him without faith, nor could ever get into heaven without the mediation of Christ. Faith made one clean. The blindness of the Jew led him to construe it to mean the election of the Jew to salvation and the reprobation of the Gentile to damnation. Hence the word "separate" was used, because of its history with the doctrine. Why should any man lose sight of Paul's subject? What else could separate refer to than the reprobation of the Gentiles?

A Shanghai Sunday-School.

Central Church at Shanghai is said to be the most popular one of the city among the Chinese. Mr. Soon, who was at Vanderbilt awhile, is the superintendent of the Sunday-school. At the preaching services the house is often crowded; and at the Sunday-school, Sunday morning, April 15, 144 pupils were in attendance and 7 visitors; collection, $7.15. The teachers were Messrs. Collier, Fong, Ku, Sze, Chu, and Ling; Misses Richardson, Smithy, Dzau, Ying, and Sib; and Mrs. Reid, Gaither, Dzau, and Chang. The music was fine; Miss Richardson at the organ, Mr. Dzau with cornet, and the others with strong vocal organs. "I am so glad" is a favorite song, and it was glorious to hear them make it ring. Last year the school began to be self-supporting. The first day of the public collection only two mills was received, but during the year $50.

H. G. HAWKINS.

Hong Kong, May 2, 1894.

Into China—Soldiers—Chinese Progress—Shanghai.

BY HENRY G. HAWKINS.

Long before land appears a passenger on a ship from Japan bound for Shanghai sees the water muddy with the emptyings of the Yangtse river, some of which, perchance, started clear and pure among the snowy mountains of Central Asia. This ugly water extends far out into the sea, and even after fairly steaming up the river's mouth no land can be seen; but land birds fly overhead, Chinese junks are passed ever and anon, and at last the beautiful green of low-lying banks become visible, and the eye rests upon the continent of Asia. Forty miles up the river is a large island; south of this island the Woosung river empties into the Yangtse. Fourteen miles up the Woosung is Shanghai, the acknowledged center of foreign commerce with China.

A strong and very extensive Chinese fort guards the mouth of the Woosung. As we approached gun after gun fired. A Chinese war-ship was just ahead, and queer-looking war-junks, full of gaily caparisoned soldiers, were all around. A traveling companion remarked that some important officer was probably being honored. After going seven or eight miles thus, a little steam launch, which had kept by the war-ship, loosed herself and flew ahead—the herald, hearing announcements. We learned afterwards that this was the new Chinese minister to England on his way from Pekin to Europe. Two days later the English citizens of Shanghai, a company of volunteers, and about 2,000 Chinese soldiers came out to see this ambassador finally placed on board a French mail ship. The Japanese soldier wears foreign dress; not so these Chinese. Two hundred of them bore each a national flag on a tall, heavy staff; the remainder guns. They had on straw sandals without socks; a cloth was wrapped about the calf of the leg, the other part of the dress being somewhat soiled, ordinary native costume, except a new, strong, loose, red outer garment, with large Chinese letters printed on it. Though thus rude in dress, his gun is a good one, and made on the soil. The arsenal, four miles from Shanghai, is constantly at work turning out in great quantity bullets, balls, pistols, guns, cannon, and all manner of fine, modern battle implements, up to a well-equipped man-of-war.

"The eternal spring of hope has well-nigh ceased to flow in the arid regions of Chinese progress." So it, doubtless, seems to many who have watched and waited for China to adopt the civilization of the West. It may be, however, that He who rules the destinies of men is holding back these millions from the adoption of the forms of civilization until more of the leaven of truth can be put into their hearts. In a country when such mighty questions are to be solved, "to be slow, but sure," is best. Certain it is that the Chinaman is just as slow to adopt the arts and sciences of the West as he is in receiving Christianity. In all his broad domain there is not a mile of railroad. He bought and tore up the only one ever built by the foreigners. But the foreigner is allowed to build his Christian church and school almost anywhere, unless it be in the neighborhood of some pagoda, or between two pagodas on some imaginary dragon's head.

Having landed at Shanghai, by their dress I recognized two men as members of the China Inland Mission. "By their dress," because all members of this mission adopt the Chinese costume, even to the pig-tail. At my request, they directed one of the many jinrik-isha-men, who swarm around when a boat arrives, to take me to Yuan Road, where Dr. Reid, of the M. E. Church, South, is stationed. The man trotted off amid screaking wheel-barrows and dashing carriages. The first part of this mile ride, along a street to the west, revealed large foreign establishments. During the latter part these gave place to substantial native shops. The building materials used are mainly hard brick and a kind of red stone.

The police attract attention at once, some being Chinese, some European and American, and some East Indians. The last, tall and dusky, in their red turbans, present a very commanding appearance.

The wheel-barrows referred to carry passengers as well as commodities. Sometimes in the interior our unmarried missionaries make their courting expeditions to the homes of the ladies of the Woman's Board on these vehicles. Wealthy Chinese are in many of the carriages referred to.

The streets which run east and west are named after the chief cities of the Empire, as Pekin, Canton, Soochow. These running north and south have the names of provinces, as Kiangan, Yunnan, Szechuen.

All this applies to the foreign part of the city only. The crowded, walled native city would require altogether a different description. At first no Chinese lived in the foreign concession; they were confined to their own walled city and the suburbs. During their civil war, which occurred about the same time as the Confederate war in America, they were first allowed to domicile in the concession, and now they are so thick that many Europeans have their homes far out on the handsome roads running in several directions five miles from the city.

Hong Kong, May 1, 1894.

Temperance Report, Columbus District Conference.

Your committee would report as follows:

We do not deem it necessary at this late day to discuss the evils of intemperance (these are understood and confessed by all), nor do we think it needful for us to try to set forth the duties of the church of God in this matter. There is but one attitude we can sustain toward this great evil—that of deadly, unintermitting hostility. We are bound to oppose with all the forces at our command the encroachments of this monster evil; and we are glad to record that from the first our church has never occupied any equivocal grounds, or compromised herself in any wise with this great sin, but has led in the fight, and now our motto is, "Total abstinence for the individual, and entire prohibition for the State." We are thankful to God that there is a great change for the better in public sentiment on this subject. The masses are opposed to the open saloon, and are rising up in the majesty of their might and driving them from the States. We thank God there is not a saloon in the bounds of the Columbus district.

We are grateful for wise and wholesome legislation by our State Legislature, and that already, under the operation of these laws, all but about nine of the counties of the State have closed the saloons; and we fondly hope and fervently pray that at no distant day every saloon will be closed by law, and our beloved State forever rid of their pestilent presence.

We thank God that there is an improved public sentiment in regard to the illicit traffic in intoxicants. The people demand the enforcement of the laws, and the "blind tiger" must go.

We note with pain a disposition on the part of some of our over-zealous temperance workers to disparage the work of the preachers in this cause; and because we can not see our way clear to adopt all their methods or follow their lead, they denounce us as enemies of prohibition, and align us with saloon keepers and friends of intemperance. We repel these charges as untrue and ungenerous, for it is a fact but for the zeal, devotion and heroism of the preachers, our State would yet be at the mercy of the whisky venders.

Resolved, That we are as much as ever opposed to the whisky traffic, and exhort our people to be on the watch-tower and guard against any effort to repeal existing laws or obstruct their enforcement.

A. P. SAGE,
G. G. SANDERS.

Indian Mission.

May I ask the presiding elders and preachers in charge of works in the bounds of the Mississippi Conference, and also the North Mississippi Conference, if they feel free to do so, through the columns of the ADVOCATE, to please make the statement to their Quarterly Conferences and congregations, that we are very much in need of money to carry on the work of the Indian Mission in Mississippi.

Now, brethren, I do not ask you to take a collection unless you feel free to do so, but simply state the needs of the work, and say to the people any amount they wish to give you will transmit to me. It will not be very much trouble, and you do not know how much good you may do in that way. Brethren, think of the poor heathen Indians in our State and Conference, and then in the name of him that said, "Preach the gospel to every creature," speak of it to the people, and ask them to hand you any amount they are willing to give, and you send it to me. The work is very important, and we do not want it to interfere with the regular collections.

Now, brethren and sisters of the laity, let us do what we can, and immediately. Hand amounts to your preacher or presiding elder, or send direct to me at Oak Ridge, Miss.

Yours for the salvation of the Indians,

A. D. MILLER.

June 28, 1894.

Beyond.

There is a right way and a wrong way of looking at almost everything. Spiritual discernment is a very important grace, for many of our joys and many of our sorrows proceed from our method of looking at those things which concern our peace. Salvation depends upon a right view of Jesus Christ. The difference between the impenitent sinner and the same person after he is regenerated is, that he looks at Christ with a new eye, and has discovered him to be the very Savior and Guide that he needs.

How prone we are to regard many of God's dealings in a wrong light, and to call them by wrong names! We speak of things as afflictions which are really great blessings under a dark disguise. We often congratulate people on gaining what turns out to be a dangerous snare or a lamentable loss. Quite as often we condole with them over occurrences which are about to yield them blessings more precious than gold. Be careful how you condole with a man who has lost his money and saved his character, and be equally careful how you congratulate a man who has made a million of dollars at the expense of his religion.

Once more we repeat that there is a right and a wrong way of looking at all things. To the eye that has spiritual discernment this world is an avenue to the one which lies beyond it. Talents, wealth and influence are simply loans to be held in trust for God. High station means high work for him. A Christianized eye sees in money just so much bread for the hungry, just so much gospel for the godless, and just so many lifts for the degraded—as well as innocent and refining enjoyments for one's own heart and household. Christ's image and superscription ought to be on every dollar. To a truly regenerated soul all things become new, and we may well doubt the genuineness of that conversion which does not bring an altered estimate of everything earthly. Faith breaks the false charm of this world and adds a charm to the better world. My friend, "thou hast well seen" when thou dost behold Jesus Christ as the Lord of thy life, his service thy sweetest occupation, and his presence thy perpetual joy.—Rev. T. L. Cuyler, D. D.

Premium Offers.

MR. EDITOR: The 30 copies of Britannica Encyclopedia and 1 copy of "Christian Womanhood" were received in due time, and my wife and daughters are perfectly delighted with the copy of "Christian Womanhood," and the daughters are well pleased with the Encyclopedia; but the print in them is such that wife and I are not so much carried away with them. I think that was a big trade I made when I added them to my library, and often wonder why more people don't accept such offers when presented. The dear old ADVOCATE is a household necessity with us.

Respectfully, W. P. BARNES.

Boonsville, Wise Co., Texas, June 23, 1894.

The Liquor Traffic.

Here is Henry W. Grady's arraignment of the liquor traffic: "To-night it enters a humble home to strike the roses from a woman's cheek, and to-morrow it challenges this republic in the halls of Congress. To-day it strikes a crust from the lips of a starving child, and to-morrow levies tribute from the government itself. There is no cottage in this city humble enough to escape it; no palace strong enough to shut it out. It defies the law when it can not coerce suffrage. It is flexible to cajole, but merciless in victory. It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshrived to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood beyond Jericho. It comes to ruin, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and to crush human hearts under its rumbling wheels. It comes to bring gray-haired mothers down in shame and sorrow to their graves. It comes to change the wife's love into despair and her pride into shame. It comes to still the laughter on the lips of little children. It comes to stifle all the music of the home, and fill it with silence and desolation. It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world."—Exchange.

Mr. Gladstone's Parish Church.

During a recent stay of two days in Chester, England, I took a "fly," and drove out to Hawarden Castle, the country home of Mr. Gladstone. It is an ancient estate, beautifully wooded, and here and there artistically thinned by the sturdy strokes of the Premier's renowned ax. But what interested me most was a visit to the little parish church where the great statesman worships, and where his son Stephen was the rector for seventeen years. Mr. Gladstone himself often "reads the lessons" on Sundays. Whenever he is at Hawarden Castle, he walks every morning in the week to the little church, where at eight o'clock there is held a daily morning service. Although a stupendous empire is on his hands, he finds time to go daily to church and worship. What a model for American statesmen!

The church is a venerable little structure, utterly unpretentious; but the spirit of worship is everywhere evident. One of the notices in the "porch" so impressed me that I subjoin a transcript:

"On your way to the Lord's house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

"Kneel down very humbly, and pray. Spend the time which remains in prayer; remember the awful presence into which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service. Do not miss one word; this needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you, if you persevere.

"Remain kneeling, and pray. Be intent; speak to no one until you are outside. The church is God's house, even when prayer is over. Be quiet and thoughtful as you go through the churchyard.

"Be careful of your talk or the world will slip back into your heart. Remember where you have been, and what you have done. Resolve and try to live a better life."

Is there no hint in the above for American worshipers?—George Dana Boardman, D. D.

A Man's Wants.

Most men have what they really want. That is, if a man puts his life into a want, or puts a want into his life so that he is not content to live without that one thing which has his heart, he is likely to get it, and not likely to stop until he has got it. The trouble with men generally is, that their thoughts and desires do not center on one thing at a time, so that they have they must have that one thing or [illegible]. They have longings passing through them, but not possessing them; and they fail to rise up with determination and to press forward without stopping or swerving until they have reached and compassed the one end of their desires. A hungry man usually gets food, and a thirsty man drink. A man finds time, however busy he is, to make the one call of love or business or sympathy which he really wants to make when it ought to be made; and he takes time to write the one letter he wants to write, even though he leaves fifty other planned letters unwritten. If it is money, or knowledge, or spiritual power, that he reaches out after with utter longing, he gets it sooner or later. Let no man, then, complain that he really wants better things than he has, but he can not get them. The difficulty with him is, that he does not really want the better things that he says and thinks he wants, and so he is content to live on without them, and to take lesser things as he goes along. The words of God with reference to the highest blessing, as applicable to the lower blessings also, are: "Ye shall seek me, and find me, when ye shall search for me with all your heart."—Sunday-School Times.

What Are You Doing?

Christian, what are you doing? Are you doing your best to help on the cause of your Lord? If so, then you are not sulking because you can not occupy some high official place in the church. Nor are you pouting because some brother or sister is noticed by the pastor more than you are. You may feel at times that you do not receive that amount of attention to which you are justly entitled. You may have good reason to think that your labors for the church are not appreciated as much as they deserve to be. You must be aware that some officious member trying to crowd you out of the position that you now hold by the favor and confidence of the church and pastor. But if you be resolved to do the very best you can to further the interests of the cause of Christ, none of these things will be allowed to hinder your endeavors. You will not be disloyal to Christ on any account. You will take advantage of no excuse and stand firm in the Master's vineyard. You will not say, "If I can't have my own way in doing work for the church and humanity, I will not do anything." You will rather keep in mind the injunctions of that Christ continued right along in his blessed work notwithstanding the opposition he met with and the abuses be received. We will never do much good if we wait till all obstacles are removed and all of our opposers are dead. Are you doing anything?—Standard.

For one soul saved by scolding and fault-finding, ten are saved by sweetness; for one soul saved by fear of hell ten are saved by the thought of God. A gentle voice and a smiling face make religion beautiful to the most unable and sinful, whereas gloomy looks and a harsh or condescending manner make religion seem a thing to be avoided. Do you wish to draw souls to God? Then let your souls reflect his love. Be gentle, be patient. Pharisaical people may condemn you, but only this way you imitate Jesus.—Gospel News.

Rose Tobacco Cure

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How to Get Good Teachers.

School Boards, College Trustees, or anyone else desiring competent teachers for any department of school or college work, can obtain the names of such teachers free by addressing Prof. J. M. Dewberry, Manager of the School Agency, Montgomery, Ala., stating what position is to be filled, the kind of teacher desired, and the pay. It deals with white teachers and white schools only. No teacher is enrolled who does not show scholarship, teaching ability and good character. This agency recommends teachers to schools, colleges and families, in every Southern and Southwestern State. Competent first grade white teachers, desiring the aid of such an agency, are invited to write for circulars.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourself so, my friends. If you find yourself so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to him, and mind the present.—George Macdonald.

To make the hair grow a natural color, prevent baldness, and keep the scalp healthy, Hall's Hair Renewer was invented, and has proved itself successful.

THE CUISINE.

CONDUCTED BY L. A. B.

Parsnip cakes made by forming mashed parsnips into small cakes, browning on each side in butter, are a change which has only to be tried to be liked.

ALMOND SWEET CAKES.—Beat the yolks of four eggs, half a cupful of butter, half a cupful of milk, and three cupfuls of flour, in which sift two teaspoonfuls of baking powder. Flavor with extract of almond, roll thin, and bake quickly. When done, press a blanched almond in the center of each. Selected.

HOW TO BOIL HAM.—Wash a ham well. Put in a boiler and fill with cold water, add two blades of mace, a dozen cloves, six pepper corns and an bay leaf. Place over a slow fire and let come to a boil gradually; skim and simmer gently fifteen minutes to the pound. When done, let cool in the liquor, take up, remove the skin, brush over with beaten eggs and dredge with grated bread crumbs and brown sugar. Set in the oven to brown. Garnish with parsley.—Exchange.

LEMON SNOW.— This is an old, but world's dessert, always popular. Soak half a box of gelatine in a cupful of cold water. Add two cupfuls of boiling water and a grated rind and juice of a large lemon or two small ones, and a cupful of sugar. Dissolve and strain. When cool, but not stiff, add the whites of three eggs beaten to a stiff froth, and beat the whole until it "sets" in a firm, white snow. Served with whipped cream, or a custard made with the yolks of the eggs and a pint of milk, sweetened and flavored with lemon.—Cultivator and Country Gentleman.

TOMATO SALAD.—Put the tomatoes on ice for several hours. Make the mayonnaise, and set it on the ice until needed. Wash the crisp part of the lettuce in ice-cold water, and shake dry. When ready to serve, make little nests with two or three lettuce-leaves each, and arrange uniformly on the dish. Peel and cut the tomatoes in slices, and place half a one in each nest, put a tablespoonful of mayonnaise on each tomato, and serve at once. If the tomatoes are not peeled until just before serving, they will be much firmer than if peeled before placing on the ice.—Exchange.

STRAWBERRY JELLY.—Put your berries into a preserving kettle and stand over the fire until the berries are heated. Squeeze a few at a time through a double cheese cloth until you have done them all. Measure the juice, and to each pint allow one pound of granulated sugar. Put the sugar into shallow pans and stand in the oven to heat. Turn the juice into a porcelain-lined kettle, place it over the fire and let it boil rapidly and steadily for twenty minutes; add the sugar quickly, stirring all the while until it is dissolved. Dip your tumblers hastily into hot water and fill them the instant the jelly comes again to a boil. The berries should be a little under-ripe.—Mrs. Pennington, in Table Talk.

HYGIENE.

Sit Up Straight.

Nothing is more abominable in a young person than the habit of stooping, and, except when caused by malformation or actual weakness, nothing is more inexcusable. A slouchy, stooping habit of carriage always suggests laziness, and often stealth and dishonesty. Carry your head erect, expand your chest, throw back your shoulders, or you will never possess grace or a commanding presence.

The Creator "made man upright." Round shoulders and bow-shaped spines may be avoided by watchfulness during youth, and an erect figure retained in maturity without an effort.

If you bend over too much in your studies, get a lower seat. Saw the legs off an old chair, and then sit down so low that your chin will come just above the table; make the hind legs a little shorter than the fore legs, and then read and write with your arms on the table, and it will take out some of the crook from your back.

One mother, whose daughter was getting the habit of stooping, used to have her lie flat on her back, without a pillow, for an hour each day, while she read to her out of some interesting book. In a little while she was as straight as need be, and a picture of health and strength.

In some countries the women carry pails, tubs and heavy loads on their heads—this keeps them erect. Throwing back the arms is another means of keeping straight. Remember, you may add years to your life by standing up straight; and you may have not only a longer life, but a stronger, broader, deeper, happier and more useful life, if you go about with head erect, chest expanded, and lungs well developed, with rosy cheeks and fresh complexion, than if you go about bent over, cramped up, stooping, flat-chested, sallow, nervous and miserable—Blue and Gray.

The Blessings of a Couch.

A room without a couch of some sort is only half furnished. Life is full of ups and downs, and all that saves the sanity of the mentally jaded and physically exhausted fortune-fighter is the periodical good cry and momentary loss of consciousness on the upstairs lounge or the old sofa in the sitting-room.

There are times when so many of the things that distract us could be straightened out and the way made clear if one only had a long, comfortable couch on whose soft bosom he could throw himself, boots and brains, stretch his weary frame, unmindful of tidies and tapestry, close his tired eyes, relax the tension of his muscles, and give his harassed mind a chance. Ten minutes of this soothing narcotic, when the head throbs, the soul yearns for endless, dreamless, eternal rest, would make the vision clear, the nerves steady, the heart light, and the star of hope shine again.

There is no doubt that the longing to die is mistaken for the need of a nap. Instead of the immortality of the soul, business men and working women want regular and systematic doses of dozing, and, after a mossy bank in the shade of an old oak that succeeding seasons have converted into a tenement of song birds, there is nothing that can approach a big sofa, or a low, long couch placed in the corner, where tired nature can turn her face to the wall and sleep and doze away the gloom.—The Family Doctor.

Why Bathing Soon after a Meal is Dangerous.

M. Wertheimer, in speaking before the Paris Academy of Science, developed some facts which it will be well to bear in mind now that Summer is approaching. He showed that a sensation of cold on the skin acts on the circulation of the lower part of the trunk; that is to say, the veins, and also on the brain, in the same way as a mechanical or electrical stimulus of the sensitive nerves of the skin. This observation affords an explanation of the fact that a sudden immersion of the body in cold water after a meal, and while the process of digestion is going on, may be attended with danger. At this time the abdominal system is the seat of an intense physiological congestion, and the accumulation of blood in it is suddenly thrown back towards the nervous centers. The consequence may be a shock resulting in death.

Physicians now declare that anyone who feels inclined to sleep after a meal is committing a crime against his digestion by not indulging his somnolency. The theory that these iconoclasts advance is, that when a person has taken a heavy dinner the stomach demands a special influx of blood wherewith to accomplish its work of digestion. The brain can not meet this demand unless the cerebral functions be meanwhile partially or wholly suspended. Hence the benefit of "forty winks." Dyspeptics will find this a very pleasant medicine, and if there are some who still think it an indolent practice, all we can hope for is their reformation.—America.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Fertilizing.

Of a twenty years' experience in truck farming there is no matter about which we have found as great a difference of opinion as we have upon the subject of fertilizing. All agree as to its necessity; but the variance seems to be upon its extent and kinds used. When we, as a community, began to grow vegetables for market, we were as ignorant as children in this matter. We had no one who had any experience in the use of fertilizers; we had no one to whom we could apply for information. What we did was wholly experimental; the result was in many instances a great and unnecessary expenditure in the use of fertilizers, without any profitable results—often just the opposite, and attended with great injury.

Now, it is true, we have never gotten out entirely of some of our old habits, and some are repeating as fatal mistakes as were in the beginning. The reason upon reflection is evident; some seem never to think, and pour down fertilizers preparatory to planting indiscriminately, without any reasonable limit. The result in many cases is a damage to the crops and waste of fertilizers. There is no question but many of our growers use an unnecessary quantity in many instances. Some may spring the question, Is there any fixed rule? We answer, No; yet there is a rule all should observe—that is, to prepare for dry seasons. The reason is clear; there are more dry seasons than wet. An excess of fertilizers in a dry season is disastrous; if it should prove to be seasonable, there will not be as fatal a result, and even then a less quantity would have proven sufficiency. There can be no established fixed rule for fertilizing for all kinds of soil and all seasons. No more than a physician could establish a fixed rule for treating all patients the same.

There can be some general principles laid down, that will aid very much the intelligent grower in raising his crops. Beyond this no one can go. It is a little amusing to read some letters sent us upon this subject. They begin about thus: "What kind of vegetables are most profitable?" "What kind of soil is best for all kinds of vegetables?" "What kind of fertilizer do you use for vegetables," etc. All questions which would require pages to answer. One general rule we would lay down, is to prepare the land thoroughly before planting. This does not mean only the use of the plow the Spring before, but even the year previous; to plant it in some kind of crop as peas, that will supply the land with a sufficiency of humus, especially clay lands. The plowing should be deep and thorough, and if any of the land holds water, it should be thoroughly drained. The fertilizer used, if a kind slow in its action, it should be applied a month or six weeks before the crop is planted, at least a part of it intended to be used. This should be thoroughly incorporated with the soil. Now, in growing corn we have adopted the practice with beneficial results of applying one fertilizer at two different times: the first at the time of first working, and the other as we "lay by." We do corn about the same. Now as to vegetables, the crop being short, we use but one application—that before or at time of planting according to the slowness of action of the kind used. As to the quantity to the acre, we are governed by the circumstances, the condition of and kind of land we are using. At this point, as we have said, there is great variance of opinion among our growers—using in quantity from five to fifteen hundred pounds to the acre.

More hereafter.

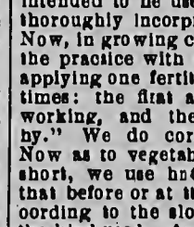
Remedy for Hog Lice.

I herewith send you a remedy for hog lice, that will prove on trial infallible. Procure some leaf tobacco, boil to a strong amber, in water enough to float it; mix in while hot enough lard or refuse grease to make a thin salve; rub on the pigs or hogs troubled, and in less than twenty-four hours they will not have a louse on them, if well rubbed. Also put leaf tobacco in their beds to make them smell strong, and the hogs will never be troubled with lice again while they sleep in the beds. The tobacco will not hurt pigs in any respect, even but a day old. —A Farmer, Hickman, Ky.

Grease with an ointment made as follows: Half pint of tanners' or train oil, and one-fourth pound of Scotch snuff stirred into it; rub along the back, around the ears and under the legs.—W. J. Camp, in Rural New Yorker.

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of



Jos. Ruby.

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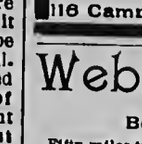

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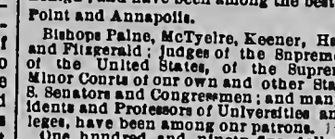

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Thursday, July 12, 1894.

The Continued Strike.

At the hour of going to press the strike is still on, the situation in Chicago being about as bad as it could well be. Were it not for the presence of the Federal troops in the Windy City, there is no telling what devastation would be wrought by the infuriated mobs of strikers, who, not content with keeping men from taking their places, seem bent on doing all the harm they can to railroad property. A deplorable state of affairs is certainly at hand. The scenes of blood and wanton pillage which took place in Chicago last Saturday remind one of the wild disorder and bloodshed that characterized the French Commune. Certainly the events of the last few days are without a parallel in this country. We regard it as unfortunate that in the fight Saturday between a detachment of the State troops and the mob, the regulars, after killing twenty or more of the rioters, had to retreat. Emboldened by their success, the rioters are almost sure to come into conflict with a larger military force. If so, there will be great loss of life. Since President Cleveland has issued a proclamation, warning all good citizens to remain at their homes and not to engage in hindering traffic and in the destruction of property, a better state of things, we trust, will result. We are glad that the Chief Executive has taken things in hand, regardless of the ill-timed remonstrances of Gov. Altgeld, the anarchist sympathizer, against the invasion of States' rights. Prettily, indeed, does he pose as an exponent of the doctrine. Cleveland's laconic reply—one sentence it was—to Altgeld's long-winded complaint about governmental interference, is characteristic and to the point. It is as if he had used the words which Shakespeare puts in the mouth of Cassius:

"In such a time as this it is not meet
That every nice offense should bear his comment."

It looks as if the question of strikes had reached a crisis. Something will have to be done by our chief law makers in the way of regulating and adjusting the differences between capital and labor. Better would it be to have the United States army doubled or even quadrupled in size than that the commerce of the whole country should be paralyzed as has been the case. Fortunate is it that Congress, a few years back, passed the Inter-State Commerce law, else President Cleveland would have had little chance to send Federal troops to the places of disturbance. The soldiers could legally have done nothing more than protect the mails. Men sometimes build wiser than they know. As we view the situation, the strike seems the most foolish on record. Because a few carpenters and mechanics working for the Pullman Palace Car Co. recently demanded a twenty per cent. increase in wages, which was not granted, the American Railway Union, with headquarters in Chicago, merely through sympathy, with no grievance whatever against the various railways affected, declared a strike. The strike seems to have been aimed primarily at the Illinois Central because of its contract with the Pullman Company. Wage-earners undoubtedly have the right to quit work whenever they please, and they also have the right to organize for mutual protection. They have no right, however, to keep other men from taking their places, and when they begin to use force to effect this, they are grievously in the wrong. The strikers who engage in burning and plundering property and in acts of violence deserve no mercy at the hands of the law. It is nearly always the case that toughs and vagabonds take advantage of strikes to do all kinds of mischief, for which the strikers themselves may not be directly responsible. Whenever a large number of men quit work and congregate in crowds, mischief is sure to be done. If well-meaning men happen to be along, so much the worse for them. The people of this country will not stand another such interruption of traffic. They will rise up in their might and rid themselves of the men who counsel such lawless measures.

Our Newest Educational Advance.

The establishment of the Randolph-Macon Woman's College at Lynchburg, Va., under the control of the same Board of Trustees which governs the mother college at Ashland, and the immediate presidency of Dr. W. W. Smith, is a matter of general congratulation to our church. The times are probably not ripe in the South for many such institutions. Colleges for women employing the same grade of professors, paying the same salaries, giving the same courses and exacting the same standards for admission and graduation as our best colleges for men, must need be well endowed as this is, and must find their students here and there among the more ambitions. But we are heartily glad that we have this institution of our own, and that our daughters need no longer go North to Vassar or Wellesley for such educational advantages. We admire, perhaps extravagantly, the Southern type of womanhood, and wish to see it preserved and perpetnated.

John A. Ellis Cottage.

The funds for the Jno. A. Ellis Cottage are coming in encouragingly. One elect lady sends me fifty dollars. Rev. J. G. Sibley, one of our most active and useful pastors, will send us fifty dollars from the church of T. S. Ford, the Lamptons and Dr. Ferrill. Bro. Sibley is doing a fine work for the cottage. May our Father bless him! Bros. Selby, Emory, Dr. Cook and Bro. Jno. McLeod are also helping us. Bro. T. W. Adams, of Moss Point, who is one of the best friends the church ever had, active and useful in every good cause, writes: "I have no doubt about raising the $500 for the 'Jno. A. Ellis Home.' Moss Point will give $225, I am sure." When you remember that the Griffins, Dantzlers, Woods, the Evans, the Stewarts, Vanderwalls live at Moss Point, you will not be surprised to hear they send me $225. Let the cash come in at once. We desire to let the contract out in ten days. We want all the money in hand. Four young men have already engaged rooms in the Jno. A. Ellis Home. God is greatly blessing our work. I. W. COOPER,
Fin. Agent Millsaps College.
July 6, 1894.

M. E. CHURCH, SOUTH, AT PEARLINGTON, MISS.

Our New Church, Pearlington, Miss.

The above cut is a very fine one of our new church in Pearlington, Miss. It is built according to No. 5, A. D. plans of Board of Church Extension. The structure is 34x55. Walls 18 feet to the square, and 24 center. Arched and pannelled ceilings, doubled beaded. Gallery over front entrance, 11x33. Tower 80 feet, with gilded ball and turrets, accented by black smalt. The interior has cherry stain on all openings and hard oil finish. The pulpit is uniquely and beautifully finished in white and gold, and is much admired by Bishop Keener and all who have seen it. The seating capacity is 350.

After an impressive and enjoyable sermon from Bishop Keener from II. Peter, 1, 18, 19, and a collection by the pastor to cover all indebtedness, this beautiful edifice was formally set apart, on the first day of July, to the worship of God, and the people are happy in the possession of the handsomest structure in the district.

We extend hearty congratulations to the pastor, Rev. J. V. Penn, upon his success in the completion of this beautiful new church. Considering the local conditions and the general financial stringency, it is quite remarkable that he should have accomplished so much during the first six months of his pastorate. But this is quite in keeping with his previous record. He is one of our Nehemiahs.

Our Duty to Missions.

In these times of financial distress and labor disturbance let us not forget that we have brethren and sisters laboring in foreign fields who need our prayers and our support. Their work is our work, and although we have difficult social and political problems to face, we must not let these earnest toilers suffer unnecessarily by reason of our neglect. The work must be carried on if the church would maintain her claim that she has the spirit of the gospel. Whenever we, as a church, slacken our efforts to evangelize un-Christian nations, and sit down to passive enjoyment of the gracious influences of Christianity, "Ichabod" will be written over our doors. Let there be no shifting of responsibility. Each of us should cheerfully do his part.

At a meeting of Baptist ministers, held at Northampton, England, in 1788, William Carey, who afterwards immortalized himself in doing missionary work in India, proposed as a topic for discussion, "The duty of the church to spread the gospel among the heathen." When the proposition was announced, Dr. Ryland, one of the aged members, sprang to his feet, and said: "Young man, sit down. When God pleases to convert the heathen he will do it without your aid or mine." As Bishop Haygood says, there seems to be force in the observation, but there is absolutely none, for it is directly contrary to the teaching of Scripture. Our Lord did not tell the disciples that angels would be sent to preach the gospel over all the world, but he gave the command, "Go ye and teach all nations."

The day of miracles has passed. We are living under a dispensation of grace, and no teaching of the Word is plainer than that the Christianizing of the world is to be accomplished through human agency. God working for man through man—that is what every effort at converting the heathen means. Just as millions in Europe and in America have felt the redeeming power of the gospel through the hearing of the Word, in like manner is salvation destined to reach the unregenerate millions in China and India and the isles of the sea.

For centuries the church was sadly derelict in her duty to the unsaved, and she is not altogether free from blame to-day. So zealous were the apostles and their co-laborers during the first century that tradition declares the gospel to have been preached throughout the then known world. Such was doubtless the case. Eusebius, in speaking of the Christians in the second century, says that "they distributed their worldly goods among the necessitous believers, and, quitting their own country, went forth into distant lands to propagate the gospel." Soon, however, there came the unfortunate and calamitious alliance between Church and State, followed by centuries of neglect and even retrogression. Had the church maintained her integrity, and had she constantly manifested the same degree of zeal in spreading the gospel that characterized her during the first two centuries of her history, the whole world today would be Christianized.

What other generations failed to perform remains for us to accomplish. Because they neglected a plain duty this is no reason why we should do so. Three-fourths of the human race are yet unevangelized. Nevertheless, there are church-members by the hundred who, when the church calls loudly and earnestly for help to continue the glorious work which Christ began, turn a deaf ear to every appeal and shut themselves up to selfish indulgence. What excuse can any Christian offer for exempting himself from the obligation to send the gospel to those who have it not? Is his a gospel of special privilege, meant only for him, and suited to no one else?

Duty is a noble word, but love is a nobler. If we shall girdle the globe with the gospel because it is our duty, we shall do well. But if we do so because of love for Christ and for humanity, how infinitely higher will be the motive that actuated us! What Christianity is to each one of us it may become—yea, ought to become—to all the nations of the earth.

Conditions of Church Membership.

Much ado is made in some quarters, and in some church papers, over the relative characters of the members of different churches. Some say: "Why, we take none but converted people into our church. Our members are all regenerated. You take unconverted people into the Methodist Church." This is said and repeated again and again until some of our Methodist people are nervous about it, and want to change the conditions of membership in our church. The statement is not true that other churches take in none but converted people. They do admit unconverted persons, or else some of their converted members "fall from grace," and it matters little to Methodists which horn of this dilemma they take. This is a foolish and silly boast on the part of others, and it shows weakness, or ignorance, for our people to grow nervous about it. We admit to membership in the Methodist Church precisely the same class and on precisely the same profession of faith as other churches. Other churches call all these persons converted, regenerated, but the Methodists do not. The difference is in the use of words and terms, and not in the character or condition of the candidates for membership.

Judged by the doctrine and standard of Calvinistic Churches, all who "desire to flee from the wrath to come and to be saved from sin" are converted, and this desire is one of the fruits of regeneration. They would not have this desire if they were not born again. Judged by the Wesleyan Arminian doctrine and standard, many of her own candidates for church membership, and as large a proportion of those taken into other churches, are only "penitent seekers of religion." The reason for this apparent, though not real, difference grows out of a different statement as to the order, or operation, of grace in the human heart. The theory of all Calvinistic Churches is that regeneration, by the sovereign power of God, is the very first thing in the process of personal salvation. Conviction, repentance, faith, holy living and infallible salvation are the fruits of the sovereign act of God at the beginning of the religious life. Each individual is totally depraved, wholly averse to God and utterly dead in sin until God restores life by a sovereign act.

Methodists believe in "prevenient grace"—"the righteousness of one that brought the free gift of justification to life to all men"—an initial quickening of the race; hence men are susceptible of conviction by the Holy Ghost, and they are capable of repentance toward God and of saving faith in Christ by the help of the Spirit. This is the condition, or state, of the whole human race by virtue of the Federal headships and merit and death of Christ.

Let me state this in another form:

Calvinism: 1. Election from before the foundation of the world a certain and definite number to be saved, according to the good pleasure of God's will.

2. Christ died for the elect, and for no others.

3. God regenerates the elect by his sovereign power whenever he gets ready to save them.

4. Conviction, repentance and faith grow out of regeneration, and they are proofs of it.

5. God having elected a certain number, and having sent his Son to die for that number, and having by his power regenerated that number, he will by his power, certainly and infallibly, save them.

This is the doctrinal scheme of Calvinism, and it is logically consistent, if the main thing be admitted. I speak of Calvinism as it is set forth in the creeds and books of theology.

Arminianism holds and teaches that God, foreknowing all things afore, provided Christ to be the Savior of all men of the race.

2. That when the race fell in Adam it was caught on this platform of second probation in Christ.

3. Here each member of the race is in the same relation to God through Christ, and each is capable of repentance and faith by the prevenient help of the Holy Ghost.

4. Repentance towards God and faith in Christ are the conditions of justification and regeneration.

5. All who are born again will be saved if they continue faithful to the end.

Now, the question is, "Which of these two systems is best supported by the Word of God?" By one system all penitent and repentant sinners are regenerated. By the other, penitent and repentant sinners are on the way to justification and regeneration. One system says, "They are converted;" the other says, "They are in a fair way to be converted."

Some one may say this is an old and a dead issue. I beg your pardon. It is preached now. Column after column has been printed in a church periodical this year in favor of the first scheme named. GILDEROY.

NOTES.

The new City Directory of Chicago shows the population to be 1,700,000.

Rev. W. W. Pinson, of the West Texas Conference, is in feeble health.

Bishop Granbery has changed the time of the Holston Conference from Oct. 10 to Oct 24.

The Ohio Wesleyan University has conferred the degree of LL.D. upon Miss Frances E. Willard.

Mr. Samuel Cupples, of St. Louis, has been made a member of the Board of Trust of Vanderbilt University.

Sister Norwood, wife of Rev. N. B. Norwood, of the Louisiana Conference, has been quite sick, but is now convalescent.

Rev. C. A. Evans, generally known throughout Georgia as General Evans, candidate for governor, has withdrawn from the race.

A dreadful scourge is raging in China, especially in Hong Kong, where the death rate is fully 100 per day. It is said fully two-thirds of those attacked die.

The Register of Vanderbilt University for 1893-94, and announcement for 1894-95, is a very interesting publication. Send for a copy of this Register to Wills Williams, Bursar, Nashville, Tenn.

Dr. W. D. Kirkland, our new Sunday-school editor, will continue to edit the Southern Christian Advocate until the close of this year. He will not make headquarters in Nashville until next year.

It is stated in some of our exchanges that Rev. J. C. Brown has succeeded Dr. J. W. Boswell as editor of the Memphis Advocate. We suppose that this is correct, but can not say positively, as the Memphis Avalanche has not come to this office for some weeks.

Dr. J. W. Lee, pastor of St. John, returned last week from his three months' tour of Egypt, Palestine and Europe, and preached Sunday morning and evening. Next Sunday evening he begins a series of lectures, giving the results of his travels and observations.—St. Louis Advocate.

The Board of Supervisors of Hinds county, Miss., has ordered a local option election for July 31. We trust our friends will leave no stone unturned in order to carry this most important election. The best people of the entire State will rejoice to see the Capital City free from the whisky curse.

An effort is being made by the Methodists of Durham, N. C., to have one of our Bishops reside in that city, and it is reported that they have offered to erect a house for him on the Trinity College campus. The Wilmington Messenger states that Bishop Wilson has consented to move there.—Holston Methodist.

In Miss Laura Haygood's address to the Missionary Society of the Wesleyan Female College, she told of a Missionary Society in Shanghai. There are seventy Chinese ladies in the church, sixty-five are members of the society and the regular attendance at its monthly meetings is fifty. They pay their dues as the least amount they can give.

The St. Louis Advocate got out a college edition on June 27. It contains cuts of Central College buildings, of the president, faculty and of some of the former president, including Bishop Hendrix—the whole gotten up in exceedingly tasteful and attractive style. We congratulate Bros. Chapman and Palmore upon their success in this venture as well as upon their success in general.

The Sunday Law Exemption bill, recently before the Louisiana Legislature, we are glad to learn, has been indefinitely postponed. This means that the present excellent Sunday Law will be left in *statu quo*. Despite the fact that the law is constantly violated in this city, we want no special exemption. Sentiment in favor of its enforcement is growing, and we hope after a while to have officials who will do their full duty.

An illustration of how lawlessness begets lawlessness is furnished by the recent tarring and feathering of Adjt. Gen. Tarsney, of Colorado, by a mob. Tarsney, it seems, is a rival of Governor Waite in the use of incendiary language, even going so far as to predict that the next election would be the signal for making bonfires of rich men's homes all over the country. When the leaders and representatives of the law so lightly invite appeals to physical force it is not to be wondered at if subordinates lose all respect for law and order. Chickens sometimes come home to roost.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2 25. This offer applies to old subscribers as well as new, provided they pay their subscription to Juno, '95.

Change of Time.

The Louisiana Conference will meet in New Orleans, Dec. 5, one week earlier than at first announced. The change is made that the Louisiana Conference may not be held at the same time with the Mississippi.

J. C. GRANBERY.

A Call.

To the Woman's Christian Temperance Union of Louisiana:

July 14 will be Woman's Christian Temperance Union Day at the Louisiana State Chatanqua. A programme of unusual interest is promised at the various meetings. A grand rally of our forces is desired.

Mrs. M. M. Snell, national evangelist, will be the orator of the day. Stirring temperanne songs will be sung. Your State president will preside, and many State and district officers are expected. There will be a Demorest Medal Contest and an "experienne meeting," in which it is hoped all will take part.

Sisters, this is a great opportunity for extending our work. Let us live up to our opportunities and see in them both duty and beauty.

Let every union send delegates—the number is not limited. Mrs. M. H. Williams, general manager of the Chatauqua, writes me, "All delegates will be entertained in Ruston, and railroads will give reduced rates." Let us all strive to meet at Chatauqua and quaff its clear and sparkling water in the toast, "Success to the Louisiana Chatauqua, and many happy returns of Woman's Christian Temperance Union Day on its grounds."

Yours for God and Home and Every Land. MARY READ GOODALE,
Pres. La. W. C. T. U.
—Prohibitionist.

Notice.

To Members of Brookhaven District Conference Who Come by Public Conveyance to Summit:

Trains going north arrive in Summit at 11 A. M and 10:10 P. M. Southbound trains arrive here at 4:30 A. M. and 4:50 P M.

Delegates who expect to spend a night in Summit will please let me know at once. Delegates arriving here in day-time will please report at "Corner Drug Store," near depot. Conveyance will be on hand to take delegates to Adams Church, place of meeting, nine miles west of Summit.

H. P. LEWIS.
Summit, Miss.

Real Faith never grows weak by having to wait. Sufferers taking Hood's Sarsaparilla for chronic complaints should be patient and the result will be satisfactory. Hood's Cures.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25 c.

Woman's Missionary Society, Mississippi Conference.

It is important that the amount subscribed at our annual meeting at Newton for the publishing of Minutes should be sent at once. Let the delegates who pledged it for their auxiliary collect and forward to me as soon as possible.

MRS. J. B. CHATFIELD,
Sec. *pro. tem.*
1503 22nd Ave., Meridian, Miss.

Don't Take Our Word,

But ask your doctor if there is any cure for rheumatism. If a member of the old school, he will say there is none. If of the more modern and progressive practice, he will say that Drummond's Lightning Remedy for Rheumatism is the only known specific, and that its proprietors offer a reward of $500 for a case it will not cure. The preparation is both internal and external, consists of two large bottles—one month's treatment, and is sent by express to any address upon receipt of $5 Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

Evangelistic Work.

Please let me say in your paper to the brethren of the North Mississippi Conference that I have my plan made out so as to give me some time off of my circuit, and I want to make an evangelistic tour in dear old Mississippi to see loved ones and friends and tell them of the Indians, their habits, and other interesting things of this country.

So, brethren, if any of you would like to have me with you for a few days, let me know at once, so I can give you the time. Any brother employing me to assist him will be expected to pay my railroad expenses. I have been preaching by day and night for three weeks, and am entering upon the fourth week. The Lord is doing great things for us in the Indian Mission Conference. God bless you all!

SAM Q. BASS.
Vian, Ind. Ter., July 2, 1894.

Scholarships for Young Preachers at Vanderbilt University.

There are twenty-six free scholarships, of the value of one hundred dollars each, open to college graduates who desire to take a course of biblical and theological study at Vanderbilt University. Among those holding scholarships during the past year were graduates of Tulane University, Centenary College, and fifteen other leading colleges and universities of the South. Rev. Thomas Carter, son of Dr. C. W. Carter, graduated at the recent commencement with the B. D. degree and received the Founder's Medal for highest scholarship in his class, and also the Young Medal for oratory. For full information concerning scholarships and the theological course of study address Dr. W. F. Tillett, Nashville, Tenn.

A Delicious Drink,
Horsford's Acid Phosphate.
For a right good and lasting cool drink, take Horsford's Acid Phosphate with ice water and sugar.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE CHRISTIAN IN THE PAST, PRESENT AND FUTURE TENSE.

(John xv, 13; I. Peter v, 7; John xiv, 3.)

1. The past. The Shepherd died for his flock.

(1) The history of the world is a history of war. Cyrus, Alexander the Great, Napoleon Bonaparte, etc., slew thousands in order to established empires. They were not heroes, but wholesale murderers.

(2) Christ sought and accomplished victory in a quite different manner. He died for others. Gave himself for his sheep.

(3) The circumstances of his death distressingly interesting. Even the sun would not witness the astounding spectacle. "From the sixth hour there was darkness over all the land until the ninth hour."

2. The present. "He careth for you." This he has demonstrated by

(1) Giving us God-fearing parents who raised us in the nurture and admonition of the Lord.

(2) Giving us good schools. The capacity for useful and happy lives enlarged.

(3) Giving us "our daily bread," health, comfort, friends.

(4) Giving us the holy ministry churches, Sunday-schools, etc.

(5) Providing for us even down to old age.

(6) Sending angels to escort us to the home of the soul when the vital spark of heavenly day quits this mortal clay.

3. The future. "Christ is preparing a place for us."

(1) He knows our disposition, want predilection, wishes. It will suit us.

(2) He is preparing a place for us. Some spark of heaven as a condition. That being so, we could enjoy heaven anywhere, even though located in hell. But heaven is a place. There are many mansions. The new Jerusalem, the city of our God.

(3) For us. For us, who were at one time God's enemies. But having repented of our sins, having obtained forgiveness, being converted, we have become children of God. And if children, then heirs. Glorious future!

From Fellowship League.

I notice, Mr. Editor, that the Leagues have not generally accepted the invitation to occasionally contribute notes or sketches interesting to Leaguers.

What are the country Leagues doing? We have only heard from a few.

As for the Fellinity League, with which the writer is connected, it has had a revival during the past few weeks that promises to do much good.

We propose to carry on a meeting of our own (in the name of the Lord) at the Fellinity Mission School, 700 Annunciation street. It is proposed to invite the different city pastors to preach for us there. The neighborhood is one that gives promise of good results.

Our League meets Friday, the twenty-second, and invite all Leaguers to be present.

JOHN M. EHLERT,
Fellowship League.

Sam Jones and Bethel Camp Meetings.

Some weeks ago the president, I think, of Sam Jones Camp Meeting Association complained through the ADVOCATE that we, of the Bethel Camp Meeting Association, had wilfully, or, at least, selfishly seized upon the time long since pre-empted by his association. I write to say that no one of us knew that Sam Jones Camp Meeting had in any way laid claim to that time. Had we dreamed of such a thing, we would have selected another time. If we had at some former time selected a certain time every year as the time for our camp meeting; and if the Sam Jones, or any other camp meeting association, had met before ours, and had seized upon our time, I would have attributed their act to their ignorance of our right and never to a wilfull disregard. I cherish the charity that "thinketh no evil."

H. WALTER FEATHERSTUN.

They All Know It.
If in doubt, just ask your neighbors
What, for nerve-tire, you should take.
Quick as wink they'll surely tell you,
You must use PRESTON'S RED-AKE.

Missionary Debt.

Bro. F. B. Ormond, North Kemper circuit, Meridian district, Mississippi Conference, reports the following collected on Missionary Debt by "Penny Helpers:" Miss Florence Adams, $1; Miss Ida Waddle, $1; and asks that mention be made in the ADVOCATE. I do this cheerfully, although I have not charge of the missionary debt in our Conference at this time.

T. L. MELLEN.
Wesson, Miss., July 3, 1891.

"Our Reasons."

I examined the MS. copy of "Our Reasons," and find it admirably suited to the instruction of young converts in the doctrines and usages of our Church. I am anxiously awaiting its appearance.

J. M. HENRY.
Pastor Carrollton Ave. M. E. C., S.,
New Orleans, La.

FROM THE WORK.

Rev. C. R Seward, Athens, July 3: "We closed a very interesting meeting at Foster Chapel last Sunday night. We are indebted to Bros. J. L. P. Sheppard, P. E., and Jno. A. Miller for assistance. Results: twelve conversions, eleven joined the church by profession of faith, and the church greatly revived. Praise the Lord for his goodness."

Rev. Geo. P. White, P. C., Independence, La., July 3: "I have just closed a meeting at this place. Methodism is getting a hold in this section, the result of which time alone can tell. Bro. P. M. Brown, of Amite City, did the preaching. It measured fully up to his usual standard. Bro. Brown will do to depend on in revival meetings. The good accomplished during the meeting can not be estimated. Old, hardened sinners were moved under the power of the gospel that never moved before. We received during the meeting eight persons into the church. Baptized two children."

Rev. P. H. Howse, P. C., Meadville, Miss., July 4: "Our second Quarterly Conference was held on June 2 and 3. Bro. Weems, P. E., was with us and preached with great power two sermons that are rarely excelled. He literally captured our good people at Neho Church. I think he is a natural born presiding elder. We have a variety of people on our work—a number of good people, some bad and some worse. We have some dancers, some drunkards, some profane swearers, some adulterers, some liars, some ponzers and lots of covetous people. While it is no credit to Methodism, yet they are not alone in these deplorable crimes. We have about two other denominations that are dabbling in the same cess pool, and can beat a wolf backbiting and using deceit. Yet in all these denominations we find some as high-toned Christians as ever any pastor served. If God will help me, I am going to live them an example and help them to a reformation. Our finances are behind, but if the stewards will do their duty, Meadville will make a clean report this year. Pray for our success."

(Continued on Sixth Page.)

REMEMBER there are hundreds of brands of White Lead (so called) on the market that are not White Lead, composed largely of Barytes and other materials. But the number of brands of genuine

Strictly Pure White Lead

is limited. The following brands are standard "Old Dutch" process, and just as good as they were when you or your father were boys:

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A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

St. Louis Branch,
Clark Avenue and Tenth Street, St. Louis.
NATIONAL LEAD CO.

Notice.

Dr. S. A. Steele will spend ten days with me in North Mississippi, and will lecture in the interest of Grenada College. He will begin July 30, and lecture at the following places: Oxford, Water Valley, Grenada, Winona, Greenwood, Carrollton, Columbus, Starkville and Macon. He will preach at Carrollton on Sunday, Aug. 5.

W. M. MCINTOSH.
Holly Springs, Miss.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,
F. J. CHENEY & CO., Toledo, O.
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Notice.

To the Preachers of Brookhaven District, Mississippi Conference:

Dear Brethren: Please send me the names of your delegates who expect to attend District Conference. We will meet you with conveyance at Summit, Wednesday, July 25, at 4:30 P M; also Thursday, July 26, at 8 o'clock A. M.

Fraternally, J. W. TINNIN.
Auburn, Miss., July 7, 1891.

BUSINESS NOTICES.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *
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For Rent During Camp Meeting.
Dr. Ahrens' tent on the Seashore Camp Ground will be rented, furnished, during camp meeting week and up to July 20.
This is one of the best and most favorably located cottages on the grounds. For particulars address PROF. W. H. GOODALE,
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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520 680
N. Y. Life,	"	"	"	"	"	40 684,163
Equitable,	"	"	"	"	"	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy
On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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W. D. MOONEY, A. M. } Principals.
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Advantages offered: Thorough instruction, rigid discipline and reasonable rates.
This year Wall and Mooney boys won the Founder's Day Medal and the Founder's Medal in the Engineering Department of Vanderbilt University. The winner of the latter has been made mathematical tutor in Vanderbilt.
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Located at Seashore Camp Ground (near Biloxi). Furnished and well located.
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They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

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PARTS PER 1000.

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Ferrous (Iron) Carbonate	62.48
Calcium (Lime) Carbonate	40.69
Calcium (Lime) Sulphate	3.9177
Calcium (Lime) Chloride	.725
Magnesium Chloride Æ	1.1766
Sodium Chloride	16.845
Sodium Sulphate	12.292
Potassium Sulphate	1.978
Alumina	.480
Silica	.460
	943.32

This water is both calcarious and chalybeate, and deserves to be brought to the attention of the medical profession. A. L. METZ, Analytical Chemist, Tulane University of Louisiana.

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T. J. MURRAY, Rampart and St. Andrew sts.—Ash, Oak and Pine Wood, cut 12 and 16-inch lengths, with electric machine. Ash and Oak split load $2.50, Oak and Pine $2, split Pine $1.75, pine blocks $1.50 Placed inside premises. Unsawed Wood and Coal at lowest rates.

HOME CIRCLE.

MOTHER'S BOYS.

Yes, I know there are stains on my carpet,
The traces of small muddy boots;
And I see your fair tapestry glowing,
All spotless with blossoms and fruits.

And I know that my walls are disfigured
With prints of small fingers and hands,
And that your own household most truly
In immaculate purity stands.

And I know that my parlor is littered
With many old treasures and toys;
While your own is in daintiest order,
Unharmed by the presence of boys.

And I know that my room is invaded
Quite boldly all hours of the day;
While you sit in yonrs unmolested
And dream the soft quiet away!

Yes, I know there are four little bed-sides
Where I must stand watchful each night;
While you can go out in your carriage,
And shine in your dresses so bright.

Now, I think I'm a neat little woman;
I like my house orderly, too;
And I'm fond of all dainty belongings,
Yet would not change places with you,

No! Keep your fair home with its order,
Its freedom from bother and noise,
And keep your own tasteful leisure—
But leave me my four noble boys!

A Letter to Boys.

Success in life may be compared to a door with a peculiar lock, capable of being opened by several keys, some of which work easily, while others, besides being inserted with difficulty and requiring unusual strength to turn, must be tried many times unsuccessfully. Frequently some of the keys slip out or stick fast, so that the holder, wearied and disappointed, turns away in discouragement.

I am about to give to boys and young men an account of one of the keys which will never fail if the one using it is of good moral character. It is this: Never take a second step until you have mastered the first. I shall try to make this seem important by explaining its operation.

Take an example from arithmetic. Every well-arranged arithmetic proceeds from one step to another. First, you learn the names and meanings of the figures; then to add them; next, you subtract; afterward you multiply, and finally you are taught to divide. Can one perform a sum in addition who does not know the names and values of the figures? Can anyone multiply 329 by 526 who can not add? Can anyone do a sum in long division who can not subtract? But he who learns these in their order can do any of them at any time.

The more perfectly a thing is learned, unless learned correctly, the more certain one is to fall into serious error. Suppose one had learned the multiplication table correctly, except that he supposed five times five are twenty-seven. He might then take a situation to calculate prices and make change. He might do his work splendidly for a while, but the moment five times five should come in he would be wrong, and that would throw him out in every part of his work; for if he had multiplied five by five and called it twenty-seven, and had occasion to multiply that by seven, he would have fourteen too much, and so in any addition.

Apply this to recollection and understanding. We remember by attaching what we are learning to what we already know; we reason by drawing conclusions from what we already know; but if we are wrong, we have spoiled even our memory of something new, and our reasoning is worthless.

You propose to learn a trade; but if you take a second step without properly performing the first, you will be entangled. Neither the second nor the first will be right, for your work, as a whole, will show a defect. This is true, also, of any kind of business or profession. Many a young man has lost his situation at the time when he was doing his best because he was making some mistake, the result of not learning correctly something which he thought he had mastered many weeks before.

In reading a book never turn to a new page until you are sure that you understand and can tell to yourself what was on the last page. Better wait six days before the second step, than to try to take it before the first is understood.

It took me a long while to learn this. I had an impatient mind that saw into things more clearly anywhere, and I depended upon this. One day I discovered that in the absence of a book I could do nothing with a certain problem in algebra. When I turned to the book I saw to my sorrow that I had to begin many pages back of the one upon which this problem was explained, and slowly approach, restudying what I had only glanced at before in order to comprehend. Now I am sometimes a month reading a book that, so far as seeing what the words are is concerned, I should read through in two hours. This system will open the door of any trade, business or profession you may wish to follow. Others may run faster than you for a while, but when they are thrown by a net of their own weaving, you will be steadily advancing to success.

Try this perseveringly, and it will wonderfully help you.—Dr. Buckley.

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Keeping Young.

There once was a woman who shuddered at the thought of growing old. No woman really likes to grow old.

There are those who profess themselves quite willing to do so, and who seem to think it a duty to take not only pleasantly, but eagerly, the various steps which mark advancing age. Long before it is necessary, they give up all form of active amusement, with the smiling explanation: "Well, I'm getting old. I must leave these pleasures for younger folks." Of their own accord they take to unconventional, old-fashioned clothes, stiff, ungraceful coiffure and ugly colors, with the same innate idea that all things pretty, becoming or modish, should belong only to an age which they have passed, to a period of their lives which it savors of wickedness to regret or cling to.

And there are others who, while their spirits rebel, yet force themselves to adopt the same policy. They preach themselves lectures on the beauty of old age; on growing old gracefully; on yielding the field and retiring in favor of youth, and all the rest of the philosophy with which people force themselves to become old. Their friends assist them in various ways, and with all sorts of motives. Sometimes it is with love and tenderness they enforce the doctrine: "Let me take the walk, while you sit by the fire. I'm younger than you." "Take this big easy chair, auntie." "This style is the most suitable for one of your age, dear." Sometimes the motives are not so kind, but they ring the same changes: "It must be vanity which makes you select a hat twenty years too young." "Much as I think of her, I must say that in a person of her age such liveliness is ridiculous." "How absurd! She goes out and enjoys herself as much as a young girl!" So pushed along, they, sighing, make the various changes they think necessary in their appearance and manners, and proceed to grow old as fast as possible.

But this woman who hated being old shuddered so hard over the prospect that at last her spirit suggested to her, "Well, don't get old; keep young."

"How?" she inquired, and then proceeded to think it out.

She determined in the first place not to feel old, and never acknowledge until she actually died that she was old. She would keep up all sorts of lively exercise, being resolute against letting herself be "shelved" by anybody, from any motives whatever. She would decline extra warmth, ease and rest, which only invited the stealthy approach of the enemy she was determined to fight. She would keep her body in good condition by all proper means, but not by confessing that limbs and muscles were not meant to be used as long as they were at her service at all. And, above all, she would heed the voice which forever told her: "Don't worry. Keep quiet. Everything is all right." She would keep so thoroughly convinced that everything is all right, that her severe conviction would keep her far above any outward assurance that "things are all wrong." And she felt sure that this quiet certainty of "all being well" in her soul would in time express itself in her face and her whole body in activity, helpfulness, beauty and youth. And how far this one woman succeeded is of less importance than the question, Is not her example better worth following than that of the woman who lent herself to getting old as fast as she was able?—Harper's Bazar.

GRANDMOTHER.

I have a lovely grandmother,
Her hair is white as snow,
And when I take her out to walk
Her step is very slow.

Her voice is kind and gentle, like
The balmy breath of spring;
She never makes me cross, or sad,
But makes me want to sing.

She's always busy as a bee,
With knitting-work at hand;
Or mending socks for little feet
That never still can stand.

When I am naughty, oh, how sad
And sorry grandma is;
I would much rather make her glad
And have her loving kiss.

And often when the twilight falls,
She sits back in her chair,
And shuts her eyes and folds her hands—
I think she is at prayer.

And I am sure she prays for me,
So thoughtless and so wild,
And asks the Father up on high
To bless her little child.

Silent Voices.

We are often enraptured by the eloquence of speech, and thrilled by the power of music. We mingle in the throng and commotion of human life. But there are sweeter joys and higher pleasures than these. Silence has a tongue more potent than the jargon of human voices.

Go into the sick-room where, resigned and serene, the Christian lies awaiting the summons to come up home; the eye, the countenance, the expressive silence tell an eloquent story where no word is uttered.

We saw a frail boy who had never walked a step, whom the people pitied, and said, "Poor fellow?" But he was always cheerful, and never complained at his lot, while others, who said he had a hard life wheeling about the room, worried and fretted over many things. And so his sweet and gentle life was an eloquent speech which no words can utter.

Go, then, to the graves where loved ones sleep. Some of them have long been there. The leaning stones and touches of time tell the story. But how we recall their unselfishness, their devotion! In the silence they are talking to us, though no words fall on our ears. How ambition and passion are rebuked as we stand by the graves of our dear dead, where dried leaves are rustling, to remind us of our short stay, and where their silent voices, loving, pathetic, tender, are calling us away to the better and eternal life!—Selected.

The Mother Power.

For four and forty years I have been preaching the good tidings of the Word, and would not change places with a king, but I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that home preacher who rocked my cradle. At the starting point of nearly every minister's life stands a Christian mother. Dr. Potts requested all of us students in Princeton Theological Seminary who had praying mothers to rise up, and in an instant nearly the whole one hundred and fifty were on their feet. There we stood, a living witness of the power of a mother's prayers and a mother's shaping influence and example.

We pastors must not take on airs. There is a ministry that is older and deeper and more potent than ours; it is that ministry which presides over the crib and puts the first touches of gospel influences upon the infant soul. Before even the Sunday-school begins, the mother has already begun, and has been molding the plastic wax of character for weal or woe, for heaven or hell. A tremendous power this—it is the same power which sent Samuel out of the home of godly Hannah, and wicked Ahaziah out of the home of godless Jezebel. Both of them "walked in the way of his mother."—The Rev. T. L. Cuyler.

Reformation in men whom women think of marrying should be tried before marriage. A man who can not be reformed then, and by the woman whom he professes to love, and to whom he is making courtship, is not likely to be reformed afterwards, when he has ceased to be a suitor.—Western Advocate.

FROM THE WORK.

(Continued from Fifth Page.)

Rev. Jno. B. Kent, P. C., Bayou Chicot charge, Louisiana Conference: "The Lord has not forsaken us in these parts. Preached a few days last week at Lone Pine Saw Mill—a new point; closed with three accessions and a handsome collection for the purpose of finishing the parsonage. Have had 15 accessions up to date, and baptized 12 children. Finances are low, but the preacher and his family have not suffered."

Rev. Ben. P. Jaco, Abbeville, Miss., July 4: "The District Conference for Grenada district was held here during the past week. It was well attended by the preachers, though not so well by laymen. The Conference was very harmonious, interesting and profitable. Every interest was diligently looked after, which is but a natural consequence when Bro. Burroughs is at the helm. We concluded the week with a Quarterly Conference for this circuit, and the organization of a strong Epworth League. The Conference was a great blessing to our town, and we hope to reap much as we go on."

Rev. G. A. Guice, P. C., Hermanville, June 19: "We celebrated Children's Day at this place on the fourth Sunday in May, and it was a day of joy and spiritual refreshing here. The children performed their parts assigned them well, even to the collection, for almost every child in the school contributed something, and most of them had earned the money with their own hands. The collection amounted to $7.30. Our second quarterly meeting is over. The presiding elder was with us and did some splendid preaching. We like him very much. Our finances are somewhat behind, and the spiritual condition of the church is not what it should be; but we are praying for and expect to see better times before the close of this year. Brethren, pray for us."

Rev. F. B. Ormond, DeKalb, Miss.: "A revival meeting was recently held in the town of DeKalb, which lasted ten days, and was quite a success in many respects. A goodly number of the members of the Methodist, Baptist and Presbyterian Churches were blessed wonderfully, and the membership thus revived considerably. During the meeting Rev. N. M. Clark, J. A. Moore, H. J. Moore, and W. T. Browning rendered faithful services. This scribe also did what he could. The preaching by Revs. N. M. Clark and W. T. Browning was plain and forcible. The meeting was indeed a grand blessing to me. Five or six children applied for membership in the different churches. During the meetings Rev. R. A. Breland and wife, and Rev. H. J. Moore, L. P., received the blessing of entire sanctification, and many others in DeKalb are seeking the blessing. Glory to God."

Rev. W. J. Porter: "At our last Conference I was assigned to Indian Bayou circuit. Our move was neither long or expensive. Free transportation was furnished by the brethren, and our present abode reached in less than a day. We had a pleasant reception and a sumptuous repast in the parsonage. My predecessor had been abundant in labors; but as his family did not occupy the parsonage, it had been neglected. We soon had the grass burned away, and in a short time erected a nice barn. A little later enclosed a garden with a neat fence; also front and back yard and horse lot. Have also fenced a two-acre pasture, and have the material to enclose five acres of additional pasturage. Put one court of paint on the parsonage, and hope to have another soon, which, all told, will be upwards of $200 worth of improvements this year. Public services well attended. Bro. Beard held my second Quarterly Conference last week, and preached in the spirit of our great Commissioner. I have baptized thirteen this year. Received nine into the church. Organized two new Sunday-schools, and reorganized two others. We have five schools comprised of 336 scholars and 56 officers and teachers. We are preparing for a circuit picnic for all the schools on July 4, and desire your presence. God bless you."

(Continued on Seventh Page.)

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FROM THE WORK.

(*Continued from Sixth Page.*)

REVIVAL NOTES FROM NORTH KEMPER.

The Lord has been blessing his people at Mt. Pleasant Church. We have just closed one of the grandest revivals this writer has ever experienced. Some of the old brethren say, "It was the best meeting ever held at Mt. Pleasant." The preaching was done by Rev. R. A. Breland, and it was with power. As the result of the meeting we give: 16 or 20 bright conversions, 10 or 12 reclamations; quite a number professed to have received a clean heart; several family altars erected; a weekly prayer meeting established. Special stress was laid upon the necessity and possibility of living above sin. To God be the glory.

F. B. ORMOND, P. C.

Rev. B. P. Fullilove, P. C., Mashulaville circuit, North Mississippi Conference: "Our parsonage is undergoing some improvement. The P. and H. M. Society appropriated $75, and the circuit a like sum. We have added one room and a gallery fronting all the way. We have an ell twenty-eight feet; we have it partly ceiled. Mashulaville is ahead of everything she has done in the past. We are expecting a gracious revival at every appointment, for which we earnestly ask the prayers of all the brethren. Wife is in very ill health. I was called home from District Conference last Saturday (June 9); found her doing very well. She had another bad spell Sunday (June 10). I also earnestly ask the prayers of the brethren in her behalf, that she may be speedily restored to health. We are sending out the Macedonian cry all over our district: 'Come over and help us.' 'Help those women who have labored with us in the gospel.'"

Nashville Advocate please copy.

Rev. J. W. Raper, P. C., Nettleton circuit, Miss.: "This has been the best year we have ever had. We have had more to do and have done more, and have received more blessings than in any year since we have been in the work. There has been some advancement spiritually, but not as much as we desire. There is a tide of worldliness sweeping over the churches throughout this circuit which is destructive in many ways. It gives the sinner an excuse for not becoming religious, and helps him to make an argument against the church. It helps the young convert to feel that all that is needed in order to be saved is to become a member of the church. The Lord has said, 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost.' And, again, 'Work out your own salvation with fear and trembling.' And we have the injunction in Hebrews, 'Go on to perfection.' We must work if we would keep in a state of justification. Brethren, let us do more work in the Master's service than ever before. Pray for us."

Rev. W. W. Simmons: "We commenced a meeting at Fayette on April 27. Bro. B. S. Rayner was here at the beginning and remained six days, preaching twice a day to the delight and edification of all. Then came Bro. Hodges, of Cary. Everything being now ready, the inimitable Joe Jones came and remained nine days. Joe, as usual, began grubbing at the very tap root of sin, and before the meeting closed there were very few of those old roots and snags but what he had given a lick and pull. Joe's preaching was plain and pointed and went direct to the hearts and consciences of the people. Visible results: 23 accessions to our church and 4 to the other churches, the membership greatly revived, and the town stirred from center to circumference. Then resting three days, we began a meeting at Harriston with Bro. P. H. Hinwse; but soon Bros. Crymes, Crisler, Anders and Guice came to our assistance. All these brethren did fine preaching, and the Holy Spirit was present in every service. We continued fifteen days. Twenty-one joined the church, many of them prominent citizens and business men of the town. These meetings have done untold good for our community. To God be all the glory. Finances coming up well. Harriston is the home of Dr. C. W. Campbell, and to him we owe much for services rendered during our meeting."

Rev. H. B. Vandenburg, Walnut Grove, Miss., June 13: "Walnut Grove is moving forward. Attendance upon public worship good. Sunday-school interests are improving, though there is still room for improvement. Prayer meetings not so good. We have organized one young people's prayer meeting that gives promise of accomplishing much for those who participate. Returning from my appointment last Monday, I met an Indian whom I had met for the first time a week previous. He asked, 'Got your Bible with you?' I replied, 'Yes.' He then asked me to read I. John iii. I did so, and commented some on it. The verse attracting his attention most was the third: 'And every man that hath this hope in him purifieth himself, even as he is pure.' I soon learned that he belonged to the Holiness people (so called), but who have done no little injury to our churches through this section by the erroneous teaching of their preachers. They have about spent their force by denouncing the different denominations. But the members of our church who have been led off are now in a bewildered state, which in many instances is fatal to their religious experience. Mr. Editor, it seems to me that these men who set themselves up as teachers of the Word will have much to answer for before the Lord, the righteous Judge. The doctrine of Christian perfection, as taught by Mr. Wesley, is wholesome, uplifting; but as perverted by some of these self-appointed Holiness preachers through this section, can never lead their followers into perfect love."

MARRIAGES.

FORD—McNULTY.—At the residence of Mrs. Nicholson, Wesson, Miss., Thursday, June 28, 1894, by Rev. T. L. Mellen, Mr. John Q. Ford and Miss Maggie McNulty, all of Wesson.

AVERRE—BASS.—In the Elm Bayou M. E. Church, South, by Rev. Jno. B. Kent, Mr. C. W. Averre, of Beaumont, Texas, to Miss Annie May Bass, of St. Landry parish, La.

CAPPS—TROTTER.—At the residence of the bride's parents, June 13, 1894, by Rev. J. A. B. Jones, Prof. C. F. Capps and Miss Susie Trotter, all of Bolton, Miss.

LANCASTER—GAULIF.—At the residence of Mr. Robert Lancaster, June 26, 1894, by Rev. J. A. B. Jones, Mr. W. T. Lancaster and Mrs. M. E. Gaulif, both of Hinds county, Miss.

GATLIN—TAYLOR.—In the Methodist Church, Heidelberg, Miss., June 14, 1894, by Rev. Frank M. Kesn, D. M Gatlin, D. D. S., of Ellisville, Miss., to Miss Nannie E. Taylor, of Heidelberg, Miss.

SELSER—BUSH.—At the residence of Mrs. Mary Morrison, near Learned, Miss., June 20, 1894, by Rev. V. D. Skipper, Mr. I. M. Selser and Miss Mamie E. Bush, both of Hinds county, Miss.

NORWOOD—WHITE.—At the residance of the bride's father, Clinton, La., June 6 1894, by Rev. V. D. Skipper, Mr. Hunter McL. Norwood and Miss Alla White, both of Clinton, La.

WALKER—SUMMERS.—At the Baptist Church, Lumberton, Miss., June 6 1894, by Rev. W. G. Forsyth, Mr. Sardin R. Walker to Miss Lelia Summers, all of Pearl River county.

OBITUARIES.

COLLINS—EMMETT EUGENE, son of Dr. R. M. and C. E. Collins, was born in St. Helena parish, La., Nov. 28, 1878, and died Feb. 28, 1894. When taken sick he was in attendance at school in Gillsburg, Miss., where he had been a pupil about fifteen months in the Gillsburg Collegiate Institute. He was frequently complimented by his teachers for his good, moral conduct, and the rapid advancement made in his studies. He was received into the M. E. Church, South, on profession of faith at Darlington, St. Helena parish, La., by the writer.

Emmett was lovely in person and disposition, bright in intellect, attractive in conversation, and a model of nearly every Christian virtue. The deep interest manifested in him during his long illness showed how much he was loved by all the community. When told that he must die, his reply was: "I am ready. God's will be done." God's sunlight was all sufficient to guide the young trusting Christian through the dark valley. He was not afraid to die.

His remains were laid to rest in the family graveyard. Many friends sympathize with the bereaved family, and sincerely deplore the death of one so young and lovely; but reverentially we must bow to the will of him who doeth all things well.

Did I not come with an offering of love to lay upon the grave of my dear young friend, my heart would fret under its burden of sorrow. Emmett was so gentle and true in disposition, that he entwined himself around the hearts of all who knew him. As a son, he was ever obedient and loving. His intellect was very bright, but with it was blended so much modesty that the excellences of mind and heart were but best known by the loved ones at home; there the gems of his noble life shone with a brightness unperceived by the world. Sad indeed is home without him. We weep to know that he is forever gone.

May this thought bring comfort: Your dear one is only gone before; there at the beautiful gate he will be watching and waiting for you. To the deeply afflicted parents we say: "Be resigned. God knows what is best, and has done all for your good. You are now the parents of a bright angel; meet him there. Say with the pure and now sainted son, 'Thy will be done.'"

N. J. ROBERTS.

RISHER—In the death of our sister student, Miss LILLIE RISHER, our Sabbath-school has lost an industrious and faithful pupil, ever zealous in the performance of any duties assigned to her. Our community has lost a useful and estimable member; a willing and cheerful leader and helper in all good works. A devoted Christian's soul has winged its flight from earth to heaven, whose whole life, sweet and gentle in all of its elements, is worthy of our emulation, and the memory of which should be treasured as something more than precious.

We know she met death without fear, and that she has gone from this earthly life into the life everlasting, across which the shadow of grief and sorrow shall never fall.

To the stricken family, who have lost a loving daughter and sister, we extend our sincerest sympathy. While the death of a dear one may cut like a dagger in the soul, still God gives the assurance that death is but the ushering of the spirit into his presence, and that those who are faithful unto death shall meet their loved ones and enjoy their society forever.

R. P. CLAYTON, for Committee.

Heidelberg, Miss.

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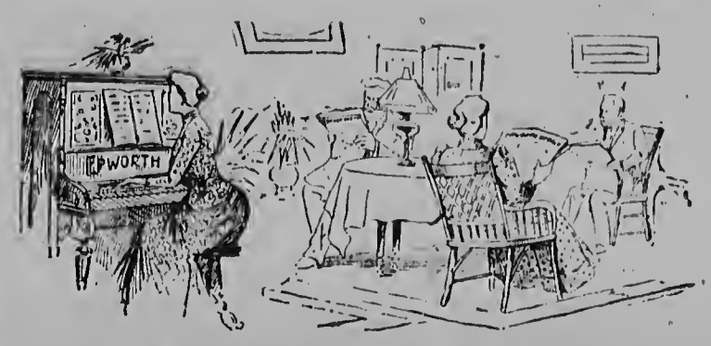

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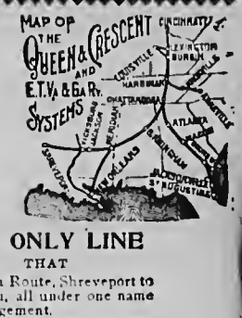

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NEWS OF THE WEEK.

DOMESTIC.

The strikers are losing ground in St Louis. All but 40 of the 350 men employed in freight yard work had returned to work on July 9.

Gov. Jones, of Alabama, concentrated the State troops at Birmingham, and dispersed the strikers at the railroad yards at the point of the bayonet.

About 300 feet of the Illinois Central wharf at Southport, just above this city, has caved into the river. It was evidently caused by a change in the current.

The American Railway Union barred negroes from membership at its recent meeting in Chicago, and the Chicago negroes are taking steps to help to defeat the union's present strike.

Secretary Herbert has issued orders to stop all work in the navy yards, which would have to be paid for out of the fund for increasing the navy, as no appropriation has been made for this fund.

It is said that if Mr. Pullman will not agree to arbitration, or otherwise settle the differences existing between the Pullman Company and its ex-employees, Wednesday morning will witness a cessation of all labor on the part of the allied trades in Chicago, if not in the whole country.

At a meeting of the various organizations of labor in this city, on July 9, sympathy was expressed for the strikers elsewhere, while a committee was appointed to confer with the merchants and urge leniency toward the imprisoned agitators who were arrested on the charge of inciting a strike. The meeting leaned toward peaceful measures.

All the main buildings of the World's Fair, except the Horticultural Building, the Woman's Building, the Art Palace, the Machinery and the United States Government Building, were almost entirely burned on July 5. They were the property of the Columbian Exposition Salvage Company, and had been purchased for the Exposition Company for about $90 000.

Three visiting organizers of the American Railway Union were arrested and arraigned before United States Commissioner Wright, in this city, on July 7. They are charged with unlawfully conspiring and combining in restraint of trade and commerce between Louisiana and the other States of the United States. They were placed under bond of fifteen thousand dollars each.

President Cleveland issued a proclamation at midnight, July 8, declaring Chicago in a state of rebellion. A determined effort will be made to stamp out lawlessness. Frenzied at their previous successes, the railroad strikers at that place committed all sorts of depredations, and wound up by charging upon the government troops, who checked their impetus by two volleys of musketry. One man was killed and many wounded.

Since the passage of the Tariff bill through the Senate there has been a good deal of speculation on the probable action of the conference committee. It has already been announced that the House would make a determined fight for removal of duties imposed by the Senate on raw materials, and there is no doubt that the administration desires to have this change made in the Senate bill and a nearer approach to the Wilson bill.

The great railroad strike, which started at the Pullman shops, has spread until every section of the United States is affected or menaced by it. On July 6 bloodshed, riot and arson held sway in Chicago. Six of the strikers were shot on that day for riotous conduct, and several police officers were severely hurt by stones and clubs. Thousands of miles of railway are paralyzed; trains and engines have been burned and wrecked; cars have been plundered of freight in transit, and the freight in many more has rotted from neglect. The commerce of a great extent of country has been utterly deranged; many industries have been forced to suspend operations for lack of material; cities and towns are overrun by mobs, and many thousands of people are reduced to extreme distress; while rioting, burnings and bloodshed are common features of the situation.

FOREIGN.

Thirty-nine new cases of cholera and thirteen deaths from the disease were reported in St. Petersburg on July 8.

It is said that an Anglo-Dutch syndicate is anxious to take up and complete the Nicaragua Canal if the enterprise is abandoned by the Americans.

Representative measures against the anarchists in France will be introduced in the Chamber of Deputies. It is intended to dispense with jury trials in the cases of anarchists, as the juries always hesitate to convict.

Nothing Strange.

Intelligent people, who realize the important part the blood bears in keeping the body in a normal condition, find nothing strange in the number of diseases that Hood's Sarsaparilla is able to cure. So many troubles result from impure blood, that the best way to treat them is through the blood, and it is far better to use only harmless vegetable compounds than to dose to excess with quinine, calomel and other drugs. By treating the blood with Hood's Sarsaparilla, scrofula, salt rheum, dyspepsia and neuralgia, can all be cured.

CAMP MEETINGS.

The annual camp meeting for Topikew, Sumnit charge, Brookhaven district, will begin on Thursday, Aug. 9 and will be continued one week. Brethren of the ministry and others are cordially invited. Come, brethren, in the fullness of the blessing of the gospel of Christ.

H. P. LEWIS, Pastor.

The Orville-Whillington Camp Meeting will open Thursday, Aug. 16, next, and continue eight days.

The camp ground is located in East Feliciana parish, eleven miles southeast of Clinton, three and a half miles west of Greensville. There will be ample accommodations for all who come. Preachers raised to free of charge. All preachers friendly to camp meetings cordially invited in attend. There will be no gate fee.

By order of the committee.

A. N. BROWN, Sec. Com.

The camp meeting at Bethel Camp Ground, ten miles west of Centreville, twelve miles northwest of Wilson and seven east of Woodville, will begin on Thursday, Aug. 9 and continue over two Sundays. Everybody is invited. Come and build a tent, or pitch a cloth tent, or camp in a wagon; or come to our commodious hotel, where ample accommodations can be had at lowest rates. Come and stay through, but the meeting, or as many days as you can; or if no more, come and stay one day and get your dinner at the hotel or bring it with you, as you please—but be sure to come. No rate fees are charged. We take collections after the old Methodist fashion, to meet our expenses. We are out of debt and intend to remain so. All travelling preachers attending will be cared for by the association, and their expenses to and from the railroad paid. Leave the railroad either at Centreville or Woodville. If at Centreville, report to Mr. Richard Whitaker; if at Woodville, to Rev. H. Walter Featherston. The preaching generally, and especially of the Woodville district are earnestly solicited to be present.

P. A. JOHNSTON, P. E.,
H. WALTER FEATHERSTON,
R. W. TUCKER,
T. A. LUBKER
Preachers in Charge.

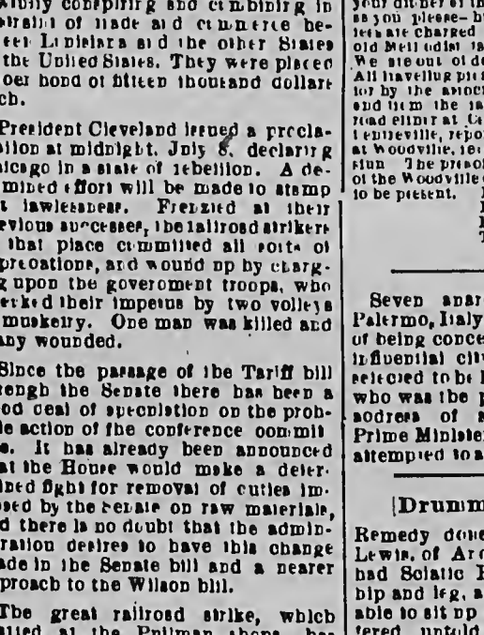
Seven anarchists were arrested in Palermo, Italy, on July 8, on the charge of being concerned in a plot to murder influential citizens. Among the men selected to be killed was Gov. Lafalina, who was the promoter of the popular address of sympathy presented to Prime Minister Crispi after Lega had attempted to assassinate him.

Drummond's Lightning

Remedy done great work for H. J. Lewis, of Anderson's Mills, S. C. He had Sciatic Rheumatism in the left hip and leg, and for six weeks was not able to sit up or walk a step, and suffered untold agonies. After using Drummond's Lightning Remedy for Rheumatism for two weeks, he wrote that he could walk and that the pain was gone. If you suffer from Rheumatism and wish to be cured, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and the two large bottles will be sent to your express address. Agents wanted.

Dr. Price's Cream Baking Powder World's Fair Highest Award.

Irving's shipyards and those of Sir Gray, at Hartlepool, England, have closed down owing to the strike of the moulders. Four thousand workmen are thus thrown out of employment. It is expected that other yards will also be forced to close.



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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Iuka station	July 1, 2
Corinth circuit	7, 8
Booneville circuit	10
Booneville and Baldwyn	12
Rienzi	14
Iuka circuit	21, 22
Kossuth	24
Pleasant Ridge	28, 29
Matlecia	Aug. 1
Brown's Creek	4, 5
New Albany circuit	11, 12
Blue Springs	14
Guntown	18
Ripley and New Albany	18, 19
Jonesborn	28
Ripley circuit	25, 26

District Conference at Booneville, July 12-15, at 2:30 P M. Opening sermon, Thursday night, by Rev. J. H Shumaker. Let the recording stewards bring up their records to the District Conference.

T. W. LEWIS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo	30, July 1
Verona and Nettleton, at Verona	7, 8
Okolona station	7, 8
Okolona circuit	14, 15
Prairie circuit	21-26
Houston and Wesley	28, 29
Shannon	Aug. 4, 5
Buena Vista	11, 12
Saltillo	18, 19
Tremont	22
Amory and Smithville	25, 26
Nettleton	29
Fulton	Sept. 1, 2
Athens	5
Pontotoc	8, 9

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Cleveland	July 1
Tunica circuit, at Dubbs	8
Jonestown, at Riverside	15
Greenville	22
Gunnison	29
Friendship	Aug. 5
Hill House circuit	12
R Shawl's, at Poplar Grove	19
Beulah	26
Friar's Point	Sept. 2
Bolivar, at Winterville	9

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit	30, July 1
Starkville station	7, 8
Columbus station	14, 15
Starkville circuit	21, 22
Sparta	28, 29
Cedar Bluff	Aug. 4, 5
Sturges	7, 8
Macon	11, 12
Brooksville	17, 18
Hebron	18, 19
Shuqualak	25, 26
Mashulaville	Sept. 1, 2

T. C. WIER, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Sallis circuit, at Pleasant Hill	30, July 1
Belzoni circuit, at Townson Lake	7, 8
Ethel circuit, at Pearsall chapel	14, 15
Kosciusko circuit, at Salem	27, 22
Rupora, at Lagrange	28, 29
Stuart circuit, at Mount Union	30
Ebenezer circuit, at Salem	Aug. 4, 5
Chester circuit, at South Union	11, 12
Wier circuit, at Salem	18 19
Louisville circuit, at Mt Pleasant	25, 26
Rural Hill circuit, at Center Ridge	28

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia	30, July 1
Waterford	7, 8
Holly Springs circuit	28, 29
Red Banks	Aug. 4, 5
Mt. Pleasant	8, 7
Olive Branch	17, 12
East Holly Springs	18 19
Cornersville	25, 26
Ashland	Sept 1, 2

District Sunday-school Conference, July 5.

District Conference, July 5-8, at Waterford.

J. R. STONE, P. E.

WINONA DIST.—THIRD ROUND.

Sidon	30, July 1
Indianola	7, 8
McNutt	14, 15
Black Hawk	21, 22
West	28, 29
Valden	Aug. 4, 5
Winona circuit	11, 12
Carrollton circuit	18, 19
Dublin	25, 26
Leherton	Sept. 1, 2

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Como, at McGee's	30, July 1
Coldwater	7, 8
Corkrum	14, 15
Nesbit, at Pisgah	21, 22
Wall Hill, at Grub Hill	28, 29
Pleasant Hill, at Love's	Aug. 4, 5
Tyro, at Emory	11, 12
Courtland, at Pope's	(Tues.) 14
Morgansville, at Brewington's	(Thurs.) 18
Panola, at Mt. Olivet	18, 19
Arkabutla, at Chestnut R	21 22
Pleasant Grove, at	Sept. 1, 2

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—THIRD ROUND.

Abbeville	30, July 1
Tillatoba	7, 8
Coffeeville	(Fri.) 13
Charleston	14, 15
Pittsboro	21, 22
Ely	28, 29
Atlanta	Aug. 4, 5
Tocopola	11, 12
Oxford station	18 19
Chapel Hill	25, 26
Paris	Sept. 1, 2
Water Valley circuit	8, 9
Water Valley station	15, 16

The District Conference will be held at Abbeville, June 28 to July 1.

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Carrollton	(morn.) July 22
Parker Chapel	(eve.) 22
Algiers	(morn.) 29
Grape	(eve.) 29
Moreau	(morn.) Aug. 9
Dryades	(eve.) 5
Bayne Memorial	(morn.) 12
Felicity	(eve.) 12
Grose Tete, at Cottonwood	18
Louisiana Avenue	26
Plaquemine, at Plaquemine	Sept. 2
Lower Coast, at Wesley	8
Baton Rouge	18
Carondelet	29

I will attend the Quarterly Conferences through the month of August, then go to my work at Centenary College.

C. W. CARTER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Grand Cane, at G C	June 24, 25
Mansfield	July 1, 2
Cane River, at Melrose	7, 8
Natchitoches	8, 9
South Bossier, at Doyline	11
DeSoto, at Pullin's chapel	14, 15
North Bossier, at Hugh's Spur	18
Caddo at Belle Bower	21, 22
Pleasant Hill at P Hill	28
Red River, at Campo Bello	Aug. 1
Wesley, at Hill's Chapel	4
Coushatta, at Brownsville	5, 6
Fort Jesup, at New Hope	7
Cane River, at Provencal	8
Victoria and W Natch., at Grove	9
Mooringsport, at Caddo chapel	11
Anacoco, at Beach Grove	15
Many, at Negreet	17
Sabine, at Red Land	18, 19
Shreveport	20

District Conference at Pleasant Hill, July 26-30.

ROBT. J. HARP, P. E.

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OPELOUSAS DIST.—THIRD ROUND.

Morgan City	July 14 15
Patterson	21, 22
Franklin	28, 29
Jeanerette	Aug. 4, 5
New Iberia	6, 7
Lafayette at Rayne	8, 10
Washington, at Waxia	11 12
Opelousas, at Bellevue	14, 15
St Martinsville, at Arnaudville	15
Abbeville at Prairie Gregg	18 19
Indian Bayou	25, 26
Plaquemine and Brulee, at Prairie H.	Sept. 1, 2
Lake Arthur	8, 9
Lake Charles and West Lake	15, 16
Sulphur Mine, at Calcasieu	18, 19
Grand Chenier	22, 23
Crowley	29, 30

J. M. BEARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Summerfield, at Alabama	30, July 1
Haynesville, at Chiquit	8, 4
Lisbon, at Mount Zion	5 8
Homer station	7, 8
Gansville, at Gansville	7, 8
Valley, at Cotton	14, 15
Minden, at Mount Zion	17, 18
Sparta, at Bear Creek	21, 22
Ringgold, at Grand Bayou	Aug. 4, 5
Arcadia, at Gibbsland	10, 11
Calhoun, at Brooklyn	18, 19
Virgil, at Macedonia	20, 28
Farmerville	28, 29
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Huston	3, 8

The District Conference will meet at Lisbon, July 25, at 9 A. M. The first day will be devoted to the Sunday-school interest.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Melville	July 8, 9
Bunkie	15, 16
Alexandria	21, 22
Centerville	21, 22
Lecompte	28, 29
Ada at L. G	28, 29
Pineville, at O G	Aug. 4, 5
Nugent, at Pollock	4, 5
Colfax and Boyce, at Rapides C. G	11, 12
Montgomery, at	11, 12
Spring C, at Fellowship	18, 19
Dry Creek	18 19
hicot, at Elm Bayou	20, 27
Columbia	25, 27

S. J. DAVIES, P. E.

DELHI DIST.—THIRD ROUND.

Bastrop, at Island	30, July 1
West Monroe, at Bowman's Chapel	7, 8
Monroe	15, 17
Oak Ridge, at Mer Rouge	21, 22
Lynn Grove, at Humphrie's Chapel	Aug. 4, 5
Floyd, at Baldwin's Chapel	11, 12
Delhi, at Talisiah	18, 19
Oakley, at	25 26
Winnsboro, at Bo ff's Prairie	Sept. 1, 2
Harrisonburg, at Island	8 9
Rayville	15, 16
Waterproof	22, 23
Lake Providence	29, 30

The District Conference will convene at Winnsboro, July 26, and continue until after Sunday. The first day will be devoted to Sunday-schools; Saturday night to missionary cause. Revs. J. T. Reames and N. S. Cornell will conduct this meeting.

H. O. WHITE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND. (In Part.)

Moss Point	July 8, 9
Whitington's at Poplar Head	14, 15
Heidelberg, at Sandersville (Q C 9 A M.)	21, 22
Purvis at Purvisville	26, 29
Columbia, at Payne's Chapel	Aug. 4, 5
Williamsburg, at Bethel	11
Mt. Carmel, at Sautee	12, 19
Ellicott	19 20
Ocean Springs and Scranton, at S	25, 26
Easterbrook, at Camp Ground	Sept. 1, 2

Let preachers be ready to answer the questions for this quarter. Church secretaries have their records and registers on hand, and stewards make an earnest effort to bring up arrears in salaries. Quarterly Conferences marked (*) will be held the second day named.

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—THIRD ROUND.

Rose Hill, at Pleasant Grove	June 23
Newton and Hickory, at Hickory	30, July 1
Decatur, at Conchatta	14, 15
Lake, at Lawrence	15
Clarksburg, at Linders	18
Morton and Forest, at Forest	19
Raleigh, at Bay Springs	21, 22
Westville at Bethel	28, 29
Walnut Grove, at Beach Springs	Aug. 3
Carthage, at Liberty	4, 5
Shiloh, at Gun Springs	11, 12
Siegus Creek, at Richland	18, 19
Indian Mission	21
Neshoba, at Philadelphia	Sept. 1, 2
Hillsboro	4
Fannin, at Drake's	7
Brandon	8, 10
Homewood	14
Trenton	15, 16
Montrose	22, 23

O. McDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Edwards	July 7, 8
Benton Circuit, at Bowman Chapel	14 15
Yazoo circuit, at Anding	21 22
Canton	28, 29
Sharon circuit, at Forest Grove	Aug 4, 5
Lake Utty and Lodi at Phillips	11, 12
Silver Creek and B Lake at S. L (Tu.)	14
Yazoo City	18, 19
Flora circuit, at Brownsville	25, 26
Jackson cir, at Flag Chapel (Tues.)	28
Camden circuit, at Thomastown	Sept. 1, 2
Tranquil circuit	8, 9
Mount Olivet circuit	(Tues.) 11
Bolton circuit, at Ratliff's chapel	15, 16
Jackson—First church	22, 29
Jackson—Capitol Street	22 23
Madison circuit	29, 30

The District Conference will be held at Canton, July 25-29. A more extended notice will be made soon.

E. H. MOUNGER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Amite, at Salem	July 7, 8
East Baton Rouge, at Deer Ford	15
Zachrie, at Zachrie	14, 15
Jackson, at Jackson	15, 16
Wilson, at Whitaker	21, 22
Gloster and Centreville	28, 29
Bayou Sara, at Slaughter	Aug 4, 5
Clinton, at Clinton	5, 6
North Wilkinson	8
Wilkinson at Bethel	11, 12
Percy Creek, at Percy Creek	18, 19
Woodville, at Woodville	19, 20
Tunica at Hays	21
Live Oak, at Pine Grove	25, 26
Port Vincent	29
Ponchatoula, at James Chapel	Sept. 1, 2
Franklinton, at Mt. Hermon	8, 9
Amite City, at Tangipahoa	9, 10
St. Helena	15, 16
East Feliciana	22, 23

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Crawford Street—Vicksburg	30, July 1
Wesley Chapel—Vicksburg	1, 2
South Warren, at Wesley Chapel	7, 8
Jefferson Street—Natchez	14, 15
Peachy Chapel—Natchez	15, 16
Washington, at Locust Grove	17
Learned, at Bar Creek	20
Utica	21, 22
Rocky Springs at Oak Ridge	24
Fayette and Harrison, at	28, 29
Martin, at Martin	Aug. 4, 5
Hermanville, at Carlisle	7
Roxie at Knoxville	11, 12
Meadville at New Providence	18, 19
Port Gibson	25, 26
Rolling Fork and Anguilla, at	Sept. 1, 2
Cary, at	4
Maycraville, at	8, 9
Warren, at Oak Ridge	15, 16

District Conference will be held at Harriston, July 28-31.

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Gallman, at Old Crystal Springs	30, July 1
Perry, at Forest Hill	7, 8
Wesson	14, 15
Caseyville	21, 22
Adams	28, 29
Providence	Aug. 4, 5
Crystal Springs	11, 12
Summit	18, 19
Bowerton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	29, 30

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—THIRD ROUND.

East End—Meridian	30, July 1
Central and South Side—Meridian	1, 2
West End Meridian	4
Waynesboro and State Line, at W	7, 8
Leakesville, at Leakesville	14, 15
Enterprise, at Enterprise	21, 22
Vossburg, at McGowan	(Wed.) 25
Enterprise and S, at Stonewall	Aug. 4, 5
Hinkleville, at Chapel Hill	(Wed.) 8
Shubuta at Quitman	11, 12
Waynesboro circuit, at Big Rock	18, 19
North Kemper, at Blairs	(Wed.) 22
Linwood at Hopewell	25, 26
Waterville, at	(Wed.) 29
De Kalb, at Pleasant Ridge	Sept. 1, 2
Marion, at	(Wed.) 5
Why Not, at	8, 9
Chunky at	12, 16
Lauderdale, at	22, 23
Marbersville, at	21, 30

D. A. LITTLE, P. E.

WASHINGTON & LEE UNIVERSITY.—We call attention to the advertisement, in another column, of Washington and Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open Sept. 13th.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

IF WE KNEW.

If we knew the distant future,
With its weary load of care;
If we knew the woe to waiting,
And the burdens hard to bear,
We would wait with dread and fear
Till the time at last drew near.

Well for us that we can see not
All the sorrow on life's way,
And God wisely hides the future,
Gives us strength for every day,—
Strength to bear our grief and sorrow,
Trusting for a glad to-morrow.

True, we sometimes grow impatient,
Would our future like to know;
But if it was spread before us,
O how faint our hearts would grow.
Then wait gladly, God knows best;
Wait with patience for the rest.

—Selected.

Judge Grosscup's Charge to the Grand Jury.

We give below some extracts from the charge of Judge Grossonp, of Chicago, to the Federal grand jury sworn in to investigate the strike, the result being that Debs and his leading supporters were quickly indicted:

Gentlemen: You have been summoned here to enquire whether any of the laws within this judicial district have been violated. You have come into an atmosphere and amid occurrences that may well cause reasonable men to question whether the laws of the United States are yet supreme. Thanks to resolute manhood, and to that enlightened intelligence which perceives the necessity of a vindication of the law before any other adjustments are possible, the government of the United States is still supreme. You, doubtless, feel as I do, that opportunities of life, under present conditions, were not entirely equal, and that changes are needed to forestall some of the dangerous tendencies of current industrial life. But neither the torch of the incendiary, nor the weapon of the insurrectionist, nor the inflamed tongue of him who incites to fire and sword, is the instrument to bring about reforms.

The government of the United States has enacted laws, first, to protect itself and its authority as a government, and, secondly, to protect its authority over those agencies, to which, under the Constitution and laws, it extends governmental regulations.

Insurrection is a rising against civil or political authority; the open and active opposition of a number of persons to the execution of law in a city or State.

Now, the laws of the United States forbid, under penalty, any person from obstructing or retarding the passage of the mail, and make it the duty of the officer to arrest such offenders and bring them before the court.

If, therefore, it shall appear to you that any person or persons have willfully obstructed or retarded the mails, and that their attempted arrest for such offense has been opposed by such number of persons as would constitute a general uprising in that particular locality, and as threatens, for the time being, the civil and political authority, then the fact of an insurrection public the meaning of the law has been established; and he who by speech, writing, promises or other incitements, assists in setting on foot or carrying it along, or gives it aid or comfort, is guilty of a violation of law. It is not necessary that there should be bloodshed; it is not necessary that the dimensions should be so portentous as to insure probable success to constitute an insurrection. It is necessary, however, that the rising should be in opposition to the execution of the laws of the United States, and should be so formidable as, for the time being, to defy the authority of the United States. When men gather to resist the civil or political power of the United States, or to oppose the execution of the laws, and are in such force that the civil authorities are inadequate to put them down, that considerable military force is needed to accomplish the result, they become insurgents, and every person who knowingly incites, aids or abets them, no matter what his motive may be, is likewise an insurgent.

This penalty is severe, and, as I have said, is designed to protect the government and its authority against direct attack. There are other provisions of law designed to protect those particular agencies which come within governmental control. To those I will now call your attention.

The mails are in the special keeping and care of the government and laws of the United States. To insure unhindered transmission, it is made an offense to knowingly and wilfully obstruct or retard the passage of the mail or any carriage, horse, driver or carrier carrying the same."

That constitutes conspiracy to hinder or obstruct the mails will be touched upon in connection with the subject to which I now call your attention. The Constitution places the regulation of commerce between the several States and between the States and foreign nations within the keeping of the United States government. Anything which is designed to be transported for commercial purposes from one State to another, and is in actual transit, and any passenger who is actually engaged in any such interstate commercial transaction, and any car or carriage actually transporting or employed in transporting such passenger or thing, are the agencies and subjects under the law of interstate commerce, and any conspiracy in restraint of such trade or commerce is an offense against the United States.

I recognize, however, the right of labor to organize. Each man in America is a free man, and so long as he does not interfere with the rights of others, he has the right to do with that which is his what he pleases. In the highest sense, a man's arm is his own, and aside from contract relations, no one but himself can direct when it shall be raised to work or shall be dropped to rest. The individual option to work or to quit is the imperishable right of a free man.

The individual may feel himself alone unable to cope with the conditions that confront him, or unable to comprehend the myriad of considerations that ought to control his conduct. He is entitled to the highest wage that the strategy of work or cessation from work may bring, and the limitations upon his intelligence and opportunities may be such that he does not choose to stand upon his own principle of strategic or other conditions. His right to choose a leader, one who observes, thinks and wills for him—a brain skilled to observe his interest—is no greater pretension than that which is recognized in every other department of industry. So far and within reasonable limits associations of this character are not only lawful, but are, in my judgment, beneficial when they do not restrain individual liberty and are under enlightened and conscientious leadership.

But they are subject to the same laws as other associations. The leaders to whom are given the vast power of judging and acting for the members are simply, in that respect, their trustees. Their conduct must be judged like that of other trustees: by the extent of their lawful authority and the good faith with which they have exercised it. No man in his individual right can lawfully demand and insist upon conduct by others which will lead to an injury to a third person's lawful rights.

The railroads carrying the mails and interstate commerce have a right to the service of each of its employees until each lawfully chooses to quit, and any concerted action to demand or insist under the penalty or threat upon their quitting to the injury of the mail service or the prompt transportation of interstate commerce is a conspiracy, unless such demand or insistence is in pursuance of a lawful authority conferred upon them by the men themselves, and is made in good faith in the execution of such authority.

If it appears to you, therefore, applying the illustration to the occurrences that will be brought to your attention, that any two or more persons, by concert, insisted or demanded under effective penalties and threats upon men quitting their employment to the obstruction of the mails or interstate commerce, you may inquire whether they did these acts as strangers to these men or whether they did them under the guise of trustees or leaders of an association to which these men belonged.

I wish again, in conclusion, to impress upon you the fact that present emergency is to vindicate law. If no one has violated the law under the rules I have laid down, it needs no vindication; but if there has been such violence, there should be quick, prompt and adequate indictment.

I confess that the problems which are made the occasion of pretext for the present disturbances have not received the consideration they deserve. It is our duty, as citizens, to take them up and by candid and courageous discussion ascertain what wrongs exist and what remedies can be applied. But neither the existence of such problems nor the neglect of the public hitherto to adequately consider them justifies the violation of law or the bringing on of general lawlessness. Let us first restore peace and punish the offenders of the law, and the atmosphere will be clear to think over the claims of those who have real grievances. First vindicate the law. Until that is done no other questions are in order.

The Need of the Hour.

Much interest was attached to the meeting of the General Conference in Memphis. Thousands of Methodists in all parts of this Southland watched with eager and anxious eyes the proceedings of this legislative body of the church. No report presented for acceptance or rejection by the various committees is of more importance than that on missions. It was for this purpose the Son of man came "to seek and save that which was lost." It was for this the apostles were sent forth; in short, all the ministries of life, divine and human, were ordained and established. The great, loving heart of the Son of God went forth in tender compassion and yearning sympathy for the prisoners and slaves of sin, not only in Jerusalem, but to the uttermost parts of the earth. Neither time, place, race nor creed should be considered in the great work of extending his kingdom. The deeper the darkness, the more need of the light; the denser the ignorance and superstition, the more intense should be the zeal of the missionary and the church to give these the wisdom from above. No valid argument can be formed against missionary work. At home and abroad, wherever the sway and shadow of sin obtains, the church should sweep the fields with the eye of an eagle, and send her messengers of life and freedom. Much strength has been wasted and time lost by drawing invidious comparisons between the work abroad and at home, as though the kingdom of Christ was divided, and a soul in China of more value than one in Louisiana.

These discussions are irrelevant, and do not reach the heart and core of this momentous subject. Wherever sin abounds—in New York or Pekin; in the centre of civilization or the heart of Africa—there the command is to go or send. "There are heathens at our doors," cries the cold, careless nonworker in the Master's vineyard. "Yes, I know it," said Dr. Trippett, of the Louisiana Conference; "I have been preaching to them forty years." The good old man was rebuking the dead materialism and idolatry in the church. Certainly there should be no disagreement or division here. Wherever humanity is steeped in sin, it needs the gospel.

Here in our own State are fields white unto the harvest; aye, the golden grain is falling and waiting under the blighting winds of neglect. Southern and Central Louisiana could easily employ twenty mission preachers, and not trend on any territory already occupied. There are large areas of country, and towns containing from 2,500 to 5,000 inhabitants, practically destitute of the gospel. Markaville, the parish seat of Avoyelles, in the midst of a populous, rich prairie and wooded country, has no Protestant preaching. Napoleonville, Thibodeaux and Houma are not awakened by the sturdy sons of Wesley and his message of free grace and full salvation. But you say these are Creole Catholic towns. Some seem to think there never were any Americans, as they are, in these destitute regions. But our people are numerous there, and when not restrained from evil, take on the worse features of the older inhabitants, and frequently neglect to practice their few virtues.

People are gathering from all parts to this land of balmy air and glorious climate, and frequently clamor for preaching. I do not know what inducements other fields may present, but I am sure large returns will follow in these regions. An elect lady asked me, not long since, why we did not have preaching in our church in Thibodeaux, and I could frame no intelligible answer. Why? why? Have we lost our faith, zeal and courage? I can't answer these questions, but I know the need, and feel impelled to write. Of this I am assured: In many parts of Louisiana our people are dying, and there are none to preach the words of eternal life. S. J. DAVIES.

Opelousas District Conference.

The twenty-sixth session of the Opelousas District Conference was called to order by the presiding elder, Dr. Beard, on Thursday morning, July 5, the opening sermon having been preached by Rev. M. C. Manley on the previous night. The good people of Crowley had been preparing and looking forward to the Conference for some time, and it was gratifying to note that every pastor in the district was present except Bros. Singletary and Lyons, who were providentially absent. Some disappointment was caused by the absence of Dr. Carter, Bro. Van Valkenburgh, and the editor of the ADVOCATE, as well as by the absence of many of the lay delegates elected. Will some one rise to suggest a plan to secure full attendance of the laity at these gatherings?

A good program on Sunday-school and mission work had been laid out, and the discussions of these subjects throughout two days proved very interesting.

Saturday was devoted to reports, which showed considerable advance in many respects throughout the district. Several new works are being enterprised in outlying sections, which promise much for the extension of our work.

Our French Mission, under Bro. Joe Berwick, represents the beginning of a work which has been delayed too long. Some one will have to meet a fearful reckoning on the subject of this neglected population.

The Conference raised about $400 toward the support of several new missions just established, and passed a resolution declaring the necessity of supporting, at least, three missionaries in the district, and condemning the policy of dribbling out our home missionary funds on incompetent men, and trying to cover too large a territory with too little money.

The following also was passed by the Conference:

Resolved, That it is the sense of this District Conference that our district, and the whole of Southern Louisiana which sorely needs the help of the Church Extension Boards, has been overlooked by these Boards, and that we call the attention of these Boards to the extreme need in this section.

(Signed) W. W. DRAKE,
J. S. SANDERS.

Prof. Wier ably represented Centenary College, and the Conference seemed generally hopeful on the subject.

The preaching throughout the Conference by Bros. Manley, Porter, Sanders, Foust, Montgomery, Parker, Denson, Beard, Riddle, Kelly and Lee was spiritual, the Conference was harmonious, and the love-feast was a feast, indeed. From the standpoint of the pastor who entertained, it was a blessing.

Capt. J. N. Pharr, W. T. Blacksher, S. N. Curry and C. P. Hampton were elected lay delegates to the Annual Conference.

W. WINANS DRAKE, Sec.

Holly Springs District Conference.

The twenty-fourth session of the Holly Springs District Conference was held at Waterford, Miss., July 6-8; Rev. Joseph B. Stone, P. E., in the chair. The session was pleasant and profitable. All the traveling preachers of the district were present, and the attendance of laymen was up to the average. In addition, we were favored with the presence and counsels of Rev. Dr. Cooper, agent of Millsaps College; Rev. G. W. Bachman, Conference colporteur; Revs. J. A. Bowen and B. P. Jaco.

The Conference resolved to co-operate with the Sardis and Grenada districts in the erection of a Joseph H. Brooks Memorial Cottage on the campus of Millsaps College, and appointed the following committee to secure the necessary funds: Rev. J. B. Stone, Judge J. T. Fant, J. S. Oakley, J. C. Lowe, and Prof. E. H. Randle. Bro. Brooks spent many years of his useful ministry in the bounds of this district, and his honored dust sleeps in the Holly Springs Cemetery; hence it is eminently proper that this district should have a part in the building of the memorial cottage.

The following brethren were elected delegates to the next Annual Conference: Thos. Eason, O. S. Evans, J. R. B. Cooper, J. T. Fant. Alternates: M. C. Pegues, W. S. Blackburn.

Mount Pleasant was selected as the seat of the next District Conference.

The hospitality of the citizens of Waterford was unbounded, and appropriate resolutions of thanks were adopted. J. S. OAKLEY, Sec.

Dr. Stephenson's Impressions of America.

Many of your readers will remember that the Rev. T. Bowman Stephenson, D. D., LL.D., was a visitor to our recent General Conference at Memphis, and delighted large audiences by his sermons and addresses. Upon his return to England he was interviewed in regard to his impressions. The following selections will probably be of interest to the readers of the ADVOCATE:

"You have traveled a great deal in the United States. Do you believe that the total prohibition of the liquor traffic works out well?"

"Most decidedly. Of course, it does not make a State perfect. But the results are good. The minimum of crime and pauperism and lunacy is reached in those States where it is enforced. There are evasions of the law, and its opponents sneer and say that you can always be taken into back rooms, where you may have what you like to drink; but even then it is better that a man should have to go into a back room to get drunk than that he should be allowed to do so openly."

"In your journeys through the Southern States this time, did it strike you that the attitude of the white and black races to each other was improving?"

"It is improving. The black race is making wonderful advances; and, as time goes on, the white people are on better and better terms with their black neighbors."

"Do the Southern people generally approve of lynchings?"

"By no means. It is the rougher element which always causes them. The people, on the whole, are opposed to them. But there are great difficulties in the question, and not the least is that of maintaining law and order in new and remote countries."

"What is your opinion of the American press?"

"It is far more sensational than the English. Even the best papers are sensational. Criminality of all sorts is enlarged upon far more there than here. Some of the worst papers have a distinctly bad effect; but there are others which stand, as it were, head and shoulders above the moral level of the general press—the Philadelphia Ledger, for example. This is one of the few newspapers that does not publish a Sunday edition. Most daily papers are published every day in the year. The American press is very enterprising."

"Is it used as a vehicle for gambling as much as the English press?"

"As much, if not more. There are hardly any, if any, newspapers which do not publish the sporting news."

"One more question, Doctor. Were you interviewed in America?"

Dr. Stephenson shook his head. "Yes, several times, although my work was not public. I refused a great many requests. In some instances I asked the editors of newspapers not to say anything about my visit. I was over there chiefly on the Children's Home business, and took little public work, only preaching once each Sunday, and rarely addressing a meeting. American journalists carry the personal element a little too far. The other day—though this was not in the United States; it was at Hamilton, Ontario—I was rung up on the telephone. It was a Monday morning. I came to the instrument, and the man at the other end asked:

"'Are you Dr. Stephenson?'

"'Yes,' I said.

"'You were preaching last night at the Centenary, weren't you?'

"'Yes.'

"'What was your text?'

"I told him.

"'How did you treat it?' was his next question.

"I was obliged to decline to tell him, for it was impossible for me to go through my sermon again to a man at the other end of the telephone wire."

J. S. OAKLEY.

Holly Springs, Miss.

Vetoed by the Mayor.

Mayor Hopkins, of Chicago, who wishes to be understood as the friend of the "liberal element," has aroused the indignation of the better class of citizens and subjected himself to the strictures of the press by vetoing the Sunday-closing ordinance which the Council by a decided majority passed at the instance of the Sunday Rest Association and other organized bodies. The ordinance provided that no store should be opened on Sunday for the sale of "any clothes, dry goods, hats, caps, furnishing goods, jewelry, boots, shoes, hardware, furniture, meats, or groceries." It made, however, an exception in the case of grocery stores, which were to be allowed during the hot months to keep open for awhile on Sunday morning; after 10 A. M. on that day barber shops were also required to close. The passage of this very reasonable ordinance was not urged especially on religious grounds. The object sought was not to swell the church attendance, but to afford needed rest to a large number of persons to whom Sunday traffic has become oppressive, and who hoped to put an end to it by a united effort. The press of that city, which is committed to Sunday closing, is urging the Council to pass the ordinance over the mayor's veto. And this will, doubtless, be done if the various labor organizations insist upon it as they should.—Exchange.

Responsibility for Riot Losses.

Chicago is not only put to great expense to prevent rioting and disturbances growing out of the strike there, but it will have a big bill to pay after the affair is over for property destroyed by the mob. Already over $2,500,000 has been burned or stolen, and should a general strike occur there the total would undoubtedly be greatly swollen, for all the chances are that the rioting would be increased tenfold. For all of these losses the city—that is, the taxpayers—will ultimately have to pay.

Already proceedings have been begun against the city for these damages. The corporation counsel, Ruhens by name, is reported to have made light of them. He admits that the city is liable under the law, but in a tone of triumph he remarks that the burden of proof will be with the railroads and other sufferers to prove their losses.

There is no reason to think that this will not be done. The responsibility of the city is thoroughly established by law, and Chicago has in the case of Pittsburg an instance of what it may expect unless it provides properly for the protection of property against mob violence.

Pittsburg found the obligation resulting from the riot of 1877 so heavy ($5,600,000) that it was obliged to levy a special tax to meet it, and this tax will have to be paid in yearly installments until 1906, or twenty-nine years after the riot occurred. It has taken a full generation to pay off the losses resulting from a few days' strike rioting. With such experience it is not to be wondered at that Pittsburg should have become an extremely pacific and conservative town; that it has frowned at the A. R. U.'s orders to bring about a strike, and that its workingmen, after paying taxes for a generation because of previous trouble, do not want them again.

The decision of the United States Circuit Court of Appeals in the case of the Italians lynched in the Parish Prison released New Orleans from an expected burden in the way of damages for the lynching, but the same decision declared the responsibility of the city in the matter of the destruction of property; and if we ever have strike riots here the people will have to pay for them twice over; first, for the interruption of business; again, for the actual damages to railroads and other companies and individuals.—Times-Democrat.

A New Departure.

A book containing selections from the Scriptures, approved by Protestants and Catholics, is in use in the schools of Toronto, Canada. An immense petition, with 60,000 signers, has been presented to the Chicago Board of Education, asking that this book, or one similar, shall be read in the public schools of that city. It says, among other things:

As the whole religious world united, without objection, in the universal prayer, "Our Father which art in heaven," during the World's Religious Congresses of 1893, we believe that all right-minded classes of Americans now agree on the daily reading in the public schools of suitable selections from the Sacred Scriptures and the recitation of that prayer and two great commandments upon which hang all the law and the prophets, thereby fixing in the minds of the children the vital spiritual principles on which good citizenship and the future welfare of our country so largely depend.

It remains to be seen what will be the fate of this petition. We hardly think that the Catholics will offer much opposition, but the hosts of native and foreign infidels of every hue, which infest Chicago, will array themselves against the proposition, in which both Protestants and Catholics should heartily unite. We are in favor of placing the entire Bible in the public schools, but if we can not get this, we are willing to accept a part.—Presbyterian Banner.

What to Eat.

Professor Atwater has prepared for Secretary Morton three charts to be used for teaching the people economy of food. The first chart contains the nutritive value of the various articles of food—meat, fish, cereals, vegetables, etc., with the potential energy of each; the second represents how much of nutritious matter is contained in 25 cents' worth of each one of these articles; the third gives the amount of tissue, muscle and energy contained in 25 cents' worth of each article. Thus, a quarter of a dollar invested in milk and eggs will give several times as much nutrition as it would if invested in oysters. The same sum spent for round steak will give more energy than can be had in any other form. An attempt will be made to disseminate this information in a practical form, so that a blacksmith, for instance, or a seamstress will know what kinds of food will suit the occupation of each, and how each could get the most for his money.

News comes from Brazil, in the secular press, that Rev. E. A. Tilly, one of our missionaries to that country, sent by the Holston Conference, will likely be court martialed and shot, for having taken sides with the rebels in their recent troubles there. We are slow to believe that this statement is true, since a missionary from America would hardly identify himself with an effort to overthrow a republican form of government. The church will await full particulars with deep interest.—Holston Methodist.

TWILIGHT BELLS.

There has come to my mind a legend,
A thing I had half forgot.
And whether I read it or dreamed it,
Ah, well, it matters not.
It is said that in heaven at twilight
A great bell softly swings,
And man may listen and hearken
To the wonderful music that rings.
If he puts from his heart's inner chamber
All the passion, pain, and strife,
Heartache and weary longing,
That throb in the pulses of life—
If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.
And I think there is in this legend,
If we open our eyes to see,
Somewhat of an inner meaning,
My friend, to you and me.
Let us look in our hearts and question,
Can pure thoughts enter in
To a soul if it be already
The dwelling of thoughts of sin?
So, then, let us ponder a little;
Let us look in our hearts and see
If the twilight bells of the angels
Could ring for us—you and me.

—Coward.

A Walk in Soochow.

BY HENRY G. HAWKINS.

At four o'clock one afternoon we started out from a missionary residence in Soochow for a walk to the Great Canal, which passes just outside the city wall. As we went through the yard gate my companion remarked that we would have an opportunity to see a "cry." Already we heard it. Just around the corner a man was filling the dirt into a rough, new-made grave, in which a small, thick coffin lay, and we knew that it was not, as we had at first thought, a cry over the past dead, but over some one just departed. Two women and two little children composed the funeral assembly. One of the women stood bending over the grave, loudly crying. It seemed that she was literally pouring her soul out and burying it there also. My companion, who understood Chinese, questioned the grave-filler, and learned that he was burying the woman's little daughter; that she had come to her death by being inoculated according to the Chinese method, with small-pox virus inserted in the nose. In the meantime the woman continued to wail, praying to her heathen god to protect her child in the spirit-land, because she was poor and weak, and unable to defend herself among oppressing spirits. And this she loudly cried until the other woman told her to stop. Then my companion advised her to trust rather in Christ, and explained the gospel to her. The grave-filler, especially, seemed to appreciate these remarks.

We walked on and soon came to the city wall. This wall was built originally about the time of Nebuchadnezzar. It is one of the best kept in China. It is in some places of stone, in others of hard brick, about as high as a one-storied house, two or three feet thick, and twelve miles in circumference, with five or six gates. At each gate the wall is thicker and two-fold, with a house on top used formerly as a watch-tower. In the gateway, on one side of the long passage under the wall, lay a man groaning as if in pain. Perhaps it was to attract sympathy from the passers-by, as well as to shelter himself, that he had fallen down there. But no one noticed him, and as we went on my companion remarked that even if one of his fellow-countrymen should be touched and take him under care, and the sick man were to die, his relations would hold the Good Samaritan responsible.

We passed a fort and stood on a stone bridge that spans the canal with a beautiful narrow arch. As we watched the towboats passing under, bearing commerce, as in the ages past, footmen went by with their burdens, and a little crowd gathered around the two foreigners, asking questions, such as whether or not the blue neck-tie worn by one of us was the sign of rank.

We thought of walking on to where a bridge of twenty arches spans the way between a lake and the canal; but it was late and misting. We returned, and while passing under the wall the sick man groaned as before, and called to us. Fearing some contagion, I went quickly ahead, and ascending to the watch-tower from the inner side, saw lying in the weather several pieces of cannon unused since the Tai-Ping rebellion, which half destroyed Soochow a little more than three decades ago. But my companion gave the sick man some money to use in getting to the Christian hospital, and some soldiers promised to assist.

Hong Kong, May 2, 1894.

Letter from Mrs. H. F. Johnson.

Bell Buckle, Tenn., June 29, 1894.

MR. EDITOR: I trust my letter will not—by accident, of course—reach the waste-basket, for through the columns of our most popular church organ I desire to reach our friends and former patrons. I never could enjoy a good thing without sharing with my friends, as all my girls will attest, and this is my apology for writing.

From the heading you learn I am living in the beautiful blue-grass hills of Middle Tennessee, and the pride and glory of our town is Webb School for boys. We have fine schools all over the South, but, in my opinion, this one "excelleth them all." Ex-Chancellor Garland, of Vanderbilt University, says: "The academy of Messrs. Webb has no superior, within my knowledge, in the Southern States." The late Bishop McTyeire, who we all honored and loved, said: "I know not its superior; its equal would be hard to find for all the parts of education. I consider myself doing a favor to parents by directing their attention to this school."

I can add nothing to the above; but I feel sure could all parents who have boys to send off know of the unsurpassed advantages to be had here, they would need no urging to send for circular. No father ever watched more tenderly and carefully his children than do they over those entrusted to them, morally, mentally and physically. I have been here with my daughter a part of the past term, and never did I see healthier or happier students—all anxious to improve the shining moments and to please their faithful teachers by doing their duty. The school is limited, and large numbers are turned away annually. I am anxious to have my Mississippi and Louisiana friends share with me this good thing; so please to address the principals, or myself, early—not later than July 20. School opens Aug. 17. My husband sent his two sons here, and referred his own patrons to it as a superior school for boys. They prepare their students for high classes in the universities to which they are admitted without examination.

I learn with much pleasure through Rev. J. W. Chambers of his election to the presidency of Whitworth College. I earnestly hope and pray that success will attend his efforts to carry out the work planned by my noble husband, who sacrificed his life for the advancement of the college. Send your daughters to Whitworth, and your sons to Messrs. Webb.

With kindly greetings to all my friends, I am, Sincerely yours,

MRS. H. F. JOHNSON,
Late of Whitworth College, Brookhaven, Miss.

W. F. M. Society of the Jackson District.

Thanks are due Mrs. A. F. Watkins, secretary of the W. F. M. Society of the Jackson district, for a copy of the Minutes of the first session, held at Edwards, April 13-15; Mrs. Howell, district secretary, presiding. With some omissions we have:

"Miss Lydia Austen, who was to have delivered the address of welcome, being absent on account of illness, it was beautifully read by Mrs. Charles Crisler." Response by Mrs. A. F. Watkins.

"Mrs. Howell made her address in a most graceful and pleasing manner, uttering many words of encouragement to the auxiliaries represented, and urging them to come to her aid in the work of the Lord.

"Miss Purnell read a most interesting and unique paper, in which she discussed the strong plea for foreign missions set forth by the women of the different nationalities gathered together in Chicago at the great World's Fair."

The program of the evening service was interspersed with music by the Edwards choir.

"The religious exercises of the second day, morning session, were conducted by Mrs. R. R. Parker in a very interesting manner. The following auxiliaries responded with reports: Edwards; Bolton; Jackson, First Church; Jackson, Capitol Street Church; Canton, Canton Gleaners, Camden, and Raymond." Letters were read from Madison and Yazoo City.

"Miss Marshall, our efficient Conference president, was introduced to the society, and spoke briefly.

"An interesting discussion ensued on ways and means of arousing interest in the work on the district."

At the afternoon session it was deemed advisable to elect an assistant, to aid the district secretary in organizing auxiliaries and visiting those already in organization.

"Much time was consumed in considering plans to raise our part of that one hundred thousand dollars, and also the amount pledged for the education of Miss McNemar, who is preparing to go from our midst into the work in foreign fields.

"Several names were given to be placed on the missionary quilt.

"Each society was urged to observe the Week of Prayer and Self-Denial, the doing-without week; and also to hold public meetings.

"The society was then converted into an experience meeting, led by Mrs. Birdsong, of Bolton. This was an occasion of spiritual refreshment.

"The program of the evening entertainment was a most delightful one. Most of the selections were composed by Mrs. R. R. Parker, and rendered most attractively by the children.

"Bishop Galloway, with his inimitable tact and grace, made an interesting and appropriate talk at the close of the exercises.

"The annual sermon, preached by Bishop Galloway on Sunday morning, was eloquent, forceful, and spiritual, as was the one he gave us on Sunday evening.

"The ladies met in a short session on Sunday afternoon, inviting all the ladies of Edwards to meet with them.

"By request of Bro. Drake, the 'Joors' of the Edwards auxiliary were opened, and Mrs. Watkins talked briefly on the women in the church who do not belong to the Woman's Missionary Society, and the excuses they give.

"She was followed by Bishop Galloway, in whose clear, strong words was found much of inspiration. Several names were added to the roll.

"Edwards is a royal place to hold a District Conference. It would have been impossible to be entertained with more generous hospitality.

"We came away with increased zeal to carry on the greatest work that our Lord has left his followers to do."

MRS. E. D. JONES,
Editor W. F. M. So., Miss. Conf.

[This should have appeared sooner, but was accidentally delayed.—EDITOR.]

Encouraging to the P. and H. M. Society of the North Mississippi Conference.

Our pastor, Rev. A. T. Buck, and family are occupying a nice new cottage and premises this year, all our own, because of the timely aid of $75 received from the P. and H. M. S. of the North Mississippi Conference. When our Conference president wrote she could aid us if we would raise $75, we almost despaired, for this part of the conditions appeared quite a damper to our moving propensities, for we had done all we thought we could do; but Bro. Buck was equal to the conditions; made a long stride, for which he is capable; so we complied with conditions and received the $75. The debt was liquidated. We appreciate the favor, and trust the ladies will press on in this good work, for without this means many of our ministers' families would be uncomfortable at their charges. Long live the P. and H. M. Society! May our dear Lord give to every woman in our church the grace of working and helping this glorious work to its utmost state of completeness. Sincerely,

ELLA C. HAMILTON.
Shuqualak, Miss.

Pastoral Visiting.

A pastor of one of our largest churches, with nearly two thousand members, who is constantly called on for public duties beyond his parish, had felt it impossible for him to make pastoral calls. He has long been used to insist that his one business is in the pulpit. Last January, however, he resolved to make the experiment of visiting his people. He publicly announced each Sunday on what streets he would call during the week. Within six months he made nearly one thousand pastoral calls, with so great advantage, as he believes, both to himself and his people, that he is determined to continue the practice.

He has discovered that their affection for him is greater than he had supposed, and he as heartily returns it. He has gained a new knowledge of their feelings, or temptations, and has in consequence a new power in preaching, and a new sense of the greatness of the work of the preacher and pastor. They have gained a new interest in their pastor, now that they have seen him out of the pulpit and in their homes, and a new interest in co-operating with him in their common work. The increase in additions is marked at every communion.

Such is the testimony of the Congregationalist. We are not surprised at any one of its statements. We are only surprised that he should have been willing to preach continuously without visiting his people. How did he learn, in the months that preceded, what were the needs of the people, and whether he had succeeded in meeting their souls' wants? Without this knowledge how could he hope to preach effectively?

A pastoral visit is not a social call, nor a season of giving or seeking pleasure. True, it must be very social in order to accomplish the result desired, namely, to get unreserved expressions of their feelings from the church members. But while thus conversing in an easy strain, the pastor must watch for their indications of feeling and for opportunities to make wise and prudent suggestions to them. So that this visiting is real true work for the Lord.—Christian Observer.

Transfigured Common Duties.

You may do your daily work, whatever it be, with this for its motto, "Thy will of the Lord be done." And they who thus can look at their trade, or profession, and see the trivialities and monotonies of their daily occupations in the transfiguring light of that great thought, will never need to complain that life is small, ignoble, wearisome, insignificant. As with pebbles in some clear brook with the sunshine in it, the water in which they are sunk glorifies and magnifies them. If you lift them out, they are but bits of dull stone; lying beneath the sunlit ripples, they are jewels. Plunge the prose of your life, and all its trivialities, into that great stream, and it will magnify and glorify the smallest and the homeliest. Absolute submission to the divine will, and the ever-present, thrilling consciousness of doing it, were the secret of Christ's life, and ought to be the secret of ours.—Rev. D. Maclaren.

Waiting for the Tide to Turn.

How many lives are ruined by flurry! Men become unmanned. They can not rest. They flounder about. Folded arms have accomplished as much in this life as outstretched, toiling arms. As much wisdom is shown in discovering the proper time to be idle as in deciding when to strike. I am not putting a premium on indolence. It is the wisest kind of doing nothing that I advocate. Wait with the guns shotted. Wait with hand on the wheel, watching for a change of wind. Wait broad awake and on your feet, not asleep in bed.

Waiting is courageous work. The bravest things in the history of armies have been siege days, when men could do nothing but wait for the long-delayed relief. What heroism has the reserve line exhibited standing in that safe vale, yet oppressed by that phantom of danger, the consolousness of death just an hour hence! A thousand times easier is the spirited charge, with enthusiastic cheer and movement.

What a trial of mettle has the sick-room witnessed when the loving watcher was helpless to do aught but keep the vigil and wait for the fever's turn! For my part, I am unequal to that. Let me go for the doctor, go for cordial, go fix the fire, go fetch a blanket—let me do something when my loved ones are ill. I am not strong enough to sit silent and sympathizing, doing nothing but hold the sufferer's hand.

How hard the past months have been! Tens of thousands have been doing nothing, and doing it bravely, too. The factory was idle, the shop has been closed, the store has had no need of clerks; yet the loaf has been cut and the barrel emptying day by day—the strong man has seen his savings melting away and nothing coming in; yet he has been cheerful, temperate, and full of hope. Doing nothing, he has behaved with a respect for law; he has kept the peace; he has carried a smile into his home, evening after evening, as he has returned from his fruitless search for something to do. A great, grand faith in the American future has characterized our population all these troublous months. The self-control of most of the industrious masses has been sublime, and the discipline of such a season will appear in years to come; it will make of us a stronger people.—Selected.

How a Beautiful Hymn Was Written.

One day Mr. Wesley was sitting by an open window, looking over the bright and beautiful fields. Presently a little bird, flittering about in the sunshine, attracted his attention. Just then a hawk came sweeping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees, or the green fields, there was no hiding-place from the fierce grasp of the hawk. But seeing an open window, and a man sitting by it, the bird flew, in its extremity, towards it, and, with a beating heart and a quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger, and saved it from a cruel death.

Mr. Wesley was at the time suffering from severe trials and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that beautiful hymn:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the waves of trouble roll,
While the tempest still is high."

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.

Higher Criticism Defined.

Prof. Howard Osgood, in an able and interesting article published in Christian Thought, New York, writes as follows:

"The fundamental principle of Higher Criticism, as defined by Kuenen, is that the supernatural is excluded from all consideration. This, of course, excludes all belief in and all consideration of miracles. If there is no supernatural in the world, no miracle, there has been no revelation from God, which would be a miracle. No supernatural, no miracle, no revelation, no prophecies—that are the necessary presuppositions, according to this school, of an unprejudiced study of the Bible. No one is ever called to a theological professorship in a German university, because he is a converted man, or believes the Bible. The one question is: Is he sufficiently learned and can he teach? Pfleider and Harnack do not believe in the supernatural; Wellhausen declares himself a polytheist; Kuenen, as his biographer tells us, made it his purpose in life to strip Christianity of every remnant of supernaturalism. There is one spot on earth where you will never hear sin mentioned or salvation spoken of. It is in their Criticism."—The Truth.

In the Hands of the Philistines.

BY H. G. H.

The young and inexperienced brother who co-operates with worldly or religious youths in getting up a supper for the purpose of raising his salary or for any other church purpose.

The preacher who thinks to assist himself in his pastoral charge by the publication of a little thumb-sheet, and then further weakens himself by asking other preachers to engage in the little business of circulating it.

The church or preacher that undertakes to establish a camp ground and run a camp meeting in connection with a Chautauqua or city boom and land speculation.

The Methodist preacher who engages in a public debate with a Campbellite free-lance controversialist, who has no respect for spiritual religion or the Holy Ghost.

The Methodist preacher who, on entering his work, allows a weakened church to persuade him not to preach doctrinal sermons, for fear of hurting somebody—for fear of hurting the devil, for instance, and thus is driven from the field before the battle opens.

The preacher who persuades himself that his usefulness will be increased by spending two-thirds of his time in the houses of his parishioners—thus wasting himself, and telling the people all he knows before entering the pulpit.

For the preacher to imagine the people to be well read up on matters of church extension, missions, Conference collections, baptism, holiness, church history, when, truth to tell, not one in five can tell you what these things mean.

For members of the church to imagine they have rid themselves of responsibility for the conversion of the heathen for twelve months by paying 25 cents, or dodging the preacher and thus failing to pay any amount.

For the preacher to imagine that he has but little to do after the revival and the evangelists are over—nothing but to shout hallelujah, when in truth his troublesome soul- and body-exhausting work has just commenced; and, even if he does look out, the devil will be in the pew and at his elbow every moment.

And, finally, for the preacher or people to think that any revival will be permanent in its fruit where deep, earnest, solemn, spiritual presentation of the themes of the gospel have been ignored—however sweet might have been the music rendered or pathetic the stories told.

Brethren, get the Samson of the gospel after these Philistines!—Texas Advocate.

Lowly Duties.

In one of Murillo's pictures in the Louvre, as described by a writer, one sees the interior of a convent garden; but doing the work there are not mortals in odd dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the dresser reaching up for plates, and there is a little cherub running about getting in the way, trying to help. All are so busy, and working with such a will, and so refining is the work as they do it, that somehow you forget that pans are pans, and pots pots, and only think of the angels and how very natural and beautiful kitchen work is, just what the angels would do, of course, if called upon to do it.

The picture is very suggestive. It shows us, for one thing, the dignity of all duty, even of the humblest drudgery. The angels are not ashamed to be seen doing it. It is the motive and the aim that alone can consecrate anything we do, and the doing of God's will is always splendid work, though it be but washing dishes or cleaning a street. "The smallest roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean." So the humblest duty is a bit of God's will, and shines with heavenly radiance. This ought to be an inspiration to those who live in lowly places and can do only common task-work. Do it all well, and as God's will, and no great man's brilliant deeds will shine more brightly than your little things in God's sight.—J. R. Miller, D. D.

One reason why some of us do not have more prayers answered is because we stop praying as soon as we come out of our closets. The right kind of a prayer never stops. We forget that sometimes the most effective praying is done with hands and feet and brain and pocket-book. We say amen and quit just when we ought to press on with more earnestness, or we stay on our knees asking for bread when we ought to be out in the field doing something with a hoe. God help us to pray in a way that angels can understand, no matter whether they hear our words or not. "If I had as much wheat in a barn as you've got, papa, I'd answer that prayer myself," said a little boy to the stingy father who had prayed at the family altar for a man who needed bread. That boy had a true idea of prayer that some old men never get.—The Ram's Horn.

Belhaven College.

PRESIDENT FITZHUGH'S NEW SCHOOL AT JACKSON FOR YOUNG LADIES.

President Fitzhugh announces that his new college at Jackson, for young ladies, bearing the above name, will open on Sept. 18, next. Prof. Fitzhugh voluntarily resigned the presidency of Whitworth College, which he had successfully conducted for eight years, to establish this new college, in response to what seemed to be a State-wide demand for an undenominational college of high grade at the State Capitol for the education of girls and young women. The establishment of such a college there, in addition to Millsaps College, makes Jackson a great educational center. Parents having sons and daughters to educate will now find there the very best facilities for both. As is well known, Jackson is the most accessible place in the State. Four railroads run into the city, bringing passengers from every quarter.

The college buildings, three in number, are situated on a commanding eminence, the apex of the hill being on a level with the top of the State Capitol. The campus, comprising twelve acres, is beautiful, being covered with lovely shade trees, grass and flowers. It is conceded by all who have visited the site that it is perhaps the most attractive and best adapted to school purposes of any in the South.

The school buildings will be new, heated by steam and lighted by electricity, and supplied with new furniture throughout. New pianos, of best make, have been ordered for the Conservatory of Music.

Great care has been observed by President Fitzhugh in the selection of his faculty, which will be the very best composed not only of graduates, but post-graduates of the best universities and conservatories of this country and Europe.

The new college will assuredly start out under the most flattering auspices and while regretting more than we can express that Whitworth College and Brookhaven must give Prof. Fitzhugh up, we at the same time feel the cause of female education in Mississippi will be the decided gainer by the step he has taken. President Fitzhugh has literally consecrated his whole life to the cause of education. Beginning after his graduation as a young man, he successfully conducted high schools in Smith and Rankin counties, until his abilities as a teacher there challenged the attention of the Board of Trustees of the State University of Mississippi and they elected him a member of the faculty. His universal popularity and the reputation he won there led the Board of Trustees of Whitworth College to offer him the presidency of the institution on the death of the honored and lamented Dr. Johnson, which he accepted. As president of Whitworth Prof. Fitzhugh has not only proven himself an able and capable educator but has exhibited the highest order of executive ability, and some departments of Whitworth, notably its musical department, have been brought to a higher standard than ever before. That he will make a grand success of his new college, The Leader confidently predicts. Leading citizens of Jackson compose the Board of Trustees with Gov. Stone as president, and it will begin its career with strong and influential friends in every quarter of the State.—Brookhaven Leader.

Professional Fault-Finders.

When Michael Angelo's great statue of David was placed for the first time in the Plaza in Florence, all the people were hushed in wonder before the majesty of the great statue, except Soderini, who was the dude of Florence. Soderini looked at the statue from different points of view, with a critical air, and then he said, "Don't I think that the nose is a little too long." And the great sculptor took his chisel and his mallet, and laid the ladder against the statue, so that he might reach the face, and as he went up he took a little marble dust with him, and seemed to change a little the feature of the statue, and let the marble dust fall, but did not really alter it in any way, and then he came down. Soderini looked at the statue critically, looked at it from this point of view, looked at it from that point of view, and then he said, "It is perfectly right." Do not you see that there are ever so many people who criticise for the mere sake of criticising, and who are the most useless of people?—Wayland Hoyt.

Dr. Cuyler has written: "To shout battle cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because 'God does it.' If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough."

WOMAN.

Not she with traitorous kiss the Savior stung,
Not she denied him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at his cross, and earliest at his grave.
—Barry.

Rose Tobacco Cure

A CHEAP QUICK, PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

How to Get Good Teachers.

School Boards, College Trustees, or anyone else desiring competent teachers for any department of school or college work, can obtain the names of such teachers free by addressing Prof. J. M. Dewberry, Manager of the School Agency, Montgomery, Ala., stating what position is to be filled, the kind of teacher desired, and the pay. It deals with white teachers and white schools only. No teacher is enrolled who does not show scholarship, teaching ability and good character. This agency recommends teachers to schools, colleges and families, in every Southern and Southwestern State. Competent first grade white teachers, desiring the aid of such an agency, are invited to write for circulars.

Don't imagine that you are keeping your light under a bushel. Just turn over your bushel and see if you have any.

Don't Take Our Word,

But ask your doctor if there is any cure for rheumatism. If a member of the old school, he will say there is none. If of the more modern and progressive practice, he will say that Drummond's Lightning Remedy for Rheumatism is the only known specific, and that its proprietors offer a reward of $500 for a case it will not cure. The preparation is both internal and external, consists of two large bottles—one month's treatment, and is sent by express to any address upon receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

THE CUISINE.

CONDUCTED BY L. A. B.

CABBAGE CATSUP.—To one quart of cabbage chopped fine, a tumblerful of white mustard seed, one tablespoonful of powdered mustard, one of powdered ginger, one of black pepper, one of allspice, one of grated horse-radish, one teaspoonful of red pepper, four onions chopped fine, and salt to the taste. Cover the whole with vinegar, and add sugar to the taste.—W. W.

EGGS IN PATTER.—An appetizing way to cook an egg is to mix two tablespoonfuls of thick cream with one tablespoonful of fine bread-crumbs and one-fourth saltspoonful of salt. Butter a china eggbaker, put in a teaspoonful of the cream mixture, a raw egg seasoned with salt and a little pepper, and the remainder of the mixture. Bake in a moderate oven eight minutes.—Boston Cooking School.

BANANA SALAD.—Peel and slice six oranges and one dozen bananas. Cut one ripe lemon into tiny pieces. Arrange the sliced fruit in a salad bowl, and add two heaping cups of powdered sugar and the juice of three lemons. Freshly grated cocoanut may be added to the fruit. Set it on the ice long enough to become thoroughly cold before using. This is very nice with cold meats.—Marie A. J. Walls.

MARY'S COCOANUT CAKE.—Whites of six eggs, two cups powdered sugar, three-fourths cup of butter, one cup sweet milk, three cups flour, two teaspoonfuls of baking-powder, one of lemon essence. Bake as loaf-cake, and next day cut off all the crust, and slice it in four layers. Grate two cocoanuts and put in the icing. Spread each layer with plenty of icing. When cut, it will be perfectly white all through, and a very handsome cake.—Mrs. A. Winger, Springfield, O.

TO PRESERVE PINEAPPLES.—Peel them, remove all the "eyes" with a silver fruit-knife, slice them, and lay them over night in an equal weight of sugar. Save the trimmings, if they are not decayed, and put them in a thin muslin bag to boil with the fruit. In the morning drain off the syrup, and boil the trimmings in it until the goodness is out of them; remove from the syrup, add the pineapple, and boil until tender. Put the fruit in cans, boil down the syrup, and pour over. Seal tightly.—United Presbyterian.

CREAM OF TOMATO SOUP.—Put one quart of tomatoes on to stew for fifteen minutes. Put one quart of milk on to boil in a farina boiler. Rub a large tablespoonful of butter and two tablespoonfuls of flour together, add to the milk when boiling, and stir constantly until it thickens. Now press the tomatoes through a sieve, and, if ready to use the soup, add one teaspoonful of sugar, one quarter of a teaspoonful of baking soda, and a few whole cloves to the tomatoes, and then the boiling milk; stir and serve immediately.—Selected.

Use Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

HYGIENE.

Eating and Genius.

What a strange mixture! And yet there is a very vital connection between thoughts that breathe and words that burn on the one hand and an unimpaired digestion on the other. President Patton once remarked to the Princeton students, "You may not need binomial theorems, but you will need a healthy stomach." The brilliant treasures of intellectual acquirement are stored in earthen vessels, and when these poor, frail bodies become cracked and disjointed, the wealth is apt to scatter.

In proportion as we are able to heartily eat suitable food will our brain be enriched, our thoughts be stimulated and become vigorous. Thus, the liveliest mind and most prolific thought is almost utterly dependent upon physical conditions, which are, in their turn, relying upon the productive qualities of food eaten and digested.

Thomas Carlyle stood, trembling and dyspeptic, before an audience of young students to bid them avoid his mistakes in reference to this very matter.

"Gentlemen," said the great savant, "it would have been a very good thing for me if I had considered health as needing my continual attendance, and there is no kind of achievement that you can make in this world that is equal to it."

Doctor Storrs simply re-echoes the Chelsea sage when he claims that "harmonious intellectual vigor demands opulence of health."

Without making stipulations here concerning diet, since one man's food may be another's poison, it is perfectly safe to lay down the general rule that the brain-worker, to do his normal best, must be a hearty eater. Quote exceptions, if you wish, but they do no more than prove this statement. Some people have been so deceived on this head as to imagine that a man must be very sick before he could be very brilliant; that cadaverous cheeks and wasted forms were the fit temples of the mighty thinkers, and that a genius who bumped the scales at two hundred pounds was an unpoetical anomaly.

But scientific investigation turns aside from such delusions with a very decided contempt, and declares that logic, eloquence and wit are what Doctor Holmes terms them, "So much beef and pudding" in highest activity.

Four great arteries carry to our brains one third of the entire circulation of the blood—the vital fluid which is their fire and fluid; and this fluid is generated from our food. Every thought and speech consumes brain matter, hence the continual need of a fresh supply. Men who can not afford time to eat, can not afford time to live to do their best work. For all thinkers and professional men we would prescribe golden-mouthed Jeremy Taylor's maxim: "Every meal is a rescue from one death, and lays up for the next rescue." You need not so many irritants and drugs, but healthy food and good digestion.—Exchange.

Deadly Danger in Milk.

The great number of cases recently reported of poisoning from the use of milk, cheese, whipped cream, ice cream and other things made from milk and cream, says the New Orleans Picayune, call attention forcibly to the fact which few people know, but everybody ought to know, that one of the most dangerous poisons known forms in milk that has been kept too long. It is known as tyrotoxicon, and is a sort of fungus growth. The richer the milk or cream the more apt it is to breed this deadly growth, and it becomes especially virulent by contact with metal, copper or tin. Its presence is detected by a moldy taste and smell, and when this is noticed the milk should never be used, as fatal results are sure to follow. This fungus is not killed by freezing, but it is by boiling, which makes ice-cream and other dishes made from boiled milk and cream safer than others. Most good housekeepers are careful to see that the vessels into which milk is put are kept clean by frequent scalding, but few of them are aware that this precaution is not only necessary to cleanliness, but to health as well. Physicians say that many a little child has been poisoned through its mother's carelessness as to the milk on which it is fed.—Evening Visitor.

Hygienic Vegetables.

Celery acts upon the nervous system, and is a cure for rheumatism and neuralgia. Tomatoes stimulate the liver, and spinach and the common dandelion (prepared in the same way) have a direct effect on diseases of the kidneys. Onions, garlic, and olives promote digestion by stimulating the circulatory system, with the consequent increase of the saliva and gastric juice. Raw onions are regarded as a remedy for sleeplessness, and the French believe that onion soup is an excellent tonic in cases of debility of the digestive organs.—English Mechanic.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Fertilizing.

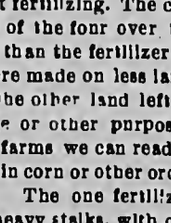
Fertilizing, like many things else, if done right, in a proper manner, in right quantity and condition of soil, it will pay, if the seasons are favorable. To this the farmer has to trust to providence.

There are three essential elements in every properly prepared fertilizer: nitrogen, phosphoric acid and potash. It is said most soils contain all other elements of a sufficiency. But of every soil one or more, or all of the essential elements, are necessary in order it may produce to its highest capacity. To take the position that a fertilizer of a particular brand, with a definite quantity each of the essential elements, is good for every kind of soil and plant, is a mistake. As we have said before, like the practice of physic, circumstances, conditions, temperaments of different patients require different treatment, so of soils and plants—no two hardly admit of the same quantity and kind of fertilizer and same cultivation. This is the reason of the difficulty of a proper understanding of the subject of fertilizing. Indeed, we have come to the conclusion, after a close study and repeated experiments in fertilizing, there are few subjects less understood. It is the question among our experimental stations. All of them seem to be exerting themselves to have the matter better understood by our agriculturists. Many of their tests are valuable, yet unfortunately many farmers will not avail themselves of them. There can be no improvement among them while this be the case.

We do say, and without the fear of a successful contradiction, that fertilizing properly managed, properly understood, will give an impetus to our farming management that will enable our farmers to largely increase their crops with half the land now in cultivation. It pays in the same ratio that it does to plow heavy soil with a strong team instead of a poor, weak one. The contrast between farmers, with our ordinary lands—one fertilizing, the other not—is about fair between two parties trying to farm, one with a large fat, sleek horse or mule, the other with a poor, lean narrow-built mustang.

One thing we have learned—that it pays to fertilize every crop we plant. We will not make an exception. Even in leguminous plants, it increases their capacity to build up nitrogen in the soil. It is economy to fertilize. To illustrate: A farmer has ten acres to cultivate. He fertilizes six and cultivates in corn. As a rule, he will make more on the six than to cultivate the whole ten without fertilizing. The cost of the cultivation of the four over the six will be more than the fertilizer on the six; hence more made on less land, at less cost, and the other land left to rest, for pasturage or other purposes. As we now pass farms we can readily tell the difference in corn or other crops fertilized or not. The one fertilized has large, green heavy stalks, with one and sometimes two ears on the same; while that not fertilized has small, yellow stalks, with scarcely an ear on one in four or five stalks. One will make from twenty to thirty bushels to the acre, while the other will make only five to fifteen; this at a cost of not more than three dollars to the acre. To prepare from lands for even a less cost in fertilizer will be to plant them in peas the year before. The peas gathered will more than pay first cost in purchase of seed, and have the vines left as a fertilizer. Indeed, this seems to be the true plan, if phosphates are used.

No one can belong to God for an hour who does not intend to belong to him forever.



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which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAISLEY, 176 Lander St., Newburgh N. Y.

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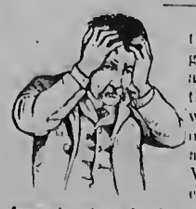

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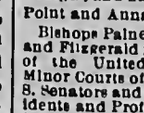

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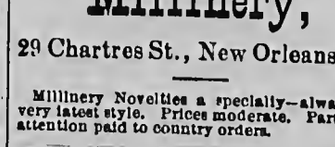

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Thursday, July 19, 1894.

Report No. 2.

CENTENARY COLLEGE ALUMNI.

The alumni of Centenary College are coming forward with cheerfulness to the help of their *alma mater*. The president is hunting them up by correspondence, and awakening in them the pleasant memories of the past, and those memories are urging them to put forth their efforts in behalf of the old school. A very cordial and congratulatory letter from one of the class of 1855, who resides in another State, has this: "Your letter for the first time in a long while caused me to wish I was a rich man; but, believing that the small sum sent with a heart in the cause will be acceptable, I trust it will do some good toward your contemplated designs." This gentleman is a prominent physician in his State and a working member of the Presbyterian Church, and his example is commended to the Methodists of Louisiana.

An alumni who resides in New Orleans, and has for years occupied a prominent public position and discharged its duties with honor to himself, expressed himself to the president, not long since, as ready with voice and pen and purse to co-operate in every judicious plan for the betterment of the condition of the college.

The president has sent out circulars to every preacher whose name appears on the roll of the Louisiana Conference, and he asks for a judicious distribution of the same. The preachers can reinstate the college in the hearts of our people and fill our halls with students, and we simply ask them to do their duty. The outlook is hopeful.

C. W. CARTER, Pres.

One of the Causes of Hard Times.

In a city of 18,000 people in a Western State there were in existence some time ago forty saloons, each one of which paid $100 a month into the municipal treasury, the total yearly tax reaching the sum of $48,000. Each saloon did such a "prosperous business" that it could afford to pay, out of its profits, after providing for all other expenses, $1,200 a year into the city treasury. These large sums and the additional amounts which represent the profits of the traffic—confessedly vast, as is well understood—come chiefly out of the pockets of the poor. The patrons of the saloon are in most cases the very men who can least afford to misspend a single penny of their hard-earned wages. The millions which they pour into the pockets of saloon keepers in this country mean bread and clothing and comforts denied to home and children. One of the evils of the traffic is the monstrous waste of money it involves.—Exchange.

Loyalty to the Church.

A great deal is being said just now about liberality in creed. It is a hopeful sign that the spirit of tolerance seems to pervade all denominations. Controversies are rare, and we are glad such is the case. Nevertheless, it is not well to be too liberal in one's religious views. A mistake in this direction leads to instability of character. The church member who believes that one denomination is about as good as another seldom makes a zealous or faithful worker. Men and women of strong convictions who are well grounded in the doctrines and history of the church—these are the ones who can be depended upon to do the work of God in the world. Had Martin Luther been a man of weak faith he probably never would have been heard of. The men who move the world are those who believe something with all their heart.

Southern Methodism, we fear, has many who belong to us in name, but who are not of us. Too often it is the case that persons join our church, not because they accept our doctrines and polity, but because of our strength and influence. When such is the case, permanent loyalty is hardly to be expected. In many instances members, on removing from one city or village to another, transfer their membership to another denomination because it happens to be in the ascendency, or because fine music and fashionable people are to be found at that particular church. Creed, in their eyes, is a thing of little importance.

Southern Methodism to-day needs members who will stick to her through thick and thin. We have a history to be proud of. A more consecrated man than the founder of Methodism the world has never seen. We belong to a denomination that is doing more, perhaps, to evangelize the world than any other. From the first even until now there has been no lack of eloquent preachers and profound theologians. In every good work we are foremost. Every Methodist who is an earnest student of the Bible must believe that no other denomination has caught more of the spirit of the gospel than has ours. Then why should any man or woman desert us unless it be for a matter of faith? Let every Methodist who leaves his native place put in his membership where he goes, regardless of the financial or social condition of the church he finds there. If the church at the place to which he removes be weak, let him put his shoulder to the wheel and help to make it stronger. A soldier who will not fight except behind embattlements is a poor sort of soldier. Let there be no desertions among us because the church where we live is not conducted as we would like, or because it is lacking in vigor and social standing. Some churches are no better than ecclesiastical clubs.

Were Methodist parents half as careful as our Catholic brethren to instruct their children in religious matters, proselyters would meet with little encouragement among us. In some cases we think pastors make a mistake in trying to hold on to members who have removed to other charges. Pride in keeping up a large membership or in preventing a decrease should not stand in the way of the best interests of the church at large. If, wherever there has been a removal, each pastor would send the church member his letter and notify the preacher in charge that he had done so, or if he would send the letter direct to the member's new pastor, many members would be saved to us.

"Tell it not in Gath, publish it not in Askelon;" but we have heard it hinted that in some instances members are negligent about transferring their membership in order to escape the calls for money needed to carry on church work. Pity it is to think that any church member would be so disloyal! We believe it best both for the church and for the members that each member should have his name enrolled where he resides.

Theological Seminaries.

Not long ago the announcement was made that one of our Southern Methodist colleges had so enlarged its scope as to give special biblical training to young men looking to the ministry. This would seem to be a step forward, but some of our leading educators are not sure about this. This much is certain: Our colleges must either confine themselves to the work of general education, or they must come into competition with the great universities of the country. As the college has not facilities for giving the best instruction in special lines, the student who takes the post-graduate courses offered suffers in consequence. Only after he has entered upon his life-work does he realize his mistake. A fledgeling university is as much a hindrance to the cause of education as is a fledgeling college. In some cases, college authorities, rather than see students go elsewhere to get special training, offer them inducements to remain, and attempt to do work of this character, although the courses offered are greatly inferior to those offered by a real university. A college professor who has a special chair has little time to devote to work outside of his department; and unless he be a genius, the quality of the extra work will be imperfect. He may be a man of splendid attainments, but he can not teach Hebrew or New Testament Greek or Systematic Theology so well as can a specialist in one of these branches.

There is the further objection that few students after having taken a short course in theology at a college would be likely to go off afterwards to a university in order to finish. The course already taken would furnish an excuse for not doing so. Not being at an age when they would appreciate the advantage of a full theological course, they would naturally think the one offered by their *alma mater* amply sufficient. The tendency among young men, and it is true also of young preachers, is to take a short cut in education, if possible. Any college which shall attempt to do work of the character mentioned will, intentionally or unintentionally, furnish its ministerial students a pretext for not attending our theological seminary at Nashville. Nor are we alone in this opinion. Some normal schools are bringing themselves into disrepute by pretending to give students a classical education in two years. May not a college of high standard make a like mistake in attempting to do a kind of work that should be left to our university?

It may be argued that such instruction is given mainly for the benefit of students who have neither the time nor the money to attend our regular divinity school. Students, however, who are working for a degree have little time to spend in special work of this kind; and if they neglect their regular work on that account, they fail to get the thorough training which they should have received, and without which education is a farce. Because other denominational schools offer such courses is no reason why a Southern Methodist college should do so. Thus far we are in the lead in educational work. Why should we not take a forward step by correlating our institutions of learning?

McKENDREE M. BLACK.

Just one new religious denomination is needed, the Church of the Ugly Disposition. If it could get all its own, it would draw heavily on all the others. We should lose some esteemed brethren ourselves.—Interior.

At the Seashore.

We spent last Sabbath at the Seashore Camp Ground. We arrived on Saturday night just in time to hear a very earnest, practical sermon from Bro. Wade, of the Alabama Conference. Sunday morning, at eight, Bro. Simpson, of the North Alabama Conference, preached a sermon on "Self-Denial" that was good to the use of edifying. At eleven the audience had the privilege of hearing one of Bishop Keener's masterpieces—subject, "The Ascension of the Son of Man." The afternoon hour was occupied by that renowned rhetorician and orator, Dr. Shoaff, of Mobile, in a discourse which fully sustained his high reputation. At night the president of Southern University, Dr. J. O. Keener, preached a sermon of great uniqueness, originality and force. During our stay we had the good fortune to be domiciled with Bro. and Sister Campman, of New Orleans, to whom we are indebted for a generous hospitality. Monday morning, at five o'clock, we were all aboard for the ADVOCATE office. We will not attempt here any full account of the meeting, as that will be furnished by a correspondent.

Conspiracies and Boycotts Illegal.

The decision of Judge Taft, of the United States Circuit Court, in the case of F. W. Phelan, a labor agitator, who went to Cincinnati as an agent of Debs to stir up the strike there, is an interesting and important one, covering strike matters thoroughly, showing what a striker can do, and when he transcends and breaks the law. The decision is clear and exhaustive; and it will receive the warmest commendation of the public. If other judges will look on the matter in the same sensible manner as Judge Taft has done, we may still have strikes, but they will be unaccompanied with violence.

The judge recognizes the right of laborers to unite and combine in unions, appoint leaders and to strike whenever they wish to do so; that is, to leave their employers in a body because they are not satisfied with their wages or want to better themselves in any way, but they can not go beyond that, and a boycott is clearly illegal.

Phelan was sent by Debbs to Cincinnati to institute and assist a boycott there in order to compel the railroads to break their contracts with the Pullman Company and compel the latter to treat with its employees. This attempt to enforce a breach of contract was, the court declared, an unlawful conspiracy, not only against railroads, but against the public, a conspiracy to paralyze business and to starve out the nation in order to force an employer to terms. Moreover, Phelan attempted to carry out this conspiracy by means of a boycott, which is universally declared to be illegal.

Like other labor agitators, Phelan believed that it would be impossible to prove his guilt, and denied the conspiracy and the boycott, but the telegrams which passed between him and Debs, as in other cases, proved sufficient to convict him, and he was found guilty and sent to jail for six months.

There is a lesson in this case, a warning which it is to be hoped will be profited by. While strikes are lawful, conspiracies and boycotts are not, and those guilty of them make themselves liable to a heavy punishment.—Times-Democrat.

The Need.

Ever and anon some zealous people, misled by the experience of secular weeklies made up from the forms of the daily, and furnished to its large constituency at a dollar a year, try the experiment of low-priced religious journalism, with the usual disastrous result. One thing seems invariably forgotten, that the world is as yet bigger than the church, and furnishes therefore a larger possible constituency. The experience of that excellent Methodist organ, the Zion's Herald, of Boston, is worth quoting:

"Do you say a reduction of price will increase the circulation? That we tried once, but the experiment resulted in no appreciable increase in the list of subscribers. There are papers which have lucrative advertising of a very wide field in which to operate, which might profitably reduce their rates. With Zion's Herald it is different. The bulk of our patronage must be in New England, and this field has been pretty well ploughed. Our list might be slightly increased by flash advertising and offers of premiums; but the gain would not be healthy or reliable, as our previous experiments in that direction have shown. What is true of Zion's Herald is equally true of the Advocates. Each paper has a normal reading constituency that will not be greatly enlarged. What is needed is not a reduction of the price of our papers, but the development in our people of a better appreciation of our weeklies and an exacting and universal demand that Methodist journalism become the equal of the best."—Southwestern Presbyterian.

The Transferred Territory.

It has been authoritatively announced by Bishop Keener that the transfer of territory from the Mississippi to the Louisiana Conference went into effect at the close of the General Conference. Preachers in that territory who prefer to remain in the Mississippi Conference can be transferred at the close of the Conference year; but they will have to make their reports to the Louisiana Conference.

NOTES.

Dr. W. P. Harrison, late book editor, has moved to Columbus, Ga. Latest reports say his health is improved.

***

Dr. H. A. Bourland, of the Northwest Texas Conference, has been elected president of Waco Female College.

***

Rev. Collins Denny, D. D., professor in Vanderbilt University, has been unanimously elected president of Trinity College, N. C.

***

The University of North Carolina has conferred the degree of Doctor of Laws upon Chancellor J. H. Kirkland of Vanderbilt University.

***

Bishop E. R. Hendrix preached last Sunday morning at Chautauqua, New York, and lectured on Monday at 2:30 P. M. on "Arnold of Rugby."

***

Dr. J. M. Buckley, editor of the New York Advocate, will supply the pulpit of the Presbyterian Church of the Puritans, New York, during July.

***

Mrs. Sallie Chapman Gordon Law, known throughout the South as "the Mother of the Confederacy," died at Memphis, Tenn., June 28, aged eighty-nine years.

***

Dr. R. H. Mahon has been elected editor of the Memphis Advocate. Dr. Mahon is a man of fine Christian character and a writer of ability. We congratulate him on his promotion.

***

Dr. E. M. Bounds, former assistant editor of the Christian Advocate, is temporarily filling the pulpit of the Washington Methodist Church since the pastor, Rev. W. W. Wadsworth, left.

***

Rev. A. C. Millar, president of Hendrix College, Arkansas, who recently accepted a chair in Central College, Mo., at the urgent solicitation of the students and the trustees, has decided to remain at Hendrix.

***

Malone College, under the presidency of Rev. J. W. Hounoll, is enjoying great prosperity. This school is located in one of the healthiest towns in the South. The moral and religious influences of the school are good, and faculty fully equipped. The school is advertised in another column.

***

The Memphis Conference Female Institute occupies a commanding position among the colleges of the South. With spacious grounds, with buildings of ample dimensions and supplied with all modern conveniences, with an able president and faculty fully abreast of the times, it is worthy of the attention of parents having daughters to educate. See advertisement.

Rev. D. C. Langford had the misfortune recently to lose his horse, buggy and harness in a fire which burned his cribb and stable. We are glad to learn, however, that the good people of his charge have helped him buy another horse and buggy.

***

The Talmage Tabernacle has been closed by its trustees for want of support. The Rev. B. Fay Mills, who was doing the preaching during the absence of Dr. Talmage, could not draw checkies enough to meet the current expenses. So goes.

***

The North Carolina Advocate comes out this week in new and enlarged form, the smaller-size page having been adopted. The paper presents a neat and attractive appearance, and we congratulate our *confreres* on these signs of prosperity.

***

The Supreme Court of Alabama, in a case involving a bequest of $2,000 to be used for the offering of masses for the repose of the soul of the deceased, has decided the bequest void because "there is no living beneficiary of the trust endeavored to be created, the soul not being an entity in law."—N. Y. Advocate.

***

Rev. J. M. Pugh has taken charge of Gulf Coast College, at Handsboro, Miss. Bro. Pugh is widely known in Mississippi and adjoining States as a highly cultured Christian gentleman and an educator of large experience. He filled a chair in Centenary College for some years. See his advertisement in another column.

***

The new auditorium recently dedicated at Ocean Grove is said to be next to the largest building of its kind in the United States, the Mormon Tabernacle being the largest. Seventy-five hundred persons were present at the dedication. The meetings at this model religious Summer resort continues to be seasons of refreshing for the mind and heart.

***

The first Deaconess Home in the Canadian Methodist Church has just been established in Toronto. A large, well-located house has been rented, an energetic Aid Society organized, and two ladies sent from the Chicago Training-school will take charge. Many ladies are applying to enter, three have already been accepted, and there is every indication of decided success.

***

The advertisement of East Mississippi Female College appears in this issue. It remains under the able presidency of Rev. T. B. Holloman. Several hundred dollars have been expended in repairs within the past few weeks. Parents desiring to place their daughters in a thoroughly home-like school, with a good curriculum and an able faculty, should investigate the claims of East Mississippi.

***

At the annual meeting of the Moravian Society in London, it was reported that at present 400 missionaries occupy 150 missionary centers. More than 30 went out last year. The present church at home, with a membership of barely 30,000, and with limited resources, nevertheless has one in every 60 of its members in the foreign mission field, and its converts number more than three times its own membership.—Nashville Advocate.

***

A Washington correspondent of the Arkansas Methodist, who has long resided in the nation's capital, thinks that public men are growing better all the time. He says the testimony in the investigation of the slanderous charges against Senators in connection with the sugar schedule has so far failed to develop any proof that these representatives of the people are, as a rule, knaves ready to feather their own nests regardless of public interests.

***

The catalogue of the North Texas Female College, a copy of which is at hand, is the handsomest thing of the kind we have ever seen; and is well worth preserving. This splendid institution of learning, located at Sherman, Texas, and presided over by Mrs. L. Kidd Key, has had a most successful year. Over 200 boarders have been in attendance this session, and not a single case of serious illness is reported. Ten States were represented. The total enrollment in all departments is 676.

***

At the recent meeting of the Woman's Board of Missions the following candidates for the mission field were accepted: Miss Layona Glenn, of North Georgia, who goes to Brazil; Miss Ella Case, White River Conference, goes to Mexico; Miss Johnnie Saunders, South Carolina Conference, goes to training-school first and then to the mission field. The others that were accepted, but were not before the Board, were Miss Ida Shafer, Missouri Conference, training-school; Miss Ella Coffee, Virginia Conference, goes to China; Miss Eliza Perkinson, Missouri, goes to training-school; Miss Clara Stiger, Southwest Missouri, goes to China, and Miss Willie Bowman, St. Louis Conference, goes to China.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2.25. This offer applies to old subscribers as well as new, provided they pay their subscription to June, '95.

Free to Every Subscriber, New or Old.

FIVE USEFUL BOOKS.

We offer free to all our subscribers, new and old, on conditions named below, five books of sixty or more pages each, octavo size, double column, paper bound. The following very brief description will give a general idea of the charsoter of these books:

THE PRACTICAL POULTRY KEEPER.—Embraces all the latest ideas on the subject, finely illustrated, and is a complete treatise, covering the whole subject. Gives minute instructions in feeding, rearing, care and management of poultry. How to treat diseases of poultry; how to make an incubator and how to raise artificially-hatched chickens; how to preserve eggs; how to pack eggs and poultry for market.

THE PRACTICAL HORSE AND CATTLE DOCTOR.—This book was written by two distinguished veterinarians, one a specialist in diseases of the horse, the other in those of the cow. It describes the symptome of the diseases with which horses and cattle are afflicted, and in such a plain and thorough manner that the malady will be readily detected; it also gives the cause of every disease, a knowledge of which in many cases will avert the evil; and it likewise contains plain and explicit direotions for the treatment of disease, as well as the correction of all unruly and vicious habits, etc.

THE HANDY CYCLOPÆDIA OF EVERYDAY WANTS.—This book is a compendium of useful and valuable household information. It contains hundreds of valuable recipes for making and doing almost everything about a house, and is filled with hints and suggestions valuable to every housekeeper, alphabetically arranged.

THE LADIES' MODEL FANCY WORK MANUAL.—This new book embodies all the late ideas in needlework, crochet, knitting and embroidery. It contains designs and directions for making nearly fifty different patterns of knitted laces, many crochet patterns, also instruction for making many useful articles of wearing apparel and numerous articles for home decoration, among which are tidies, chair scarfs, doylies, purses, table mats, shopping bags, lamp shades, shawls, Afghans, toilet sets, counterpanes, sofa cushions, chair covers, pin-cushions, dressing slippers, babies' socks, etc. It also contains full and complete instructions in the art of embroidery, with numerous beautiful designs. The whole is illustrated by ninety-five engravings.

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FREE TO OUR SUBSCRIBERS.

The regular retail price of the above-named books is ten cents each, or fifty cents for the set of five. We will send the entire set free, postpaid, to every new subscriber received between now and the first of September. Also to every old subscriber who will pay his subscription at the regular rate of two dollars per annum up to September, 1895. These books would cost you fifty cents were you to buy them direct from the publisher. You have a chance to get them absolutely free. Moreover, you will give the regular commission to our preachers for all subscriptions sent in under this proposition, provided the cash accompanies the order, and, provided, furthermore, that the commission is to be paid in books selected from a list which we will furnish on application. The list contains many works of great value to preachers. Address

REV. W. C. BLACK,
112 Camp street, New Orleans, La.

Two Danger Periods.

At the beginning and close of the great function of womanhood especial care should be observed. Health or disease is in the issue. CREOLE FEMALE TONIC will wonderfully aid nature by its reparative, alterative and energizing powers.

Corinth District Conference.

The Corinth District Conference is now in session at this place. Bro. T. W. Lewis, the new presiding elder, is presiding "as to the manner born." He does everything in the right time and in the right way. The preachers are all present and their reports encouraging. Finances are better up than they have been before for several years. The prospect is good to clear the decks on the collections ordered by the Conference. There is disappointment by the editor's absence.

J. W. HONNOLL.

Booneville, Miss., July 14, 1894.

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

Hon. John D. Rockefeller, of New York, has given $5,000 to Howard College. We congratulate our Baptist friends.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

PERIODICALS.

Vol. I. of the Epworth Era lies upon our table. It is a small-sized, eight-page sheet. It presents quite a handsome appearance, paper and typography being all that could be desired. As to editorial make-up, it is just such a publication as one would expect from the facile, vigorous pen of Dr. S. A. Steel. What it needs in order to make it a first-class success is a large subscription list. That will, doubtless, come in due time.

The Review of Reviews offers its Fourth-of-July greeting to American citizenship in the form of a thoughtful discussion of vital political and social questions, and particularly of the so-called new sectionalism that is apparently arraying the West against the East. Several pages of the July number are given to letters from Western men describing Western economic conditions and movements. This publicity to Western views is given at this time with a view to promoting better understanding and mutual respect between the sections.

The Review of Reviews, for July, finds cause for rejoicing in the reports which it is receiving from all parts of the country concerning the steady diminution in the numbers of unemployed. It will be remembered that the Review canvassed the situation thoroughly in the early Winter, and placed before its readers returns from nearly all the large cities showing the number of men out of work and the measures inaugurated for their relief. Supplementary information has been received which enables the Review to state that almost everywhere such relief work has ceased because the necessity for it has disappeared. The editor comments on this improved condition of affairs and adds some interesting reflections on the passing of Coxeyism. In this connection the statue of the Populist party in Congress is discussed.

The Treasury of Religious Thought, for July, is like its predecessors, filled with excellent, suitable matter for all preachers, Christian workers and families. Rev. Dr. Thomas W. Anderson, of the First United Presbyterian Church, New York City, has a sermon on The Advancing Kingdom—a strong, sensible presentation of the truth. Other full sermons are by Drs. John Hall, J. H. Duryea, G. P. Mains and A. C. Dixon. There are also several excellent Leading Thoughts of Sermons. The Creation of Air is discussed by Prof. J. Murphy, D. D. Light Holders, by Dr. T. L. Cuyler, is presented in an attractive style, well adapted to interest and benefit its readers. How to Improve the Church's Spiritual Life should be read by both pastor and people. Several short articles on Family Life will amply repay careful reading. Excellent brief, pithy articles are given, helpful for Young Peoples' Devotional Meetings.

The Preacher's Magazine, for July, with its valuable contributions to theological and homiletical thought, is received. A choice sermon by Joseph Agar Beet, D. D., upon The Father's Business, is worthy of that prince of commentators. The Rev. Mark Guy Pearse has a sermon upon Balaam, which is one of a course of sermons upon Moses: His Life and Its Lessons. The second of a series of articles which is commanding world-wide notice on The Teacher and the Class, is by James Stalker, D. D., entitled The Qualifications. The Lesson of Pentecost, by Rev. Wm. Crosbie, and an article on The Lord's Supper, add to the value of its contents. The Homiletical Department always attractive, is doubly so this month. The names of Rev. John Telford, B. A., John Edwards, Rev. Robert A. Watson, Joseph Parker, D. D., and Rev. I. E. Page, are found therein and various outlines of vigorous thought presented. Notes and Illustrations find prominent place. Short Sermons for Busy Men, by Joseph Parker, D. D., is racy. Other papers present an unusually good number of this steadily growing magazine.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

HEAVEN AS A CITY, A HOME, AND AS A REST.

(Rev. xxi, 10-26; John xiv, 2; Heb. iv, 9.)

1. Heaven is a city. With the Jews Jerusalem was the quintessence of excellence. Hence, without depreciating rural and suburban beauties, the Holy Spirit, in figuratively describing heaven, portrays a city, unique and charming.

(1) A great city. Twelve thousand furlongs, cubiform.

(2) The foundation solid and of precious stones.

(3) Abundant means of access: twelve gates. These gates of pearl.

(4) The streets of gold.

(5) Vast riches: "The kings of the earth do bring their glory into it."

(6) The inhabitants are "the nations of them which are saved."

(7) The Lord God Almighty and the Lamb are its temple and light.

2. Heaven as a home.

"The dearest spot on earth to me
Is home, sweet home."

(1) Here the family convenes.

(2) Here sweet peace is domiciled.

(3) Here music and praise abound.

(4) Here we have a safe shelter after life's fitful fever.

3. Heaven as a rest.

(1) Rest from the arduous labor of love. Here often weary in well-doing.

(2) Rest from the onsets of Satan. Shall himself be cast into the bottomless pit. No sin, no temptation there.

(3) Rest from life's ills. Here sickness, pain, poverty, want, disappointment, tribulation, abound. With death all these die.

(4) In heaven the weary pilgrim rests. The journey through life's desert wastes concluded.

"When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in his bosom rest?"

Resolutions of Thanks.

Whereas, Bro. James Monette has purchased and presented to Good Hope Church the beautiful organ now in use; therefore, be it

Resolved, That a vote of thanks be tendered him for his kindness and generosity.

Resolved, The next Quarterly Conference be requested to inscribe a copy of these resolutions on its minutes, and the NEW ORLEANS CHRISTIAN ADVOCATE and local papers to publish a copy of the same.

Motion made by A. S. Keller; seconded by Jno. B. Reiley.

Excursions to Michigan.

On Aug. 13 and Sept. 17 the Queen & Crescent Route will sell tickets to certain points in Michigan at one fare for the round trip, good twenty days for return. Inquire for further particulars to any Q & C. agent.

W. C. RINEARSON, G. P. A.,
Cincinnati, O.

Notice.

To all parties coming to the Arcadia District Conference at Lisbon, a round-trip ticket from Gibsland to Homer and return will cost you $1.50.

R. M. BLOCKER

Lisbon, La., July 12, 1894.

The address of Rev. Wilson Moore is Ada, La.; not Bobo's Bridge.

FROM THE WORK.

Rev. R. A. Davis, Oak Ridge, La.: "My work is moving along finely under the circumstances. While our church at Mer Rouge is not dedicated, yet we think we have enough money to procure a handsome bell. Two members have been received in the church there by letter this year. At Collins we have built a new church, and are about ready for dedication. Our District Sunday-school Conference has just closed Wednesday, July 4, after a session of two days. Financially, we are doing pretty well, and live in hopes of realizing quite a spiritual harvest. We are laboring to that end. Pray for us."

Mrs. Mary McGee Snell, Columbus, Miss., July 12: "I have just completed eight days of glorious religious work in the town of Laurel, Miss., where there is the largest lumber manufactory in the State. Men who were gamblers gave up their cards, dice and accepted Christ. Scores confessed profanity, and in the power of God renounced it. Drinking men gave up the drink. Dozens of bottles of wines and liquors were given me to break. The whole town was shaken with the power of the gospel and made new. Scores were converted and added to the church; plans for a new church made, and money given to begin the work. Indeed, the grace of God abounded. It was the greatest religious work of my life."

Rev. J. R. Whittington, Gloster, Miss.: "I made my arrangement to move to my work, Carthage, Miss., the first of January. I reached there Jan. 7, expecting my family to follow soon. My wife became very ill before the time to go, and through the advice of my physician I came back to Gloster, my home, and found it necessary to notify the presiding elder that I would be compelled to remain with my wife for an indefinite time; but, thank God, she is nearly recovered, that I can return back to Carthage in a few days. It has been my glorious privilege to be a regular attendant at our beautiful church here. While the congregations have been small, on account of a split in our church, the preaching has been superb. Bro. Powell is in great favor with his people as a preacher, and, in my judgment, he has very few, if any, superiors in our Conference. The church here has also a very fine Sunday-school (one of the best—presided over by Bro. J. W. McLane and a fine lot of teachers). Bro. Powell has also organized a fine League, and I believe is doing good work. Upon the whole, the outlook for Methodism in Gloster is not the worst in the land. The Sam P. Jones Camp Grounds is hard by, and a more favored spot could not have been selected. The hotel and tabernacle are in a stone's throw of the Valley railroad. It has also as fine springs as ever flowed out of mother earth. All necessary arrangements are being made to accommodate all who may come. The hotel belongs to the association, and will be run by the Executive Committee, and good meals may be had at twenty-five cents, and cots for the same. There are a few tents for rent which may be secured by applying to J. F. Cassels, secretary of Executive Committee, Gloster, Miss. The annual meeting will be begun Friday night before the fifth Sunday in July. Revs. Bowen, of the North Mississippi Conference, and McIntosh, the noted evangelist, have been invited to come, both of whom have accepted the invitation and will be present. This is a most favored opportunity of hearing these grand men of God. Come, everybody. Dr. Black, can't you come?"

(Continued on Sixth Page.)

Conference Claimants.

The old veterans, widows and orphans of the Mississippi Conference, claimants on the Conference fund, will wait and suffer and, if needs be, perish. The pastors of the Mississippi Conference could relieve you if all would make an effort. Some of the strongest charges have not paid anything on this claim as yet. Brethren, how much longer shall I wait for funds to pay the second quarter?

W. M. THORNTON,
Tr. J. B. F.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

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New Orleans, wants you to write to him if you want to get a good Piano cheap, or an Organ, Music or Musical Instruments. His is the old reliable music store of New Orleans.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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Will correct all the troubles, and never fails, but

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TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

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Competent teachers will be employed as the patronage may demand. The course of study will embrace the usual curriculum taught in colleges.

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N. Y. Life,	" " " " "	40,684,163
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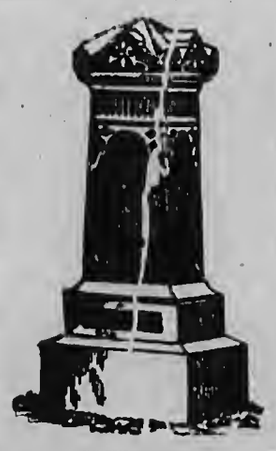

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Calcium (Lime) Carbonate	40.69
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Calcium (Lime) Chloride	.725
Magnesium Chloride Æ	1.1766
Sodium Chloride	16.845
Sodium Sulphate	12.292
Potassium Sulphate	1.978
Alumina	.460
Silica	.460
	943.82

This water is both calcarious and chalybeate, and deserves to be brought to the attention of the medical profession. A. L. METZ, Analytical Chemist, Tulane University of Louisiana.

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HOME CIRCLE.

I NEVER THOUGHT.

BY REV. GEORGE F. HUNTING.

I never thought my friend could die so soon,
His morning unt yet ripened into noon:
I never thought that June might have its frost.
O God, I never thought he *could* be lost!

I never thought my child could pass away
Just at the dawning of life's little day;
That he, so wild, so wayward and untaught,
Could die. O God, forgive! I never thought!

I never thought my glowing, golden sun
Could set and leave my life-work all undone.
The day has been so glad and gay and bright,
O God, I never thought it *could* be night!

"I never thought!" O wretched, worthless plea!
When God, thy God, O man, shall challenge thee,
Shall this be thy defense, this thy reply?
Hear then thy sentence, "Thou shalt surely die."

Day is the time to sow the guiden grain,
Night to regret thy indolence in vain;
Day is the time to reap the fertile soil,
Night is the time to rest thee from thy toil.

Life is thy day, thy day to think and do;
Death is thy night—night to rejoice or rue:
Life is thy seed-time; do thy very best.
Death is thy harvest, to regret or rest.

—American Messenger.

Making Play of Work.

There is everything in the manner of teaching a child how to use its hands. Some children are very slow and clumsy in using their hands, while others are deft and skillful. Some men and women never seem able to become expert with tools, while others take to the saw, the hammer, the chisel, the needle, the scissors, as ducks to water.

If a child seems slow to learn how to use its hands, more pains should be taken with it to overcome its inability and to make its way easy and delightful. The kindergarten methods are most admirable in all these respects, and to those familiar with them we can make no suggestions. It is a pity that every mother can not take kindergarten training, and so be able to make the world a garden of delight for the childhood of which she is guardian. Then children would be as pleased with every fresh acquisition of knowledge as they are when they take the first two or three steps alone.

Any mother can teach her child how to handle a needle if she will procure some parti colored beads not of the smallest size. Tie a silken thread into the needle and at the other end of the thread a bead, and let the child string beads, but before it begins to be weary of the exercise put them away till another time. This trains the eye and the hand. Later the child may be taught to sew, not plain sewing first, but embroidery always at first. Bits of flannel or cashmere with silk or wool thread of bright colors will serve to begin with. Then a scallop may be marked with a thimble or button to guide the pencil, and a buttonhole edge be worked round the scallop. A doll's petticoat thus edged will give almost any little girl great pleasure. When the child is taught to knit, let the yarn be bright in color and soft in quality, and something easy to knit be given, a set of reins for instance. A mother who gave her girls a stint to knit on an old brown stocking, "so they would learn how," gave them a great distaste for knitting, not meaning to do so, but because of the unskillfulness of her method.

It should not be forgotten that the nerves of the arms develop later than do those of the legs. The intention of this is easy to see. The child can run much earlier than it can work with its hands. If the nerves of the arms are developed too early by continuous training the child will be the subject of nervous derangement. Sedentary employments may be indulged in within limits profitably, but the larger part of a child's waking hours should be given to active muscular play, in which feet and hands have equal part.

It is economy in every way to supply a child with furniture suited to its size. There should be as many small chairs in a family as there are children, so that each child can sit in its chair with its feet, not dangling, but resting comfortably on the floor. A low table, like a kindergarten table, is a joy to little children. They can sit in their low chairs at their low tables, with their toys or their work before them, and find their employments easy and convenient. Thus suiting their plays and their tasks to their growing capacities, they may naturally and pleasantly grow into the knowledge and attainment of what is expected and required of them.—Exchange.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Care in Trifles.

A druggist in one of our large cities said, lately: "If I am prompt and careful in my business, I owe it to a lesson which I learned when I was an errand boy in the house of which I am now master. I was sent, one day, to deliver a vial of medicine just at noon, but, being hungry, stopped to eat my luncheon.

"The patient, for lack of the medicine, sank rapidly, and for some days was thought to be dying.

"I felt myself his murderer. The agony of that long suspense made a man of me. I learned then that for everyone of our acts of carelessness or misdoing, however petty, some one pays in suffering. The law is the more terrible to me, because it is not always the misdoer himself who suffers."

This law is usually ignored by young people. The act of carelessness or selfishness is so trifling, what harm can it do? No harm, apparently, to the actor, who goes happily on his way; but somebody pays.

A young girl, to make conversation, thoughtlessly repeats a bit of gossip which she forgets the next minute; but long afterwards the woman whom she has maligned finds her good name tainted by the poisonous whisper.

A lad, accustomed to take wine, persuades a chance comrade to drink with him, partly out of a good-humored wish to be hospitable, partly, it may be, out of contempt for "fanatical reformers."

He goes on his way and never knows that his chance guest, having inherited the disease of alcoholism, continues to drink, and becomes a hopeless victim.

Our grandfathers expressed the truth in a way of their own:

For the lack of a nail the shoe was lost,
For the lack of the shoe the rider was lost,
For the lack of the rider the message was lost,
For the lack of the message the battle was lost.

—Youth's Companion.

"Heaping Coals."

"Mama," said Willie, "Harry has stolen my marbles, and the next time I see him won't I give him a pounding?"

"Willie, in the Bible we read: 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.'"

"What is an enemy, mama?"

"A little boy who steals your marbles."

"And what is heaping coals on his head?"

"That is being as kind as possible to him the very first chance you get."

"I believe I'll do it, mama."

Not many days after Willie came running in to his mother, and exclaimed: "Get me a penny out of my box! Harry's mother gave him two pennies to buy a kite, and he's lost one, and he's crying; and I want to heap coals."

His mother gave him the penny, and he ran to Harry with it.

Then Harry and Willie were friends again.

Don't you think heaping coals was much better than for Willie to pound Harry?

At a critical moment in the battle of Waterloo, word was brought to the Duke of Wellington that unless the troops at an important point could be reinforced, they must soon yield.

The Duke sent back, by the conrier, a short command: "Stand firm!"

"But we shall all perish," said the officer.

"Stand firm!" again thundered the Iron Duke.

"You will find us there," called the soldier as he galloped away.

And there at the close of the day they were found, for nearly every man of that brigade had fallen bravely at his post!

MUD CAKES.

A LITTLE GIRL'S RECIPE.

I don't see why the big folks all
Need go to cooking school,
For it's easy enough to make a cake,
If you make it by this rule.

First, you must have an apron
That you're not afraid to hurt,
For in this recipe we use,
For *flour*, sifted dirt.

Then dig, with an iron spoon,
A hole in the cool, dark ground,
And put in dirt and water,
Stirring it round and round.

And then a handful of pebbles,
You'd best put into the dough.
What are these for? In this recipe,
Pebbles are *raisins*, you know.

And when you get it all thick enough,
You make it into a cake;
Then put it on a nice, clean board,
And set it in the sun to bake.

Dear me! I'd most forgot to say,
You must sprinkle with sugar—or sand;
And when they're done, no better cakes
Will be found in Babyland.

That's all! You see, to learn to *cook*
You don't need to make a fuss—
Though mama says, when she comes to the door,
"Why, Bessie, child! What a muss!"

—Good Housekeeping.

You Will Never Be Sorry—

For living a white life.
For doing your level best.
For being kind to the poor.
For looking before leaping.
For your faith in humanity.
For hearing before judging.
For being candid and frank.
For thinking before speaking.
For harboring clean thoughts.
For discounting the talebearer.
For being loyal to the preacher.
For standing by your principles.
For stopping your ears to gossip.
For the influence of high motives.
For asking pardon when in error.
For being as courteous as a duke.
For bridling a slanderous tongue.
For being generous with an enemy.
For being square in business deals.
For sympathizing with the oppressed.
For giving an unfortunate fellow a lift.
For being patient with cranky neighbors.
For promptness in keeping your promises.
For the dollars you have given to missions.
For putting the best possible construction upon the doings of others.—Epworth Herald.

Obedience.

"I've got orders, positive orders, not to go there—orders that I dare not disobey," said a youth, who was being tempted to a smoking and gambling saloon.

"Come, don't be so womanish, come along like a man," shouted the others.

"No, I can't break orders," said John.

"What special orders have you got? Come, show them to us, if you can. Show us your orders."

John took a neat wallet from his pocket, and pulled out a neatly folded paper. "It's here," he said, unfolding the paper, and showing it to the boys.

They looked, and read aloud: "Enter not into the path of the wicked man. Avoid it; pass not by it; turn from it, and pass away."

"Now," said John, "you see my orders forbid my going with you. They are God's orders, and, by his help, I don't mean to break them."—Selected.

Always Be Civil.

We little appreciate the effect of a kind word upon those who are more used to blows. It seems that one evening a young lady abruptly turned a street corner and ran against a boy, who was small and ragged and freckled. Stopping as soon as she could, she turned to him and said, "I beg your pardon. Indeed, I am very sorry."

The small, ragged and freckled boy looked up in blank amazement for an instant. Then taking off about three-fourths of a cap, all he had, he bowed very low, smiled until his face became lost in the smile, and answered, "You can hev my parding and welcome, Miss, and yer may run ag'in me and knock me clean down, an' I won't say a word."

After the young lady passed on he turned to a comrade and said, half apologetically, "I never had anyone ask my parding before, and it kind o' took me off my feet."—Selected.

No sinner is so foolish as the one who thinks that he can play a trick on God.

FROM THE WORK.

(Continued from Fifth Page.)

Rev. N. J. Roberts, Greensburg, La., July 7: "Began a meeting at Day's Church, July 1; closed on July 4. Rev. V. D. Skipper, of Clinton, La., did the preaching with great acceptability and success. Results: 10 accessions, about 15 conversions, the whole membership revived, and $50 of the Conference assessments raised in cash and subscription."

Rev. W. T. Griffin, P. C., Terry, Miss., July 9: "Please let me report from Terry circuit. A gracious revival is going on; Bros. Hopper, Cammack, Gatlin and Dr. Bethea have assisted. Have had twelve conversions and twenty five sanctifications. The Holy Ghost has come down at every service, and we are rejoicing in the experience of 'old-time religion.' Such experiences have not been felt in Terry in many a day, and the world and many in the church wonder what has come to pass, and we point them to Acts i and ii. Praise the Lord for full salvation."

Rev. J. M. Beard, P. E., Lafayette, La., July 10: "I closed my second round of appointments on Opelousas district with the District Conference held at Crowley. All the preachers were present except one, who is absent from the State on account of ill health. The reports from every part of the district might be briefly summed up as good news. We raised four hundred dollars ($400) for local missions at one of the afternoon sessions of the Conference. Large crowds attended, and the last day was a veritable Pentecost, resulting in the conversion and sanctification of numbers of people and preachers. A more extended account will be furnished to your columns by the secretary, Rev. W. W. Drake."

"An Observer:" "Children's Day at Pleasant Valley, June 10, was a very enjoyable occasion. There was a large and very appreciative audience; good order and the greatest good humor prevailed, although the church was full to overflowing. The regular program was beautifully carried out, and several other interesting recitations and essays added. Words of commendation were heard on every hand, making glad the hearts of our faithful superintendent, Bro. T. E. Millsaps, and his band of earnest workers, who tried so hard to make the Sabbath-school children and young people happy, and make 'Children's Day' a success. Our beloved senior superintendent, Bro. Jesse Thompson, who could not be with us last year on account of ill health, was present with a smile and kind word for everyone. The choir, under the leadership of our efficient organist, Miss Hannah Millsaps, deserves special credit; they entered heart and soul into their work and felt what they sang. Our pastor, Bro. I. B. Robertson, just suited the occasion. He was brimming over with wit and humor, and made many happy hits in his address to the young people and in regard to the collection. The collection amounted to $6 10."

Rev. A. J. Jones, Pleasant Hill, Miss.: "We have served about half of our second year on the Pleasant Hill circuit, and the more we know about these people the better we love them. We have been greatly bereaved this year in losing quite a number of our best members, some going to Texas, others to Arkansas, and several to that 'city whose builder and maker is God;' but the Lord is filling up our broken ranks with new recruits who promise much for the church. The protracted meeting season will soon be upon us, and we are confidently expecting a great ingathering. Some sheaves have been garnered already. Our financial outlook is good for the 'times.' We have also done some much-needed improvement on churches, and especially on the parsonage; have expended over three hundred dollars repairing and building additions to the parsonage, besides furnishing it from kitchen to parlor. It is but justice to the ladies to say that much, if not all of this, has been made possible through the help of the good women as they have worked so effectively through the Parsonage and Home Mission Society, organized here last Fall. We also have a Foreign Missionary Society that is doing well. Pray for us that the good work may go on. God bless the dear ADVOCATE."

(Continued on Seventh Page.)

CURES OTHERS

To build up both solid flesh and strength after grip, pneumonia, fevers and other prostrating diseases, there is nothing to equal Dr. Pierce's Golden Medical Discovery.

PROSTRATION FOLLOWING GRIP.

MRS. GARRETT.

MRS. REUBEN GARRETT, *King George C. H., Va.*, writes: "I was taken with grip which finally resulted in pneumonia. Was prostrated for three months. Had a terrible cough and was emaciated and very weak. Was fast drifting into "quick consumption." The doctor gave me medicines all the time. I grew weaker. He advised cod liver oil emulsion. I took two bottles of it without any relief. I had pain in my left shoulder and back. I wrote you, and you prescribed your 'Golden Medical Discovery.' I took only one bottle before I felt better. After two bottles I could sit up, and felt I had been saved from the grave. I increased rapidly in flesh and strength."

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Disease is overcome only when weak tissue is replaced by the healthy kind. Scott's Emulsion of cod liver oil effects cure by building up sound flesh. It is agreeable to taste and easy of assimilation.

Prepared by Scott & Bowne, N. Y. All druggists.

FROM THE WORK.

(Continued from Sixth Page.)

"A Member," Big Cane, La.: "Our pastor, Rev. A. W. Turner, commenced May 4, with Bro. Haney, of the Mississippi Conference, and Bro. J. R. Roy, of Simsport, to help him. The sermons of both, denouncing sin and directing sinners to Christ, were preached to appreciative congregations, which were larger than we have had for years. Bro. Haney left after the first week, and Bro. Roy conducted the services the second week. Much interest was manifested throughout the meeting. Fifteen persons were received into the church, three of whom had joined previously during one of the services conducted by Bro. A. W. Turner. One infant was baptized. Much good was done in the way of reviving the membership. This amount of good is visible, and none can say how much invisible good was done. Many thanks to these ministers for their zealous efforts. Let all lovers of our Zion pray for our progress to be thorough and continuous."

Rev. W. T. Currie, P. C., Ponchatoula, La.: "The second Quarterly Conference for Ponchatoula charge, Mississippi Conference, was held on June 10 and 11. Bro. Johnston our beloved presiding elder, was not with us. All were sorry. We had a good service any way. The Lord was with us. The stewards are all hopeful that the preachers will be paid in full. We will bring up the collections in full. We reported the parsonage so finished that we can live in it. We have received 60 into the church. We expect to report 100 by Conference. This work is on the up grade. Two of the churches were taken off at the last Conference; but the stewards made the assessment more than it was last year. We held Children's Day, and had a good time. We have a good Sunday-school and prayer meeting. We will commence a meeting at Wesley Chapel on June 16. Bro. Rawls will help us. Bro. F. N. Parker will help us here. We expect to stay in the Louisiana Conference. Pray for us."

Rev. Geo. W. Hull, P. C., Vancleave circuit, June 29: "Just closed a glorious meeting at Mt. Pleasant Church. God owned and blessed every service. Christians shouted and praised the Lord, while strong young men wept and trembled and were converted. Mt. Pleasant was stirred as never before. Eternity alone can tell all of the good done in the meeting. About 25 persons were converted and 11 united with the church. At the close of our meeting 10 little boys and girls took the front seats and took the vows of the church. May God continue to bless the children of our land! Bro. Johnson Ware, one of our old and afflicted members, who has been going on crutches for some months, stood in the aisle leaning on his crutches, while those precious children gathered around him for him to give them the right hand of fellowship. Oh, what an impressive scene this! We were all melted and bathed in tears. We will have no tears nor crutches in heaven. Many thanks to Bros. Holland, King and Goff for valuable services rendered. Bless the Lord, I am happy on the way."

Rev. J. R. Roy, P. C., Simsport circuit, La.: "This is my second appointment and third year in the Conference. Although this is an old work, we found no house ready for us. Although a house had been given by a good brother for a parsonage, yet no steps had been taken to get it ready for occupancy. So the preacher and good people went to work, and in a short time had it comfortably furnished. This property has not yet been deeded to the Methodist Church, though we hope to have it secured before Conference. The spiritual condition of the work we think is improving. We have a good people, who are kind to us, and have done for us what they could temporally; but this is not salvation to them. They seem to think that if they belong to the church and occasionally attend on the service, and pay a little now and then, and take the sacrament, that this is all that is requisite to salvation. God hasten the day when the people will know that godly living only is Christianity! My second Quarterly Conference is over. My presiding elder was with me on the occasion and ably preached the Gospel. We protracted the meeting for eight days, the presiding elder doing the preaching save two sermons preached by Bro. Turner, of the Melville and Big Cane work. I trust the meeting will prove profitable, though there are no visible results, notwithstanding the preaching was plain and practical, eloquent and earnest. Brethren, I earnestly ask your prayers in behalf of my people. We have had eight additions to the church, and have baptised four infants this year."

Rev. C. H. Ellis, Williamsburg, Miss., July 7: "By invitation of the pastor, Rev. A. C. Burt, I came to Williamsburg, Miss., June 22, and began a meeting. It was well understood that the doctrine and experience of entire sanctification would be taught from a Methodistic and scriptural standpoint. Last year, and years preceding, there had been great ingatherings into the church, so that the meeting proposed had in view, especially, the quickening and establishing believers. The attendance from the beginning was large, and increased from day to day. Some expressed themselves as having the witness of perfect love, and very many more of the membership were reclaimed from a backslidden condition. Dram drinking had become strongly prevalent in certain quarters, effecting some of our noblest and otherwise best men and members. This evil was dealt with unsparingly, and a general pledging of total abstinence was entered into by those especially prominent in the community. Eleven joined our church, one of whom, a prominent citizen, had been the victim of strong drink for many years. He had never made any demonstrations religiously before, so he states. God saved him, and he now rejoices in salvation for soul and body. I go to-day with Bro. Burt to hold a second meeting at Bethel, fifteen miles out in the country, and from thence the next Sabbath at Pleasant Grove. Bros. M. L. White and J. G. Sibley were with us a few days, and aided in the work by their earnest prayers and otherwise, the latter preaching twice and raising a collection for Millsaps College, and the former preaching once and doing much altar work and private admonition which told on a number for great good. Bro. Burt is in feeble health, but untiring in zeal for the good of his people. A number of altars were established in homes formerly without this beautiful institution. To God be all the glory!"

MARRIAGES.

SHAW—BOWEN.—At the residence of Mr. J. C. Leetin, the bride's brother in-law, July 4, 1894, by Rev. J. A. Bowen, Mr. H. M. Shaw and Miss Laura Bowen, all of Laws Hill, Marshall county, Miss.

HENSON—STEWART.—At the parsonage, Arcola, Miss., July 5, 1894, by Rev. J. C. Mimms, Mr. H. G. Henson, of Arcola, to Miss Willia Stewart, of Greenville, Miss.

BONNETT—THRASHER.—June 27, 1894, by Rev. J. F. Wynn, Dr J. V. Bonnett, of Pollock, La., to Miss Irene L. Thrasher, of Atlanta, La.

TARVER—PRUDHOMME.—July 3, 1894, by Rev. J. F. Wynn, Mr. Preston Tarver to Miss Martha Prudhomme, both of Rapides parish, La.

GILMER—MOORE.—At the residence of Mr. L. Moore, near Deasonville, Miss., March 14, 1894, by Rev. D. C. Langford, Mr. E. C. Gilmer and Miss Josie Moore.

HILL—WHITE.—At the residence of Mr. Morris White, near Tranquil Church, Yazoo county, Miss., May 16, 1894 by Rev. D. C. Langford, Mr. G. T. Hill and Miss Lucy White.

BUNCH—LANGFORD.—At the Methodist Church, Benton, Miss., June 27, 1894, by Rev. D. C. Langford, Mr. W. J. Bunch and Miss Kate S. Langford, all of Benton, Miss.

ELLIS—CLARK.—In Hinds county, Miss., June 5, 1894, by Rev. E. H. Monnger, Mr. Robert L. Ellis, of Jackson, Tenn., and Miss Hattie B. Clark, of Hinds.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

ADAMS—ANNA JANE ADAME (nee Drake) was born in Rockingham, N. C., Feb. 2, 1820, and moved with her father to Kemper county, Miss., when but a child, and was happily married to T. W. Adams in 1844, and died at her home, Marcon, Miss., May 22 1894, after an illness of only a few days. She was laid to rest in the family graveyard, May 23.

Sister Adams professed religion and joined the M. E. Church, South, in 1852, and during this long period of forty-two years she never faltered in her Christian endeavor and fidelity to her Master. She was punctual in her attendance at the house of God and a liberal supporter of the church. Surely she was a good woman. "Well done, good and faithful servant; enter into the joys of thy Lord."

HER PASTOR.

RAWLS—Died, in Terry, Miss., Feb. 10, 1894, Dr. D. L. RAWLS. Bro. Rawls was born in this county, near Bear Creek. His father was a local preacher. He was consecrated to the Lord early in life. Guided by the Word, he came up in life a good young man; was converted while down with typhoid fever at home. Joined the church at old Crystal Springs, under the ministry of Rev. S. L. L. Scott. Spent a good part of his life in Copiah county; moved to Terry in 1871.

He stood well among those of his profession, and did a lucrative practice until his health failed. He loved his church, was conscientious about his serving God; had clear-cut views about religion; was grounded in the glorious doctrines—possessed a large soul. He was a living epistle known and read of all men. He was a devoted husband, an indulgent father, a true friend; had strong faith.

His last days were his best days. He often rejoiced when alone with the Savior. He leaves a wife and three daughters to mourn their loss and wait for the call to go to be with him.

W. T. GRIFFIN, Pastor.

HUDGINS—Rev. J. E. HUDGINS was born in Tennessee, Dec. 26, 1816. When quite small he moved with his parents to Jackson county, Ala., where he was reared and educated. He was converted when a boy, and joined the Methodist Church. On March 10, 1839, he was happily married to Miss Jennie Mitchell. To this union were born two sons and five daughters. In 1845 he moved with his family to Lafayette county, Miss., where he lived (except two years spent in Water Valley) until his death, Dec. 14, 1893.

He was licensed to preach in 1854. Every preacher who traveled the Oxford circuit for years can testify of his love and loyalty to his church. He was a local preacher, made an independent living, yet had regular appointments as long as he had strength to go. His Summers were mostly spent in assisting in protracted meetings. Often after returning from these meetings, when the Bible was opened for family prayer, he could hardly read or pray for shouting. Is it any wonder that, with a consecrated wife, their children all professed faith in Christ and joined the church before they reached their "teens."

Three children preceded him to the beautiful mansions above. The rest are following on. He has left his descendants the rich legacy of an untarnished name and a good example. For a year before his death he was extremely feeble, and suffered intensely most of the time. He and his wife celebrated their golden wedding, March 10, 1889. She patiently awaits the Master's summons, "Come up higher."

DAUGHTER.

Texas Christian Advocate please copy.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures nightsweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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JOHN H. COLLINS & CO.,
208 Market St., Phila., Pa.
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233 Music Pupils Registered during 1893-4.

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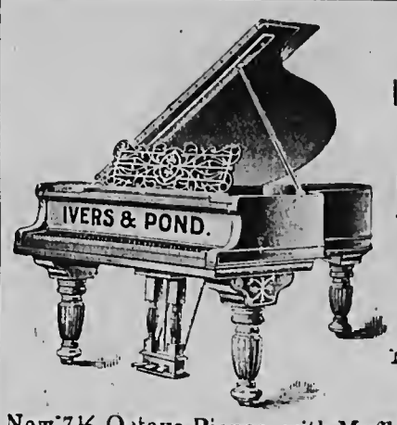
For catalogue and other information write the president,

The Fall Session begins Wednesday, Sept. 5.

REV. HOWARD W. KEY, A. M., Ph.D.

W. W. CARRÉ
LUMBER,
NEW ORLEANS, LA.



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The Fifty-Ninth Annual Session begins Sept. 26, 1894. All the Schools—Literary, Art, Music, Oratory, and Physical Culture—under the superintendence of excellent teachers. Number of *boarding pupils limited to fifty.* Only *one case* of fatal sickness among the boarding pupils *in forty years.* Art teacher now on her eighth visit to Europe. Send for Catalogue.

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ONLY ENDOWED COLLEGE FOR WOMEN

in Virginia. Cost of buildings, &c., $96,152. Endowment ($102,667) pays half the current expenses, so that students get the BEST EDUCATION AT ONE-HALF COST. For catalogue with details, address WM. W. SMITH, A. M., LL.D., Lynchburg, Va.

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FOR YOUNG LADIES. ROANOKE, VIRGINIA.

Opens Sept. 12th, 1894. One of the leading schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far famed for health. Twenty American and European teachers. Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Pupils from seventeen States. For catalogue address

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NEWS OF THE WEEK.

DOMESTIC.

A freight train was sent out from Oakland, Cal., on July 16, guarded by 600 militia.

Prendergast, the condemned murderer of Mayor Carter Harrison, was executed in Chicago on July 13.

Aided by the strong arm of the government, the railroads in California were moving trains in all the disturbed centers on July 14.

Charles F. Crisp, the speaker of the House, was unanimously renominated for Congress from the Third Georgia District on July 12.

The Third District Democratic Convention (Mississippi) met in Vicksburg, Miss., on July 12, and nominated Congressman T. C. Catchings to succeed himself.

Three hundred and fifty marines from United States warships were landed at Oakland, Cal., and took the city out of the hands of the strikers. Martial law was established at Sacramento last week.

President Cleveland, on July 16, signed the act which made Utah a State. The influence of the mormons has been exerted for toleration of all religious sects, by which is insured the preservation of their institutions, excepting polygamy.

The leaders of the Railway Union decided to call off the railway strike under certain conditions on July 13, but the railway managers refused to treat with them. The Federation of Labor has decided not to strike, and also the Trades Council of Chicago.

Two ladies of the American Presbyterian Mission at Canton were brutally assaulted, on June 11, by a Chinese mob. The attack was caused by the attention of the ladies to a dying Chinaman, who was lying in the roadside, restoratives having been applied by them.

A new post office in New Orleans has been provided for by the House Committee on Public Buildings. The bill limits the cost of the building and site at $2 000,000, and the committee amended it by providing an initial appropriation of $400,000 for the new public building.

A caisson of Battery F, Second Artillery, U. S. A., exploded with terrific force on July 16, at Grand and Oakwood boulevards, Chicago. Two artillerymen and one trooper were instantly killed. Nearly a score of other persons—troopers, residents in the vicinity and passers-by—were injured, some of them fatally.

Strikers in Alabama, reduced to desperation by defeat, armed themselves with Winchester rifles and swarmed about the Pratt Mine on July 16. As the negro miners emerged from the mine they were shot. Six were killed and many wounded. Gov. Jones has called the militia to arms again to avoid a repetition of such barbarity.

The New York and Philadelphia Traction Company, with a capital stock of $10,000,000, has been incorporated under the laws of New Jersey. The company is organized for the purpose of constructing a system of electric roads in New Jersey, which will extend from New York to Philadelphia, with a number of branches connecting principal cities not on the direct route. Altogether the system will comprise about 150 miles of road.

The American Railway Union officials have determined to make a desperate struggle to regain for that order the prestige it has lost in the great strike now rapidly approaching a close. The Executive Board of the Union held a meeting on July 15, the object of which was to map out a course for the future. After a lengthy discussion, it was decided to send out "revivalists" to all important sections of the West. Six agitators had been sent out Saturday, and it was decided to augment this number.

The labor leaders of Chicago called upon President Cleveland, at Washington, on July 12, to ask him to appoint a commission on arbitration, by authority given him by the Arbitration Act of 1888, to investigate and decide what shall be done to settle the railroad strike. After discussing the features of the situation, the President promised if the leaders would return to Chicago and use their influence towards restoring peace and order, he would appoint the commission as soon as the disturbance had ceased to such an extent as to render a careful, thoughtful investigation possible.

FOREIGN.

Another plot against the life of the Czar has been unearthed in Poland.

There were reported in St. Petersburg, on July 15, 218 new cases of cholera and sixty-nine deaths from the disease.

The Centrist party in Germany is furious at the Bundesrath's rejection of the Reichstag bill to repeal the anti-Jesuit law, and threatens the government with all kinds of retaliation at the next session of the Reichstag.

The Japanese government has chartered twelve English steamers at present in Japanese waters for the transportation of troops. Lloyds are asking a premium on their vessels on account of the war risk in eastern waters.

The Autumn maneuvers of the Russian army have been abandoned. This is due to the discovery of bombs intended to blow up the building which would have been occupied as the headquarters of the Czar. A number of Nihilists have been arrested.

Turkey was badly shaken by earthquake shocks last week. The Sea of Marmora seemed to be the center of the disturbances. The shocks were very severe at Abahszar. One hundred and thirty houses were wrecked there, and twenty-two persons lost their lives.

The Success which Hood's Sarsaparilla has had in freeing old and young from afflictions caused by impure blood, is really remarkable. Hood's Sarsaparilla is a building-up medicine.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

Both China and Japan have accepted, in a friendly spirit, the offer of the Earl of Kimberley, of the good offices of the British government to bring about a settlement of the disputes regarding Corea. Twelve representatives of both China and Japan will shortly confer with the Earl of Kimberley with the view of settling upon the basis of an amicable arrangement.

Drummond's Lightning

Remedy done great work for H. J. Lewis, of Anderson's Mills, S. C. He had Sciatic Rheumatism in the left hip and leg, and for six weeks was not able to sit up or walk a step, and suffered untold agonies. After using Drummond's Lightning Remedy for Rheumatism for two weeks, he wrote that he could walk and that the pain was gone. If you suffer from Rheumatism and wish to be cured, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and the two large bottles will be sent to your express address. Agents wanted.

Yale graduated this year the largest class in its history. Five hundred students received diplomas in addition to the honorary and post-graduate degrees.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
Sam Jones	July 27
Providence	Aug. 2
Scottsville	Aug. 7
Bethel	Aug. 9
Topisaw	Aug. 9
Hennington	Aug. 9
Orville-Whittington	Aug. 16
Lake	Aug. 24

For Mental Exhaustion

Use Horsford's Acid Phosphate.

Dr. R. M. Tucker, Helena, Ala., says: "I have used it in my practice for some time, and am well pleased with the effects in dyspepsia, nervousness and in deranged secretions. It acts well on the kidneys, and in mental exhaustion I think it is a good thing."

CAMP MEETINGS.

The fifth annual camp meeting for Orville-Whittington Camp Grounds, situated in the southeastern portion of East Feliciana parish, La., (and better known as Bluff Creek Camp Ground), will begin on Thursday evening, Aug. 16, 1894, and continue for ten days. All ministers of the gospel, as well as the general public, are cordially invited to attend. Ministers will be taken care of free of charge. There will be no gate fee. G. D. ANDERS, P. C.

Blairstown, La., July 9, 1894.

The annual camp meeting at Sam Jones Camp Ground will begin Friday, July 27, 1894, and continue to Aug. 6. "A general and cordial invitation given to all ministers friendly to the meeting." Ample provision made for their comfort and entertainment. Distinguished preachers, men of God, full of faith and the Holy Ghost, have promised to aid in the meeting. Visitors will be furnished in the Camp Ground Hotel board and lodging by the day, or season, at very reasonable rates. Rooms can be secured for the accommodation of families. Reduced rates secured on railroad. All passenger and local freight trains stop at camp ground. J. A. B. JONES,

Pres. S. J. C. G. A.

Scottsville Holiness Camp Meeting commences Aug. 7, and concludes on the seventeenth. Located on Texas Pacific railroad, 32 miles from Shreveport, and 8 miles from Marshall, Tex.

The management are godly, consecrated men. Arrangements complete to entertain the multitudes expected. Cots in Louisiana Home free for 50 to 100. Bring pillow and bed spread. Good board, 35 cents a single meal, or 25 cents a meal for three days or more. Railroad rates four cents a mile round trip. Get certificate at starting-place.

Bishop Key, 1 train, and other Gideons of the Lord's hosts, are expected. Come, ye hosts of the Lord! All who desire the baptism of power and fire, come! THOMAS B. WHITE.

The twenty-third annual camp meeting under the management of the Henningion Camp Meeting Association will commence Thursday, Aug. 9, 1894.

Rev. Joe Jones, the famous evangelist, will conduct the services during the meeting. Ministers of the gospel are earnestly invited to attend, and will be hospitably cared for. The meeting is expected to be the largest ever held, and ample arrangements will be made for the accommodation of all who may attend. The L. C. R. R. will give the usual reduction of fare from all points on the road. To meet the expenses of the meeting, and to avoid the necessity of a public collection, the usual entrance fee of 25 cents will be required—to be paid only once during the meeting. Tickets not transferable. J. W. MCNEIL, Sec.

Crystal Springs, July 9, 1894.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Rienzi	July 12
Inka circuit	21, 22
Kossath	24
Pleasant Ridge	28, 29
Marietta	Aug. 1
Browo's Creek	4, 5
New Albany circuit	11, 12
Blue Springs	14
Guntown	16
Ripley and New Albany	18, 19
Jonesboro	20
Ripley circuit	25, 26

T. W. LEWIS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Prairie circuit	July 21-26
Houston and Wesley	28, 29
Shannon	Aug. 4, 5
Buena Vista	11, 12
Saltillo	18, 19
Tremont	22
Amory and Smithville	25, 26
Nettleton	29
Fulton	Sept. 1, 2
Athens	8, 9
Pontotoc	

W. S. LACRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Greenville	July 22
Gunnison	29
Friendship	Aug. 5
Hill House circuit	12
R. Shaw's, at Poplar Grove	19
Beulah	26
Friar's Point	Sept. 2
Bolivar, at Winterville	9

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville circuit	July 21, 22
Sparta	28, 29
Cedar Bluff	Aug. 4, 5
Stirges	7, 8
Macon	11, 12
Brooksville	17, 19
Hebron	18, 19
Shuqualak	25, 26
Mashulaville	Sept. 1, 2

T. C. WIER, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Kosciusko circuit, at Salem	July 21, 22
Enpora, at Lagrange	28, 29
Stuart circuit, at South Union	30
Ebenezer circuit, at Salem	Aug. 4, 5
Chester circuit, at South Union	11, 12
Wier circuit, at Salem	18, 19
Louisville circuit, at Mt. Pleasant	25, 26
Rural Hill circuit, at Center Ridge	28

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND

Holly Springs circuit	July 28, 29
Red Banks	Aug. 4, 5
Mt Pleasant	6, 7
Olive Branch	11, 12
East Holly Springs	18, 19
Cornersville	25, 26
Ashland	Sept. 1, 2

J. B. STONE, P. E.

WINONA DIST.—THIRD ROUND.

Black Hawk	July 21, 22
West	28, 29
Vaiden	Aug. 4, 5
Winona circuit	11, 12
Carrollton circuit	18, 19
Dublin	25, 26
Leberton	Sept. 1, 2

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Nesbit, at Pisgah	July 21, 22
Wall Hill, at Grub Hill	28, 29
Pleasant Hill, at Love's	Aug. 4, 5
Tyro, at Emory	11, 12
Courtland, at Pope's (Tues.)	14
Morgansville, at Browning's (Thurs.)	16
Panola, at Mt. Olivet	18, 19
Arkabutla, at Chestnut H	25 26
Pleasant Grove, at ——	Sept. 1, 2

H. C. MOBERLEAD, P. E.

GRENADA DISTRICT—THIRD ROUND.

Pittsboro	July 21, 22
Elay	28, 29
Alamia	Aug. 4, 5
Toccopola	11, 12
Oxford station	18, 19
Chapel Hill	25, 26
Paris	Sept. 1, 2
Water Valley circuit	8, 9
Water Valley station	15, 16

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Carrollton	(morn.)	July 22
Parker Chapel	(eve.)	22
Algiers	(morn.)	29
Crapa	(eve.)	29
Moreau	(morn.)	Aug. 5
Dryades	(eve.)	5
Rayne Memorial	(morn.)	12
Felicity	(eve.)	12
Gross Tete, at Cottonwood		18
Louisiana Avenue		26
Plaquemine, at Plaquemine		Sept. 2
Lower Coast, at Wesley		9
Baton Rouge		15
Carondelet		28

I will attend the Quarterly Conferences through the month of August, then go to my work at Centenary College.

O. W. CARTER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Caddo at Belle Bower	July 21, 22
Pleasant Hill at P. Hill	28
Red River, at Campo Bello	Aug. 1
Wesley, at Hill's Chapel	4
Coushatta, at Brownsville	5, 6
Fort Jessup, at New Hope	7
Cane River, at Provencal	8
Victoria and W. Natch., at S Grove	9
Mooringsport, at Caddo Chapel	11
Annacoco at Beach Grove	15
Many, at Negreet	17
Sabine, at Red Land	18, 19
Shreveport	26

District Conference at Pleasant Hill, July 26-30.

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Patterson	July 21, 22
Franklin	28, 29
Jeanerette	Aug. 4, 5
New Iberia	6, 7
Lafayette, at Rayne	9, 10
Washington, at Waxia	11, 12
Opelousas, at Bellevue	14, 15
at Martinsville, at Arnandville	16
Abbeville, at Prairie Gregg	18, 19
Indian Bayou	25, 26
Plaquemine and Brulee, at Prairie H.	Sept. 1, 2
Lake Arthur	8, 9
Lake Charles and West Lake	15, 16
Sulphur Mine, at Calcasieu	18, 19
Grand Chenier	22, 23
Crowley	29, 30

J. M. BEARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Sparta, at Bear Creek	July 21, 22
Ringgold, at Grand Bayon	Aug. 4, 5
Arcadia, at Gibbsland	10, 11
Calhoun, at Brooklyn	18, 19
Vienna, at Macedonia	25, 26
Farmerville	26, 29
Vernon, at New Prospect	Sept. 1, 2
Huston, at Huston	2, 3

The District Conference will meet at Lisbon, July 25, at 9 A. M. The first day will be devoted to the Sunday-school interest.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria	July 21, 22
Centerville	21, 22
Lecompte	28, 29
Ada at L. C.	28, 29
Plaqville, at O G	Aug. 4, 5
Nugent, at Pollock	4, 5
Colfax and Boyce, at Rapides C. G.	11, 12
Montgomery, at M	11, 12
Spring C., at Fellowship	18, 19
Dry Creek	18, 19
Chicot, at Elm Bayon	25, 27
Columbia	26, 27

S. J. DAVIES, P. E.

DELHI DIST.—THIRD ROUND.

Oak Ridge, at Mer Rouge	July 21, 22
Lynn Grove, at Humphries' Chapel	Aug. 4, 5
Floyd, at Baldwin's Chapel	11, 12
Delhi, at Talulah	18, 19
Oakley, at Jonesville	25, 26
Winnsboro, at Bluff Prairie	Sept. 1, 2
Harrisonburg, at Island	8, 9
Rayville	15, 16
Waterproof	22, 23
Lake Providence	29, 30

The District Conference will convene at Winnsboro, July 28, and continue until after Sunday. The first day will be devoted to Sunday-schools; Saturday night to missionary cause. Revs. I. T. Reames and N. S. Cornell will conduct this meeting.

H. O. WHITE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

(In Part.)

Heidleburg, at Sandersville (Q C 9, A M.)	July 21, 22
Purvis, at Poplarville	28, 29
Columbia, at Paynes Chapel	Aug. 4, 5
Williamsburg, at Bethel	11
Mt. Carmel, at Sautee	*12, 13
Biloxi	*19, 20
Ocean Springs and Scranton, at S	25, 26
Eastabuchie, at Camp Ground	Sept. 1, 2

Let preachers be ready to answer the questions for this quarter, church secretaries have their records and registers on hand, and stewards make an earnest effort to bring up arrears in salaries. Quarterly Conferences marked (*) will be held the second day named.

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—THIRD ROUND.

Morton and Forest, at Forest	July 12
Raleigh, at Bay Springs	21, 22
Westville, at Bethel	28, 29
Walnut Grove, at Beach Springs	Aug. 3
Carthage, at Liberty	4, 5
Shiloh, at Gum Springs	11, 12
Steens Creek, at Richland	18, 19
Indian Mission	31
Neshoba, at Philadelphia	Sept. 1, 2
Hillsboro	4
Fannin, at Drake's	7
Brandon	9, 10
Homewood	14
Trenton	15, 18
Montrose	22, 23

C. MCDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Yazoo circuit, at Anding	July 21, 22
Canton	28, 29
Sharon circuit, at Forest Grove	Aug. 4, 5
Lake City and Lodi, at Philips	11, 12
Silver Creek and B. Lake at B. L (Tn.)	14
Yazoo City	18, 19
Flora circuit, at Brownsville	25, 26
Jackson cir., at Flagg Chapel, (Tues.)	28
Camden circuit, at Thomastown	Sept. 1, 2
Tranquil circuit	8, 9
Mount Olivet circuit (Tues.)	11
Bolton circuit, at Ratliff Chapel	15, 16
Jackson—First Church	22, 23
Jackson—Capitol Street	21, 23
Madison circuit	29, 30

The District Conference will be held at Canton, July 26-29. A more extended notice will be made soon.

E. H. MOUNGER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Wilson, at Whitaker	July 21, 22
Gloster and Centreville	28, 29
Bayon Sara, at Slaughter	Aug. 4, 5
Clinton, at Clinton	5, 6
North Wilkinson	9
Wilkinson, at Bethel	11, 12
Percy Creek, at Percy Creek	18, 19
Woodville, at Woodville	19, 20
Tunica, at Hays	21
Live Oak, at Pine Grove	25, 26
Port Vincent	29
Ponchatoula, at James Chapel	Sept. 1, 2
Franklinton, at Mt. Hermon	8, 9
Amite City, at Tangipahoa	9, 10
St. Helena	15, 18
East Feliciana	22, 23

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Learned, at Bar Creek	July 20
Utica	21, 22
Rocky Springs, at Oak Ridge	24
Fayette and Harriston, at H	28, 29
Martin, at Martin	Aug. 4, 5
Hermanville, at Carlisle	7
Roxie, at Knoxville	11, 12
Meadville, at New Providence	18, 19
Port Gibson	25, 26
Rolling Fork and Anguilla, at ——	Sept. 1, 2
Cary, at ——	4
Mayersville, at ——	8, 9
Warren, at Oak Ridge	15, 16

District Conference will be held at Harriston, July 28-31.

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Caseyville	July 21, 22
Adams	28, 29
Providence	Aug. 4, 5
Crystal Springs	11, 12
Summit	18, 19
Bowerton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	29, 30

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—THIRD ROUND.

Enenita, at Enenita	July 21, 22
Vosshurg, at McGowans (Wed.)	25
Enterprise and S., at Stonewall	Aug. 4, 5
Binnsville, at Chapel Hill (Wed.)	8
Shubuta, at Quitman	11, 12
Waynesboro circuit, at Big Rock	18, 19
North Kemper, at Blairs (Wed.)	22
Linwood, at Hopewell	25, 28
Daleville, at —— (Wed.)	29
DeKalb, at Pleasant Ridge	Sept. 1, 2
Marion, at —— (Wed.)	5
Why Not, at ——	8, 9
Chunky, at ——	15, 16
Lauderdale, at ——	22, 23
Mathersville, at ——	22, 30

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WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5⅝	— —
Ordinary	5⅝	— —
Good ordinary	6⅜	— —
Low middling	6⅜	— —
Middling	6⅝	— —
Good middling	7⅛	— —
Middling fair	7⅜	— —
Fair	9 1-16	— —
Galveston middling	6⅝	— —
Mobile middling	6⅝	— —
Memphis middling	7 1-16	— —

SUGAR.

OPEN KETTLE:		
Prime	5	— —
Fully fair	2 5-16	2 13-16
Good fair	— —	— —
Common	2 5-16	2 13-16
CENTRIFUGAL:		
Seconds	1½	3 1-16
Prime yellow	3⅛	3 11-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
STRUP	— —	— —

RICE.

No. 2	2	2¼
Good	4⅛	4⅛
Fair	4¼	4⅜
Prime	4¾	4⅞
Rough, ₩ bbl	4 00	— —
POLISH, ₩ ton	— —	— —

FLOUR.

Extra Fancy	2 90	3 00
Fancy	2 65	— —
Choice	— —	— —
Minnesota Patents	4 25	4 50
Winter wheat patents	3 40	3 60
Minnesota bakers	3 50	— —

CORN PRODUCTS.

Corn meal	2 40	2 50
Cream meal	2 75	— —
Grits	2 80	— —
Hominy	3 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	— —	65
Yellow	— —	64
Mixed No 2	— —	53
OATS:		
Western	— —	55
Texas rust-proof	50	— —
BRAN:		
₩ cwt	80	85
HAY:		
Prime	19 00	17 00
Choice	18 00	19 00

PROVISIONS.

PORK:		
Mess (Standard)	— —	15 50
Prime Mess	15 50	16 00
Rumps	15 00	15 25
BACON:		
Fancy Breakfast	10½	11½
Shoulders	— —	— —
Sides, short rib	9	9¼
Sides, long clear	9	9¼
HAMS:		
Sugar-cured	12½	13½
DRY SALT MEAT:		
Shoulders	8¼	8½
Sides, short rib	— —	9
Sides, long clear	— —	9

GROCERIES.

COFFEE:		
Prime	20¼	— —
Fair	19½	— —
Common	15¼	— —
TEAS:		
Choice	— —	— —
No. 2	— —	— —
BUTTER:		
Western Creamery	22	— —
Western Dairy	15	— —
Common	— —	— —
LARD:		
Refined	— —	8¼
OILS:		
Coal, bbls	6¾	— —
Coal, cases	14½	15
Cotton seed, crude	27	36
Lard, Extra No. 1	65	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	1 75	2 00
Louisiana, ₩ ——	— —	— —
POTATOES:		
New Louisiana	2 50	— —
Western	1 50	2 00
ONIONS:		
New Louisiana	— —	— —
Western	2 25	2 50

BALING STUFFS.

BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	8	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6¾	7
TIES:		
₩ bundle	90	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	1 00	3 00
Chickens, Southern	3 99	3 50
Young	1 00	2 25
Turkeys, Southern	— —	— —
EGGS:		
Western	19	10½
Southern	11	11½
WOOL:		
Lake, ₩ lb	11½	12
Louisiana	10½	11
Burry	8½	8½
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	3½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	22 00	22 25
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Picayune*, July 17.

The Salvation Army has recently celebrated its annual May meeting. No matter what we think of its plans, its purpose is to do good, and among a class of people that do not receive much attention from the churches. Its success has been wonderful. Only begun a few years ago, its adherents are numbered among the hundreds of thousands, and its meetings for religious worship beyond all our count. Mr. Booth at this meeting stated that in the last three months 5,500 000 people have attended their meetings, that their people have spent 111,113 hours in visiting, have held 78 500 meetings, and 15,030 persons have professed salvation. Those who "profess salvation" may or may not be all they claim. But no friends of Christ can look at what this Army is doing without thanks to God. Whatever they lack—and they lack much—they do not lack religious earnestness, and in this respect set an example that others might follow.—Southern Churchman.

Justin McCarthy, with the assent of his colleagues, has consented to give the whole of the next session to British measures, provided the House of Commons will reaffirm the principle of Home Rule by a resolution, thus committing the government, at the close of the session, to go before the country showing that the leading features of the programme have been dealt with.

Sir William Vernon Harcourt has threatened to resign from Parliament. His physicians, he intimates, have advised him to enter upon a season of absolute rest.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WHAT I LIVE FOR.

BY G. L. BANKS.

I live for those who love me,
For those I know are true;
For the heaven that smiles above me,
And awaits my spirit, too;
For all human ties that bind me,
For the task my God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story,
Who've suffered for my sake,
To emulate their glory,
And follow in their wake;
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crown history's pages,
And Time's great volume make.

I live to hail that season
By gifted minds foretold,
When men shall live by reason,
And not alone for gold.
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live to hold communion
With all that is divine,
To feel that there is union
'Twixt nature's heart and mind;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction—
Fulfilling God's design.

I live for those that love me,
For those that know me true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the wrongs that need resistance,
For the cause that needs assistance,
For the future in the distance,
And the good that I can do.

—Exchange.

"The Sunday-School as Affecting the Attendance of the Children on Public Worship."

It is stated by some that the Sunday-school children are not in the habit of attending the regular services of the church. And our senior Bishop, in a newspaper article, which has been copied by several of our church organs, calls attention to what he believes to be the tendency in this day—the children of the church absenting themselves from preaching. In certain localities, and in some congregations, no doubt such is the case; but I do not believe that it applies to our children as a rule. On the contrary, I fully concur in that part of the report of the Sunday-school Committee to the last General Conference, which refers to this subject in the following words:

"Because it has been a question, it gives us much pleasure to report that it has been found, upon careful inquiry, that a very large percentage of our Sunday-school children attend the regular services of the church. The attendance is proportionally larger than that of our church members. This statement rests upon investigation in city pastorates. It is probable that in our country churches the attendance of children on the ministrations of the pulpit is much larger for the schools than it would be without them."

In this short paper on "the Sunday-school as affecting the attendance of the children on public worship," I shall consider the subject in the light of my own experience and observation.

During the last twenty years I have frequently had opportunity in our larger cities to note the conditions of both church and Sunday-school work, and it has been my observation that the attendance of the children on public worship was small; yet, when the circumstances are considered, I believe that the attendance of the children will compare favorably to that of the grown people.

I doubt if the aggregate seating capacity of the churches in any of our large cities will equal twenty-five per cent. of the population; yet how often do we find these churches only half filled! It is estimated that in some of the largest cities less than ten per cent. of the population go to church. The proportion of the population who attend church increases as the city or town decreases in size, until in our smaller cities, towns, and in the rural districts, more than one-half, and sometimes three-fourths, of the entire population attend public worship. In cities I find, upon investigation, that the small attendance of children upon public worship is due to their environment and the conditions of their home life. In all large cities the people, in a measure, turn night into day, taking most of their recreation after tea. They retire late and rise late. On Sunday morning few families breakfast before nine o'clock, and frequently later. The usual hour for preaching is 10:30; hence there is no time for Sunday-school between late breakfast and church hour. Consequently the Sunday-school is held immediately after church services, at twelve or one o'clock, or in the afternoon. In this way the children frequently remain at home until the Sunday-school hour arrives, and thus neglect public worship. I observe that where the Sunday-school session is held before preaching services, there is a better attendance of children on public service. Outside of the large cities the attendance of the children upon the services of the church is good. I do not believe that under favorable circumstances children are averse to attending the services of the sanctuary. Children do what they are trained to do, and believe what they are taught to believe. In my own school, numbering 250 scholars, 100 are under nine years old. Only a few of these little ones are members of the church, and probably not more than one-half of them remain to church services; but of the 150 over nine years old, nearly all attend church, and all are members of the church except thirty. Some of the pastors and superintendents inform me that the same is true in other schools in this district.

I hold that the Sunday-school is not an institution by itself, but is a part of the church as much so as the prayer meeting, or even the Sunday service. Nor is it even a missionary or temperance society; nor is it in any way independent of the church; but rather is it only the church itself working in that particular way while carrying out its mission of evangelizing the world. The church itself is only the school of Christ, and the future of the church depends on what kind of boys and girls we raise up to take our places. The future members of the church are now the Sunday-school children. While the clay is soft and pliable it can be modeled at the artist's will, and he can easily shape it according to any genius, or skill, or experience which he may possess. So the young life of the child can be taught and trained in the channels in which it should go. As the twig is bent, so the tree will grow.

I sympathize fully with those who deprecate any arrangement or the organization of any society that tends to draw away children from the regular services of the house of God. The Sunday-school is no substitute for the church. Indeed, the greatest argument in its favor, in my estimate, has always been that it brings the young to the church. It is a feeder for the church. If in any instance the school has been so conducted, with respect to its teachings or its sessions, or any of its arrangements, as to lead either young or old away from the church, or to diminish the attendance upon the stated services of the church, or to become regarded by teachers or scholars as an equivalent for the public worship of God in his sanctuary, assuredly in such a case there has been a sad mistake.

So far as my own observation and experience go, children who attend Sunday-school are more likely to remain to church than those who do not attend Sunday-school. Grown people, in considering this matter, make the mistake of judging the children's feelings by their own. Children are not worn out by the ninety minutes Sunday-school session. Look at the scholars as they issue from a well-conducted school. You see no jaded looks among them. They are as full of life and buoyancy as when they left home. They are just as ready and as fitted, physically and mentally, for attending the church service as if they had come fresh from home. Sometimes more so, for there is a stir and a social excitement in the school-room which can not always be found at home, and this stir and excitement awakens the faculties and makes them more ready for new mental occupation. In a great majority of cases those children who, on being dismissed from school, do not enter the church, would not have gone to church had they not been at school. The church is not attractive to them. In this enlightened day I take it that no one would advocate making the school less attractive in order that the church might be more attractive. Continue to the school all the attractions it has, and give it manifold more. But let the church itself have some attractions for the young. Children ordinarily have nothing to do in church. They are not encouraged to join in the singing, for fear it might produce discord. They are not required to carry their Bibles and follow the minister in reading the Scriptures. Frequently there is nothing in the sermon addressed to them, and usually little in it which they can understand. They are merely required to sit still and do nothing. Truly, it is a hard task. Flesh and blood cry out against it. No wonder that children are rebellious on the subject.

People, old or young, are interested in a service in proportion as they have active participation in it. I can not but think that it would be a wise arrangement of any public service to have it so ordered that the mass of the people should be active participants in it. Grown persons with minds matured and disciplined may be able, by a process of mere mental abstraction, to enter somewhat into the various services. But it is not so with a child; and I have noticed that children are much more inclined to attend church in those congregations where it is the custom of the people to participate actively in the services. The largest attendance of children that I know of on public services is in a church where they sing one or two songs by themselves, and unite in giving responses and repeating the creed.

Let teachers and parents who wish children to become interested in the church services see that they take as active a part in it as the prescribed order of the church will permit. Let the seats they occupy be furnished with Bibles and hymn books. When the minister reads a chapter let each child be required to find it in the Bible and follow the reading, the parent or teacher setting the example. When the hymn is announced, let each child find it and follow the reading, and join in the singing. Let children be trained to assume a devotional attitude during prayer, and let the parent set the example.

Now, these things will not do themselves; but are they not proper and commendable?—and if practiced by the parents in our church, tempered by consecrated common sense, would they not lead to results very much to be desired?

Beyond this I know that I am on ticklish ground. But will not our clerical brethren listen to a short sermon from a lay brother? Not every minister has the gift to preach sermons to children. But this is not necessary; indeed, except as an occasional service, it is not expedient or wise. But may not every minister in every sermon put in something which shall be level to the capacity of the child-part of his audience? May not every minister, in the composition of his sermon, remember that children are to be among his hearers? Though he can not, perhaps, make his whole discourse such that they can follow it, yet surely he can adapt some of his paragraphs to their intellectual capacity. And let him be sure of one thing: No part of his discourse will be so acceptable to his whole congregation as those passages which were intended especially for the little ones, and which the children appropriate as their own. Will not our ministers think of this? Do, brethren, say something every Sunday to the children. The children will then feel that they have something to come to church for. The comfort and convenience, as well as the taste, of the children should be considered equally with the grown people in all questions relating to the arrangement of our churches and the public and social services of the church.

It is a fundamental truth that education is the main agency to be used in Christianizing the world. The Sunday-school is the chief agent of Christian education and training. Teaching and training make the man; teaching and training make the nation.

At the present day there is a great upheaval all over the world. In every department of life we observe a spirit of unrest. An all-pervasive spirit of restlessness characterizes every movement. Old principles are readily deserted, and the masses, eager for change, credulously accept the untried opinions of partisans and demagogues. Popular movements here and there in the world attest the truth of these assertions. Men are dissatisfied, and in seeking to effect a change in their general conditions, strikes of great magnitude are ordered in the labor world. Honest men and vagrants mingle promiscuously in such mottled hordes as Coxey's Industrial Army, aimlessly seeking to satiate the ravenous demon of restlessness which has taken possession of them. The questions that find expression in communism, nihilism, socialism, labor strikes, strife and war, I believe will never find their true and final adjustment, if they are adjusted at all, except in the principles and influences flowing from the Christian religion.

When the minds of men are reaching out as never before after something new in the social and scientific worlds, it is an imperative necessity that the principles of an immutable Christianity be kept before them. Wearied with the hollow pretenses of the world, disappointed by the bursting bubbles of ambition, they turn from scenes of constant change to the church to seek that "which changes not, from a Babel of opinions to a ground of common belief." The destiny of the church, of society, and of the nation, is in the hands of the children, and those hands are held out to us.

Brethren, a glorious opportunity has been laid in your hands and mine; an opportunity not wholly to come, but one which is even now here. Shall we not use it aright? Let us not try to escape our work, nor to shirk it. Above all, let us not fail to see it.

GIDEON D. HARRIS.

Columbus District Conference, June 7, 1894.

"Why They Did Not Join the Methodists."

The above is the title of a pamphlet by Rev. O. L. Hailey, A. M., a minister of the Baptist Church. Two of his members, a gentleman and his wife, decided to join the Methodist Church, and wrote him a note to that effect. He called at their house and had a conversation with the lady—her husband being absent—which resulted in their remaining in the Baptist Church. The conversation is published in this little book for the enlightenment of all others similarly benighted. The writer professes undying love for the truth, and as he has evidently not found it, I propose to lend him a little assistance. I shall not discuss his notion that "the Baptist Church is the only church of Jesus Christ," and that there can be "no union or fellowship" with Methodists. He and others have a perfect right to believe this if they wish to do so. I shall not discuss the doctrine of apostasy nor of infant baptism. My space will be taken up with an enumeration and refutation of his misrepresentations of the Methodist Church.

Misrepresentation No. 1: Methodists pretend to love God, but by willful disobedience they are guilty of "insulting hypocrisy."

He says: "But let me relate a story which I read once of an Eastern king, which will illustrate what I mean. A great king required of his satraps, who governed his many provinces, that they should wear on their breasts a golden medal which bore his name and a copy of his seal. They were to do this as a pledge of their allegiance to him, their great sovereign. He sent a satrap to a distant province, one who professed a personal love for him. To this one he sent a medal, but after some years he heard that the man had never worn the medal. The king had the disobedient satrap arrested and brought to his capital and into his presence. He asked the prisoner: "Was not my command to wear the golden medal explicit and plain?" "Yes, your majesty; but it did not seem to me necessary. I thought I could serve you as well without it." "That is, you thought you were not my subject, under obligation to obey my orders." "But, your majesty, the medal was to be worn as a sign of love and loyalty to you. You know I love you and I knew it, and I thought that was sufficient." "You had no right to presume to decide what was sufficient in my commands." "But, although I refused to obey you, I used to talk about you to the people and tell them how noble you were and how well you deserved their love, and how dearly I loved you, and I thought that would do just as well."

The monarch's eyes blazed with indignation as he said to his officers: "Take this man and throw him to the wild beasts. The pretended love of a subject to a king is an insulting hypocrisy if it does not lead to obedience. The command I gave was plain and peremptory, the thing itself was easy. One atom of reverence for my authority would have led any satrap to wear the medal, and one spark of love for me would have made him glad to wear it. Away with him to the wild beasts."

Now, what was this story intended to illustrate? Methodist disobedience to the command of Christ. What command? "Well, when he gave his commission to the apostles, it was he that believeth and is baptized." The commission as written in the New Testament speaks of going into all the world and preaching the gospel to every creature. But Bro. H. says: "It was he that believeth and is baptized." Well, don't Methodists believe and baptize? They do not practice immersion to the exclusion of other modes of administering the ordinance of baptism. They do not believe that the mode or manner of administering an ordinance is the ordinance itself. The ordinance is one thing, the way it is administered is another. Methodists do not reject the command of Christ to baptize any more than Baptists do. And until some one can show that the mode is the ordinance itself, and that the scriptural mode is immersion, they will continue to baptize as they have always done, and the charge of "insulting hypocrisy" will be of no avail whatever.

Misrepresentation No. 2: Methodists allow the authority of man in baptism to supersede that of God, and when they immerse are guilty of perjury.

In answer to the statement of his beclouded sister that Methodists will immerse if the candidate for baptism demands it, Bro. H. says: "True, but he who does it seems to me to perjure himself before God, for he will heed your word before he does God's word." . . . "Now, what do they mean, but to say that God commanded them to do that, and yet they have just said that God has not commanded that. What is that but perjury?"

It is no light thing to charge anyone with this crime. Webster gives the following definition of perjury: "False swearing; the act or crime of wilfully making a false oath, when lawfully administered." What an opinion Bro. H., and those who think like him, must have of those Methodist preachers who have immersed anyone! A perjured lot of men going about preaching the gospel! In speaking of another imaginary evil, Bro. H. says: "But the people who join them, and support that sort of preaching and practice, are just as really saying that as the preachers." So the Methodist people are all perjured. Yet Bro. H. says "they are a good people. Many of them are very excellent people." Verily, Bro. H. is a Master of Arts.

But how do we allow the authority of man to supersede that of God? Here is the answer: "Paul says there is one baptism, and the Methodist practically says, Yes, there is one baptism, but I don't know which it is, whether sprinkling, or pouring, or immersion, until you decide. When the candidate decides, then he says he is doing it by the command of God." When Paul says there is one baptism, is it not possible that he has reference to something besides mode? One must have a very watery imagination to think he has reference to mode at all. May he not have meant that there was not a baptism in the name of Peter, and one in the name of Apollos, and one in the name of Paul, but that the one baptism was in the name of Christ? As he speaks of water baptism and of the baptism of the Spirit, is it not possible that he emphasizes the importance of the baptism of the Spirit by calling it the one baptism? But we are said to heed the word of man before that of God, because we allow one to choose where God has not chosen. If men could grasp the idea that there is a difference between doing a thing and the manner of doing it, there would not be so much noise about water. When Christ told his disciples to go into all the world and preach the gospel, the manner of going and the manner of preaching were not prescribed. We can heed the command and go today on foot, on horseback, by steamboat or railroad. The manner of going is not essential. A better argument for going on foot, however, can be made than for immersing in baptism, for it is well known that that was the ordinary mode of traveling by Christ and his apostles. The mode of preaching was not prescribed, and whether we preach written sermons or extemporaneously, we fulfill the command to preach. So, when Christ commanded his disciples to baptize, he did not say how it was to be done, and those who insist on mode as essential teach "for doctrines the commandments of men." We neither perjure ourselves nor give preference to the word of man over that of God.

Misrepresentation No. 3: The Methodist Church requires no change in the moral character or conduct of those who apply for membership, and no pastor dares to refuse them when they apply.

He says: "Any man in this city, no matter what his moral character or conduct has been, or is, can join any Methodist Church, North or South, next Sunday, if he wishes to, and he need not change a particle to do so, only say he wants to 'quit his meanness and join the church.'" . . . "It would be more than the preacher's place is worth for him to refuse."

These statements are utterly without foundation. Bro. H. claims to have a Methodist Discipline, and to be very familiar with it. If he had cared to know the truth, by turning to page 124 of the Discipline of the M. E. Church, South, he would have found this question and answers. "How shall members be received into the church?"

"Ans. 1. When persons offer themselves for church membership, let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; and also of the genuineness of their faith, and of their willingness to keep the rules of the church.

"Ans. 2. When satisfied on these points, let the minister bring the candidates before the congregation whenever practicable, and receive them according to the prescribed form."

According to this it certainly does matter what an applicant's "moral character or conduct has been, or is." Some discretion is not only allowed the pastor, but it is required of him. There is hardly a Methodist pastor of many years' experience who has not had occasion to delay the reception of applicants for membership, and some have been refused altogether without the preacher finding it more than his place was worth. "If the blind lead the blind, both shall fall into the ditch." L. CARLEY.

(To be continued.)

Brandon District Conference.

MR. EDITOR: Thinking that some of the readers of your paper would like to hear from the Brandon District Conference, just held in Montrose (from July 4 to 7), I write you a few notes. The session was interesting from the beginning to the close. The fourth was devoted to the preachers' institutes. The papers prepared and read, and the addresses on the several subjects down on the program, were interesting, and, no doubt, much good was done by the interchange of ideas. The fifth was devoted to Sunday-school work, and in our judgment, by reason of the interest and care manifested in the preparation of the papers read and the addresses delivered, the Sunday-school cause received a fresh impetus that will result in renewed effort in that line of work throughout the entire district. Friday and Saturday the reports from the different charges in the district were heard, and other business of the District Conference attended to. The reports show an upward move in all lines, and especially as to the spiritual state of the church.

But, Mr. Editor, the most gratifying part of the session were the religious services held. They were refreshing and soul-stirring. Many penitent came forward to the altar for prayer at each service. Rev. J. W. Ellison preached a sermon that produced a profound impression upon the minds and hearts of all who had the pleasure of listening to him. His remarks were directed principally to the parents of children. We heard many express themselves as being highly pleased with his discourse.

Sunday morning, at eleven o'clock, Dr. Murrah, of Millsaps College, delivered a sermon on "The Choice of Moses" (Heb. xi, 25-27), which, for beauty of construction and finish, it has not been our privilege to listen to for a long while. As we listened we could not help but wish that he could have had before him in the audience every young man in that community.

Altogether, I believe that the Brandon District Conference will leave an impress for good in and around Montrose that will abide many days.

Before closing, it would only be the proper thing to mention that it would be hard, indeed, to find a more hospitable people than those of Montrose; and they deserve the praise of everyone attending the Conference.

H. B. VANDENBURG.

Walnut Grove, Miss., July 11, 1894.

IF AND PERHAPS.

If everyone were wise and sweet,
And everyone were jolly;
If every heart with gladness beat,
And none were melancholy;
If none should grumble or complain,
And nobody should labor
In evil work, but each were fain
To love and help his neighbor—
Oh, what a happy world 'twould be
For you and me—for you and me!

And if perhaps we both should try
That glorious time to hurry;
If you and I—just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweeter-hearted—
Perhaps to some near by and by
That good time might get started;
Then what a happy world 'twould be
For you and me—for you and me!

—Harper's Young People.

Statistics and Influence of Missions.

BY REV. R. W. TUCKER.

(Read before the Woodville District Conference, April 26, 1894, and sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication by order of said District Conference.)

The earthly mission of the world's Redeemer had now been "finished," and with his disciples he stands upon the hill of Bethany, at whose base slept the lonely garden of Gethsemane. Jerusalem, with its towers, pinnacles, palaces and magnificent temples, glittered in the distance, and Calvary, studded with fresh Roman crosses, stood out boldly in view in the transparent air. Jesus seemed for a moment to survey these scenes of his sufferings with the look of a divine Conqueror, and, realizing that all was now "finished," he stands, a victor over death, hell, and the grave. But of what is he now thinking? Of the dark and dismal night when, forsaken and alone, he stepped into the crimson wine-press, unbaring his sacred breast to receive the sword of justice which was to awake and smite the shepherd? Is he thinking of the insults and cruel indignities heaped upon him as he stands, the accused, in Pilate's judgment-hall? Of the agonies of the cross, the awful throes of death? Or is he thinking of the rays of glory which encircled him as he burst the bonds of death, laid aside his grave clothes, and came forth the reigning King over the powers of darkness and the mighty vanquisher of that last and most subtle of all enemies, death? Or is he contemplating the cohort of angels who are in waiting to escort him back to his home beyond the skies, or the royal reception which awaits him there, with the heaven-jeweled crown which is to sparkle forever and ever upon his serene and godly brow? Nay, my brother, these were not his thoughts; but he was thinking of you and of me. Casting an eye athwart the arena of time, he caught a glance of human misery and woe; and looking down the stream of years, he penetrated the ages yet unborn, and heard a groan which stirred the depths of his inmost soul. And now, ere he would say the final good-by, he turned and delivered his farewell charge, "Go ye into all the world and preach the gospel to every creature."

Fired with the love of human souls, and burdened with this, their Lord's last command, the little Christian church rallied under the crimson banner of their ascended Lord, and went forth to disciple the world in his name. They invaded the armies of proud old Rome, and made them bow the knee to Christ, and entered the walled cities of classic Greece, and where their temples pointed high to heathen gods, they tore them down and erected others to the Christian's God; and although this little band of missionaries were few in number, friendless and poor, having the wealth and wisdom, with the intense hate of the combined world, to contend, and although they were ridiculed, scorned and killed, yet, ere four centuries had come and gone, they had carried the gospel to almost every quarter of the then known world. But, as it would be impossible to review the progress of missions from the beginning of the Christian era down to the present time in a paper like this, I shall, therefore, come at once to the statistics of missions as reported by the authorities of the present day. The want of time forbids me to review the missionary enterprises of the many denominations separately. Suffice it to say, the leading denominations are all engaged in establishing and maintaining missionary enterprises, and in order to give you in brief the result of all missionary effort, I quote from the March number of the Methodist Review of Missions as follows:

"Dean Vohl, president of the Danish Missionary Society, is considered at the present time to be the great authority on missionary statistics. He has made an elaborate and, as far as possible, exhaustive study of missionary agencies and results throughout the world. There are several peculiarities, however, about his method which should be carefully noted in connection with his statistical tables, and which modify somewhat their accuracy as representing what we are accustomed to regard as foreign missionary work. In the first place, he does not count the wives of missionaries as missionaries, and reports only men and unmarried females, and, moreover, counts all local societies in heathen lands as distinct missionary agencies. He also takes no account of missionary efforts and results among nominal Christians, confining his investigations strictly to mission effort among non-Christian peoples. The results as given relate only to missions among the heathen and Moslems, so that in Turkey and Egypt, for example, only work among Mohammedans is counted. Then, again, he includes missions to the North American Indians, and the Indian, Chinese and Japanese residents in the United States, Canada and British Columbia under the head of foreign missions. Also he counts the thirteen local missions in the British West Indies, reporting 158,284 communicants, as foreign missions, and the local missionary societies in Asia, Africa and Australia, amounting to the surprising number of sixty-nine distinct societies, reporting 118,492 communicants. These are counted in with his statistics as missions to the heathens. It will be noticed that according to this method an addition of something over 250,000 communicants is obtained in excess of the results generally counted under the head of foreign missionary converts, while at the same time the entire results among nominal Christians are omitted. If these facts are borne in mind, we may regard the recently published tables of Dean Vohl as the most complete and accurate presentation of the whole subject that has ever been given to the world. The following is his table representing the result of all missionary effort for the year 1891: Income or money expended, £2 749 340; male missionaries in the field, 5,094; single ladies, 3 515; native ministers, 3,730; other native helpers, 40 430; communicants, 1 158 560. It will be noticed that the number of adherents is not reported, but only the communicants. It is the custom of some of the continental missions to make slight distinction between a communicant and an adherent; nevertheless, we may safely say that the number of communicants given may be multiplied by 3½ or 4 to obtain the number of adherents, which give us a Protestant following in foreign mission fields of not less than 4,000 000; and to this also we may add the Protestant converts from the nominal Christians in South America, Mexico and the Orient, which will add more than 200 000 to the total adherents. If we add to the number of communicants reported by Dean Vohl the Protestant communicants from nominal Christian sects, we shall have, without any exaggeration, a grand total of 1 200 000 communicants and 4 500 000 adherents as the present results of missionary effort by all agencies among those counted under the head of foreign mission converts."

And now, add the communicants and the adherents, and we have 5 700 000 believers in the Christian religion among those who dwell in the heathen lands of darkness and superstition. Surely such splendid success is rivaled only by the vastness of the work yet to be done, and the above figures should encourage and stimulate the church at home to greater effort, especially when we remember that everywhere the door is open to receive Christ and the simple story of the cross.

And now as to the influence of Christian missions on the world, we have time to say but a word. And we remark, in the first place, that to the advance of Christianity the world owes its high state of civilization, and to its spread all science owes its richest materials. Wherever the Christian missionary has gone he has substituted the laws of equity and justice for those of ignorance and superstition; and in numberless instances they have given to nations a civilization and literature that had not even an alphabet. Science, under the magnetic touch of the gospel of the Son of God, has emerged, as it were, from her long repose, and is marshaling the forces of earth and air, utilizing them for the good of man. Humanity, whenever and wherever brought into vital relations with Christianity, is lifted up on a higher plane. It discovers powers and stirs emotions in the breasts and brains of men which had hitherto lain sleeping, and with new hopes and higher aspirations quickened into life and called into activity by the powerful influence of gospel truth, we see man each day taming the wild elements which once impeded his progress, and carrying them through the scientific furnaces and refineries, they come out instruments and implements which speed him on in his splendid career. It's a false science which opposes Christianity; a science which deserves not the name. Christianity and all true science goes hand in hand, and to the influence of the former all true science acknowledges itself indebted for its best and most brilliant achievements. Nor has the influence of missions been less salutary upon the morals of the world. When we look into the moral condition of man before Christ came, as also where his gospel has not been preached, we are staggered and driven back at the moral degradation and crime which exist; but how changed when once the principles of Christianity have been established! Under its benign influence the drunkard becomes sober, the sluggard industrious, the liar truthful, the cruel merciful, the murderer humane, the adulterer virtuous, the covetous contented; yes, so marked has been the influence of missions upon the moral conduct of men that even many of the enemies of Christ have acknowledged the benefit derived by the gospel's spread. But, perhaps, nothing has felt more powerfully the influence of missions than the work of education. The first thing the missionary has done upon entering a new field has been to establish schools and colleges, and, as a result, the world has more and higher education. The State, to be sure, has in many instances vouchsafed to educate, but the education furnished by the State has ever been incomplete. It proposes to educate only the head, leaving the heart uneducated. Christian missionaries have, therefore, found it absolutely necessary to establish institutions of learning in order to furnish a more thorough education. The education of the whole man, and the influence of men thus educated, and the influence of these mission institutions themselves, have had their bearing upon State institutions, and, as a result, the State is giving a far better class of education. But time would fail us to note the numberless other ways in which Christian missions have contributed to the world's civilization. The humblest missionary has shared in a work which, in the nobility of its object and the beneficence of its purpose, with the magnificence of its results, is the grandest achievement of human effort, and at no period in all the history of mission work has such encouraging results followed as now.

Already the gospel of Jesus Christ has been published in more than two hundred languages of the vocal and reading world, and, thank God, the simple story of the Christ, carried by the faithful missionaries of his cross, is destined, in its grand and glorious sweep, to bring all the world under its benign influence. "Everywhere, from sunrise to the ocean of the far-off West, the nations of paganism are beginning to feel its mighty influence. The idolater of the Ganges, and the savage of the Pacific, the wanderer beneath the Torrid Zone, and the shivering Icelander amid his bergs and banks of eternal ice and snow, have caught the radiance of redemption's star, and are hastening to the cross. Yea, in every direction the advance of Christianity resistless as volitions of Godhead, is trenching upon the powers of darkness." On the one hand we see the proud forms of infidelity and atheism crumbling into naught, and on the other the triumphant march of eternal truth rolling on with ever-increasing volume and force, reaping the nations for God, and the final result, my brethren, of this mission work and its influence will be the glorious triumph of Messiah's reign, "robed in the majesty of maraldo murian, and resplendent in the drapery of celestial beauty." Till then the command is, "Go ye into all the world and preach the gospel to every creature." And from now the church must pass through successive eras of improvement and perfection, until the bursting echoes of a world redeemed shall revive the recollections and realize the burden of that grand old hymn of Bethlehem, for the song of the harvest will be that of the sowing:

"Glory to God in the highest,
Peace on earth, good will to men."

And now I conclude with a picture I saw in my imagination. The last conflict was over, and all the universe was musical with the praise of the world's victorious Redeemer, and I saw an archangel stand trembling in the presence of Deity, impatient to go at God's command, and then I saw him unfold his snow white wings, and faster than ever sunset flashed across the realms of endless space he came to earth, and with a voice, like that of some distant sea, he cried that time should no longer be, and I saw the earth and sea give up their dead, and the living and dead, both great and small, were caught up to meet the Lord in the air. And then I saw the open books, the scrolls unrolled, for the universe to gaze, and this they said was the judgment day. And when at last its work was done, I saw a sight which made me glad. The heathen lands, with all their myriads saved, came and fell down at the feet of the missionaries, cast their crowns, crying, "Most blessed art thou among the sons of men." And these took them up and cast them down at Jesus' feet.

And then all that blood-washed host combined
Their crowns at Jesus' feet resigned,
And then in anthems sweet and long,
I heard them sing that grand old song,
"I've been redeemed, I've been redeemed,
And washed in the blood of the lamb."

And then it was, my brethren, that I saw what an influence the missionary had been in the world. May the Holy Ghost move upon the church at home, and hasten the time when it shall hear and heed its Lord's last command: "Go ye into all the world and preach the gospel to every creature."

Hong Kong, or England's Most Eastern Possession.

BY HENRY G. HAWKINS.

At daybreak, and waking from sleep, we lay in Hong Kong harbor surrounded by yachts and sampans. The hotel yacht-men present their cards and the sampan-men urge you to take a seat with them. Very probably, however, you will prefer to stand on the deck a while and use your field-glass inspecting the city, which extends, stone-built and built upon stone, first in tall business blocks far along the island shore, then in cathedrals and gardens within the higher nooks and up the abrupt mountain sides, even to fine hotels and palatial residences which crown the passes and summits. Looking carefully, you will see fornicular cars ascending and descending the rugged steep. There are paved roads winding across deep ravines and green valleys, past rocks, woods and palaces, up, up, up to the top, thence to be extended in paths and lesser roads to the homes on the other side. On these roads scores of the lords of commerce are being carried down to their places of business in comfortable palanquins. On the peak to the right is a flag-staff, and away down on a hill, near the shore, farther to the right, where another island causes the exit from the harbor to be a narrow strait, rests a modest fort, almost unnoticeable for the lack of buildings, but its guns could do havoc with ships coming in when forbidden. Some time ago a Japanese naval officer stopping in Hong Kong chanced to walk out to this fort, and, being found sketching it, was arrested and fined.

Going to the other side of the deck, we see the peninsula of Kowloon, a half mile distant, where a little city is springing up, similar in structure to Hong Kong. When Hong Kong itself was granted to England from the unwilling hand of the viceroy of the province of Kwantung, the Chinese ill-brooked it, and finally did violence to some of their countrymen employed on British ships. As an indemnity China had to give some six million taels and this Kowloon peninsula. Perhaps England would not care if they should make another raid. (So it goes now, but if China wakes up and civilizes and makes her resources available, what prevents but that she can stand alone against the world?)

The sampan man says, "Forty cents, because cyclone," but, notwithstanding the strong breeze, make a trade with him for passage to the shore at fifteen cents. There, for another fifteen cents, employ a jinrikisha for the hour's ride to the Happy Valley and return. The Happy Valley is one of the most beautiful cemeteries in the world—in four parts: Protestant, Catholic, Parsee and Mohammedan. Here is a monument to Kennedy, one of the Hong Kong governors, and another to officers and soldiers who fell during the Tai-Ping rebellion in China, and a third to marines who lost their lives serving England in the East. Many more modest memorials are lovely with confident, Christian inscriptions, which show that all faith has not been lost amid the wickedness and corruption which show themselves too plainly in some parts of this far-eastern, mixed-residence city. The valley was called "happy" by the Chinese before it became a cemetery; it is happy with all the luxuriance of the land's vegetation, which is rich and varied; happy because "it is sown a natural body, it is raised a spiritual body," and "death is swallowed up in victory."

Return by the barracks, stopping a minute to see the soldiers drill, and go up the mountain on foot for the sake of bodily exercise. Having reached the upper pass feel the wind sweep about you, from some of the walks let your eyes feast upon the views, and at last take a stand on the front of the cable car and tremble for your life as you watch it go securely down the precipices.

The museum is worth a visit, and the public library is a good place to rest an hour. You may inspect the curio shops without buying anything, but in this case the keepers will not say, "Come again," very heartily.

Returning to the ship, you will find the trinket sellers displaying their wares, and urging you to buy if you go near. Their catseyes are imitations, but their silver is solid.

On the China Sea, May 5.

Christian Courtesy.

The Christian should be a shining example of true courtesy. And not alone under public view, but also in private dealings with his fellow-men, he should exhibit a genuinely courteous spirit. The test of Christian courtesy is much more decisive in private affairs than in public matters. It is an unpleasant fact that some people, who are popularly supposed to be very courteous, are quite otherwise in some of their private dealings with others. Christian courtesy is vitally related to Christian character.

"Jack-Knife and Brambles."

On examining the above-named book, written by Bishop A. G. Haygood, whose name is sufficient guarantee to give the book a wide circulation, we find much to commend it to the favor of our beloved Zion. Also a few things that, we fear, are calculated to shake the confidence of many in the plenary inspiration of the Bible. In chapter XV., page 252, our good Bishop says: "Satan never did, does not now, never will talk to the Almighty, arguing at him and taunting him with saucy satire as his equal in dignity and authority. To take these passages literally would be too monstrous for reverence." Now, if the Book of Job be a drama, as the Bishop is inclined to think, which we are not disposed to question, who planned the plot? Who guided the writer's mind? We answer, no matter who wrote the Book of Job, the Holy Spirit directed the hand that penned it. If not, it is not the Word of God. If the book is an inspired literary drama, which is quite likely, all of the characters introduced in it were inwrought by the Holy Spirit, and did exist at that time or might have existed. Again, if it be an inspired drama, the various parts acted by the several characters were ascribed to each by the Holy Spirit. Now, we ask if the part ascribed to Satan by the Holy Spirit be "too monstrous for reverence," is it not amazingly strange that the Holy Spirit should have represented Satan as thus addressing the Almighty? If the Book of Job be a history, then Satan did address the Almighty as represented. If it be an inspired drama, then it was both possible and probable for him to have thus spoken to Deity. If the book be history, and Satan did not thus address his Maker, then it is an unreliable history. On the other hand, if it be a finely wrought drama, and it was not possible for the recorded conversation to have taken place between God and Satan, then it is an overdrawn drama and too monstrous to have been indited by the Holy Ghost. If the Book of Job be a record of events, then these events all took place just as they are recorded, and if the book is a drama, then the events that it records existed *in potentia*.

On page 269 the Bishop says: "We are not to conclude from this dramatic representation of Satan's relation to Job's afflictions that God ever turns over one of his dear children, that is, any human being, to the power, caprice and hatred of the devil. A god like Vishnu or Moloch—that is, like the devil himself—might do this; but 'the God and Father of the Lord Jesus Christ,' never." The inspired record says: "Behold, all that he hath is in thy power or hand. Only upon him put not forth thy hand." And again it is said: "Behold, he is in thine hand; but save his life." Thus the Holy Spirit represents God turning over Job into the hands of Satan. Now, it matters not whether this be history or drama. It discloses the fact that God can and does use Satan as an agent in working out his purposes concerning his children. Satan could not have tempted Adam, could not have afflicted Job, could not have tried Christ, and could not have buffeted any of God's children without divine permission. Nor does God ever let Satan afflict, only when necessary for our good and conducive of his own glory. If God can not turn over one of his dear children into the hands of Satan without becoming a Moloch, then the Holy Spirit has sent out an uncertain sound throughout the earth. For myself, I believe that God has and does permit Satan to try us just as he tried Job.

L. S. JONES.

God Everywhere and in Everything.

All who have become eminent in piety have become thoroughly imbued with the thought that God is everywhere and in everything but sin. This thought is both an evidence of grace and a means of grace. A conscious sense of the divine presence at all times and in all places and under all circumstances seems to have pervaded the mind of Madame Guyon, and of others in her day who were eminent for depth of piety. The more fully we are possessed of this thought the more rapidly we will advance in the divine life. Those who have read the recently published autobiography of Amanda Smith have not failed to notice how fully and constantly she recognized the divine presence in all things, at all times and in all places. With her there was the constant thought that God was in all things but sin. Her seeming misfortunes were a means of grace, and the richest blessings of providence that came to her kept her in a constant state of praise and thanksgiving. As you read the life of Amanda Smith you will do well to drink in of this spirit until your heart becomes engrossed and saturated with the thought that God is everywhere, and that he has a hand in everything but sin. Wherever we are we should be constantly saying, God is here. "Blessed are the pure in heart, for they shall see God."—Rev. John Thompson.

An Asiatic Rival of Tobacco.

BY HENRY G. HAWKINS.

The Japanese chew nothing, nor do the Chinese, except on the borders, where they sometimes take to the quids of other peoples. We have just left Saigon, a city of Cochin-China, which is a French protectorate. There bamboos, bananas, palms, pineapples and mangoes flourish; alligators, crocodiles, buffaloes, hogs, dogs, and birds of bright plumage thrive; but the natives are the most degenerate I ever saw. They seem like jaded Chinese—small, dependent, with a worn look and weary gait. During my stay of twenty-four hours spent there I did not see a good-looking one among them. The well-dressed were servants of the French. With only one or two exceptions the thousands seen had all the region of the mouth red with their national chew, and the streets of their native towns, already reddish by nature, are made redder with the spit of the thronging men, women and children. This chew is also very popular in India. Bishop Marvin, during his tour of the world, wrote:

"The betel nut is used all over India, but is never chewed by itself. A green leaf is wrapped around it, and tobacco is often added, sometimes with lime. Other nuts and berries, and, perhaps, gums, are used with or without the tobacco, which, to a cultivated taste, improves it, but to others spoils it. Many Europeans relish it. I never tasted it, but my traveling companion tried a quid which Bro. Messmore, at Lucknow, prepared for him, without tobacco, and he pronounced it very pleasant. The constant use of it discolors the teeth, and the juice makes the lips very red. People who use it eject saliva very copiously, and the women use it as freely as the men. It is an important article of local commerce."

Yes, I saw the gaunt women at the market places, borrowing the different materials from each other, then gnawing and jabbering away, their open mouths, meantime, appearing like filthy sinks. The chew must be considered in the philology of the nations tongue, because the articulation of the people is certainly affected by this obstruction in the mouth. The nut resembles nutmeg in appearance, the red powder or lime makes the color. An East-Indian Mohammedan on board the ship has shown me the supply he bought for the journey. His score of two of fresh leaves cost two cents. So far as I can observe the Roman Catholics do most of the mission work in Saigon, and the people chew away.

Nearing Singapore, May 8.

Listen!

"What about my check? I am hardly able to work.....Am I left to die without help?.....

"I have not heard from Bro. C. since he was elected president of Whitworth. When the Board meets please present and attend to my case. I am possibly the oldest claimant on this fund in the Mississippi Conference. I am in poor health and feel the pressure of the times sorely.....

"Please do the best you can for me in the distribution of the collections for the superannuated preachers, consistent with need and claims of the brethren. If I do not get the most of my quarterly claims, I will suffer.....

"My health is failing rapidly. My sole dependence is the amount received from the Board. Please help me.....

"Will you please send my payment right away, for I am in great need of it, having been sick and had to borrow. I will be very grateful if you will send immediately.....

These are some of the letters recently received by Bro. Thornton. Dear brethren, send on your collection to our Conference fund. Send it all on to W. M. Thornton, Lake, Miss. Send it by draft, obook, or postoffice money order on Jackson, Miss. Men of large help.

JOHN W. CHAMBERS,
Chair'n Joint Board.

Self-Forgetfulness.

We believe that many Christians make a misobievous mistake in the perpetual habit of narrowly inspecting their spiritual condition. They get the idea that they can not do any work of Christian work unless they are regulated that they can not detect anything wrong in themselves, and then they groan and wrestle, doing their utmost to get into a better shape for the Lord's business; whereas, the true way is to get eyes off from self, look to Jesus for help, and speedily lay hand on any work which God's providence shall bring within reach. Morbid self-inspection hamstrings hundreds of Christians, who might be of great service to Christ if they would only look away from themselves.—Zion's Herald.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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The Cuisine.

Conducted by L. A. B.

Filling for Cake.—Roll half a dozen macaroons into crumbs, mix them into paste with whipped cream, and place between the layers of cake.

Raisin Puffs.—Two eggs, one half cup of butter, three teaspoonfuls baking powder, two tablespoonfuls sugar, two cups flour, one cup milk, one cup raisins chopped fine. Steam one-half hour in cups.—Selected.

Tomato Dressing for Fish.—One can of tomatoes, one small onion, one-half spoonful of celery seed, two cloves, a small slice of turnip and carrot, a sprig of parsley. Cook twenty minutes. Three tablespoonfuls of flour mixed with butter, size of an egg, added after the tomato is strained. This is specially nice with fried cod and halibut.—Helen T. Wilder.

Sauce for Cake Pudding and Raisin Puffs.—To one pint boiling water add a heaping teacup sugar, tablespoon butter, pinch of salt, and tablespoon cornstarch dissolved in cold water; season with nutmeg or vanilla; boil half an hour, and if good and well cooked it will be clear. Or, thin a tablespoon of currant jelly with a tablespoon water; beat well and add to the above just before serving, omitting all other flavoring. Or a teaspoon of raspberry syrup may take its place.—Selected.

Baked Cabbage.—Cook a cabbage till perfectly done in salted water. Take it up with a skimmer so as to drain out the water as much as possible. Put it into a dish, cut it up fine, season to your taste with butter and pepper, adding a little more salt if necessary; then add a cup of rich cream, sweet milk—less if the cabbage is small. Put the whole in a baking-dish and cover the top a quarter of an inch thick with rolled cracker or fine bread crumbs, on which put minute pieces of butter here and there. As soon as it browns it is done. Serve in the same dish. This is the most delicious way cabbage was ever cooked. The rolled cracker is put over it to absorb the moisture.—Exchange.

An Excellent Porridge.—An excellent porridge for persons kept on a liquid diet is made from one pint of milk, one rounded tablespoonful of white indian meal, and one-half tablespoonful of flour. Heat the milk in a double boiler and mix the meal and flour with a little cold milk. When the milk is hot, stir in the flour and meal, and cook thirty minutes, stirring occasionally. Strain into a hot bowl and season. Nothing is more nauseating than a thick, lumpy gruel. If milk gruel is ordered for a patient, make it in the same way as the above, using one tablespoonful of flour. To vary the flavor, if the patient is kept on the gruel some time, boil a dozen raisins in a little water and then cook them in the milk. Strain before using, and do not break the raisins in the milk. The beaten white of an egg stirred into this gruel makes it very nutritious. Do not add it, however, until the gruel is taken from the fire.—Exchange.

Hygiene.

Diseases Due to Drink.

Turning from the effects of alcoholism on the nervous system to its effect on the other organs, and bearing, of course, in mind that it is always difficult to determine whether this latter is direct or only secondary as a result of neurotic disease, we find numerous instances both of acute and chronic diseases of the mucous membrane of the pharynx, stomach and intestines. These are important, not only from their frequent occurrence, but especially for their bearing on the general alimentation. I believe most physicians will agree with me in the view that inflammation of the stomach and bowels in adults is almost invariably due to alcoholic poisoning.

KIDNEY AND LIVER ILLS.

But alcohol exerts its essential and most significant influence on the vital organs by being taken up in the circulation and thus brought into direct contact with their cellular tissue. We have no clearer evidence of the direct action of a poison in producing primary cell death than is afforded by the action of alcohol on the liver, producing liver cirrhosis. Typical liver cirrhosis was found in 3 per cent. of all the male bodies examined at the Leipsic Pathological Institute. But the organic changes which my own experience compels me to place in the first rank as denoting the most injurious effects of alcoholic indulgence are the diseases of the muscles of the heart and its nervous apparatus, the diseases of the arteries and of the kidneys.

DELIRIUM TREMENS.

But while it has long been known that delirium tremens, neurosis and cirrhose liver owe their existence to alcoholic poisoning, it is by no means generally recognized that chronic heart and kidney diseases are due to the same cause. And yet the practical significance of precisely this form of alcoholic poisoning, apart even from its frequency, is of the highest, from the fact that these diseases are induced not so much by the use of concentrated alcohol, but especially by heavy beer drinking. This habit of excessive beer drinking is very widely prevalent among the cultivated classes, and claims its victims among men who regard the drinking of schnapps as an act of moral degradation. It is not only that the quantity of alcohol consumed by heavy beer drinkers is excessive, but the consumption of liquid involved in the habit is no less excessive and injurious. To this, too, must be added as hardly less prejudicial the consumption of an extra and undue amount of untritive matter contained in the beer.

DANGERS OF BEER DRINKING.

All these conditions tend to that disease which is rarely absent in steady beer drinkers. The prime anatomical change exhibits itself as hypertrophy of the muscles of the heart, especially of the left ventricle. This is the result of a continuous overtaxing of the heart's powers. The prime factor here is the excessive amount of water which before it can again be given off by the kidneys, skin and lungs must be taken up by the blood and maintained in motion by the heart. The excess of nutritive matter furnished by the beer contributes to the same result. Kidney diseases as a result of alcoholism are still more frequent, and with wine and beer drinkers the extra labor imposed on the kidneys by excess of fluid renders them especially susceptible to the large influence of the accompanying alcohol. Finally, there is another interesting group of diseases resulting from alcoholic action in disturbing and upsetting the chemical processes of assimilation. The leading types of diseases due to this cause are gout, diabetes and fatty degeneration of the heart and while allowing that in many cases alcoholic action may be supplemented by contributory causes I think will be apparent that the sum of the evils properly ascribable to alcohol is such as to warn us physicians that here is a matter in which all our force should be enlisted.—Dr. Adolph Strumpell.

Fruit for Breakfast.

Fruit of some kind—and under the head of fruit all varieties of melons and berries belong—should be on every well-ordered breakfast-table. It is generally abundant in most sections of the country, and its cost is trifling when its healthfulness is taken into consideration.

There is a disposition, however, among housekeepers to use fruit—both cooked and uncooked—on the tea or supper table, and exclude it from the breakfast-table, which seems to me contrary to the best hygienic knowledge on the subject. The experience of our ancestors gave them some tolerably correct opinions in regard to diet as well as other things, and the old proverb in regard to fruit being "gold in the morning, silver at noon and lead at night," was formulated from practical observation. Many who indulge in fruit in some shape—either raw, cooked, canned or preserved—in the evening, have headache or are "out of sorts" in the morning; but never think of attributing their aching heads or disordered stomachs to the fruit eaten at tea or supper, or perhaps at bedtime the evening previous. Would it not be well to investigate such cases, and see if there is not some connection between the indulgence of fruit at night and the discomforts and pains of the morning?

Fruit may be eaten by some people with advantage at every meal, perhaps, but the consensus of medical opinion is that it is not beneficial for a large majority of people to eat it in the evening. Perhaps some one of larger experience and wider observation can throw additional light on the subject. The question is still an open one.—Ex.

Agriculture.

By Rev. J. W. McNeil.

What Shall We Do with Our Boys?

It is nothing unusual when a parent is exerting himself to educate his sons to have just the above question asked him. So many of our young men are entering the professions of law and physic, the question is natural. The idea is prevailing that those professions are more lucrative, open a wider field for development of a higher order of mind than most other professions and callings. Now, is this true? Do the facts show the members of those professions more happy, more useful, enjoying home and family more, with a wider range for thought and intellectual growth and development than even that of farming? We think not. We will admit farming is placed among the inferior callings. As a class, farmers are less educated, but under our late and improved methods in intensive farming, there is a question whether any profession or calling presents a wider field for higher development in all that makes man happy and useful. Philosophy, botany, geology, chemistry—in fact, the analysis of nature are its fields of research. The law has its books of forms, decisions and evidences in such a shape as a guide that an ordinary mind may pursue them without any extra effort as to originality and development, and yet be recognized as an educated lawyer—in fact, is an educated man in its ordinary sense, a man acquainted with books. Physic, likewise, has its books of formulas, and practice as guides, that a man may easily follow them, and have the reputation of being a learned physician; and is truly so as mentioned in the other case.

But farming until of late, since the establishment of experimental stations, had little as guides to help its adherents in its pursuit. The endowment of agricultural colleges and experimental stations was the first recognition of farming as a calling needing assistance, and a field demanding a higher order of mind. The more the question is studied, the wider the field seems to become until now some of the master minds of our country are engaged in its study.

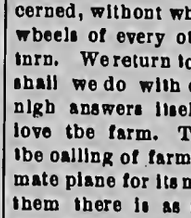
We will take the single question of fertilizing, and it is questionable whether any feature of physic gives a wider field, a more comprehensive range for thought. Plants, their nature, the kinds of food necessary to their growth; our crops, their successful management, the soils, their composition, their needs for improvement—these and a thousand matters, the legitimate outgrowth of farming, lead the mind into fields of thought and higher development, that in time successful farming will be entitled to a rank along with the learned professions—will be entitled to and conferred upon its learned adherents honorary degrees as in the learned professions. We ask, Why not? Why not confer upon the man an honorary degree who has, after close application, studied research, repeated experiment and test, made discoveries and improvements in farming of lasting benefit to the human family? Thurman, of Georgia, was justly entitled to such a distinction.

Farming should be placed upon its legitimate plane, a calling accomplishing more for the human family than any other, so far as earthly life is concerned, without which, if stopped, the wheels of every other would cease to turn. We return to our question, What shall we do with our boys? It well-nigh answers itself. Teach them to love the farm. Teach them to rank the calling of farming upon its legitimate plane for its merits' sake. Teach them there is as much honor in the brawny hand in the pursuit of an honorable and honest living behind the plow handles as there is that of the lily white in a questionable pursuit. Show them there is less temptation in farming than any other; that were it more honored to-day by the human family, there would be less suffering, less want, more happy homes, less flagrancy, less strikes, less sinfulness, and more love and obedience to God.

It is much easier to talk too much than it is to think too much.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

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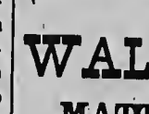

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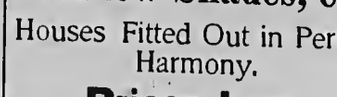

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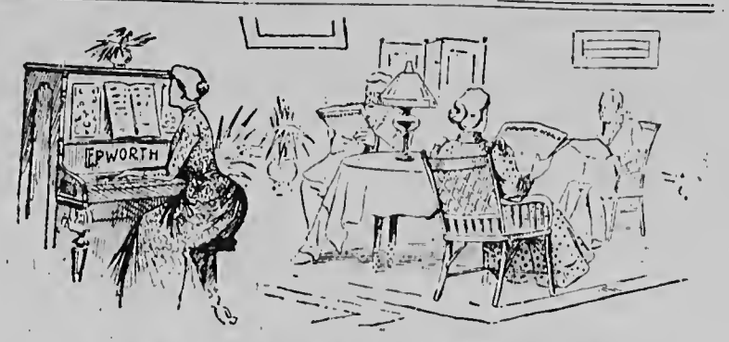

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Thursday, July 26, 1894.

The Romish Church versus the Liquor Traffic.

A short time since Bishop Watterson, a Catholic dignitary residing in Columbus, Ohio, published a diocesan letter in which he used the following language: "I hereby withdraw my approbation from any society which has a saloon keeper at its head; and I suspend such society until such members are expelled." One of the societies affected by this deliverance brought the matter before the apostolic delegate, Mgr. Satolli, who after due consideration fully sustained Bishop Watterson. From his decision we quote as follows:

The liquor traffic, and especially as conducted here in the United States, is the source of much evil, hence the Bishop was acting within his rights in seeking to restrict it. Therefore the delegate apostolic sustained Bishop Watterson's action and approves of his circular and regulation concerning saloons and the expulsion of saloon keepers from membership in Catholic societies.

Rev. Alexander P. Doyle, the general secretary of the Catholic Total Abstinence Union of America, says that the declarations of the apostolic delegate is the most important ever pronounced by the church in this country, and that its effect will be far-reaching.

The Holy Romish Church is still out of sight behind Methodism in her attitude towards the liquor traffic, but we are glad to see her following on even at a snail's pace. The world moves.

The New Star in Our Banner.

A new star has appeared in our national banner, a star that glitters to the name of Utah. The territory of Utah has been entitled to the honors and privileges of statehood for years on the ground of population and wealth, but has until now been kept out ostensibly on account of the prevalence of Mormonism. That this was not the real reason is evident from the fact that by the act of Congress admission is so framed as forever to prohibit polygamy and also to exclude Mormonism from interference with other religious faiths. This could have been done as easily years ago as now. Why it was not done politicians can tell.

Finances of the South.

In comparison with other sections, the South is in good financial condition. While the population of the South is about one-third that of the country, its bank failures during the last year were only about thirteen per cent., and its commercial failures about the same. Its manufacturing failures were only about eleven per cent. Moreover, business of all kinds is reviving in the South more rapidly than elsewhere. We ought to thank God and take courage.

What Do Our Children Read?

We are convinced from observation that few parents pay due attention to what their children read. There is care enough that unwholesome food be not eaten. Many would feel disgraced if their children were not well dressed. Yet these same parents allow their children to read whatever comes in their way. The daily newspaper, with its disgusting details of crime and lust, the impure novel, the trashy story paper, these the young are allowed to pore over till their pure minds are befouled with evil pictures and impious thoughts. In reading fiction the tendency is to idealize the characters depicted. This is especially true of the young; and so if they get hold of bad books, the personages described therein, however wicked they may he, appear to them in the light of heroes. Such being the case, is it any wonder that the readers of vicious literature frequently turn out to be criminals? Hardly a week passes but the papers contain an account of daring crimes committed by young persons whose minds have been corrupted by such literature. Only last week some boys in New Jersey, who had been reading literature of the blood-and-thunder sort, in playing Indian, burned one of their companions at the stake. The boy was rescued, but died a few hours after.

One of the worst features of the reading of impure literature is that the evil done to the mind is, in a measure, permanent, for although we may wish to blot forever from memory the foul things which we have read in vicious books and papers, it is impossible to do so. Memory does not discriminate. Well has it been said that this region of the mind is like wax to receive impressions, but like marble to retain them. How important it is then that all of the impressions made upon the mind of youth should be ennobling, lest in after years memories haunt us that we fain would drive away! Some newspapers we wot of should not be allowed to come into the home. Others may be read discriminatingly.

It seems strange to us that so many parents stint their children as to reading matter. They seem, and really are, anxious that their boys and girls shall acquire a good education, yet in many instances the young minds have nothing to feed upon save the text-books studied. We know some people who live well, but who seldom buy a book or a magazine for their children to read. The cry of poverty is heard the moment they are asked to buy a good book or subscribe for a religious paper for the family. If it is necessary that a boy or a girl have abundance of wholesome food to supply the needs of the body, it is even more necessary that the mind also should he fed. Certain it is that the young must have something to read, else their minds will become dwarfed, and they will get into mischief. If the right sort of literature he not furnished, then any sort, bad or indifferent, will be seized upon and devoured. Could the love of good literature take possession of our young people everywhere, there would undoubtedly be less dancing and card playing and wine tippling. Let us not minister to the wants and desires of the body to the neglect of those of the higher nature. A revival of interest in the reading of history and biography and the classics of English and American fiction would do much toward bettering the morals of the country.

The liquor argument is: "Remove the saloon and you deprive the poor workingman of a comfortable place to spend his evenings." But the reply of the prohibitionist is: "Remove the saloon and the poor workingman would have a home to go to."

The Louisiana Lottery.

A great many persons seem to suppose that the Louisiana Lottery is now so far away (in Honduras) that it can do little harm in this section. This is a great mistake. It has its agents here in New Orleans just the same as when it was domiciled here, and those agents are just as busy as they ever were. They do not have the same amount of business in the city as formerly, but they are doing a thriving business in the cities, villages and hamlets of the Southwest. Excluded from the mails, they use the express companies as their carriers. The following is a specimen of the kind of literature they are sending out:

Honduras National Lottery Co.,
(Louisiana State Lottery Co.)
New Orleans, La., June 27, 1894.

M. F. Rush, Esq., Porterville, Miss.—

Dear Sir: By references we find you are a perfectly responsible party, and one to whom we can safely address this confidential letter.

We stand in a position to use our judgment as to where prizes will do the most good, and wishing to establish a permanent agency with you, as we are satisfied you will make us a competent agent, providing we give you a good start, therefore have concluded to let you have a prize in the July drawing of $8,000, this being two-fifths of the second capital prize of $20,000.

In order to get the very best results from the advertisement, we wish you to sell one-fifth of this ticket which is enclosed in a small envelope, to some well-known prominent person, and keep the other fifth for yourself.

Enclosed you will also find 115 tickets, for which you must remit $100, and have the remittance reach us at least one day before the date of the drawing, otherwise the numbers sent you will be cancelled.

We are satisfied with the advertisement which you will get that you certainly will be able to sell at least from 1,000 to 2,000 tickets monthly, on which we will allow you the regular commission of 15 per cent.

We have omitted from the above the name of the New Orleans agency, as we do not wish to aid them in advertising their nefarious business. This letter, with the tickets and other printed matter, was sent to Bro. Rush by express, and by express it reached the ADVOCATE office. This letter ought to he an eye-opener to a great many people. Many very good people used to contend that the drawings of the Louisiana Lottery were honestly conducted, for, said they, "Are not these drawings conducted under the supervision of G. T. Beauregard and Jubal A. Early? And are they not honorable men?" How can this circular be reconciled with a profession of honesty? "We stand in a position to use our judgment as to where prizes will do the most good, and . . . have concluded to let you have a prize in the July drawing of $8,000, this being two-fifths of the second capital prize of $20,000." A few prominent persons here and there are elected and foreordained to draw prizes, while tens of thousands are predestinated to draw blanks. That the prizes are distributed according to the will of the lottery, just where they will do the most good for the lottery, it seems to us ought to have been known by all sensible people long ago. Old Tom Carlyle once said, "England has so many millions of people, mostly fools." In view of the number of persons who have been victimized by the Louisiana Lottery, we are not sure that the old cynic would have missed it very far, if he had substituted America for England.

What They Say.

S. B. Harmon, of Why Not, Miss., writes: "The book, Christian Womanhood, was received some days since. I have read it carefully. It is simply grand. Accept my thanks for writing it."

J. W. Killaugh, Pushmataha, Ala., writes: "I have just read your book, Christian Womanhood, and am delighted with it. It should have a wide circulation."

We are in receipt of many similar testimonials. The book is still offered as a premium to subscribers.

A Lesson in Mathematics.

A darkey once stepped into a store in a small town and asked the proprietor the price of corn. "A dollar a bushel," was the reply. The son of Ham thus replied: "You sells your corn too high. Why, I can go down to Mr. Smiff's store and buy a peck of corn for fifty cents." The world laughs at that darkey as an idiot; and yet we have recently known white people of some education, and supposed to be sound in mind, whose mathematical exploits were on a par with those of Sambo. We were recently told that the ADVOCATE is too high at two dollars a year, and as a proof of the fact a paper was shown to us which is published at fifty cents a year. The paper referred to is published once a month—twelve times a year, while the ADVOCATE is published fifty-two times a year, and sometimes fifty-three times. This paper would, therefore, be higher than the ADVOCATE if it were of the same size, since the ADVOCATE gives four and a third times as many issues in a year. But instead of being of the same size as the ADVOCATE, this paper is only about a third as large as the ADVOCATE. A very simple calculation which even a plantation negro ought to he able to perform in his head will demonstrate the fact that the subscribers to this paper are paying more than three times as much per square inch for their reading matter as do the readers of the ADVOCATE.

A Marriage.

A marriage a little out of the usual order took place in Mississippi on the twenty-fifth. Miss Mary Pearce Phelps, daughter of Dr. A. J. Phelps, of Nitta Yuma, Miss., was married to an Italian count, an officer in King Humbert's army, of the name of R. Piola-Caselli. Count Piola-Caselli was one of the Italian commissioners at the World's Fair, and it was at the Fair that he first met the fair Mississippi damsel. The bride's father was a surgeon on Gen. Grant's staff during the war, and was with the general during the siege of Vicksburg. Becoming acquainted with the South during his military experiences, he became enamored of it, and on the return of peace settled at Nitta Yuma, in the heart of the beautiful Mississippi Delta. The bridal pair will leave at once for "fair Italia."

The Anti-Lottery Bill.

Boston, July 13, 1894.

Fellow-Countrymen: The Anti-Lottery bill having passed the national Senate, is now awaiting the action of the House. It is in the hands of a sub-committee of the Committee on the Judiciary. It has been there for weeks without action upon it. The cause is apathy on the part of the committee and members of the House, rather than hostility. They are your representatives. If they are apathetic, it is because you are inactive. With you largely rests the fate of this bill. Take the responsibility to your thought and the duty to your heart as though the issue of this effort for national righteousness depended wholly on the part you take in it. Let no excuse for inaction satisfy you save that you are so busy doing your Master's work that out of all the strength and time he gives you, none can be found to be given to the removal of the great lottery evil.

What can you do? By letter to your congressman aid him to truly represent you in Congress; or by letter to the sub-committee urge early and favorable action on the bill; or by petition, signed by as many of your townsmen as you can reach, press your own and their convictions upon the attention of Congress.

Yours faithfully,

E. BENJAMIN ANDREWS,
GEORGE ALEXANDER,
JAMES M. KING,
LYMAN ABBOTT.

The members of the sub-committee are Joseph W. Bailey, chairman; Isaac H. Goodnight and W. A. Stone.

[We publish the above by request. We hope every reader of the ADVOCATE will read it carefully and profit by its wise suggestion. Let every good citizen use his influence to destroy this infamous concern. Let no man suppose that he has no influence with the powers that be in Washington. Our representatives in the councils of the nation are effected by the express wishes of their constituency. Thousands of letters pouring in upon them from the best citizenship of their respective States, asking for additional legislation against this mammoth iniquity, will make them far more active at this point than they have hitherto been. Read and then write.—EDITOR.]

Emulating Mississippi.

The Constitution of the Hawaiian Republic is in some respects modeled after that of Mississippi. Suffrage is conditioned upon ability to read, write and speak the English language. But this alone is not sufficient. The would-he voter must also be able to give an intelligible explanation of any part of the Constitution, and must also own a certain amount of property.

Obituaries.

We deem it proper to repeat what we have already said repeatedly, viz., that obituaries are published in chronological order. When we receive an obituary we write the date of its reception on the back and turn it over to the foreman, whose instructions are to publish in accordance to dates. No other rule would be at all satisfactory. We are generally several weeks behind with our obituaries; but at this time we are farther behind than usual, owing to the fact that we have been giving recently an unusual amount of space to field notes, in order to catch up. For the next two or three weeks we will give more than our usual space to obituaries.

The Debs' Rebellion.

The Debs' rebellion came to an end as suddenly as it began. As soon as Grover Cleveland came upon the scene with a small military force there was a great calm. Debs and hundreds of others are in jail awaiting trial by the United States Courts. How far Debs and other leaders were responsible for the lawlessness incident to the great strike will soon he determined by the proper tribunal.

NOTES.

There were 73,000 conversions in the Presbyterian Church the past year.

Shearn Church, Houston, Texas, is being enlarged and improved "to meet a long-felt want."

President Harper has succeeded in securing ten million dollars for the Chicago University.

The Finnish Parliament has enacted a law prohibiting all railroad traffic and mail delivery on the Sabbath.

Rev. J. E. Harrison, of the Tennessee Conference, has accepted the presidency of the San Antonio Female College.

T. H. Elliott, of Lafayette, Ky., has recently given $1,000 to equip and furnish the gymnasium of the Vanderbilt Training-school at Elkton, Ky.

In order to make a start towards catching up with the vast mass of communications in our drawer, we omit this week our usual quantum of clippings.

The North Carolina Advocate has become a sixteen-page paper, about the size of the Nashville Advocate. We congratulate Bros. Atkins and Grissom upon the improvement.

It is said that only Mecca, in Arabia, and Tessa, in Thibet, are now closed to Christian preachers; but a hundred years ago nearly the whole world outside of Europe and America was shut.

Since the English occupation of Egypt commenced no less than 18,000 copies of Bibles and Bible portions in the native language have been sold and given away among the peasantry of the country.

The gospel wagon has been started in Massachusetts. Rev. Alexander Blackburn, pastor of the First Baptist Church of Charlestown, has purchased one, and now proposes to make street preaching a part of church work.

Sister Jones, wife of Rev. L. S. Jones, of the Mississippi Conference, died at Canton, Miss., on Monday last, after an illness of more than a year. Bro. Jones has our deepest sympathies and our prayers in his affliction.

Rev. W. F. Loyd, pastor First Church, Fort Worth, Texas, has been elected president of the Polytechnic College, to succeed Rev. J. W. Adkisson, resigned.

There are now about 1,000 000 living church members who have been gathered out of pagan populations. In all the mission stations in the world it is supposed that there were during the past year 100,000 converts, or 2,000 each week.

This being the jubilee year of Gen. Booth's Christian life, an effort is being made to raise a special fund of $350,000 for the Salvation Army. Into this has been given already $100,000, the value of an estate recently left to Gen. Booth for his own personal use, but which he has put into the general fund.

Rev. V. V. Boone, of the Mississippi Conference, has been granted a vacation on account of bad health. He sojourned at the Seashore Camp Ground a few days, but has returned to Magnolia. We hope that rest and skillful medication may speedily fit him for those ministerial labors which he so much loves.

Thirty-six young ladies have just graduated from the Chicago Training-school for Missions. Of this number seven will enter a foreign field, four will enter various departments of the home field, five will return to their homes, one will marry a Methodist minister, and nineteen will enter deaconess work.

The New York Voice having published the statement that Prof. H. A. Scomp was left out of the faculty of Emory College because of his connection with the Prohibition party, the president of the Board of Trustees of Emory College, Atticus G. Haygood, Sr., has published a denial of the statement in the Atlanta Constitution and other papers.

The Methodist preachers of New Orleans have begun a series of open-air meetings in portions of the city where the gospel is much needed. We hope for good results from this movement. Why should not open-air services accomplish good now as well as in Wesley's day? The greatest sermon ever preached was preached in the open air—the Sermon on the Mount.

Rev. P. A. Johnston, of the Mississippi Conference, is having an unusual share of affliction. In addition to his own bad health, which has necessitated his taking a two months' rest, he has family afflictions. His wife has recently had a stroke of paralysis. She has recovered, however, sufficiently to sit up and to walk about the house. We pray that both may be speedily restored to perfect health.

Gov. Tillman, of South Carolina, has issued a proclamation reopening the dispensaries on the first day of August. He claims that the decision of the Supreme Court which closed the dispensaries was not based upon the last dispensary law enacted by the Legislature, but upon a previous one, and that it is, therefore, his duty as the chief executive of the State to see that that law is enforced.

Miss Emma H. Fisher, a graduate of University of Nashville, and who has taken a thorough course at Monteagle and Texas Normal School, a very popular and distinguished teacher of modern normal methods, has been added to the faculty of Mansfield Female College. She is quite an acquisition to the college. With a faculty thus increased, Mansfield will offer advantages that can hardly be excelled.

Sister E. M. Montgomery, of Anthony, Fla., widow of Rev. H. H. Montgomery, of the Mississippi Conference, in renewing her subscription to the ADVOCATE, adds: "Try and get the preachers of the patronizing Conferences to place the NEW ORLEANS ADVOCATE in every family in the bounds of their work. It is spiritual and a good educator." That is certainly a consummation devoutely to be wished.

It should be remembered to their praise that the Salvation Army girls do not go down among the poor for a few weeks or simply to study them. They go for life. They ostracize themselves from society. They scrub floors, they mind the children, they wash the dead, they go where the police dare not go except in squads. The power of a great supernatural love, which God has planted in their hearts, sustains them.—Mrs. Ballington Booth.

The Nashville Christian Advocate says: "The Rev. Dr. R. S. MacArthur is one of the most successful pastors in the Baptist or any other denomination in this country. He has for many years made it a practice to give special attention to the habits of his people as to their religious reading and their familiarity with the denominational papers. He is unwilling that any family in his church should be without such a paper, and he takes special pains to see to it that none is left paperless."

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2 25. This offer applies to old subscribers as well as new, provided they pay their subscription to June, '95.

Free to Every Subscriber, New or Old.

FIVE USEFUL BOOKS.

We offer free to all our subscribers, new and old, on conditions named below, five books of sixty or more pages each, octavo size, double column, paper bound. The following very brief description will give a general idea of the character of these books:

THE PRACTICAL POULTRY KEEPER.—Embraces all the latest ideas on the subject, finely illustrated, and is a complete treatise, covering the whole subject. Gives minute instructions in feeding, rearing, care and management of poultry. How to treat diseases of poultry; how to make an incubator and how to raise artificially-hatched chickens; how to preserve eggs; how to pack eggs and poultry for market.

THE PRACTICAL HORSE AND CATTLE DOCTOR.—This book was written by two distinguished veterinarians, one a specialist in diseases of the horse, the other in those of the cow. It describes the symptoms of the diseases with which horses and cattle are afflicted, and in such a plain and thorough manner that the malady will be readily detected; it also gives the cause of every disease, a knowledge of which in many cases will avert the evil; and it likewise contains plain and explicit directions for the treatment of disease, as well as the correction of all unruly and vicious habits, etc.

THE HANDY CYCLOPÆDIA OF EVERYDAY WANTS.—This book is a compendium of useful and valuable household information. It contains hundreds of valuable recipes for making and doing almost everything about a house, and is filled with hints and suggestions valuable to every housekeeper, alphabetically arranged.

THE LADIES' MODEL FANCY WORK MANUAL.—This new book embodies all the late ideas in needlework, crochet, knitting and embroidery. It contains designs and directions for making nearly fifty different patterns of knitted laces, many crochet patterns, also instruction for making many useful articles of wearing apparel and numerous articles for home decoration, among which are tidies, chair scarfs, doylies, purses, table mats, shopping bags, lamp shades, shawls, Afghans, toilet sets, counterpanes, sofa cushions, chair covers, pin-cushions, dressing slippers, babies' socks, etc. It also contains full and complete instructions in the art of embroidery, with numerous beautiful designs. The whole is illustrated by ninety-five engravings.

HOW TO SECURE A BUSINESS EDUCATION AT HOME.—This work contains practical instructions in bookkeeping, penmanship, general business, business law, commercial forms, etc. A very valuable work to an aspiring young person who has not the means to take a course in a commercial college.

FREE TO OUR SUBSCRIBERS.

The regular retail price of the above-named books is ten cents each, or fifty cents for the set of five. We will send the entire set free, postpaid, to every new subscriber received between now and the first of September. Also to every old subscriber who will pay his subscription at the regular rate of two dollars per annum up to September, 1895. These books would cost you fifty cents were you to buy them direct from the publisher. You have a chance to get them absolutely free.

Address REV. W. C. BLACK,
112 Camp street, New Orleans, La.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

The Tohonpitoulas Mission Committee will hold a meeting at the ADVOCATE office, Tuesday, July 31, at 12:30 P. M. Members are urged to be present. C. W. CARTER, Chair'n.

Lives of Great Men

All remind us that they are very much like us. They suffer with the same reliable types of headache, and take the same reliable remedies, such as the never-failing PRESTON'S RED-AKE. Guaranteed to cure, or no pay.

Bush Arbor Meeting at Long Beach.

A bush arbor meeting will be opened at Long Beach, Miss., Aug. 6. Revs. Fitzgerald Sale Parker, of New Orleans; E. T. Breland, J. W. Harmon, J. F. Tull, W. C. Biberon, and others, will be with us.

Homes will be provided and a cordial welcome given to any of our brethren of the ministry or laity who come as workers. NOLAN B. HARMON.

Kobe Industrial School for Girls.

MR. EDITOR: Will you add to the list of contributions for "Kobe Industrial School for Girls" five dollars ($5) sent to Mrs. Lambuth by Mrs. P. A. Johnston, of Jackson, La.

Mrs. Lambuth earnestly desires a good report of this work to go up to the Conference in Japan at its nearly approaching session. Oh, why will not our brethren respond to this important call more promptly?

Yours cordially, J. P. DRAKE.

Edwards, Miss., July 17, 1894.

Notice.

To Preachers and Others Who Expect to Attend the Topisaw Camp Meeting in August:

V. H. Robinson, livery, feed and sale stable, opposite depot, McComb City, Miss., will carry preachers and others to and from the camp ground, nine miles, at one dollar per round trip. First-class teams at all times.

H. P. LEWIS, P. C.

Nothing Cheap About It.

Dr. Drummond's Lightning Remedy for Rheumatism is put up in large bottles, and once seen it is never mistaken for any other preparation. All the cheap remedies put together are not worth one bottle of Drummond's Lightning Remedy, and any sufferer who has taken it will bear witness to its marvelous power, and say they have never seen its equal. Particulars sent by mail and the full month's treatment of two large bottles, by express, upon receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

FROM THE WORK.

Rev. B. F. Lewis: "We are getting along splendidly at East End. One Sunday, not long ago, we had two accessions on 'profession of faith,' and during the last quarter between twenty and twenty-five accessions. In the past year we have had more than one conversion and entire sanctification for every sermon preached, and more than one accession for every Sabbath. Our meeting begins to-morrow (Sunday). Bro. Partridge will be with us. We are expecting a gracious outpouring."

Rev. James A. Poe, Belzona, Miss., July 13: "I have preached about one hundred sermons, traveling between fifteen hundred and two thousand miles on horseback, in dugouts, and many times on foot. But this labor has not been without results, as you will see. I have organized two societies with a membership of sixteen, organized three Sunday-schools, and baptized six infants. I have not held any meetings yet, and greatly need help. If any of the brethren can help me any time this Summer, I wish they would do so, and let me know at what time they can help. Pray for us."

CHILDREN'S DAY.

The fourth Sunday in May, being the time for our monthly appointment at Learned, was given for the celebration of Children's Day. All who attended had favorable opportunities of having their minds and souls refreshed. Our superintendent, who is always ready to shoulder any duty the church sees fit to put upon him, was at his post and conducted the service in a pleasing way. The organist and her assistants rendered us most excellent music. The children performed their parts well—so well that we all were proud of them. The essays and recitations given us by the young ladies were splendid. We were delighted. We were blessed with more love for Jesus. God bless the children! R. E. RUTLEDGE.

Learned, Miss., July 6.

L. Evans Sadler, Pearl River, July 13: "On Monday, July 2, Rev. H. E. Partridge, our presiding elder, preached for us greatly to our spiritual comfort, administered the Holy Sacrament to our little band, and baptized three infants. Quarterly Conference was held at the close. Bro. Partridge won all hearts, and this writer had a feast of reason and flow of soul during his short sojourn among us. Being our guest for the night, we had a monopoly of his godly companionship, and was much refreshed by the blessed privilege. On the seventh our pastor, Rev. A. H. Shannon, assisted by Bro. D. C. Rawls, began a protracted meeting, which closed on the eleventh instant. There were three accessions by letter. One was one of Whitworth's graduates, Miss Lizzie Willis. Considerable interest was manifested, but no immediate good results transpired. Good seed was sown. The Word preached and the blessed promise is, 'My Word shall not return unto me void.' Bro. Rawls proved himself a workman that needeth not to be ashamed, and endeared himself to all. May God bless his labors abundantly as well as our own dear Bro. Shannon!"

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE HOLY BIBLE.

(Gen. iii, 15; John iii, 16; I. John i, 7.)

These three verses give the contents of the Bible in epitome. We trust that our Leaguers will consider them carefully.

1. The power of darkness stated. "I will put enmity between," etc.

(1) There is little danger of throwing our pearls before swine. God informed Satan of his doom.

(2) God established enmity between the good and the bad. The contention between the two unavoidable. Christians are soldiers.

(3) Satan's power great, but could do no more than bruise the Savior's heel. Harmless will his onsets be to us if we live beneath the cross.

(4) Victory is ensured. The eternal years of God belong to truth. Satan will be vanquished. All knees shall bow before our King.

2. Faith saves. "God so loved the world that he gave," etc.

(1) Love withholds not the best. God gave his Son, his only Son.

(2) Without this gift man's future home would have been in "outer darkness." This gift saves from perishing.

(3) Now the acquisition of eternal life is possible. Become children of God.

(4) Faith shuts hell, and opens heaven. Faith saves. Nothing else can, nothing else will. Said the apostle to the jailer: "Believe in the Lord Jesus Christ, and thou shalt be saved."

3. Holiness to the Lord, our watchword. "If we walk in the light as he is in the light," etc.

(1) Momentous "if." If we walk in the light. Not only extol it. Walk in it.

(2) As Jesus is in the light. Be obedient, humble, patient, self-denying as the Master. The mind that was in him must characterize us.

(3) If thus we walk, one happy result will be that we will have fellowship one with another. One in Christ.

4. Holiness will also follow. Walking in the light will enable the Holy Spirit to dwell in the heart. Where the Holy One is, there is holiness. Cleansed from all sin! Hallelujah!

State Union of Epworth Leagues.

I have just read the first number of our new Epworth League paper, "The Epworth Era," and am more than ever convinced that the League is on the double quick. It is equally clear, however, that our Louisiana Leagues are not keeping up as our strength would warrant; in other words, our interest in the League movement is not as enthusiastic as it should be, as it must be, before we can go very far.

I have found that in League work as in every other kind, strength lies in union. One League may not be able to accomplish much, but a dozen may; and if all in our State were bound together, we would be much better fitted for effective work, both individually and collectively. Everybody knows that strength, properly used, begets strength. When we see what others are doing it encourages us. Then when we have done the same thing ourselves, we press on and up. In State Unions each League knows what is being done by sister Leagues, and a friendly rivalry is begotten.

But above all is the association of Christian young people with one another, and the enthusiasm and inspiration to be derived from their meeting together. We like to meet and know our fellow-workers. Now, why can't we have a State Union of Louisiana Leagues? A convention to start the ball should meet in the course of the next few weeks—before the schools open. It should be composed of representatives from every League in the State. We cordially invite the convention to Jackson, La. I suggest that the New Orleans League Union interest itself in the matter. It is the largest body of Leaguers in the State, and represents several of our largest Leagues. Let us have the convention about Aug. 21.

HAMPTON R. SINGLETON.

Jackson, La.

[We presume that it would be best to defer the organization until the meeting of the Annual Conference.—A.]

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.
Sold by All Druggists.

Centenary -:- College,

JACKSON, LA.

This institution now belongs to the Louisiana Conference.

The next session opens Wednesday, Sept. 5. The course is complete and the Faculty competent. Tuition is $35 per session of nine months. Board and lodging from $12 to $16 per month. Special attention is given to training boys in manliness and morals.

For further information apply to Prof. G. H. Wiley, Jackson, La., or to C. W. CARTER, President.

Wall and Mooney's SCHOOL,

FRANKLIN, TENN.

S. V. WALL,
W. D. MOONEY, A. M. } Principals.

Prepares boys for the leading universities.

Its pupils enter Vanderbilt on certificate.

Advantages offered: Thorough instruction, rigid discipline and reasonable rates.

This year Wall and Mooney boys won the Founder's Day Medal and the Founder's Medal in the Engineering Department of Vanderbilt University. The winner of the latter has been made mathematical tutor in Vanderbilt.

For catalogue address W. D. MOONEY.

GULF COAST COLLEGE,

HANDSBORO MISS.

(Co-educational.

The next session of this Institution will open on the *first Monday*, third day, in September next, under the presidency of

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Competent teachers will be employed as the patronage may demand. The course of study will embrace the usual curriculum taught in colleges.

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HOME CIRCLE.

A MOTHER'S GIFT.

The following lines were written by a mother inside a Bible which she gave her boy when he left home:

Remember, love, who gave you this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
The holiest, for her son;
And from the gifts of God above,
She chose a godly one;
She chose for her beloved boy,
The guide to light, and life, and joy.

And bade him keep the gift—that when
The parting hour should come,
They might have hope to meet again
In her eternal home.
She said his faith in this would be
Sweet incense to her memory.

And should the scoffer, in his pride,
Laugh that fond gift to scorn,
And bid him cast that gift aside,
That he from youth had borne—
She bade him pause, and ask his breast
If he or she had loved him best?

A parent's blessing on her son
Goes with this holy thing:
The love that would retain the one
Must to the other cling.
Remember, 'tis no idle toy!
A mother's gift. Remember, boy!

Faith and Feeling.

Prof. Upham has some good reflections on this subject:

"There are two classes of Christians; those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships, that move by the outward impulse of winds operating upon sails. They are often in dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful, that they move onward with rapidity. The other class, those who live chiefly by faith, reminds one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud or sunshine."

"We live by faith," says the Apostle. And those who learn so to live are stable, joyous and triumphant. It is the New Testament mode of life. Happy those who can say with the Psalmist: "My heart is fixed, O God, my heart is fixed;" or, with the noble Apostle: "The life that I now live in the flesh is by the faith of the Son of God, who loved me and gave himself for me."

The Ideal Home.

The ideal home is the one that ministers to the needs of all those who make it. It is the place where sympathy, interest, intelligent understanding of even the moods of its circle, inspiration, and, above all, repose, are found. The ideal home ministers intelligently to the needs of the spiritual and intelligent nature, as well as the physical. Its development unto perfection depends on the combined efforts of its responsible members. The ideal home was never attained by the efforts of one, but by the co-operation of all. This does not mean that each shall fit himself into a mold. A perfect home is like a perfect mosaic, where each part, with its individual difference, fits in its place to make the perfect design.

The corner-stone of the ideal home is love; it is love that is its life; love is its inspiration, its defense, its crown of victory. Sorrow, defeat, shame itself, are vanquished where love has its perfect work. "O world, where is thy sting? O poverty, where is thy victory?" is the pæan of him who is sheltered in the love that makes the ideal home.—Exchange.

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40 YEARS THE STANDARD.

Alcohol in Cooking.

We wonder if we are to answer for all sins of thoughtlessness. If so, a large number of Christian people will find a long score against them, for tempting people who are trying to reform or by creating an appetite for strong drink, by using alcoholic liquors in their cooking. Wine sauces, brandy puddings and cider flavored mince pies have been the stumbling block over which many a man, trying to reform, has fallen.

A young man who had been a hard drinker and been taken to his palatial home dead drunk many a time, desired to reform and make something of his life. He signed the pledge, and fought bravely to keep it.

One day he said to a friend, "I do not think I can remain at home and keep my pledge."

His friend asked why, and he replied:

"I can make myself go past saloons, I can remain away from the club, but I must go to the dinner table at home, and there often I find wine sauces; and the very smell of them stirs up my old appetite so it seems as if I would go wild."

The mother was told her son's trials, and replied, as so many other women have, "Oh, it's all nonsense; a little wine or brandy in cooking can't hurt anyone; it's just an excuse."

We know other men who have given up strong drink, who never dare taste of a mince pie or any kind of pudding away from home, for fear they might find some flavor of strong drink that would make it a hard fight for them to keep the pledge.

And yet women, even when their attention is called to these facts, will say, "Men have no business to be so weak," and go on cooking with the recipes themselves, and keep recommending them to their neighbors, forgetting what the Bible says about making one of these little ones to offend.

If some voice or pen could only arouse these thoughtless women, and get them to banish wine, brandy and cider from their pantries, it would not only be a blessing to the men who are trying to reform, but would save so many others from forming an appetite for strong drink at their mother's table.

Reader, are you making some one's pathway difficult by your wine or brandy flavors? If you have never thought of this subject before, do so now, and be sure you are not increasing another's burden or putting a stumbling-block in his way. We have no right to keep on doing anything which we know is, or is liable to be, a stumbling-block to any fellow-man; we are taught in the Bible very plainly that we are our brother's keeper, and must give account at the bar of God if we have willfully or carelessly led astray any of those for whom Christ died.—The Golden Censer.

The Loneliness of Age.

The loneliness of age! How few think of this, and treat with tenderness and consideration those who have outlived their generation, and whose early companions and friends have been taken from them? Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. They necessarily, to a great extent, live in a world of their own, with which those around them are not familiar. The communings of their hearts are with the scenes of the past and the companions of other years who have long ago passed away. Lover and friends have been taken from them, and their acquaintances laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered and stirred their souls have long been silent. Their early world of hope and joy has become a desolation, and they sit in silence contemplating the ruin that has been wrought. They are

"Only waiting till the shadows
Are a little longer grown"

to pass on to the reunion that awaits them and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of the aged, to smooth their pathway, and comfort them in their declining years!—The Churchman.

When you have done a wrong thing, you are bound at all costs to repent and make restitution.

OUR BABY.

BY MARGARET E. SANGSTER.

There's something new at our house, I'm s'prised you didn't know it,
It makes papa awful proud, although he hates to show it;
The thing is not so very big, but money couldn't buy it,
If any fellow thinks it could, I'd like to see him try it.

It's half a dozen things at once—a dove, a love, a flower;
Mama calls it a hundred names and new ones every hour.
It is a little music box, with tunes for every minute,
You haven't got one at your house, and so you are not in it.

It puckers up its wee, wee mouth, as if it meant to whistle;
A gold-mine weighed against it then were lighter than a thistle;
Papa said so the other night, I thought it sounded splendid,
And said it to myself until I fell asleep and ended.

Of course you've guessed it by this time, our gift that came from heaven;
Mama declares the darling thing was by the angels given;
But then some folks are very slow, and some are stupid; maybe
I ought to say, right straight and plain, come home and see our baby!

A Thought for Mothers.

Talking the other day with one of the most sensible women I know, one, too, whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than the one my friend had at the moment.

"I never fret about the little faults of manner, nor even about transient irritabilty, in my children," said the lady. "Children, as they are growing up, go through many temporary conditions, which, if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping-cough and measles in the physical life, and, if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, who can not understand why John, carefully trained as he is, sometimes in the eager heat of play bursts into the room like a tornado, or forgets to put cap on nail and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying, and while you pray a good deal about your darling, do not worry about her or talk to her too much. Above all, do not suffer yourself to be always censuring a sensitive boy or girl, to whom judicious praise now and then will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for heaven growing plants.—Illustrated Christian Weekly.

What is Politeness?

To avail much, politeness must be a habit, not an occasional mood. Like full dress, it really shows to disadvantage if not worn with the air of having been born in it. We must wear it at home, or we shall not find it fitting us well in the house of our neighbor. I have a charming friend who insists that politeness is but the highest order of selfishness—that the desire to be thought well of by all good people, nay, by all people, good and bad, is at the bottom of it. We need not accept this theory; but, after all, it is worth while to have everybody feel that we wish to make our presence a comfort, and not an embarrassment.

Mere elegance of manners, mere correctness in following conventional rules, mere accuracy of deportment as regards physical bearing, and mere facility in gliding through the intricacies of formal social gymnastics, are, doubtless, important attainments; but politeness may not be reached by them. You must be constantly thoughtful of what will please others; you must find your own happiness in making each person happy that you meet; you must be a storage battery of cheerful and engaging influences, an optimist, a prophet of good, as well as a person of easy and polished bearing. I have met very courtly people who were exceedingly impolite; they forgot to overlook the discourtesy of others."—Chautauquan.

MARRIAGES.

SOUTER—MONTGOMERY.—At the Methodist Church in Anthony, Fla., on the eventug of June 21, by Rev. J. G. Graham, Mr. Christian D. Souter to Miss Minnie M. Montgomery, daughter of the late Rev. H. H. Montgomery, of the Mississippi Conference.

GOODE—FOSTER.—In the M. E. Church, South, at Pleasant Grove, Clay county, Miss., June 14, 1894, by Rev. S. B. Sullivan, Mr. W. J. Goode and Miss Margie Foster, both of Clay county, Miss.

WILLIAMSON—CREEKMORE.—At the residence of the bride's parents, Mr. and Mrs. T. J. Creekmore, near DeKalb, Miss., July 11, 1894, by Rev. F. B. Ormond, Mr. John N. Williamson and Miss Bessie Creekmore, all of Kemper county, Miss.

OBITUARIES.

BRELAND—Rev. R. A. Breland and wife were called upon to mourn the death of their little babe, MELLEN, on the afternoon of July 10, 1894.

CAREW—At Ocean Springs, Miss., midnight, Thursday, June 27, 1894, FOSTER CARL CAREW, aged two and one-half years, son of Joseph W. Carew and Katie Seymour, of New Orleans, La.

GILES—Westville is sadly bereft. Sister EMELINE GILES, wife of Dr. Giles, and a consistent wife, mother, neighbor and member of the M. E. Church, South, "fell on a sleep" the night of the twelfth. On July 14 we interred her remains into the earth in the family cemetery. Pray for us in this sad bereavement. Her pastor,
J. C. ELLIS.

DANCER—Mrs. POLONIA ANN DANCER, wife of J. W. Dancer, of Crystal Springs, Miss., was born in Madison county, Ala., June 23, 1838, and died May 7, 1894. She was the daughter of Denny McIntosh. She was brought to Christ at the age of sixteen years, and became a member of the Baptist Church, in which she lived till 1868, when she was married to J. W. Dancer, soon after which she joined the Methodist Episcopal Church, South.

She was a truly pious woman. She was eminently faithful in all the relations of life. She loved her church, and was devoted to her friends, especially to her pastor. She was a great sufferer. Much of the time for six or eight years she was almost an invalid. She was very patient, and usually manifested a saddened cheerfulness. She was a gentle, quiet wife, always careful and helpful. She was a noble, affectionate mother. She leaves two daughters. Mrs. Ford, of McComb City, and Miss Willie live to comfort their father in his desolation.

She had fully trusted Jesus Christ, the world's Redeemer, and hence was ready when the messenger came. Her pastor interrogated her, when nearing the end, as to her final messages to loved ones, and she said, "Tell them to meet me in heaven." Thus another ransomed soul has entered life eternal. She was buried at Old Crystal Springs Cemetery. May God comfort the sorrowing! is the prayer of her friend and theirs,
R. D. NORSWORTHY.

FORD—Died on May 25, 1894, Mrs. CLARRISA RAWLS FORD. She left to mourn her loss a husband, nine precious children, two brothers and a sister. She was a daughter of Mr. James W. and Mrs. Sarah Rawls, of Marion county, Miss.; both of whom preceded her to the grave. She was married to Judge T. S. Ford at the age of twenty-one years. In her early youth she became a member of the Methodist Episcopal Church, South. From the time of her marriage her home has been here in Columbia, site of Marion county.

Her life was such as to cause her death to be a real bereavement to the entire town. There is crape in every house, there is grief in every home. As a church member she was blameless and useful. As a Christian, patient and pure. As a friend, tender and true. As a housewife and mother, she was, in truth, a model. Her visible and personal life measures but thirty-eight years, but the aroma, reach and power of her influence none can tell; it still lives on. To human sight her untimely death is absolutely inscrutable, though faith in God sustains the bleeding hearts she left behind. She followed Jesus while she lived, and now has followed him in death. To the sorrowing loved ones left behind earth has lost half its attraction, and heaven seems more real, nearer and dearer. Under the crushing sense of sadness, we invite all to look up, though sight be dimmed by tears, and fondly anticipate a glad reunion and an undisturbed association throughout eternity.
J. G. SIBLEY.

(Continued on Seventh Page.)

CURES OTHERS

Mrs. J. H. LANSING, of *South Glen's Falls, Saratoga County, N. Y.*, writes: "After my third child was born, I barely gained strength enough in two year's time, so as to be able to crawl about to accomplish the little house work that I had to do, and that only by lying down to rest many times each day; had sick headache very often, many pains and aches all the time. After I had taken one bottle of your 'Favorite Prescription' I could see a great change in my strength and less sick headaches. Continued taking the medicine until I had taken seven bottles of the 'Favorite' and one of the 'Golden Medical Discovery,' I am now able to do housework for myself and husband and two children aged nine and five. I also take dressmaking, and enjoy walking a mile at a time, when I can have the time to do so. And I am sure it is all due to Dr. Pierce's Favorite Prescription as I know I was failing fast before I commenced to take it."

MRS. LANSING.

Sold by medicine dealers everywhere.

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TO ALL PRINCIPAL POINTS IN

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The Standard Gauge Short Line to the

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Elegant Pullman Buffet Sleeping Car Service to

GALVESTON, SAN ANTONIO, EL PASO and FORT WORTH, Texas, DENVER, Colorado, LOS ANGELES and SAN FRANCISCO, California, and to the CITY OF MEXICO.

For full information regarding rates, time and sleeping-car reservations, apply to company's ticket office, Cor. Canal and St. Charles streets.

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St. Louis Without Change.

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Arrive.		Leave.	
Passenger	8:50 p.m	Passenger	7:00 a.m
Chic. St. L. mail	8:30a.m	Chic. St. L. mail	6:00p.m
Chic. limited	7:20 p.m	Chic. limited	11:30a.m

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	Leaves.	Arrives
Kansas City and Memphis Fast Train	4:45 p. m	9:00 a. m
Vicksburg & Natchez Ex	8:10 a. m	6:15 p. m
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A Ruddy Glow

on cheek and brow is evidence that the body is getting proper nourishment. When this glow of health is absent assimilation is wrong, and health is letting down.

Scott's Emulsion

taken immediately arrests waste, regardless of the cause. Consumption must yield to treatment that stops waste and builds flesh anew.

Almost as palatable as milk.

Prepared by Scott & Bowne, N. Y. All druggists.

OBITUARIES.

(Continued from Sixth Page.)

VAUGHN—Geo. W. Vaughn was born in Lowodes county, Miss., Dec. 8, 1822, and lived and died in the same community. He was converted and joined the M. E. Church, South, at Mt. Pleasant when a young man; was married to Sarah E. Perkins, with whom he raised a large family. He died May 9, 1894, after twelve weeks of suffering. His funeral was preached by the writer, and his body buried at Mt. Pleasant.

He was the father of the late Rev. Luther Vaughn, of the North Mississippi Conference. He was a good man and good citizen. For thirty years he had been steward of his church, and never missed a quarterly meeting when in his power to go. He has also been superintendent of his Sunday-school for many years. He was a man of fine judgment, very industrious and, therefore, prosperous.

For years he furnished his pastor a house free of charge. He lived a true Christian life at home amid many temptations, afflictions and trials. He did not have to go to strange parts to find opportunity to do good. He buried several of his children, helped three widowed daughters to raise their children, buried his wife; worked negroes both as slaves and freedmen, yet was never known to murmur at Providence, speak a bad or vulgar word, but was always ready to suffer for Christ's cause.

To his afflicted children let me say: Live true to your father's example, and your last end shall be like his. K. M. Harrison.

By a committee, consisting of J. C. Neilson, P. J. Ussery, F. H. Rowen and John Lottis, the following preamble and resolutions were adopted:

Whereas, it has pleased our heavenly Father to take Geo. W Vaughn home to his reward; therefore, be it

Resolved That in his death the church here has lost her best member; the Sunday-school, a faithful and efficient superintendent; the community, one of its very best citizens, and his children and grandchildren a very true and indulgent father; but that heaven is the gainer. K. M. Harrison, for Committee.

McKINLEY—Bro Floyd McKinley was born Oct. 16, 1872, and fell asleep in Jesus, May 30, 1894. At the age of twelve he united with the Methodist Church, but was not converted till May, 1892. June 4, following, he united with East End Methodist Church, Meridian, Miss., and at once consecrated all his energies to the Lord's work. East End was only one year old, and efforts were being made to complete the house of worship. He threw himself into this work, nor did he relax his energies until the church was dedicated, May, 1893. When South Side Church was started he was added to the Building Committee, and its rapid erection was largely due to his efforts. On Oct. 16, 1893, under the preaching of Bro. Carradine, he received the blessing of perfect love, and he lived the life of entire sanctification. During the present year he has been a most efficient member of the Board of Stewards. He had charge of other most important church work, and God was blessing him in it. He was a man of prayer, exemplifying Paul's "Pray without ceasing." He has been known to spend hours with young men, after business closed running away into the night, leading them to Christ. He said just before his departure, "I have a religion to live by and, thank God, I have one I can die by." His friends chartered a special train to carry his remains to Lauderdale, his last resting-place. B. F. Lewis.

Meridian, Miss.

SARTIN—Bro. Alfred Sartin was born in Pike county, Miss., on Feb. 6, 1818, and died in the full assurance of faith on Feb 21, 1894. He spent a portion of his early manhood in the county of his nativity. In 1849 he was converted and joined the Methodist Episcopal Church, South, to which he was ever true and loyal, developing in his daily walk, life and character the fruits of gentleness, piety and love. He was a growing Christian. As he grew in years God's grace was multiplied, and his pathway, like that of the just, shone more and more until the Master said, "It is enough; come up higher."

I became acquainted with him in my boyhood, and never knew a better man. He was twice married. In 1837 he was wedded to Miss T. Powers and in 1868 to Mrs. Francis Newton, who still survives him.

Another link in the chain which bound the present with the past generation has been severed. Another good man has gone to his reward. As the end of his journey approached all was well. Life's sun went down without a shadow or a cloud to obscure its brightness. Farewell, dear old friend, but not forever, we will meet again "in the sweet by-and-by." May the comforting grace of God solace the hearts of the loved ones left behind!

W. W. Hurst.

ADCOCK—Mary Ann Adcock, wife of Geo. W. Adcock, died at her residence, near Holley Springs Church, Red River parish, La., April 1, 1894, aged 49 years 4 months and 8 days. Born of godly parents, she gave her heart to God while young, and illustrated in her consistent life the beauty of our holy religion. She had during a large part of her life divers trials, but these drove her nearer to her Savior, and made more conspicuous her trust in him, who said, "I will never leave thee nor forsake thee."

As her pastor, I interviewed her a short while before death, and found that the same religion that had supported her for so many years through trials and afflictions was still her comfort, and enabled her to exclaim, "I am ready to go." She was beloved by the community in which she lived, as was attested by the multitude who attended the funeral services and followed her remains to the cemetery. She leaves a husband and four children to survive her. May they emulate her virtues and meet her in heaven! R. S. Isbell.

SANDERS—Fannie Wemple Sanders was born near Mansfield, La., Sept. 18, 1861, and died in Beaumont, Feb. 13, 1894. Sister Sanders joined the Methodist Church in her youth, and remained a consistent member until death called her hence. She was beloved by all with whom she came in contact; gentle, unassuming, with a sunny disposition, she at once gained the confidence and won the hearts of those with whom she was acquainted. As a wife and mother, she was such as we delight to honor. Her home was one of sunshine, and now that she is gone she is missed by husband, children and friends. She is missed and mourned for, yet we are all conscious that her life was lived in view of eternity, and that when the summons came she was ready to meet him whom she loved so well and to whom her life was so thoroughly consecrated. Yes, her piety was unquestioned; none that knew her doubted her profession, for her life accorded with it. She has gone before, and may we who are left behind so live that in the great beyond we may meet again, where partings come no more, in those mansions which Christ has gone to prepare!

Leon Sonfield.

KNIGHT—J. E. Knight was born in Halifax county, N. C., July 14, 1816, and died at his home in Lawrence county, Miss., Nov. 2, 1893, making his age seventy-seven years three months and eighteen days.

He was a kind husband and father, and was ever ready to offer a helping hand to his fellow-man. His mottoes through life was: "Do unto others as you would have them do unto you," and "An honest man is the noblest work of God."

He was a member of the M. E. Church, South, and was interred in the cemetery at Bahala Chapel with high masonic honors, Rev. F. M. Williams, his beloved pastor, conducting the funeral service, which was done in a manner so charitable and Christian—like that his memory will ever be cherished by those left to mourn the loss of husband and father. He had been residing at the home where he died sixty years and two days, and had maintained during all these years an enviable reputation for integrity and power.

We mourn his loss but have the blessed hope of joining him where there is eternal rest.

His devoted son, Phil. B. Knight.

Texas and Nashville Advocates please copy.

BAILY—Sister Elizabeth C. Baily (nee Brown) was born in Frankfort, Ky., Nov 8, 1816, and died at her son's, John Baily's, in Franklin, La., May 16 1894.

The deceased was twice married. First to James Benton, of Bayou Sara, La., in 1852, who died within two weeks with yellow fever. Next, to Alonzo Baily in the same year. Bro. Baily died in Franklin, La., Oct. 18, 1877. Sister Baily united with the Christian (Campbellite) Church in her native State, at the age of twelve years. In 1861, after her removal to Louisiana, she united with the M. E. Church, South, and lived a worthy member until death. In old age she was often unable to attend preaching, but her faith in God never wavered. We talked with and prayed with and for her on her deathbed, and she said each time that her way was clear, and she was anxious to go and be with Jesus at home. H. Armstrong.

WING—My sister, Sarah Ann, was born in Pontotoc county, Miss., May 28, 1849; was married to Wm H. Wing, Nov. 8 1868 and fell on sleep in Jesus in Springtown, Ark., May 14, 1894.

She was converted and joined the M. E. Church, South, at Hunter's Chapel, Pontotoc county, Miss., in 1866, since which time till her departure from earth she bore testimony to a conscious salvation and hope of eternal blessedness. In all the relations of life, as daughter, sister, wife, mother and friend, the dutiful, meek and kindly spirit of a true Christian was ever manifest.

May the divine grace in which the departed one rejoiced be the consolation of the bereft husband, children, brothers, sisters and friends, and may we all meet "in the sweet by-and-by," "on that beautiful shore!"

G. W. Bachman.

Kosciusko, Miss.

SARTIN—In McComb City, Miss., May 29, 1894, the immortal spirit of Sister Louisa S. Sartin sweetly passed from earth to heaven. She was the daughter of Dr. E and Mrs. P. J. Cowart; born in Lincoln county, Miss., Sept. 17, 1863. She was married to Mr. Seph Sartin, Sept. 17, 1880. Soon after her marriage she joined the Methodist Church, in which she lived till death claimed her spirit.

Her life was, so far as this writer knows, a consistent one; her death, gloriously triumphant. A husband, little son and aged father, with a host of relatives and friends, mourn her departure from earth. She left the brightest evidences of her future welfare. May the Spirit guide all of her family and friends safely over the sea of life, that finally each may meet the other in heaven! M. L. Burton.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. R. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Mortal that standest on a point of time,
With an eternity on either hand,
Thou hast one duty above all sublime,
Where thou art placed serenely there to stand.
—Lord Houghton.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

If you would convince a person of his mistake, accost him not upon that subject when his spirit is ruffled.—Watts.

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NEWS OF THE WEEK.

DOMESTIC.

It is given out that the emigration from the United States to Europe is greater than the immigration into this country.

The long distance electric railroads are coming rapidly. One is to be built from Columbus, Ohio, to Cincinnati, 120 miles, and is expected to be in operation by December, 1896.

All interest in the Senate proceedings for the present week centers in the efforts which will be made to settle the tariff controversy as raised by the report of the conference disagreement. The week will begin with the question in the foreground, and no one can see what amount of time will be consumed upon it.

A serious trouble is confronting the farmers in various parts of Maryland. They are just in the midst of the threshing season, and all as busy as can be, and the laborers, who are mostly negroes, have gone on a strike for a raise of wages. They have been getting 75 cents per day and are demanding $1.

Grand preparations are being made for the entertainment, Sept. 17 to 22, of the Sovereign Grand Lodge of Odd Fellows in Chattanooga, with headquarters on Lookout Mountain. The Grand Lodge will be three days in session. At their high councils the foremost men of the land will sit, including twenty-five from the Canadas and distinguished men from foreign countries.

The A. R. U. Executive Committee has declared the strike in California off unconditionally. They sent a notice to that effect to Superintendent Fillmore. The militia will probably remain for a few days to look after those who have been intimidating workmen. The railway companies claim to have enough men already to conduct its business, and many of the strikers will not get back.

It is stated on what is considered reliable authority that the President has, in addition to Carroll D. Wright, commissioner of labor, chosen Judge Lyman Trumbull, of Chicago, and a prominent New Yorker who has always taken a deep interest in the cause of labor, and whose judgment in questions of this kind is regarded as fair and impartial, to serve as members of the committee to investigate the Chicago strike.

Six indictments have been brought against Debs and his co-partners in Chicago. In one of them they are charged with conspiracy. In another they are charged with conspiring to obstruct interstate commerce; in the other three they are joined as conspirators with other persons who committed lawless acts. Debs and the other officers are already under $10,000 bail each under the original indictments returned against them.

It is said that the government contemplates a radical change in its plan for the disposition of troops in the country. Hitherto the great bulk of the army has been kept scattered in remote posts in the far West, with the idea that so they would be able to keep the Indians in awe and preserve peace on the frontier. Now it is proposed to congregate the troops in posts situated near the large centers of population of the country, where they may be readily brought into use in such emergencies as the late strike.

Senator Caffery made a talk on sugar in the Senate on July 20. His speech was a protest against free sugar, as suggested by other members of the Senate. He said there were 400,000 persons, more or less, employed in the industry in Louisiana, and at least $100,000,000 of capital, and if the bounty for the current year was withheld and the eight of a cent duty taken off, the industry would be destroyed. It was not Democratic to overthrow this industry. It was not human, but the height of cruelty to the citizens of a Democratic State.

FOREIGN.

The Italian government has determined to banish all convicted anarchists to an island in the Red Sea, where some are already confined.

The spread of cholera in Russia is assuming alarming proportions. There are 200 new cases and 100 deaths daily. There are 1,000 patients, chiefly factory and barge hands, in the hospitals.

Mr. Gladstone's son has written to Major J. B. Pond, of New York, to say that his father's health is not good enough to permit his visiting this country. He has not recovered from his attack of influenza of four months' ago, and is able to do very little.

The French Chamber of Deputies has adopted the second clause of the anti-Anarchist bill, providing that anarchist trials shall be before a correctional tribunal, composed of judges, instead of being tried by juries. The vote was 330 for the clause, and 176 against it.

The report that war had been declared between China and Japan is not confirmed, but China is preparing for war. The Chinese are blocking the northern passage of the Yang-Tse-Kiang, the great river of China. Incoming vessels are thus compelled to pass nearer the Woosung forts.

It is said that the Turkish authorities have been industriously suppressing the accounts of the real damage done by the recent earthquake in Constantinople. The mortality was very great, in Stamboul (the old city) alone more than 200 having been killed outright. The damage to property is estimated at not less than $25,000 0000.

The Fact that Hood's Sarsaparilla, once fairly tried, becomes the family medicine, speaks volumes for its excellence and medicinal merit. Hood's Sarsaparilla is Nature's co-worker.

Hood's Pills become the favorite cathartic with every one who tries them. 25c.

Prince Bismarck received on Sunday a visit from a number of journalists who have been attending the conference of journalists and authors held at Hamburg. The party, numbering about 200, including ladies, went over to Friedrichsruhe to see the ex-chancellor, and were greeted by the prince, who told them he felt honored by their attention.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
Sam Jones	July 27
Providence	Aug. 2
Scottsville	Aug. 7
Bethel	Aug. 9
Topisaw	Aug. 9
Hennington	Aug. 9
Orville-Whittington	Aug. 16
Lake	Aug. 24
Wilson's Springs	Sept. 27

Sent with the Order.

The C. F. Risley Co., Wholesale Druggists, 62 Cortlandt St., New York, ordered a large supply of Drummond's Lightning Remedy for Rheumatism, and sent this with the order: "It is strange that your remedy is not more generally known, as its effects on rheumatism are simply marvelous—superior to any rheumatic medicine we have ever sold." This is high praise, but the remedy fully deserves it. If you have the rheumatism send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles—enough for a month's treatment. Agents wanted.

CAMP MEETINGS.

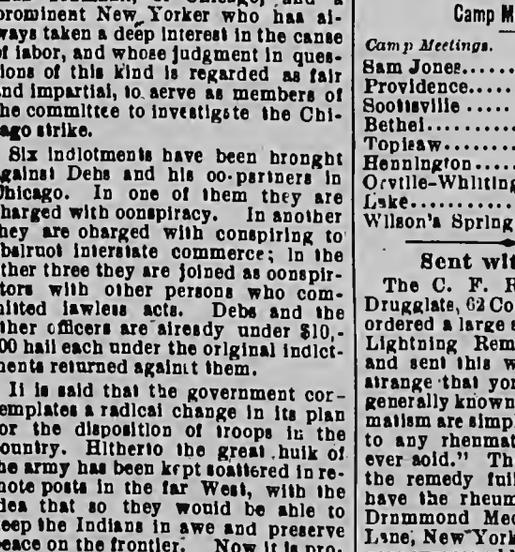
The Wilson's Springs Camp Meeting, inaugurated this year on the Escatawpa charge, and located eight miles north of Scranton, on the L. and N. R. R., will begin on Thursday before the fifth Sunday in September. Those coming by rail will be met by hack at Scranton and Orange Grove. Those coming from the west get off at Scranton. Those from the east get off at Orange Grove. Ministers and all others are cordially invited to come.

G. R. ELLIS, P. C.

Lake Camp Meeting will commence Friday night, Aug. 24, 1894. Rev. E. G. Kilgore, of Memphis, Tenn., and other eminent preachers have been secured to conduct the religious services. The large hotel will be open for the accommodation of visitors; also refreshment stands. Tents may be had by applying to the undersigned, free of charge. A line of hacks will be run from the grounds to Lake, meeting all trains. The A. and V. R. R. will sell round-trip tickets for one and one-third fare. Gate fee of ten cents will be charged for the meeting. Everybody invited to come.

W. M. THORNTON, Chair'n Ex. Com.

June 18, 1894.



Just a little Gumption,

in the matter of washing, will lead you to use Pearline. Look about you, and see the work of your friends who use it. Isn't the work easier? Isn't it better done? Can't you see that it must be easier and better without all that rubbing that tires out women and wears out clothes? Gumption is the seeing why and the knowing how. You can't know how to wash with the least work and the most saving, unless you use Pearline.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 370 JAMES PYLE, N. Y.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Pleasant Ridge	July 28, 29
Marietta	Aug. 1
Brown's Creek	4, 5
New Albany circuit	11, 12
Pine Springs	14
Guntown	16
Ripley and New Albany	18, 19
Jonesboro	28
Ripley circuit	25, 26

T. W. LEWIS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Prairie circuit	July 21-26
Houston and Wesley	28, 29
Shannon	Aug. 4, 5
Buena Vista	11, 12
Saltillo	18, 19
Tremont	25
Amory and Smithville	25, 26
Nettleton	29
Fulton	Sept. 1, 2
Athens	6
Pontotoc	8, 9

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Gunnison	July 29
Friendship	Aug. 5
Hill House circuit	12
R. Shaw's, at Poplar Grove	19
Beniah	26
Friar's Point	Sept. 2
Bolivar, at Winterville	9

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—THIRD ROUND.

Sparta	July 28, 29
Cedar Bluff	Aug. 4, 5
Sturges	7, 8
Macon	11, 12
Brooksville	17, 12
Hebron	18, 19
Shuqualak	25, 26
Mashulaville	Sept. 1, 2

T. C. WEIR, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Eupora, at Lagrange	July 28, 29
Stuart circuit, at South Union	30
Ebenezer circuit, at Salem	Aug. 4, 5
Chester circuit, at South Union	11, 12
Weir circuit, at Salem	18, 12
Louisville circuit, at Mt. Pleasant	25, 26
Rural Hill circuit, at Center Ridge	28

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs circuit	July 28, 22
Red Banks	Aug. 4, 5
Mt. Pleasant	6, 7
Olive Branch	11, 12
East Holly Springs	18, 12
Cornersville	25, 26
Ashland	Sept. 1, 2

J. R. STONE, P. E.

WINONA DIST.—THIRD ROUND.

West	July 28, 22
Walden	Aug. 4, 5
Winona circuit	11, 12
Carrollton circuit	18, 19
Dublin	25, 28
Leherton	Sept. 1, 2

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Wall Hill, at Grub Hill	July 28, 29
Pleasant Hill, at Love's	Aug. 4, 5
Tyro, at Emory	11, 12
Courtland, at Pope's (Tues.)	14
Morgansville, at Browning's (Thurs.)	16
Panola, at Mt. Olivet	18, 19
Arkabutla, at Chestnut R	22 26
Pleasant Grove, at ——	Sept. 1, 2

H. C. MORREHEAD, P. E.

GRENADA DISTRICT—THIRD ROUND.

Eley	July 28, 22
Atlanta	Aug. 4, 5
Toccopola	11, 12
Oxford station	18, 19
Chapel Hill	25, 26
Paris	Sept. 1, 2
Water Valley circuit	8, 9
Water Valley station	15, 16

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers (morn.)	July 29
Crapa (eve.)	29
Moreau (morn.)	Aug. 5
Dryades (eve.)	5
Rayne Memorial (morn.)	12
Felicity (eve.)	12
Gross Tete, at Cottonwood	12
Louisiana Avenue	26
Plaquemine, at Plaquemine	Sept. 2
Lower Coast, at Wesley	2
Baton Rouge	16
Carondelet	22

I will attend the Quarterly Conferences through the month of August, then go to my work at Centenary College.

C. W. CARTER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Pleasant Hill, at P. Hill	July 28
Red River, at Campo Bello	Aug. 1
Wesley, at Hill's Chapel	4
Consbatta, at Brownsville	5, 6
Fort Jessup, at New Hope	7
Cane River, at Provencal	8
Victoria and W. Natch., at S. Grove	2
Mooringsport, at Caddo Chapel	11
Annacoco, at Beach Grove	12
Many, at Negreet	17
Sabine, at Red Land	18, 19
Shreveport	26

District Conference at Pleasant Hill, July 26-30.

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Franklin	July 28, 29
Jeanerette	Aug. 4, 5
New Iberia	6, 7
Lafayette, at Rayne	9, 10
Washington, at Waxia	11, 12
Opelousas, at Bellevue	14, 15
St. Martinsville, at Armandville	16
Abbeville, at Prairie Gregg	18, 19
Indian Bayou	25, 26
Plaquemine and Brulee, at Prairie H.	Sept. 1, 2
Lake Arthur	8, 9
Lake Charles and West Lake	15, 16
Sulphur Mine, at Calcasieu	18, 12
Grand Chenier	22, 23
Crowley	29, 30

J. M. READ, P. E.

ARCADIA DIST.—THIRD ROUND.

Ringgold, at Grand Bayou	Aug. 4, 5
Arcadia, at Gibbsland	10, 11
Calhoun, at Brooklyn	18, 12
Vienna, at Macedonia	25, 26
Farmerville	28, 29
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Ruston	2, 8

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Lecompte	July 28, 29
Ada, at L. C.	28, 29
Pineville, at O. G	Aug. 4, 5
Nugent, at Pollock	4, 5
Colfax and Royce, at Rapides C. G	11, 12
Montgomery, at M	11, 12
Spring C., at Fellowship	18, 19
Dry Creek	18, 19
Chicot, at Elm Bayou	26, 27
Columbia	26, 27

S. J. DAVIES, P. E.

DELHI DIST.—THIRD ROUND.

Lynn Grove, at Humphries' Chapel	Aug. 4, 2
Floyd, at Baldwin's Chapel	11, 12
Delhi, at Tallulah	18, 19
Oakley, at Jonesville	25, 26
Winsboro, at Boeff Prairie	Sept. 1, 2
Harrisonburg, at Island	8, 9
Itayville	15, 16
Waterproof	22, 29
Lake Providence	29, 30

The District Conference will convene at Winsboro, July 28, and continue until after Sunday. The first day will be devoted to Sunday-schools; Saturday night to missionary cause. Revs. I. T. Reames and N. S. Cornell will conduct this meeting.

H. O. WHITE, P. E.

James G. Wilson,

Patentee and Manufacturer,

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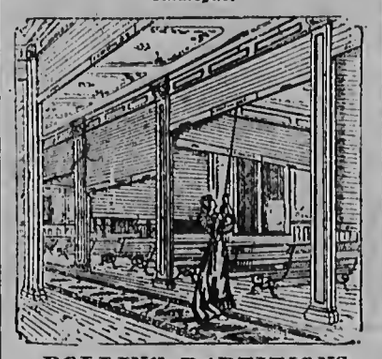

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MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND. (In Part.)

Purvis at Poplarville	July 28, 22
Columbia, at Paynes Chapel	Aug. 4, 5
Williamsburg, at Bethel	11
Mt. Carmel, at Santee	*12, 12
Blinxi	*19, 20
Ocean Springs and Scranton, at S	25, 26
Eastabuchie, at Camp Grouud	Sept. 1, 2

Let preachers be ready to answer the questions for this quarter, church secretaries have their records and registers on hand, and stewards make an earnest effort to bring up arrears in salaries. Quarterly Conferences marked (*) will be held the second day named.

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—THIRD ROUND.

Westville, at Bethel	July 28, 22
Walnut Grove, at Beach Springs	Aug. 2
Carthage, at Liberty	4, 5
Shiloh, at Gun Springs	11, 12
Steens Creek, at Richland	18, 19
Indian Mission	81
Neshoba, at Philadelphia	Sept. 1, 2
Hillsboro	4
Fannin, at Drake's	7
Brandon	2, 10
Homewood	14
Trenton	15, 16
Montrose	22, 23

C. MCDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Canton	July 28, 22
Sharon circuit, at Forest Grove	Aug. 4, 2
Lake City and Lodi, at Phillips	11, 12
Silver Creek and B Lake at B. L (Tu.)	14
Yazoo City	18, 19
Flora circuit, at Brownsville	25, 26
Jackson cir., at Fern Chapel (Tues.)	28
Camden circuit, at Thomastown	Sept. 1, 2
Tranquil circuit	8, 9
Mount Olivet circuit (Tues.)	11
Bolton circuit, at Ratliff Chapel	15, 16
Jackson—First Church	22, 22
Jackson—Capitol Street	22, 92
Madison circuit	29, 30

The District Conference will be held at Canton, July 26-29. A more extended notice will be made soon.

E. H. MOUNGER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Gloster and Centreville	July 28, 22
Bayou Sara, at Slaughter	Aug. 4, 5
Clinton, at Clinton	5, 6
North Wilkinson	9
Wilkinson, at Bethel	11, 12
Percy Creek, at Percy Creek	18, 12
Woodville, at Woodville	12, 20
Tunica, at Hays	21
Live Oak, at Pine Grove	25, 26
Port Vincent	29
Ponchatoula, at James Chapel	Sept. 1, 9
Franklinton, at Mt. Hermon	8, 9
Amite City, at Tangipahoa	9, 10
St. Helena	15, 16
East Feliciana	22, 22

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Fayette and Harriston, at H	July 28, 29
Martin, at Martin	Aug. 4, 5
Hermanville, at Carlisle	7
Roxie, at Kuoxville	11, 12
Meadville, at New Providence	18, 12
Port Gibson	25, 26
Rolling Fork and Anguilla, at ——	Sept. 1, 2
Cary, at ——	4
Mayersville, at ——	8, 9
Warren, at Oak Ridge	15, 16

District Conference will be held at Harriston, July 28-31.

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Adams	July 28, 29
Providence	Aug. 4, 5
Crystal Springs	11, 19
Summit	18, 12
Bowerton	25, 26
Pleasant Grove	Sep. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	29, 30

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—THIRD ROUND.

Enterprise and S., at Stonewall	Aug. 4, 5
Binnsville, at Chapel Hill (Wed.)	8
Shubuta, at Quitman	11, 12
Waynesboro circuit, at Big Rock	18, 19
North Kemper, at Blairs (Wed.)	92
Linwood, at Hopewell	25, 26
Daleville, at —— (Wed.)	29
DeKalb, at Pleasant Ridge	Sept. 1, 2
Marion, at —— (Wed.)	5
Why Not, at ——	8, 9
Chunky, at ——	15, 16
Lauderdale, at ——	22, 23
Mathersville, at ——	22, 30

D. A. LITTLE, P. E.

When Weary and Languid

Use Horsford's Acid Phosphate.

When you are weary and languid with the heat of Summer, and strive in vain to keep cool, and your temper also, the use of Horsford's Acid Phosphate will materially aid you.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 8-16	— —
Ordinary	5 12-16	— —
Good ordinary	6 5-16	— —
Low middling	6 9-16	— —
Middling	6 13-16	— —
Good middling	7 5-16	— —
Middling fair	7 13-16	— —
Fair	9	— —
Galveston middling	6 13-16	— —
Mobile middling	6¾	— —
Memphis middling	7	— —
SUGAR.		
OPEN KETTLE:		
Prime	8	— —
Fully fair	2 5-16	2 13-16
Good fair	— —	— —
Common	2 5-16	2 13-16
CENTRIFUGAL:		
Seconds	1⅞	8
Prime yellow	8½	8 9-16
Gray white	3⅝	— —
Choice white	— —	8⅞
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2¼	2½
Good	4⅝	5
Fair	4⅝	4⅝
Prime	5⅛	5⅜
Rough, ₩ bbl	4 00	— —
Polish, ₩ ton	18 00	19 00
FLOUR.		
Extra Fancy	2 88	2 95
Fancy	— —	2 60
Choice	— —	— —
Minnesota Patents	4 25	4 50
Winter wheat patents	3 40	3 60
Minnesota bakers	2 50	— —
CORN PRODUCTS.		
Corn meal	2 40	2 45
Cream meal	2 75	— —
Grits	2 80	— —
Hominy	2 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	— —
Yellow	— —	29
Mixed No.	57	58
OATS:		
Western	— —	50
Texas rust-proof	— —	57
BRAN:		
₩ cwt	80	85
HAY:		
Prime	15 00	16 00
Choice	17 00	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	14 00	— —
Prime Mess	14 25	14 50
Rumps	14 25	14 50
BACON:		
Fancy Breakfast	10	11
Shoulders	— —	— —
Sides, short rib	8⅛	8⅜
Sides, long clear	8⅛	8⅜
HAMS:		
Sugar-cured	12½	13½
DRY SALT MEAT:		
Shoulders	6⅜	6⅝
Sides, short rib	7⅜	— —
Sides, long clear	7⅛	— —
GROCERIES.		
COFFEE:		
Prime	20⅛	— —
Fair	19½	— —
Common	15⅛	— —
TEAS:		
Choice	— —	— —
No. 2	— —	— —
BUTTER:		
Western Creamery	19	20
Western Dairy	16	— —
Common	— —	— —
LARD:		
Refined	7¼	7⅜
OILS:		
Coal, bbls	8¾	— —
Coal, cases	14½	15
Cotton seed, crude	27	26
Lard, Extra No. 1	65	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	1 75	2 00
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	— —	— —
POTATOES:		
New Louisiana	1 25	1 75
Western	1 50	2 00
ONIONS:		
New Louisiana	— —	— —
Western	2 25	2 20
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	6¾	7
Jute, 1¾ lb. ₩ yard	6¼	6½
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6¾	7
TIES:		
₩ bundle	80	82½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	75	1 00
Chickens, Southern	2 75	3 25
Young	75	1 20
Turkeys, Southern	— —	— —
EGGS:		
Western	16	10½
Southern	11	11½
WOOL:		
Lake, ₩ lb	11½	12
Louisiana	10½	11
Rurry	6½	8¼
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	3½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	22 00	22 25
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Picayune*, July 24.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

Cure of Inebriates.

At the Dr. Taylor "Help Club's" last meeting (Institute, 285 Camp street, New Orleans) it was reported that Dr. Taylor had appeared, by request, before the standing committee of the Senate, and as a result of his statement, and the unquestioned value of his indorsements, they had expunged the name of the Keeley Institute from the Bill No. 107, in reference to the treatment of chronic inebriates, etc., thus showing that the value of the Taylor treatment was equally capable to compete for the duties.

Resolved, That the thanks of the Help Club be accorded to the Senate for their justice.

GEO. STEWART, Chairman.

New Orleans, July 7, 1894.

Hall's Vegetable Sicilian Hair Renewer has restored gray hair to its original color and prevented baldness in thousands of cases. It will do so to you.

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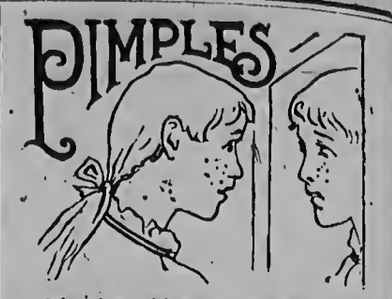

Pimples, blotches, blackheads, red, rough, and oily skin, prevented by **Cuticura Soap**, the most effective skin purifying and beautifying soap in the world. The only preventive of pimples, because the only preventive of inflammation and clogging of the pores

Sold throughout the world. Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "All about the Skin and Hair," mailed free.

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COTTON GINS OF ALL KINDS REPAIRED!

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Straub Queen of the South Corn Mills,
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Saw Mills, Rice Machinery,
Plantation Machinery of all Kinds.

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Christian Advocate.

VOL. 41.—NO. 31. NEW ORLEANS, THURSDAY, AUGUST 2, 1894. WHOLE NO. 1980

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

EVERY HOUR.

BY HOUGHTON.

So should we live that every hour
May die as dies the natural flower—
A self-reviving thing of power;
That every thought and every deed
May hold within itself the seed
Of future good and future meed;
Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy.

Importance of the Stewardship.

QUALIFICATIONS OF A SUCCESSFUL STEWARD.

To the District Conference, Columbus District, North Mississippi Conference, M. E. Church, South:

The Discipline enumerates the following as to the qualifications and duties of stewards, to wit:

Qualifications: "They should be men of solid piety, familiar and in love with Methodist doctrine and discipline, and competent to care for the business interests of the church."

Duties: "To estimate and provide necessary funds, and properly account for the same; relieve the needy and distressed; inform the pastor of sickness and infractions of the laws of the church among its members, as well as his own (the pastor's) errors. To attend official meetings and give advice when asked, and to provide elements for the Lord's Supper."

This very concisely covers the entire ground, but, of course, leaves plenty of room for individual construction and elaboration.

A consecrated, earnest, faithful Board of Stewards will add greatly to the efficiency and usefulness of the pastor by their personal contact, sympathy and advice; assisting him in holding the various meetings required, providing for his support and necessary expenses of the church, and raising money to meet all demands upon the church made by the Annual Conference; assisting him in caring for the distressed, and ministering to the poor, and in his absence looking after the spiritual interests of the church by holding the social meetings, and when practicable seeing that the pulpit is filled.

Such a Board of Stewards is a power that will always gladden the heart of a faithful pastor, and inspire him to his utmost capacity in accomplishing the purpose of his mission.

Now, to discharge these duties successfully, a steward must regard this as a work that is not to be neglected, unless unavoidable; but hold himself in readiness at all times to attend the meetings of his Board, and to discharge promptly and systematically whatever duty may be assigned to him, and not allow his business, his pleasure, or his feelings, to influence his action, but make all other matters subordinate to these duties, which, if not allowed to go by default, will require a very inconsiderable part of his time, and not seriously conflict with usual avocations. It is very important to cultivate the habit of a conscientious discharge of these duties, to be punctual to all things relating thereto, when any seeming hardship or privation growing out of them will very soon disappear.

One, if not the most serious, hindrance to the efficiency of stewards who have the qualifications required by the Discipline is procrastination, which should be combatted, as otherwise it will surely result in indifference and official worthlessness.

The Board of Stewards should aid and support their pastor with all of their influence in every possible way, in all proper work, never allowing their personal dislike either to him or his methods to antagonize their hearty co-operation and support. It is the work of the Lord and his church, and not of the temporary pastor, that suffers from such defection, though his heart may ache because his efforts are paralyzed by those who should hold up his hands.

No Board of Stewards should send their pastor to the Annual Conference without first providing for all the financial obligations of their church. These obligations are sacred, and to repudiate them is not honorable, and not permitted in other societies. The assessments are always moderate and reasonable, and rarely require personal sacrifice to meet them, and it is my observation that when proper effort is made, and in due time, they are usually paid.

The Board of Stewards occupy the same relation to the church in its financial economy that a Board of Directors of a bank or other business corporation does to it, and failure to manage the business entrusted to them with intelligence and fidelity will produce the same financial results upon one as upon the other. But when a business corporation fails, its creditors are apt to begin attachments and other legal proceedings, and hold their directors accountable. While the creditors of the church are not so clamorous, and usually submit to their losses in silence, yet their hardships are equally great.

There is also another feature which should not be lost sight of, either by the church or individual member, and that is, that a certain amount of money must be provided, and the member or the church that does pay up must make good the deficiencies of those who do not, otherwise there would be greater distress.

This church repudiation ought to stop, and our churches should be educated to pay their debts, and should be made to feel that God will not excuse remissness on this line, and this reformation must begin with individuals, and through the efforts of the Boards of Stewards.

Respectfully submitted.

W. H. SCALES.

Macon, Miss.

Wanted, an Education.

No one knows how many boys and girls there are in Louisiana whose minds are hungering for an education and whose limited circumstances forbid even a hope of attaining it. These are sad cases, especially so when we see so much money flowing freely in causes not half so important to the State and the Church as the education of their young people.

During the past week I have received a pathetic appeal from a young local preacher, asking me to borrow a hundred dollars to help him through college next session. By the help of friends he was able to attend last session and made excellent use of his time and opportunities. But he says: "Times are so hard I don't know whether I will get any help, and I am not far enough along to help myself. If you could borrow a hundred dollars for me, it would be very much appreciated." This young man is manly enough to say that he does not ask for a gift, but for a loan, which is to be returned with interest. If he had asked for a donation of a year's expenses at Centenary College, his request would never have been made public. But making the request of a loan which he pledges to return, I put his case before those Methodist men and women in Louisiana, who have money and no children of their own to educate. Here is an opportunity for investment which will pay handsome dividends in a future career of usefulness to the Church and State. It is said of Mr. Childs, of Philadelphia, that for many years of his life he kept from fifteen to twenty boys and girls at school. His is an example worthy of imitation by every man and woman who has money. I know Methodist men and women whose money is rusting, and that rust will be a witness against them and will eat their flesh as if it were fire, if they do not rub off the rust by putting their money in causes working for the good of humanity.

A brother who lives in a different State told me the other day that he had authorized his presiding elder to select a boy and send him to Centenary and he would pay the bill. Shall the Methodists of Louisiana allow one of another State to do that, and not a Louisianian rise up and say that he will do as much? There ought to be many who will do it. Boys and girls of limited means and hearts hungry for knowledge are found in every community, and waiting for the opportunity to fill their minds with facts and principles to enable them to do life's work successfully.

I have not a doubt, that if a census should be taken there would be found enough Methodists in Louisiana who, having already educated their own children, have means over and above a good living to keep two hundred boys at Centenary and two hundred girls at Mansfield as long as they live! Have they no responsibility in this matter? Having educated their own children, have they no interest in the education of those who can not educate themselves? Verily, they have a tremendous responsibility. Instead of "heaping up treasure against the last days," let them arouse themselves to a zealous, jealous interest in the cause of Christian education, and in that work find a peace of conscience which an investment in stocks and bonds and lands and houses never gives.

Now, who will loan the young man spoken of the money that he asks, that he may qualify himself for useful living? I trust to have many responses, for others are in need as well as he. The college will do its part in all such cases. C. W. CARTER, President.

South Carolina Letter.

The echoes of the General Conference are still heard in South Carolina, and its proceedings are constantly discussed. With some of the proceedings we are much pleased; with others not so much delighted. I think the re-election of Dr. E. E. Hoss to the editorship of our connectional Advocate gave universal satisfaction to South Carolinians in general. The Doctor, as you know, has given us a most excellent paper ever since he has had charge of it. A better editor could not have been found. He is not much given to controversy, however; but when such is thrust upon him, he always conducts it in that spirit characteristic of a Christian gentleman. We are also delighted with the re-election of Messrs. Barbee and Smith as agents of the Publishing House. Their re-election guarantees continued prosperity for the House. Dr. Harrison had ably filled the position of Book Editor for a long time, and we shall greatly miss him; but the election of Dr. J. J. Tigert insures continued success for that department. Personally, I consider Dr. Tigert one of the ablest men in Southern Methodism.

With all the above proceedings we are pleased; but there is one item of the business of the General Conference that brought disaster to us. I refer to the election of Dr. W. D. Kirkland as Sunday-school Editor. I am confident that a better man could not have been found for the place, but it has greatly afflicted us. As you well know, he has no superior as an editor. The old Southern bore sufficient evidence to that fact. He had it at the front of American religious journals. Methodism never had a truer friend than W. D. Kirkland. We are exceedingly glad that he has so arranged as to remain in charge of the Advocate as editor *pro tem* until the next session of our Conference. We are anxiously awaiting the time to see who will take his place. It will be hard to fill.

By the way, did you know, Mr. Editor, that South Carolina has given to Southern Methodism some of the greatest men she has ever had? The sainted McTyeire was a native South Carolinian; Bishop Duncan is a South Carolinian; we furnished Dr. J. H. Kirkland, who is now the popular chancellor of Vanderbilt University; we gave Dr. A. Coke Smith to Virginia; Dr. R. D. Smart to Arkansas. But I must stop this, or you will think that I am boasting. We greatly miss these men, but I am glad to say that we have plenty more.

Another event of great interest to South Carolina Methodists was the election of a president for Columbia Female College. Dr. S. B. Jones, who had for several years so acceptably filled the position, was compelled, on account of failing health, to resign. One of our young men was elected as Dr. Jones' successor. It is Rev. J. A. Rice. He is one of our strongest young men, and will, doubtless, throw new life into the college. I predict for him great success.

Our country charges are in the midst of their revival season, and good meetings are reported from all quarters.

District and Sunday-school Conferences are the order of the day. Our presiding elders are having great success in their District Conferences by arranging beforehand a suitable programme. Of course, they follow the plan laid down in the Discipline, but those published programmes give new life to the occasion.

Politically, our State is in the midst of her campaign. Comparatively speaking, we are having a quiet time. The Prohibitionists are alive to the cause, and are carefully watching movements. It is likely that a State ticket will be put out by them yet.

WATSON B. DUNCAN.

Kingstree, S. C.

The Seashore Camp Meeting.

Notwithstanding the great strike throughout the country which many feared would seriously interfere with the camp meeting, the number of visitors present this year were in excess than for many years past. Noticeable was the great number of Alabamians present, due probably to the judicious advertising by the Board of Trustees.

Immediately upon entering the grounds, the good work of the trustees was discovered at a glance. All was a model of neatness and order, and showed that neither time and expense were spared to make the place attractive. The visiting preachers were loud in their praises of the "Preachers' Tent." This home of the prophets has been entirely remodeled on the inside and divided into compartments. It is now possible for one brother to tell another how his work is progressing, without disturbing the brother who desires to sleep. Bro. John W. Chambers will *now* be given a hearty welcome at this tent.

The law passed by the Board of Trustees prohibiting persons from going to the trains during certain hours on Sunday was greatly approved of by the great majority of people, and its excellent effect was shown by the attendance and order at the eleven o'clock service on Sunday.

The services on the Sabbath were larger than this writer has ever witnessed on similar occasions, and the sermons preached by Bishop Keener and Bros. J. D. Simpson, J. W. Shoaff and J. O. Keener were listened to with much interest on the part of the multitudes present.

Bro. E. P. Mackie, the newly elected president, is the right man in the right place. Consecrated, courteous and energetic, the Board could not have made a wiser selection.

The entire Board of Trustees did faithful work looking to the comfort of visitors and strangers.

The restaurant, under the wise management of Bro. David Zahle, provided bountifully to the necessities of the inner man.

The preaching was all good, and not a sermon was preached that was not thoroughly prepared, and in its deliverance the power and presence of the Holy Spirit was felt. Every man who preached seemed to come from the secret place of prayer to the pulpit. Not many conversions were reported; but, thanks be unto the Father! some were brought to the light. If only one had been brought to the knowledge of the saving power of Christ, every preacher and child of God present would have had cause to rejoice.

Notwithstanding reports to the contrary, the meeting was a success, and proved a blessing to all who attended.

ICHDIEN.

Corinth District Conference.

The fifteenth session of the Corinth District Conference, North Mississippi Conference, met in Booneville, Miss., Thursday, July 12, 1894, and adjourned Monday, July 16. Rev. T. W. Lewis, P. E., was in the chair, presiding to the satisfaction of all. All of the seventeen pastors, together with about forty lay delegates and one hundred visitors, were present. The Conference was well cared for by the good people of Booneville, whose hospitality and cheerful homes make us to fully realize how pleasant it is for brethren to dwell together in unity. Prominence was given to the subject of Christian education, missions, Epworth Leagues, and Sunday-schools. The able addresses made on these different subjects showed that they had been carefully studied. The reports of the pastors show that the district is improving. Notwithstanding the pressure in money matters, it appears now that we shall be able to carry out our motto, which is, "A thousand souls for Christ, and all the collections in full."

Bishop Isaac Lane, of the Colored M. E. Church in America, was present. His sermon, as well as his speech before the Conference, was enjoyed very much. He spoke affectionately of the relations existing between the M. E. Church, South, and the Colored M. E. Church in America. A collection amounting to $18.65 was taken for Lane Institute.

Rev. J. W. Honnoll, president of Malone College, and Prof. Carter, of Centenary, were present to the enjoyment of all.

Rev. G. W. Bachman, our worthy and honored Conference colporter, was also present with a full line of choice books.

The following delegates were elected to the ensuing Annual Conference: W. M. Murry, H. A. Dean, W. G. C. Gresham, and L. W. Worsham. Alternates: Rev. L. A. McKeown and L. T. Carpenter.

Corinth was selected as the seat of the next District Conference.

The preaching was good to the use of edifying, and the good old songs so powerfully sung still ring in the chambers of our souls, and make us happy as we return, renewed afresh, to our work. J. M. BRADLEY, Sec.

Blue Springs, Miss.

A Protest.

THE DANCE AND DRINK DEVILS AGAIN AT THE MISSISSIPPI UNIVERSITY.

The North Mississippi Conference of the M. E. Church, South, and the Baptist State Convention both passed resolutions requesting the Board of Trustees of the State University at Oxford, Miss., not to make another appropriation from the State or university funds for a commencement ball. These resolutions were sent to the Board of Trustees by the pastors of the Baptist and Methodist Churches in Oxford—Gardner and Thomas. Last year no appropriation was made, but this year one of the three big dances had during commencement week was paid for, in whole or in part, out of the public funds of the university. The Baptist and Methodist Churches, in actual membership, represent more than one hundred and sixty thousand citizens of Mississippi—a number not to be lightly ignored in a commonwealth like this. They should lift up their voices till they are heard.

Again, I am assured by those who know, that "blind tigers" do a thriving business in Oxford, and that they are not hunted down and made to pay the penalty of their evil deeds, as they ought to be. This is a great sin and shame, a reproach to Oxford, and a disgrace to the State of Mississippi. More, it is a damning evil to our boys sent there to be educated.

The duty of standing like a rock wall against the tide of worldliness and the evils of intemperance devolves mainly on the Baptist and Methodist people of Mississippi. Here we are agreed, and against these evils, and we stand shoulder to shoulder. Yours,

GILDEROY.

Power of Influence.

That hasty word, that word of pride and scorn, flung from my lips in casual company, produces a momentary depression; and that is all. No, it is not all. It deepened that man's disgust at godliness; and it sharpened the edge of that man's sarcasm; and it shamed that half-converted one out of his penitent misgivings; and it produced an influence, slight but eternal, on the destiny of an immortal life. Oh, it is a terrible power that I have—this power of influence; and it clings to me, I can not shake it off. It is born with me; it has grown with my growth, and strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I can not live to myself.—W. M. Punshon.

A Current Delusion.

People who imagine that a State adds to its resources and increases its income by licensing the liquor traffic are the victims of a strange delusion. For the time it may seem as though the treasury were filled from this source, but the income is apparent only. Where one dollar is put into the treasury by the liquor dealer, as his license fee, ten dollars are usually taken out in the form of expenses inflicted upon the people by the liquor traffic. Considering the money cost of extra police guardianship, the expenses of litigation, jails, pauperism, and matters of that sort made necessary by the use of drink, it will easily be seen that the license system involves an outlay enormously beyond any income which it pays into the public treasury. Rev. Dr. Sutherland, the Canadian orator, in his address, some months ago, before the Southern General Conference, used this capital fable in illustration of the principle under consideration:

Let me relate a little fable that has a bearing on this question. There was once a donkey that fed in a grassy meadow, wherein were many fresh-water ponds greatly infested with leeches. When the donkey went into the water to drink or to cool himself, the leeches would fasten upon him in vast numbers, and greatly depleted the blood supply. At last the donkey resolved to do something to get rid of the leeches. First he shook his long ears at them, and said it was a shame. Next, he got on a platform and brayed at them. Then he went to the ponds and kicked at them, but all to no purpose. The leeches stuck as tenaciously as ever. At last an idea came like a sudden inspiration. "I have it," said the donkey. "As I can't prevent the leeches from sucking my blood, I'll regulate the business by giving them a license to do it, on condition that they give me back a small portion of the blood as a license fee." And so he did. It was a brilliant idea, and eminently worthy of an ass!

The Value of a Church Paper.

It is astounding that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their churches to take a good denominational paper. It is simply impossible for church people to be in the largest degree useful to their churches, to their denomination and to the cause of Christ at large if they do not take a religious paper. There is no investment of money which will bring larger returns for the church, for the denomination and for Christianity than what is expended in procuring good religious papers. Two to five cents a week for the year will secure the weekly visits of a great, strong, wholesome and altogether superb religious paper. The general circulation of such a paper in a church is worth as much to a pastor as is an assistant in pastoral work. Church members can not intelligently give to or work for denominational societies and other objects of benevolence except they be familiar with the scope and manner of their operations; and such familiarity can come only from the weekly visits of a great religious newspaper. In all our churches there are many young members who were brought up outside of our denomination; there is also a considerable proportion of such who are more advanced in years. How can they know what our contemporary enterprises are, and how can they come into touch, either with the living present or with the hopeful future, except they take a weekly denominational paper? Men of wealth could not do better with hundreds, or even thousands of dollars, than to aid the pastor in introducing a worthy denominational paper into churches and missions. A pastor in this city a few weeks ago paid for twenty copies of such a paper to be sent to as many families connected with a mission of his church. Could he have made a better investment of the amount?—Christian Intelligencer.

A man in Chicago named Winter has invented a process of combining mineral and vegetable or animal oils so as to produce an edible fat which is solid, white and odorless. It is claimed that it will supersede cotton seed oil because it can be manufactured at any time, and will obviate the necessity of packers keeping a supply on hand which they now have to do, contracting for cotton oil in the Summer. The new oil has petroleum as a basis. It will greatly affect the trade of the Standard Oil Company, which at present uses 100,000,000 gallons of cotton oil, quoted at 35 cents a gallon, annually. The Standard Oil Company is putting in a $500,000 plant to make the oil. The inventor refused to take two million dollars for his patent.—Omaha Christian Advocate.

Happy the man who is neither too large nor too small for his place. He is suited to his environment, and his environment to him, and so he enjoys the comfort, content and satisfaction which come from a fitness of things to persons and of persons to things. With this proper and harmonious adjustment there is an accompanying success and blessing. Personal discomforts and failures in life arise largely from misfits.

IN HIS FOOTSTEPS.

BY GURNSEY.

Out in the dusty highway,
Hid in the haunts of sin,
Oh, there are royal jewels
Waiting for us to win!
Gems that the King of Glory
Fain in his crown would place,
Jewels of earth-dimmed lustre,
Treasures of heav'nly grace.

Oh, by the cross we cherish,
And by the love he gave
Freely to souls that perish,
Souls that he died to save,
Pledge we our heart's devotion,
Plight we our faith anew;
Treading the path of duty,
We follow his footsteps true!

—Exchange.

"Notes."

Rev. B F. Haynes, of the Tennessee Methodist, is aggressive, if not vicious, in his attacks on Bishop Hargrove. That matter has been passed upon by the General Conference and settled for all time, and to the satisfaction of everybody except Bro. Haynes.—"Gilderoy," in NEW ORLEANS ADVOCATE, July 5.

The foregoing item does not reflect much credit upon my good brother, "Gilderoy." I have read every issue of the Tennessee Methodist since the last session of the General Conference, and have seen no indications of viciousness on the part of Bro. Haynes towards Bishop Hargrove or anyone else. That he is "aggressive" towards Bishop Hargrove is also not manifest. That he adheres to the correctness and validity of the complaints made against the administration of Bishop Hargrove is not surprising. The surprising thing is the moderation of the language used by Bro. Haynes in criticising the miserable performance of the Committee on Episcopacy in shirking the responsibility resting upon them, and refusing to decide the questions of laws involving the mal-administration of Bishop Hargrove—questions of which that committee had exclusive jurisdiction.

My brother, "Gilderoy," is mistaken in supposing those questions or matters were settled for all time. Such matters can not be settled by such nondescript reports as that Report No. 5 of the Committee on Episcopacy, even though it be railroaded through the General Committee in lightning-express style. On the contrary, those matters are wholly unsettled, and will remain to plague every man who shirked his duty, dodged, or refused to decide them, and so left them unsettled; and Bishop Hargrove's official character and administration tainted for all time, and forever subject to the most unfavorable inferences.

As a member of the Committee on Appeals (which did not shirk duty), and at one very fully advised as to what transpired before that Committee on Episcopacy, and as the author of the protest which was signed by twenty-three others, and which protest neither the Daily Advocate nor the weekly Nashville Advocate have ever published, I wish to say that I do not believe that at any time within the last two hundred years had there been such an arbitrary abuse and perversion of power in a Protestant Church as was manifested by the actings and rulings complained of by the Tennessee Conference; nor has there ever been in the history of Episcopal Methodism such shirking of duty and dodging of responsibility, and apparently such trying to screen, as were done by that late and lamentable Committee on Episcopacy. And I go farther and say that never before has one been so openly honored and rewarded for continuing such a course as was done when the fraternal messenger to Canadian Methodism was appointed. And I go farther and say that had that Committee on Episcopacy done their duty, they would, at least, have criticised those five other Bishops whose letters of encouragement were read by the defendant before that committee—letters written before that memorable session of the Tennessee Conference, urging Bishop Hargrove to pursue the course he did, although the authors knew they must, in the following Spring, pass upon his rulings. And everybody knows that one plus five equals six, and that six constitute a majority in ten. Affirmance was assured. "Don't let Kelley escape trial!" "Don't let him speak before the Tennessee Conference. His influence is too great." But the Committee on Appeals reversed the monstrous wrong.

Oh, no, that matter was *not* settled by the General Conference for all time, nor even for a short time. It is far from settled—very far from settled—as sooner or later will be found out by "the Bishop complained of," and the Bishop who aided in railroading the Report No. 5 through the General Conference on the night of May 18, and the clever brother who got the Committee on Episcopacy to compromise their own good names in adopting a compromise report which compromised "the Bishop complained of" even more than he would have been compromised had the committee condemned his mal-administration and the General Conference reprimanded him in accordance with the verdict.

It is useless to try to hush up these matters and to smother complaints. It is useless to try to brow-beat brethren who stand by the church and the rights of the Conferences. It is useless to heap honors and rewards on those who stand by the Bishops, right or wrong. These matters can only be settled by the abandonment of the absurd contentions of the high-church party in our church, the recognition of the fact that our Bishops are not infallible, and the further fact that they are amenable to the General Conference for mal-administration; or else there will be such a disruption in the Methodist Episcopal Church, South, as will astonish Bro. "Gilderoy" and the editor of the Nashville Christian Advocate and the majority of that late, but not lamented, Committee on Episcopacy.

T. L. MELLEN.

Wesson, Miss., July 9, 1894.

Saigon.

BY HENRY G. HAWKINS.

Though the art and practice of chewing the betel-nut is so noticeable at Saigon, yet there are other things to interest a traveler there. The approach is by more than an hour's steaming up a river that winds amid a tropical jungle with an occasional clearing, where the farmers' new thatched huts and grazing buffaloes may be seen. A large vessel can go up the river only when there is high tide. Our two hours of waiting at Cape James, near the mouth of the river, gave good opportunity to observe the French fort at this place. The ship stewardess remarked that the city should have been built here, and it certainly seems so, taking a commercial view of it. But it was easy to build at the present site, because more of the jungle had been cleared there and it is a perfect plain.

The vessel stops on the north side of the river, but, because of a complete turn made by the stream in order to get from the landing into the chief port of the city, which is to the northeast, it is necessary to cross the river. This may be done at the cost of four cents by taking a seat in a palm leaf-sheltered sampan, and letting the jabbering family that lives in it row you to the other side. This route is the quickest for reaching the chief commercial parts and the more Frank portion of the city. But if you prefer to ride on land, there are a few jinrikishas and many neat, strong hacks drawn by small, prancing stallions, handled by ready orientals, some of whom know a little English and French; and to the northwest is a bridge, nice and long and high and strong. A pedestrian walking leisurely to the market place, native homes and fields in the northwest, can afford to pause long on this bridge, watching the various boats that pass under. One kind is specially attractive for its quaintness. It is large and strong, with good cargo capacity, a dark galley with one man, shaded by an umbrella, behind at the rudder, and eight naked, dusky fellows in front regularly arranged, steadily, but slowly, and, it seems, sadly making the oar strokes that move their dark bark along.

Not far to the west, beyond this bridge, is the most profusely carved temple I ever saw. Though it is small, one can easily count at the entrance five hundred different figures of men, beasts and birds, to say nothing of plants and flowers. It is Buddhist, and one or two people were going along the side passage to the rear to make confession, I presume. Many travelers in the hacks make the *tour d'inspection*. It is a fine drive of two hours that circles the city and passes through tropical fields and a village that is distinctly native.

Then there is a botanical and zoological garden. The zoological part was made very interesting to me and my companion (a young man on his way from Australia to England) by an obliging French Saigonite, who chanced to be going through and who knew how to make the tigers and panthers growl, and the elephants and bears play tricks.

The postoffice is quite a work of art. Near it is the Catholic Cathedral, from the belfry of which a good view of the city and environs may be obtained. And not far away is a good bronze statue of Gambetta, some distance out in front of the beautiful grounds of the governor's mansion. Gambetta appears like one unconscious of surroundings, on a "visioned future bent." Then in the same region is the court of justice.

At night the different shops—native, Chinese and Tamil—are very interesting, and at the same time the open-air dining-places appear best. There are, in the broad shaded avennes, great stretches of tables, from those loaded with the cheapest native foods to those beautifully decorated, to be filled at your call with ice cream, cooling drinks, delicious mangosteens, plantains, oranges, or pineapples, and their accompaniments.

The native men and women dress much alike—all in mourning—the chief garments being a white shirt and black apron-like coat, which extends from the neck to below the knees, and buttoned under the arms on both sides.

One walking about the town can see an occasional tame monkey on a tree or wall, and, peeping over the convent wall the crucifixion represented in bronze becomes visible. The large fan-shaped traveler's palm in the garden is sure to fascinate.

At a chapel for the natives, a mile northwest of the city, I saw a little of what has been remarked by many, how the Roman Catholics can adapt themselves. There were on the Christian church the sacred animal carvings and lotus-flower decorations of the Buddhists.

It should be mentioned that Saigon has a street car, a railroad, the telegraph and waterworks, but no gas or electricity illumination.

Colombo, May 18.

Woman's Work.

The sweet task of love we begin anew after refreshings from the Lord at our fifteenth annual meeting, June 22-25, 1894. Thrice welcome we felt at Newton. Instead of the destructive fire of last year, we experienced the Holy Spirit's kindling fire in our hearts by the priceless love of the Son of Mary, our crucified Savior.

It is worthy of mention that the livery men so kindly conducted us to our homes in carriages free of charge.

A Bible reading, conducted by Mrs. J. S. Parker, was the opening service, with the manifest presence of the Holy Spirit anointing us for the labors before us.

The beautiful new church so tastefully ornamented was quite inviting, and the continued presence and assistance of Rev. J. M. Morse evidenced that he was still alive to the interests of the work. We appreciated the help of Bro. Williams and others of the ministry.

Thirty-one delegates responded to roll call, five district secretaries being present. We received enough encouragement from reports to nerve us to press forward, for have we not the promise, "Lo, I am with you alway?" From reports we have: Number of adult auxiliaries, 55; number of young people's and juvenile societies, 18; life members, 30; whole number of members, 1,730; subscribers to the Woman's Missionary Advocate, 300; to the Little Worker, 75; treasurer received $1,124 37. (These figures do not include special donations.)

Loving words of greeting and a cordial welcome address by Miss Julia Brown won a happy response from our delegates, expressed so fittingly by Mrs. Howell, of Canton. The annual message of the president was also excellent.

Mrs. R. R. Parker, of Jackson, Miss., furnished of her own composition material for the young people, who entertained us at different times quite nicely. An excellent poem, "The Alabaster Box," was beautifully recited by Miss Sue Stephens. We would advise auxiliaries to send postage stamps and obtain these, as Sister Parker presents them to the Conference free of charge.

The Misses Buntyn gave us instructive and entertaining talks about Laredo Seminary, and spoke of the valuable services of Mrs. Anderson, who went from Wesson. Her strength was wonderfully preserved for additional labors when other tired hands had to rest.

Capt. Pettus, an ex-American consul to China, told us not only of public affairs, but what impressed us most of the private life of the Chinese, exhibiting many curios.

Miss Annie Linfield, our delegate to the meeting of the Woman's Board, presented a written report that was full of information and replete with interest. She called attention to the desire of the Board that we should adopt the plan of systematic giving. One sister said her plan is to give one-tenth of all, and also one-tenth of her portion, finding, since its adoption, some money always on hand.

Two hundred dollars was pledged for the continued education of Miss McNemar at the East Mississippi Female College, Meridian. Rev. T. B. Holloman, president, reported most favorably of her, not only as being studious, but a consecrated Christian. A very severe spell of sickness found her obedient to the will of our heavenly Father. A certificate from the attendant physician assured us of restoration of health and freedom from organic disease. Heartfelt thanks were tendered Bro. Holloman and others for kind attention, and the physician for reduced charges for medical aid. In the college the same reduction is made as for ministers' daughters.

By request of Conference agent, Bro. Holloman gave a very fine talk in behalf of the Woman's Missionary Advocate, which caused us to prize it more highly than ever, and the wonder was that only seven subscribers were obtained.

The missionary experience meeting was a happy one, for,

"How sweet to the soul is communion with saints!"

Warmest thanks were extended to Bro. Holloman for his able discourse on Sunday, sustaining his appreciation of the worth of woman's labors for the Master, with Scripture words of divine approval, proving conclusively that we have the blessed privilege of becoming "alabaster boxes," and of meriting the gracious words, "She hath done what she could," eliciting from us as our watchword, "Am I doing what I can?" There was revealed a touch of sentiment in Mary's broken vase, receiving the commendation from the Savior that it should be told wheresoever the gospel is preached in the whole world. Having lost none of its sweetness through all the ages, it is still breathing fragrance and pathetic beauty upon all works of self-sacrificing love for the Master.

His soul-stirring sermon at night, from "I have loved thee with an everlasting love," was a spiritual feast, after which we enjoyed the Lord's Supper. May we ever be faithful, and "banquet with our Lord in heaven!"

Rev. Barr, the Presbyterian minister, spoke words of encouragement Monday afternoon, and closed our delightful meeting with an earnest, impressive prayer, and the benediction. Loving echoes were extracted from hearts made congenial by the angelic touch of Christian love.

Not forgetting our "resolution," let's, by individual consecration to the cause, and with words fitly spoken, and earnest efforts to tell and send the glad news of the risen Savior, prove that we are the acknowledged hand-maidens of the Lord, and so impress others that many will gladly join us; then may we have such fine reports that we can more gracefully welcome our sisters of the W. B. M. next May, and Crystal Springs will more heartily extend her usual beautiful hospitalities in the annual meeting.

In the fifth Annual Report of the Bible and Scarritt Training-School we find the Mississippi Conference credited with receipts to the amount of $2,221.43 from June 1, 1889, to June 1, 1894; specials: The Belle Bennett Chair, $54.74; Memorial Scholarship, $5; Cornelia Gunning Room, $100; Mississippi Conference Room, $100; Carrie Steele Waterhouse Room, $39 50; Wesson Room, $75. Total, $474 24; grand total, $2,695 67.

MRS. E. D. JONES,
Editor W. F. M. Soc., Miss. Conf.

North Mississippi Conference Notes.

Another District Conference season with us is past. This writer has had the privilege of attending all, nine in number. The customary routine of business was transacted, and the usual course of religious services was observed in all. Plans were adopted and resolutions passed which, if faithfully adhered to, will produce great results in the several departments of our church work. I here note specially one line of work adopted by all, which needs and deserves prompt attention.

Two memorial cottages have been enterprised, to be built at Millsaps College in honor of two of our most highly esteemed deceased brethren—to-wit: Revs. Joseph H. Brooks and Robert Paine Mitchell. The Greenville, Sardis, Grenada, Holly Springs and Corinth districts are committed to the former, and the Kosciusko, Winona, Aberdeen and Columbus districts to the latter.

Now, let there be no delay nor faltering on the part of those who have these interests in hand, and we will soon have two good homes for the use of the poor boys of North Mississippi, to enable them to get the benefit of our great and growing college.

The attendance of the membership of these Conferences was varied; some of them were very poorly attended by the laity. In some cases there was no representation at all from a pastoral charge, the pastor himself being absent. The best showing was that of the Corinth district at Booneville, where every pastor was present and more than forty lay members.

A notable observance has been the absence of the local preachers. Very few of them attend these meetings. Why is this? Surely, if they had the work, wherennto they claim to be called of God, at heart, and but knew how helpful such an occasion would be to them, they would never be absent at roll call. It is to be hoped that there will be improvement under the new regime.

Another thing is growing which is to be regretted; that is, the disposition to break off and leave the District Conference before the close. Preachers leave on Saturday to fill their pulpits on Sunday, and laymen and some preachers travel part or all day of Sunday to reach home, and some of them on the railroad trains. These things ought not to be so. Let there be more love to God, more devotion to his church and more reverence for his Sabbath, and his work will prosper in our hands more and our souls will be edified.

The protracted meeting season now begins; appointments are made for the campaign. Let us all enter upon the work with the baptism of power from on high.

We regret to note the continued illness of Bro. B.F. Phillips. He has the prayers of his numerous brethren and friends in the hope that he will soon be restored to health. Bro. E. S. Lewis goes to fill his work till he recovers.

G. W. BACHMAN.

Wall and Mooney Academy.

In the Summer of 1886 the Messrs. Webb transferred their famous school from Collecka to Bell Buckle, and Messrs. S. V. Wall and W. D. Mooney took the old stand at Collecka. After two years at Collecka the principals wisely determined to move their school to the town of Franklin. One hundred and six were enrolled on the first day, and Vanderbilt's representative, who was there, felt that another great preparatory school was now an established fact. The university examined the first few boys that came, but soon offered, of its own motion, the privilege of entering on certificate without examination.

The senior principal, Mr. S. V. Wall, has been teaching ever since the war and has pupils scattered all over the Southwest. He has been prominent in church work for many years and was a member of the Methodist General Conference in 1890.

The junior principal, Mr. W. D. Mooney, is a son of the Rev. Wellborn Mooney, long a leading member of the Tennessee and now of the Memphis Conference. Except for a short period of civil engineering he has been teaching for fifteen years. His specialty is, perhaps, mathematics, and he has rendered valuable assistance to Prof. Wentworth in the preparation of his series of text books, but his fellow-members of the Greek and Latin clubs of Nashville best know how broad is his scholarship in those subjects. He is an enormous worker and an ideal man for the work in which he is engaged.

Parents will feel safe in putting their sons under such wholesome influences. The idea is to have in Franklin one of the greatest preparatory schools not only in the Southwest, but in the United States, and it will be accomplished.

CHARLES FORSTER SMITH.

Vanderbilt, June 14, 1894.

"Ensample to the Flock."

MR EDITOR: I just want a corner in your valuable paper to thank Bro. R. B. Downer for his worthy article entitled, "Ensample to the Flock," and to express a hearty amen to its teaching. Such articles are truly educating in their ends, and he attacks a mighty evil in the most forcible way in a spirit of meekness. Many of our ministers being victims to this terrible disease (for such it is) zealously resent any condemnation of this habit and its evil tendencies, and our religious papers, while marshalled in solid phalanx against all other growing evils that menace the spiritual life of the church, are hushed on this question. We readers hate heated controversy, but we love gentle teachings of great truths. May the Lord bless the good brother for his good advice and the editor for publishing it.

Fraternally, J. W. LEE.

Vinton, La.

A Talent for Appreciation.

It is a great thing to have a talent for appreciation. He can do much good in the world who recognizes the good other people are doing, and tells them of it. More folks than most imagine are getting weary and downhearted because they seem to accomplish nothing. They will be wonderfully cheered and brightened by being assured of the contrary. Ministers ought to be told if they do anybody good by their words. It will not hurt them at all. School teachers need this sort of encouragement from parents. Children would be the better if they had more of it. Servants often suffer for lack of it. Some people are perpetually depreciating the work that is done for them, noting carefully all the evil there is in others and all the defects in what they do. Such people are a curse. Let us watch for the good in one another, and not be backward in mentioning it. What a different place this world would be, how much sunnier, if this talent for appreciation were constantly cultivated!—Zion's Herald.

Not a Millstone Round the Neck.

The recollection of the committal of a grave sin should humble us ever, but it should not be recalled constantly to sting and crush us. When God forgives, the pardon is full and complete. Peter did well to weep when he came to the consciousness that he had so wickedly denied his Lord; but it should not be forgotten that the best and most happy part of Peter's life came after his great sin. Dean George Hodges, D. D., in his excellent volume upon "Christianity between Sundays," discourages the tendency in some good people to constantly afflict themselves with the memory of some old hut forgiven sin. He says: "All stirring up of that old memory, all transferring of that unfortunate past into the living present, I will tell you what it is like; it is like a soldier who has stumbled on the march, sitting down and spending the rest of the day lamenting that stumble, instead of going on and fighting better to make up for it."—Zion's Herald.

A Hearty Christian.

A hearty Christian is what the world calls for. There is heavy work to do and only a hearty Christian is equal to it. That Christianity which must seclude itself to use itself, is not the Christianity for to-day—was never the Christianity for any days which this world ever saw. That which faints at the sight of conflict, or runs cowardly away from the field of battle, is not the Christianity for this world and for this time. It must have courage and conviction. They are needed as much as in the days when heads flew off, or whips cracked, or men were roasted at the stake to feast the palate of the devil's emissaries, or when there were ancient battles over the creeds. Mere sentiment will not answer, nor logical defenses of creeds and theories. The man who holds a creed and nothing else, has an abominable creed, or it denounces and disowns him. A creed which does not do so deserves to be cast away as rubbish. A hearty Christianity is one which takes the three-fold needs—bodily, intellectual and spiritual—under its care, and concerns itself to save this world as well as to gain the next.—Christian Inquirer.

Kicking.

There is something amusing about the kicking of a horse—though not always quite profitable. It often happens that the more the animal kicks the more flesh he takes off his own shins. He thinks he hurts the thing he kicks, but the only flesh lost is his own. This same thing often happens when a man kicks the denominational traces. It is ridiculous to see some men do it; their legs fly in the air, the harness rattles, a strap or two snaps, and when the thing is over the only blood drawn is that from the kicker himself. Why must a man kick when he changes his views; particularly when his legs come so near his own head that his brains are apt to be knocked out. What do I mean by a kick? Why, the ranting of a fellow who wants to change his views and seems to think that the only way to do it is to do a dishonorable thing—berating his mother because she does not follow his wild and woolly notions. The man who is always crying for more rope is sure to hang himself—sooner or later.—Standard.

Be Sweet-Toned.

The sweet-toned bell rings out sweetness, however gently or rudely it is struck, while the clanging gong can not be so touched as not to respond with a jangle. There is the same difference in people.

From some you learn to expect always a snarl, or a whine, or a groan, while others give forth words of cheerfulness and joy. When the grace of God possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice for God, in whatever place or company you are thrown, a witness for charity and kindness and truth. "When a man lives with God," says Emerson, "his voice shall be as sweet as the murmur of the brook and the rustle of the corn." Be a sweet-toned bell.—Cumberland Presbyterian.

Lying Faces.

The Psalmist speaks of "lying lips." He might also have spoken of lying faces, for it is true that a good many lies are told by the face. Many a person has seemed, by the smiles of his face, to be a hearty friend of his neighbor, when in fact he was quite the reverse. He was a deadly enemy to him. Who has not been grossly deceived by faces which seemed to indicate the greatest cordiality and sincerity toward him, but which proved to be utterly at variance with the real feeling of the heart? And how often we have known men who seemed to be a picture of devout piety, wearing a sort of saintly look, when they were rotten with hypocrisy! It is not always true that the face is an index of real character. Some faces tell grievous lies.—Exchange.

What He Made.

"I have made a thousand dollars during the last three months," said a saloon keeper boastfully to a crowd of his townsmen.

"You have made more than that," quietly remarked a listener.

"What is that?"

"You have made wretched homes—women and children poor and sick and weary of life. You have made my two sons drunkards," continued the speaker with trembling earnestness. "You have made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. O yes, you have made much—more than I can reckon up—but you'll get the full account some day."—Exchange.

The devil must feel proud of his work whenever he looks at the man who never has a kind word to say to his wife.

Rose Tobacco Cure

A CHEAP, QUICK, PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

How to Get Good Teachers.

School Boards, College Trustees, or anyone else desiring competent teachers for any department of school or college work, can obtain the names of such teachers free by addressing Prof. J. M. Dewberry, Manager of the School Agency, Montgomery, Ala., stating what position is to be filled, the kind of teacher desired, and the pay. It deals with white teachers and white schools only. No teacher is enrolled who does not show scholarship, teaching ability and good character. This agency recommends teachers to schools, colleges and families, in every Southern and Southwestern State. Competent first grade white teachers, desiring the aid of such an agency, are invited to write for circulars.

You can tell more about a man's religion by traveling a hundred miles with him than you can by hearing him talk for years in class meeting.—Ram's Horn.

THE CUISINE.

CONDUCTED BY L. A. B.

Before seeding raisins put them in hot water for a few minutes and the seeds will come out easier. Then roll each raisin between the thumb and finger, pressing the seeds up to and out of the stem end.

Lemon juice is a good substitute for vinegar. It is good on cabbage, lettuce, beans, or any food needing an acid. Use the same as vinegar. This is not expensive to those living in the city where lemons are cheap.

VENTNOR PUDDING.—Cut up some cold beef, fat and lean together, as if for mince; weigh it, and to every pound add half a pound of bread crumbs soaked in a little stock made from the bones of the beef; add a dessert-spoonful of curry powder, pepper and celery, salt to taste, also a finely minced onion. Mix well, put into a pudish and pour over the top the yolks and whites of two eggs, well beaten. If the meat is very lean, put a little butter with the other ingredients.

CREAM CAKE.—To make cream cake, mix two cupfuls of flour and two level teaspoonfuls of cream of tartar and one of soda; make a well in the center into which put one cupful of sugar, one of sweet cream, one egg, and a small teaspoonful of salt; mix all together, flavor with a teaspoonful of lemon, and put into a pan to bake. Adding a cupful of raisins or currants makes a nice cake pudding to eat hot with sauce. Sour cream may be used instead of sweet, by omitting the cream of tartar and using two eggs instead of one.—Selected.

FISH CAKES.—Prepare the fish by dividing it from the bones, etc. Mash up some cold potatoes very finely until quite lumpless, and allow double the quantity of the potatoes to the fish. Melt some butter over the fire—a piece about the size of a walnut to half a pound of fish. Add the yolk of a beaten egg to the fish, and flavor it with salt and pepper. Stir it over the fire in the saucepan where the melted butter is for a few minutes. Turn the mixture out, make it into flat cakes, egg-and-bread-crumb each cake well, and fry them to a golden brown. Let them drain before the fire and serve very hot, garnish with parsley and triangles of sliced lemon.—Exchange.

PINEAPPLE SPONGE.—Soak a package of gelatine two hours in a teacupful of cold water, keeping it meanwhile on ice, or in a cold place; then add one pineapple, peeled and grated, two teacupfuls of granulated sugar, a third of a teaspoonful of nutmeg, grated, and the juice of one lemon; mix well, and let stand, covered, in a cold place for two hours. Then pour upon it three teacupfuls of boiling water, and stir until the gelatine is dissolved. Line a colander with a double thickness of cheesecloth (previously wrung from cold water) and strain the mixture through it, wringing hard to secure all the flavor of the fruit. Set on ice until cold, but not hard. By the time it is perfectly cold and begins to jelly around the edges, have ready the whites of four eggs, well beaten; add the gelatine mixture—a large tablespoonful at a time—to the eggs, beating about a minute after each time. The result is a white, sponge-like mass, which must next be turned into a mold—previously dipped in cold water; set on ice until ready to serve; then turn out on a pretty dish. A can of pineapple can be substituted for the fresh fruit.

AGRICULTURE.

BY REV. J. W. MCNEIL.

The Independence of the Farmer.

While all other vocations are more or less dependent upon each other, that of farming may be less so than any other. This, however, depends largely upon the plan in which the farm is conducted. The great mistake of many farmers is in not diversifying sufficiently to make each department aid in the expenses of each of the others. The farm that is upon the system of all cotton, all corn, or all of any one particular crop, is a mistake. While it may succeed in some particular years, will not, perhaps, in a succession. The man who has many ships never insures any, while the man with only one always insures. Were he to lose that, all would be lost; while the one with many, were he to lose a number, would have a sufficiency to fall back upon. The man with one crop, that being lost, bankruptcy may be the result. The farm with a diversity, one or more crops being lost, usually has a sufficiency left, to leave the farm in a solvent condition. A farm that has raised upon it a sufficiency of work stock—meat and bread supply, in the latter—we mean to say all that is consumed on the farm in feeding both man and beast—is independent largely of every other vocation. All other expenses may be made of a minor character.

It is not in the abundance a man has, or of the glitter and show of wealth, that a man is happy and independent. Behind these may be much to cause trouble and unhappiness. Showy appearances are often deceptive as to the inside character of things. It is an old saying, "It is not all that shines is gold." These things, however, will have their effect upon many. It is the contrast between them and the plainness of farming which causes many to regard the vocation of the farmer one of inferiority. This plainness and the actual labor connected with it is the cause of many flocking to cities. To these they flock to seek an easy position, and often resort to many questionable methods in order to acquire wealth and worldly distinction.

The independence of farming lies further in the fact that a living can be made at home, however humble it may be. In the beginning of the war many were under the impression that the North could soon starve out the South by blockading all points from which supplies could be obtained. The Southern farmer soon learned he could make his own supplies. It is true the fare was rather hard in some instances in the onset; but before the war ended it was an established fact many were living and doing better than they have since the war. Hard times with the farmer is not so much the cause of a stringency in money matters as it is in the way farms are managed.

Now the strike has failed, not so much because the government has faced the matter with troops, as it is in the meat and bread question. Had the strikers been able to keep up their supplies, and been in a situation that they could have reached them or made them independent of the railroads, they would have soon killed the railroads; but as it is, they have to return to the grindstone, however hard the task may be, that the months of their children may be filled with food. But, thank God, this is not the case with the farmer as long as he is able to hold his farm against capitalists and soulless monopolies. The farmer can strike successfully if he will, if he is willing to live plain and dispense with a few of the luxuries of life. Patched pants do not mean or signify want, misery or unhappiness; but the farmer can face the world with a clear conscience, wearing them, having made an honest living, his little ones having an abundance of food, and feel more independent, being more happy than a railroad king. There are old farmers to-day of our acquaintance, more independent, more happy, more safe, both as to this life and the life that is to come, than Pullman with all his show and glow of wealth. As Sam P. Jones often says, "It is all for home, God and country."

We would say to farmers, "Strike for home, God and country." Strike by living plainly and economically, raising home supplies, keeping out of debt, do your duty to God, and the result is, the country is safe. Outside of this our much boasted government is in danger. Impress your sons and daughters with the fact that plain food after a day's labor, with a common and humble home, may have in it all a sweeter flavor, more security, more happiness, more delightful dreams, and better rest than the show and glare of wealth can give. In the former there is something substantial; in the latter there is much that is empty and false. You can be a freeman if you will. The independence that asks no quarters, while the laws of the country protect your soil, may be had, if you will live and follow the principles herein laid down.

HYGIENE.

A Plea for Pure Air.

The gospel of pure air should be preached unremittingly in the homes, school-rooms and churches of the land. Many people who are intelligent enough to know the benefit of oxygen, appear to be prejudiced against pure air. Knowing full well the poisonous effects of air expelled from the lungs, yet it is rebreathed by them for hours in unventilated rooms. Most people are afraid of taking cold by admitting fresh air to their rooms. But what are called "colds" come usually from breathing confined air. A noted physician says, "Ninety-nine per cent. of what are termed colds are nothing more or less than the poisoning of the mucous membranes by bad air." Few people are free from catarrh. The cause usually is impure air and pork grease. Keep the pores open, abandon pork and ventilate! *ventilate!* Thus you will avoid colds, catarrh, influenza, neuralgia, etc. The grippe, that nineteenth century plague, may thus be successfully resisted in most cases. "Doubtless this disease is a judgment of God upon the nations, but its evils are enhanced by bad air, overwork, swine's flesh, and want of frequent bathing.—C. W. S.

Cinnamon as an Antiseptic.

According to the Bacteriological World, M. Chamberland, of Pasteur's Institute, in Paris, has discovered the antiseptic power of the essence of cinnamon. He claims that it destroys all kinds of germs in a few hours. It is not the first time that this fact has been brought before the public. It is said that it was used long ago, during the plague in London. It is recommended, as a consequence, that a decoction of cinnamon be taken freely by persons living in places affected by typhoid fever or cholera. We might go further, and say that possibly it would be a fine disinfectant of the month. Cinnamon bark could be chewed, and the essence could be used by itself with a tooth brush. The nature and origin of certain maladies, such as diphtheria, suggest that if people would cleanse their mouths thoroughly morning and evening and after each meal, using a borax solution, say for rinsing purposes, and a few drops of cinnamon essence on the brush afterward, the germs of this disease would likely be destroyed.—Nashville Advocate.

To Cure Corns.

Salicylic acid	20 gr.
Cannabis Indica (Indian hemp)	6 "
Castor Oil	½ dr.
Collodion	½ oz.

Mix and apply morning and evening for four days. Then soak the feet in warm water. If this be done faithfully, the corns are removed without any difficulty. The result is a clear light green solution. There should be no difficulty in its preparation. To prevent it from evaporating, keep the solution in a stoppered bottle. Be sure and use the Indian hemp, and not the American article; the latter is not easily soluble. The formula given above is harmless.—Scientific American.

Overwork.

Overstrained faculties can never bring out the best results. Overwork is always a waste of time; and, though it may not seem to be so at first, eventually the sad truth is always manifested. To cut off needed recreation, to curtail the hours of sleep, to postpone a vacation indefinitely, to refuse to take rest and ease and change under the impression that thus time is saved, is always a short-eyed policy and often a fatal mistake. The time arrives when the poor abused faculties take their revenge and refuse to serve altogether, or do it in so feeble a fashion as to show their deterioration.

Cocoa.

For brain workers who are troubled by the arch-enemy, dyspepsia, cocoa will be found a soothing and nourishing article of diet. Several cases in which the suffering was exceedingly acute have been relieved in a very short time by the use of cocoa.—Selected.

Mrs. Sutherland.

I Had Goitre

Or swellings in the neck since I was 10 years old; am now 52. I took Hood's Sarsaparilla and the swelling has entirely disappeared. It has been very troublesome. When I began I was feeling so discouraged with the goitre and rheumatism, I would as soon be dead as alive. Whenever I caught cold I could not walk two blocks without fainting. Now I am free from it all and I recommend Hood's Sarsaparilla. I received a letter from Mrs. Jennie Higelow, now of Fremont, Mich., asking if my testimonial in behalf of Hood's Sarsaparilla was true; I replied it was, and sent particulars. I have a letter thanking me for recommending

Hood's Sarsaparilla

and stating that she also has been cured." MRS. ANNA SUTHERLAND, Kalamazoo, Mich.

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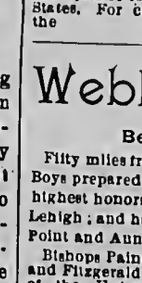

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, August 2, 1894.

Woman's P. and H. M. Society.

The eighth annual report of the Woman's Parsonage and Home Mission Society, a copy of which lies on our desk, we find to be an interesting document. A glance at its contents shows that during the past quadrennium 521 parsonages have been aided, as against 204 the first quadrennium. There are now 558 adult societies, with a membership of nearly 9,000. The 114 juvenile societies number 2,275 members. The loans and donations by the Central Committee for 1893 1894 amount to $3,850. At the April meeting of the committee there were forty two applications for loans, etc., to the amount of $10,760. Thus we see how great is the need for such help. So large a sum not being at hand, only $2,-150 could be appropriated. Financial aid in building parsonages is very necessary in localities where the church is weak, and especially is it needed in Indian Territory and the Northwest. It is not right that those who labor at the front should suffer needless hardships because of the lack of proper shelter, while we live in pleasant and, in some cases, luxurious homes.

The home mission feature of the work of this society deserves special attention. In several of our cities, notably in St. Louis and Nashville, a grand work is being accomplished under the auspices of the society by trained workers, who visit the sick, establish sewing schools, distribute provisions to the needy, conduct Bible readings and cottage prayer meetings, and do other religious work. By this means the neglected classes are being reached, and many brought to a knowledge of the truth. Some of the outcasts of society have, through their influence, been converted and started on new lives. Workers of this kind are greatly needed in every city. Missionary effort can assume no more Christ-like form than this. To quote the words of the secretary, Mrs. Nathan Scarritt: "We believe that the strength and efficiency of home missions must ever be the ground of hope for foreign missions." This is true, every word. We wish the Christian women and children of every community could be enlisted in this work. Our preachers should all encourage the organizing of auxiliaries of this society. They will find it an arm of strength.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2.25. This offer applies to old subscribers as well as new, provided they pay their subscription to June, '95.

Schools and Colleges.

At this season of the year, when parents are casting about for a place to which to send their sons and their daughters in order to give them that moral and intellectual training which is needful to fit them for the responsibilities of mature life, we take especial pleasure in directing attention to the school advertisements to be found in our columns. He is a hard man to please who can not find something to suit him in this long list. We have not space in one issue to call special attention to all these schools. We will, however, make mention of several in this issue, and will continue the work in our next. We have on previous occasions directed attention to a few of our schools. We will begin with

CENTENARY COLLEGE.

This historic institution merits the attention of all who have sons to educate. Of its elegant buildings, its spacious and beautiful grounds and its large libraries, and of the cultivated and refined community in which it is located, nothing needs to be said, as these are matters concerning which the readers of the ADVOCATE are already well posted. Its new president, Dr. Carter, is also well known to our readers. He possesses qualities of head and heart which give him pre-eminent fitness for the position he occupies. Parents can find no safer hands into which to commit the education of their boys. Read the advertisement and then write for a catalogue.

WALL AND MOONEY ACADEMY.

Concerning this school we need say nothing more than this: Read the communication of Prof. Charles Forster Smith, late of Vanderbilt University, on our second page.

MEMPHIS CONFERENCE FEMALE INSTITUTE.

This is one of the oldest female colleges in America, its charter dating from 1843. It is one of the few schools that increased their patronage during the last year. Considering the financial stringency, and considering also the fact that this was Dr. Key's first year in the presidency of the school, this is really a very remarkable record. The teachers are graduates of the best colleges, universities and conservatories of Europe and America. The buildings had to be enlarged last year to meet the demand, and a further enlargement is in progress this Summer. Fears are entertained that even this will be insufficient. Those who desire to attend this institution should make application at once. Concerning the buildings, grounds, apparatus, etc., information is given in the handsome advertisement which appears in this issue.

MARION FEMALE SEMINARY.

Marion Female Seminary, at Marion, Ala., is one of the historic institutions of the South. It has completed the fifty-eighth year of its existence. It is located in a refined and cultivated town near the center of the State in a region unsurpassed for healthfulness. The president, Prof. Wade, has been engaged in educational work for thirty years, and is a polished Christian gentleman. He has called to his assistance an able faculty. The principal of the art department, Miss Mary E. Jones, has made no less than seven visits to the famous art galleries of the old world in order to fit herself thoroughly for her life work. Other departments are well equipped. The grounds are ample, the buildings good and well furnished. The school is non-denominational, all denominations being represented in its Board of Trustees.

WEBB SCHOOL.

This institution is located at Bell Buckle, Tenn., fifty miles south of Nashville, in a region unsurpassed for the salubrity of its climate. It is a preparatory training-school for Vanderbilt and other universities. No school in the land has a better reputation for thoroughness of work. The moral and religious atmosphere of the school and community is just such as a wise parent desires to secure for a youth in his teens. Read advertisement.

BELHAVEN COLLEGE.

Belhaven College is a new institution to be opened in September next, under the presidency of Prof. L. T. Fitzhugh. Prof. Fitzhugh has had a large and successful experience as an educator. He was for many years in charge of the preparatory department of the Mississippi State University at Oxford, and has been for several years past the president of Whitworth College. His work at Whitworth is well known to readers of the ADVOCATE. The site of Belhaven College can hardly be surpassed anywhere for natural beauty. New and commodious buildings are in process of erection. These will be heated by steam and lighted with electricity. Members of the faculty have been trained in the best universities and conservatories of America and Europe. It is non-denominational. See advertisement.

EAST MISSISSIPPI FEMALE COLLEGE.

This institution merits the attention of all who have daughters to educate. The buildings which, a few weeks ago, were in need of repairs, have been put into good condition. It has a good curriculum and a well-equipped faculty. The discipline is firm, but gentle. Young ladies in this institution are watched over as to health and morals with mother-like tenderness. Write for a catalogue.

NASHVILLE COLLEGE FOR YOUNG LADIES.

This institution is one of the most widely known in the South. It is located in Nashville, Tenn., the Athens and the Jerusalem of Southern Methodism. Its buildings are superb. Its president, Dr. G. W. F. Price, is perhaps as widely known as any educator in the M. E. Church, South. It has a first-class faculty and the very best facilities in all departments. For full particulars write for catalogue.

EMORY COLLEGE.

This is one of the leading institutions of Southern Methodism. It has a good curriculum and a first-class faculty, and is second to none in point of healthfulness of location. It has an endowment of $100,000. It has a record of which any institution might be proud, its alumni being found in all sections of our country, and in all the walks of life—even the very highest.

WESLEYAN FEMALE COLLEGE.

Wesleyan Female College enjoys the unique and honorable distinction of being the oldest female college in the world. It is located in Macon, Ga., one of the most beautiful and healthful towns in the land. It has ample grounds, magnificent buildings and a fine faculty. It furnishes educational facilities of the highest order. See advertisement.

MILLSAPS COLLEGE.

The entire history of this institution is fresh in the minds of the readers of the ADVOCATE. For four years the question of raising an endowment for Millsaps College was kept constantly before our readers. Last Winter the task was accomplished. The sum of $100,000 is invested in good securities for the benefit of the college. The college had a fine opening two years ago, and has continued to grow in public favor with the flow of time. Its president, Dr. W. B. Murrah, is a man of broad culture, polished manners and fine Christian character. Its faculty is strictly first-class. Board and expenses of all kinds have been put at rates within the reach of the toiling masses. See advertisement in another column.

GRENADA COLLEGIATE INSTITUTE.

This institution is located in the refined, cultured town of Grenada, Miss. It has a magnificent building of large dimensions, and admirably adapted to college purposes, situated near the center of a lot of several acres. The buildings have recently been thoroughly renovated and supplied with new furniture. The institution is now under the management of two presidents, Rev. J. W. Malone, known throughout North Mississippi as a man of admirable character, and an earnest, cultured, strong preacher, and Rev. W. M. McIntosh, whose eminent success as an evangelist is known to the readers of the ADVOCATE. See advertisement.

Letter from Bishop Galloway.

MR. EDITOR: As the "Empress of China," which is to bear me away from home and native land to countries far over the seas, is about to loose her cables and turn her prow to the broad Pacific, my thought turns, among other objects dear to heart and hope, to Millsaps College. A parting word will, therefore, be pardoned. Blessings be upon this splendid young institution of the church—upon trustees, faculty, students and friends! May the term which will be far advanced before I can hope to see those halls again be in every way the most prosperous in its history! And this I am led to hope. A letter, forwarded to me here, from Dr. I. W. Cooper, our agent, says he expects to cable me the matriculation of 225 students. That will be good news *in* a far country.

I am specially concerned about the collection for education in the two Conferences. Every dollar of the assessment will be needed. The increasing number of candidates for the ministry, and the sons of ministers attending college, make it imperative for us to take this collection. Let this be a personal appeal to each Mississippi pastor to see to it that every cent of the educational assessment be secured. It is to be hoped that the Board of Trustees will not have to reverse or revise its liberal policy in the administration of the college, but be able to make larger provision for worthy young men seeking collegiate training. As the friend of Mississippi boys, let this be my parting injunction.

Black smoke from the vessel's great chimneys is darkening the heavens, and steam is already hissing through the pipes; so I close. CHAS. B. GALLOWAY.

Vancouver, British Columbia, July 16, 1894.

The Quarterly Review.

The July number of our Quarterly Review came to our table a few days since. The demands upon our time have been so various and so urgent that we have not had opportunity to give it a thorough reading, much to our regret. We have sampled it, however, here and there; and this has only sharpened an appetite already voracious. The new editor starts off well. The Review ought to be in the hands of all our preachers and also of our leading laymen. It is a positive discredit to Southern Methodism that such a periodical has not enough subscribers to make it self-supporting. The table of contents is as follows:

Christ, the Revealer of God—E. L. T. Blake. Inerrancy of the Sacred Scriptures—D. G. W. Ellis. A Historical Contrast: The Recluse of Lebanon and the Needlewoman of Joppa—W. J. Scott. Were the Ancients Acquainted with America?—R. E. Blackwell. The Religious Faculty—Wm. Harrison. The Dominion of Canada—Rev. Dr. Wilson. The Old and the New—R. W. Smith. The New Philology—S. G. Preston. "Problem of Methodism." "Problem Solved." Friendly Talks—H. R. Withers. Augustine, the Greatest of the Fathers—Thos. J. Hayden. Christ in Theology—W. P. Lovejoy.

Collections for Colored Education.

Brethren in the several Annual Conferences are urged to take up collections for Paine and Lane Institutes, as provided for heretofore. Nearly all the Conferences have made assessments for this worthy cause. Until the Board of Education is more thoroughly organized and other plans adopted, collections will be taken as formerly. The life of these institutions depends upon this help. Most urgent is the need. Let offerings be liberal and prompt. Remittances should be made to Chas. G. Goodrich, Augusta, Ga.

CHAS. B. GALLOWAY,
Pres. Board of Education, M. E. C., S.
Jackson, Miss., July 4, 1891.

BOOKS.

THE PREACHER'S SON. By Wightman F. Melton, A. M. Barbee & Smith, Nashville, Tenn. Price, $1.

As the title indicates, this book tells of the experiences and bringing up of a preacher's boy. This much-slandered individual the author shows to be "more sinned against than sinning." The environment peculiar to a preacher's son, the hardships he has to undergo, the sneers to be endured, family life at the parsonage—all this is truthfully and interestingly depicted. Many of the incidents narrated will provoke a smile; others will awaken sympathetic feelings. The author, being a preacher's son himself, does not have to draw entirely upon his imagination for the scenes and characters described. Some will doubtless find the experiences of the hero "Enoch" similar to their own. There is no attempt at profundity of thought or elevation of style, the book, for the most part, being simple narrative. Most of our young people, as well as many older persons, will be greatly interested in reading this wholesome story. It is sure to be appreciated by all preachers' sons and their kinsfolk.

"The Church and the Theatre; Their Antagonism," is the title of a sermon recently delivered by the Rev. Joel T. Daves, Jr., at Edgewood, Ga., a copy of which in pamphlet form lies on our table. We have read this sermon by our young brother with a great deal of interest. It displays thoughtful preparation and research, and contains an array of arguments absolutely convincing to any candid mind. The theatre is shown to be "corrupt and corrupting;" first, because the Christian Church in all ages has condemned it; second; because the most eminent men in heathen and in Christian lands, from the days of Plato until now, have spoken in unmeasured terms against it; thirdly, because the character of the great majority of the plays had always been and still is immoral; fourthly, because of its influence upon the actor; and, finally, because of its injurious influence upon those who attend it. The writer does not jump at conclusions, but presents cold, startling facts. If every church member who attends the theatre habitually or occasionally would read this sermon, this school of immorality would lose a large share of its patronage. Sermons like this should be scattered broadcast over the land. Get it and read it.

Dr. John F. Goucher, named as a probable successor of the late Dr. Peck as secretary of the Missionary Society, is said to be the most liberal contributor to foreign missions in the church. His wife and he support 173 foreign schools, at a yearly expense of $12,075.—Western Christian Advocate.

At Harriston.

We spent last Sabbath at Harriston, Miss., in attendance upon the Vicksburg District Conference.

The programme for Sunday was a most excellent one. At nine o'clock the Sunday-school was addressed by Rev. J. D. Crymes. The address was a most admirable one. Bro. Crymes knows exactly how to get and hold the attention of children and at the same time give them the gospel. The 11 o'clock hour was occupied by Rev. C. W. Crisler, who delivered a discourse upon "Christ, the Way of Life," which was highly appreciated by the large audience present. The sermon was not only entertaining, but edifying. At three o'clock Rev. J. W. Crisler conducted a love-feast which was a veritable season of refreshing. At night there were two missionary addresses. Rev. B. F. Jones made a very elaborate, thoughtful, well-written presentation of the claims of home missions. He was followed by Dr. Weems, who presented the claims of foreign missions in a massive, forceful address, which was listened to with profound attention by a full house.

On Monday, at eleven, Rev. A. D. Miller preached a sermon full of the very marrow of the gospel from the text, "Awake thou that sleepest."

We have no space in this issue for more than this brief note. A full account of the proceedings will, doubtless, be furnished soon. We had the pleasure of being entertained during our brief stay in Harriston by Bro. and Sister Eli Jones, to whom we are indebted for many courtesies. "Gilderoy," J. W. Chambers, T. B. Holloman and W. D. Dominick were among the visiting brethren present.

NOTES.

Rev. Collins Denny has declined the presidency of Trinity College.

Rev. James M Hawley, pastor of our church at Batesville, Ark., has accepted the chair of English in Hendrix College.

Dr. S. A. Steel is announced to spend ten days in North Mississippi, lecturing in the interest of Grenada College. He begins July 30.

Rev. Jno. M. Crowe, of Missouri, is preparing an Epworth Catechism, to be published in a series of chapters in The Epworth Era.

An Episcopalian, who likes the way the Methodist women care for the poor, has given them a magnificent property near New York for a home.

The number of lives lost by the mine horror in Austrian Silesia was 232. The mine is still burning, and it will be several months before work can be resumed.

We invite the attention of all our city subscribers to the advertisement of T. J. Murray, corner Rampart and St. Andrew. They will find him reasonable and reliable.

We greatly regret to hear of the death of our old friend and schoolmate, Dr. J. T. Alford, of Rockport, Miss. We tender our sympathies to the bereaved family.

Martin College, Pulaski, Tenn., has been leased by Miss Alice S. Foxworthy, of Nashville, Tenn., who for ten years was lady principal of the Nashville College for Young Ladies, of which Dr. Price is principal.

We are exceedingly pained to learn, just as we go to press, of the death of Sister McVoy, wife of Rev. A. D. McVoy, of the Louisiana Conference. A good woman has gone to her reward. Bro. McVoy and family have our deepest sympathies.

This being the jubilee year of Gen. Booth's Christian life, an effort is being made to raise a special fund of $350,000 for the Salvation Army. Into this has been given already $100,000, the value of an estate recently left to Gen. Booth for his own personal use, but which he has put into the general fund.

Rev. J. F. Patterson, of the Louisiana Conference, has been for some time carrying on a revival meeting at Montgomery with considerable success. One remarkable feature of the meeting is the bold it has on the young people. A traveling show came to town during the meeting and did the usual amount of advertising with posters, brass bands, etc., and yet failed to draw enough of the young folks to enable it to go on with its performance. A good indication surely. We congratulate Bro. Patterson upon the hold he has upon his young people.

Woman's Work.

My attention has been directed to an utterance by a missionary at a meeting in Japan which deserves repetition to the church at home.

The speaker was Dr. Knox, of the Presbyterian Church, and his words were: "What remains to be done is woman's work for woman, especially these establishing of Christian schools for girls and women. Japan can never take the position of a civilized country until her women are elevated by Christianity. That is the only force that will lift woman out of her ignorance and degradation, and make her to exert such an influence in her home as do the women of Christian lands. The call, the opportunity and the responsibility are ours; we can not afford to be indifferent."

May these words of truth rouse some other hearts to give of their means to that cause being now pressed upon our attention by our dear Sister Lambuth in the institution so dear to her heart—"The Kobe Industrial School for Girls"—and which when equipped will prove a mighty potency for accomplishing this elevation of Japanese womanhood. Now is the day light. This is the working time. Well for us if we make use of it aright! Let contributions and subscriptions roll in rapidly. Yours in hope,

J. P. DRAKE.

Real Merit is the characteristic of Hood's Sarsaparilla, and it is manifested every day in the remarkable cures this medicine accomplishes. Hood's Sarsaparilla is the kind. Try it.

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

Conference Claimants.

What a fearful, horrible picture the treasurer of Joint Board of Finance of Mississippi Conference gives us in this week's ADVOCATE! Veterans, widows and orphans of the Mississippi Conference "waiting, suffering, perishing" for want of the necessaries of life! That is all they get from a rich church. The heathen nations, when the fathers and mothers grew old and dependent upon the children, kill them. Is that not better than "waiting, suffering, perishing," by our veterans, widows and children! Dying by inches! The good treasurer puts the emphasis at the proper place. The preachers could collect and report, but do not. Our preachers ought to do better than that, for "whatever we sow, that shall we reap."

A PREACHER.

July 20, 1894.

Delightfully Cool and Refreshing,

Horsford's Acid Phosphate,

with ice water and sugar.

The Paine Institute.

The following action, subject to the approval of the Board of Education, was adopted at the recent meeting of the Board of Trustees of the Paine Institute.

Whereas, We are dependent upon the several amounts asked of the Annual Conferences and promised to us by them; *And*, *whereas*, The recent General Conference established a Board of Education, which, among other duties, was to look after our interests, and since which, considering plans for the maintenance and further development of our work, we greatly need these several amounts; therefore, be it

Resolved, That the Board of Trustees of the Paine Institute earnestly request the brethren of the several Conferences to collect the amounts assumed by them, and forward to Chas. G. Goodrich, Esq., Georgia Railroad Bank, Augusta, Ga.

W. W. DUNCAN, Pres't.

J. S. HARPER, Sec'y.

Peculiar, but True.

Standing is not comfortable or healthy for ladies, and yet many are compelled to stand for hours at a time. It brings on Uterine Ailment. CREOLE FEMALE TONIC is a splendid remedy for that large class of diseases peculiar to ladies.

Notice.

Bro. Peter James agrees to pay the necessary expenses at Millsaps College of one young man to be selected by the presiding elders of the Mississippi Conference. Let such information be given to the presiding elders as may be necessary to secure the best selection.

W. B. MURRAH, Pres't.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

Meridian, Miss.

We have a fine meeting in progress at East End. Bro. Partridge, of the Seashore district, is with us, and has been doing the preaching. Bro. H. C. Brown, formerly pastor here, is also with us. To date there have been about thirty conversions and entire sanctifications. There has scarcely been a person at the altar seeking conversion or sanctification who has not received the blessing sought. Since January there have been not less than fifty conversions and sanctifications and over forty accessions to the church. The Lord has greatly blessed us, and to him be all the praise.

B. F. LEWIS.

FROM THE WORK.

Rev. Jim J. Smylie, Rich Hill, Mo., July 21: "I begin here to-morrow (Sunday). This is a town of about 6 000 inhabitants. Large mining industries located here. A town of wealth. Eleven denominations represented here. Pray for us."

Rev. M. L. White, Mt. Carmel, Miss., July 21: "Just closed my first protracted meeting held at Mt. Moriah. It was a real good one. Three joined the church; large part of membership revived. I am expecting a heap of the good Lord this year. Was assisted by Bros. B. A. Beeson, L. J. Jones, J. C. Ellis."

Jas. D. P. Logan, Steward, Port Eads, La., July 2: "Rev. Norwood, of the M. E. Church, South, has been at this place holding a religious meeting, in which he has been successful, and we thank the Lord that through his instrumentality he has converted three and has accepted them into the church as active members. We hope and pray God will hasten the time when all the people of this place will be brought closer to him through the preaching of the gospel. We will have prayer meeting every Sunday evening, and our desire is to build up a Sunday-school here as soon as possible, by the help of God. Bro. Norwood is very thankful to the people of this place for the kindness shown him. We exhort the gentlemen of the incarnate fiends who said they would run Bro. Norwood away from here, and ask them to not try it. Though, in Christ, we love them, yet we wish to say the statement of Paul Zibilich, of Empire post-office, made at Port Eads, La., is false, for the people at Daisy love Bro. Norwood rather than run him, and here the people all love him as much excepting those who are hell seekers. The fact is, he is straight in his speech, and the dog hit howls. Pray for us, brothers. Best wishes."

LOUISVILLE, MISS., CAPTURED FOR CHRIST.

To-day closes the most remarkable revival of religion we have ever had in our town. Some of the most eloquent and famous divines of the South have conducted protracted meetings in Louisville; but the revival that has just closed here under the charge of the Rev. James McCaskill, of Columbus, Miss., is without a parallel in the history of our town. Everyone without regard to denominational predilection concede that they never before experienced such general good feeling and brotherly love and such a tangible manifestation of the presence and power of God. Our town is an ideal Christian community just now. So deep and genuine was the feeling created that ladies and young girls threw off all reserve and prayed openly in public.

The liquor traffic, so long the bane of our town, was swept away by the revolution, and the dealer surrendered his stock of whisky on hand to be destroyed, which was done in the streets of the town. He declares it to be his fixed purpose to enthrone Christ in his business, and henceforth to lead the life of a Christian.

Bro. McCaskill has done a grand work for Louisville. He is a young Methodist minister not exceeding thirty years of age, and has only been in the work for two years. Without any effort at rhetorical ornamentation or dramatic effect, he drives straight to the mark. He puts out of sight all doctrinism, ecclesiasticism, and holds up to his hearers the Christ-life for imitation. The secret of the success of this eminent young divine is a consecrated conscience, so rare, that it is almost unique, and a great and loving heart all aglow with love for his fellow-man, and withal a head and heart to understand and appreciate the marvelous life of his Master. After all, said Daniel Webster in his private confession of faith, when near the hour of impending dissolution, "The most accomplished scholar is him who is educated at the feet of Jesus, and in the college of fishermen." Brother McCaskill is a tower of strength in Zion, and the world will hear from him yet.

R. C. JONES.

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BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

OUR CALLING.

(Phil. iii, 14; II. Tim. i, 9; Heb. iii, 1; II. Pet. i, 10.)

Our text has reference to the Olympic races. There are the mark, the struggle to reach it, the glorious price.

1. The mark. The goal of mankind. Prominent, distinct. It embraces

(1) Repentance of sin—sin which nailed Jesus to the cross.

(2) Forgiveness of transgression. The happiest of all consummations.

(3) Regeneration. Christ declared its necessity during his nocturnal conference with Nicodemus.

(4) A life in keeping with our high calling.

2. To reach this mark ardent effort is necessary. Paul in Heb. xii, 1, suggests how it is done.

(1) Laying aside every weight. Such as love of the world, inordinate love of fame, wealth, comfort.

(2) Laying aside besetting sin. The best of us have our weak traits. There we must watch. Besetting, like the foot-pad. Be on your guard.

(3) Run with patience the race set before us. With patience, though the difficulties be great. With patience, though many fall by the wayside. With patience, though oft the heart grows sick because of hope deferred.

3 The price, is beyond computation, valuable. Thought becomes bewildered in contemplation.

(1) Are children of God. Behold what manner of love the Father hath bestowed upon us, that we are called the sons of God. Sons of the omnipresent, omnipotent, omniscient God.

(2) Enjoy the indwelling witness, guide and comfort of the Holy Ghost.

(3) Throughout life the Lord sustains and upholds us. At death he sends the angels to escort us to the home of the soul.

(4) In heaven we shall meet the saints of all ages. Resting from our labors. God wiping the tears from our eyes.

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OPENS SEPT. 19, 1894.

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HOME CIRCLE.

VACANT PLACES AT HOME.

BY MRS. A. L. RUTER DUFOUR.

There are places—vacant places—
Here beside our dear heartstone:
And we miss sweet angel voices
Once that answered to our own.

There were smiling, cherub faces,
Loving hearts, light, glad and free,
Which, at morn and evening's altar,
With us bowed a willing knee.

In our eyes the teardrops gather,
As we see their vacant chairs
By the fireside, table, altar,
Grief our chastened spirit wears.

Little feet that ever hastened
Joyfully to seek our side,
Now no more their quick steps greet us,
No more thrill our hearts with pride.

But we know our Father called them
To his mansions up on high.
And we know our missing treasures
Have been garnered in the sky.

Soon our places will be vacant,
And on earth be known no more;
May we then, in blest reunion,
Greet those loved ones gone before!

Last Days.

A year ago at this time two who loved each other dearly were spending their last sweet days together. They did not dream that any parting was near. No shadow of death projected itself over their sunny pathway, and they went gayly on, the whole life of the household set to the melody of their unclouded happiness.

Suddenly one chill wintry morning the bolt fell. There was a husband desolate; there were little children motherless; there was a wee baby, like a rose-leaf blown from a faded rose, lying in utter helplessness on the nurse's lap. The world went on just as before, but the clock of time seemed for a while to have run down in that house which had been so bright, and all in a moment grew so dark.

They never dreamed they were spending their last earthly days together, the two who drank the cup of love's bliss, with hearts so light and smiles so cheery. And this is the point of the reflection. Very many of us are spending our last days with some of our dear ones; or they are getting ready, perhaps unwittingly, to go away and leave us. Are these days being spent in so sweet and tender and loving a fashion that we shall have naught to regret when they are past?—Christian Intelligencer.

A Mother's Love.

"Children," wrote Lord Macaulay, the great essayist and historian, "look in those eyes; listen to that dear voice; notice the feeling of even a single touch that is bestowed upon you by that gentle hand. Make much of it while you have that most precious of all good gifts—a loving mother.

"Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends—fond, dear, kind friends—but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows.

"Often do I sigh in my struggles with the hard, uncaring, world for the sweet, deep security I felt when of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet kiss of peace given at night. Years have passed away since we laid her beside my father in the old churchyard, yet still her eye watches over me as I visit spots long since hallowed to her memory."—Gospel Advocate.

The humblest man or woman can live splendidly. That is the royal truth we need to believe, you and I, who have no "mission," and no great sphere to move in.—Rev. W. C. Gannett.

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40 YEARS THE STANDARD.

Bits of Wisdom.

A young girl once heard a bit of wisdom from the lips of a very aged woman—a woman who had rounded the full term of ninety years, and with eyes still bright and clear looked out upon the enrolling waters of eternity. The girl was impressed by the emphasis with which the venerable dame said to her, "Bessie, never insist on having the last word." The determination to have the final word leads to more quarrels and more bitterness of feeling at home than almost anything else in domestic life. The fact is, that one may so control her tongue and her eyes that she may allow her opponent the pleasure of this coveted concluding thrust and yet placidly retain her own opinion, and in the homely colloquial parlance of the up-country, where one finds strong-willed people living together in great peace with the most pronounced diversity of characteristics, "do as she's a mind to."

Another bit of wisdom may be condensed into a pithy sentence: Avoid explanations. In some families nothing is taken for granted. Every action, every decision, every new departure, every acceptance or rejection of an invitation, must be endlessly talked and fussed over, explained and re-explained. In that way lie all sorts of stumbling-blocks. As a rule, beyond your parents or your husband there is nobody who has the right to demand of you explanations at each step of your onward path. Don't give them. Establish a reputation of keeping your own counsel. It will serve you well in many a crisis, and be no end of comfort.

Again, don't be forever setting people right. There is a household fiend with a memory for dates and details, who can never sit still and hear papa say that he went down town on Monday at eight, without correcting the statement with the remark that the hour was half-past. If mama happens to allude to Cousin Jennie's visit as having occurred last Thursday, this wee-plike impersonation of accuracy interposes with the statement that it was Friday, not Thursday, which brought Cousin Jane. A dozen times a day exasperating frictions are caused by needless corrections of this sort, referring to matters where exactness is not really imperative, the affaire in question being unimportant, and no violation of truth being for an instant intended.

A manifest bit of wisdom is to refrain from criticism of food. The sance may not be quite piquant enough, the salad may be wilted, but in the name of decency say nothing about it in either case.

Silence is golden in nearly every instance where a defect obtains in the home economy.

To abstain from superfluous apologies is also the habit of discretion. There should seldom be the occasion for apology in the household, where all would do well and wisely to be constantly gentle and courteous.—Harper's Bazar.

Religion in the Home.

The tendency to transfer religion from the home to the church is as unwise as it is unapostolic, anyhow. In fact, no such transfer can be successfully made, and all efforts in that direction will impoverish the home without enriching the church in spiritual zeal. Men who do not lead their own families in devotional services at home will never amount to much as factors in the spiritual forces of the church. The vine branch which doesn't blossom at the family altar never bears much fruit in the public congregation. The idea that a man can serve God acceptably and to his own salvation by simply filling a spectator's seat at a forty-minute religious performance in the public congregation once a week, is a delusion and a snare. No man can even say amen consistently in the congregation who never prays at home. Nor can anyone be greatly benefited by the public worship in the congregation of the saints without carrying away from the services enough of the devotional spirit to raise a song and provoke a prayer at home. There is no better evidence of the utter spiritual barrenness of a father than the failure of the seed-sowing in the public worship of the saints to sprout a shoot of patriarchal devotion in his own home. In such a case there is either a serious lack of spirituality in the public service of the congregation or a fatal defect in the religious responsiveness of the brother's soul. In either case his salvation is in imminent peril. Manifestly he gets no spiritual benefit from the public worship in the congregation, and in the very nature of the case he has absolutely no other source whence he can derive spiritual strength from seasons of more effective devotions. He makes no pretentions to worship anywhere except in the public congregation of the saints, and when he receives no spiritual strength from that source he is a hopeless bankrupt in genuine piety.

"I DON'T CARE."

Girls and boys, I wish to tell you
Of a foe you entertain;
I have seen you with him often,
And the fact has caused me pain.
For he only seeks the ruin
Of your lives so young and fair—
He's a foe, cool, sly, and cunning,
And his name is "I don't care."

Have you ever thought, dear children,
That "I don't care" is a thief,
Taking from you time and order,
Candor, friends, and all, save grief?
Don't you notice the bold falsehoods
That he daily tells to you,
And that makes you say "I don't care,"
When at heart you really do.

He at first will only cause you
To forget yourself, and dare
To answer parents, friends, and strangers
With the rude words "I don't care."
But be warned! He'll plant within you
The true spirit of his name,
Then he'll disappear like magic,
Leaving you to bear the shame.

Break the habit, children, break it;
Do not use the common phrase;
Smaller things than this have started
Many a life in reckless ways.
Guard your words, your thoughts, your actions;
To yourselves be true, and dare
Not to let the good of life slip by you
With a reckless "I don't care."

—The Little Christian.

Gladstone's Courtesy.

Personally Mr. Gladstone is an example of the most winning, the most delicate and the most minute courtesy. He is a gentleman of the elder English school, and his manners are grand and ultanc, always stately, never condescending, and genuinely modest. He affects even the dress of the old school, and I have seen him in the morning wearing an old black evening coat. The humblest passer-by in Piccadilly, raising his hat to Mr. Gladstone, is sure to get a sweeping salute in return.

This courtliness is all the more remarkable because it accompanies and adorns a very strong temper, a will of iron, and a habit of being regarded for the greater part of his lifetime as a personal force of unequaled magnitude. Yet the most foolish, and perhaps one may add the most impertinent, of Mr. Gladstone's dinner-table questioners is sure of an elaborate reply, delivered with the air of a student in deferential talk with his master.

To the cloth Mr. Gladstone shows a reverence which occasionally woos the observer to a smile. The callowest curate is sure of a respectful listener in the foremost Englishman of the day.

As to his relations with his family, they are very charming. It is a pleasure to hear Herbert Gladstone—his youngest, and possibly his favorite son—speak of "my father." All of them, sons and daughters, are absolutely devoted to his cause, wrapped up in his personality, and enthusiastic as to every side of his character. Of children Mr. Gladstone has always been fond, and he has more than one favorite among his grandchildren.—McClure's Magazine.

Prizes for Politeness.

The other day the writer was shown with great pride, by a poor woman whom he was visiting, a prize which her son had won at school "for politeness." This is an excellent premium to give children; for though all can not be clever, all may be good and polite. Then we all know the connection that exists between genuine politeness and true religion. Certainly its absence in professing Christians may well astonish those who become acquainted with these unpolite Christians (is not this a contradiction in terms?) for the first time. The Honorable Madame A. Hok, who visited this country upwards of two years ago, was one of the first Chinese ladies of high position (with the exception of the wives of Chinese ambassadors) who came to the United Kingdom. During her voyage over she was constantly struck by some of the passengers not being as kind and polite as they might have been. "Is it possible," she said, "that they are Christians, and can do so and so? Why, I thought that they all believed in the God of love." We had better offer more prizes in our schools for politeness. It would help the missionary cause.—Quiver.

MARRIAGES.

LEE—STRICKLAND.—At the residence of the bride's parents, July 8, 1894, by Rev. N. J. Roberts, Mr. J. W. Lee and Miss Ella Strickland, both of St. Helena parish, La.

LEWIS—FRY.—At the residence of the bride's brother, near Crystal Springs, July 24, 1894, by Rev. R. D. Norsworthy, Rev. B. W. Lewis, of the Mississippi Conference, to Miss Ella M. Fry.

OBITUARIES.

TOMB—CHARLES ANDREWS, infant son of C. A. and L. E. Tomb, died at their home in Wilson, La., May 11, 1894.

Little Charlie lived seven months and twenty-seven days. A sweet little life on earth begun, but for reasons best known to him who can not err, he has taken him to make up his jewels in heaven. His sunny smile and baby ways have left a void in that home. While he can not come back to you, you can go to him.

May the blessings of heaven rest upon you, and may you so live as to one day meet the bright little angel who will be watching and waiting for you!

AUNTIE.

LANNIS—WILLIAM ELIJAH LANNIS was born in Catahoula parish, La., Sept. 25, 1846; married Miss Wealthy E. Hunt, of Catahoula parish, Feb. 14, 1864, and died in Vidalia, La., May 29, 1894.

It is a very difficult task to write of our departed friends and do justice to their memory; but nothing that could be said of him that is good would overstep the bounds of truth nor be an over-estimate of his real character. Fidelity, truth and humility were the main standards of his life, and that covers all the ground of perfect manhood. As a Christian he was of a quiet type, not boastful of his own actions, nor did he make any display publicly; but those who knew him best were aware of the strong confidence he had in God and the love he entertained for the cause of Christianity. A more devoted husband and loving father could not be found among men. He was a member of the Methodist Episcopal Church, South, having joined in Vidalia in 1891.

J. WHITE DAVIS.

PERKINS—ELIZABETH PERKINS, daughter of William A. and Julia Roberts, was born in the State of Pennsylvania, March 15, 1804, and died in Greenville, Miss., Dec. 24, 1893. Her parents moved to the State of Mississippi in the year 1806, and on Jan. 17, 1838, she was married to Joel Perkins. Their union was blessed with seven children. Her husband and two children preceded her over the river. She professed religion and joined the church in the year 1840, and lived a consistent member until death.

The writer had some acquaintance with Sister Perkins in her last years of widowhood and pilgrimage, and the sunset of life with her was most beautiful. She was a patient, loving mother in Israel. Her life was a special blessing to her children, who felt the power of her personal devotion to God more than others, as her affliction kept her at home much of the time. She died in great peace. May the blessing of God rest on the bereaved family, and may they all so live that they may meet her in heaven! W. M. YOUNG.

JOHNSON—SAMUEL M. JOHNSON was born June 17, 1829, and died near Walnut Grove, May 11, 1894. He had been a member of the M. E. Church, South, for nearly, if not quite, forty years before his death.

The summons came sudden and unexpected to his family and friends, and for this reason he was not able to leave them any dying testimony in words, but his life was such that those who know him best feel satisfied that he was prepared to meet the Master. He made no display of his religious experience, but he was ever ready to minister to the wants of the needy, and the cry of distress from the widow and fatherless reaching his ear found a ready response from him, and their wants were supplied. He had a kind word and bright smile for everyone. He was a true friend of the preacher, manifesting a deep interest in his welfare. Thus passes away from the active scenes of this life a brave soldier, a worthy citizen, a consistent Christian. We commend the sorrowing family to him who alone can sooth the sorrows of this life, and heal the wounded heart.

H. B. VANDENBURG, P. C.

(Continued on Seventh Page.)

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OBITUARIES.

(Continued from Sixth Page.)

MIMS—Mrs. SUSAN D. MIMS, the daughter of Judge John F. and Selina H. Carr, was born in Stokes county, N. C., June 12, 1830; moved to Mississippi with her parents in 1836; professed religion in 1845, and joined the Methodist Church soon after; married to Col. Matthew Mims, March 1, 1849; died May 29, 1894, at her home near Starkville, Miss.

Sister Mims was one of the best women we ever knew. She made it a rule never to speak an ill-caimed word of anyone. She loved the sanctuary. Though in later years she was not often permitted to attend church, yet her love and zeal were unabated.

As wife, mother, daughter and sister, she possessed the graces of a kind devotion for husband, patient love for her children, child-like obedience for parents, and tender, kind sympathy for brothers and sisters.

I have known Sister Mims since 1866, and all this time she seemed to possess as much of the mind of Christ as anyone I ever knew. Her religion was of that kind that springs from a sound conversion, a deep conviction of duty, and a mighty desire to please her Lord. She was, therefore, steadfast in conflicts, immovable in troubles, always abounding in the work of the Lord amid disappointments. She lived well; she died grandly.

After funeral services by the writer we laid her body to rest in the family graveyard in Crawford, Miss. We sorrow, she rejoices; we mourn, she praises; and so shall it ever be with her. Home at last. K. A. JONES.

THOMAS—JOHN THOMAS, son of Frederic and Patience Thomas, was born near Starkville, Miss., Dec. 25, 1833; died May 2, 1894. When quite young he was left without a home, with a widowed mother and family to provide for. He was happily married to Amanda S. Laughter soon after the war, this union being blessed with seven children, all of which he raised after the death of his wife, about seven years ago.

Bro. Thomas professed religion during the war (exact date not known); joined the Methodist Church at Baker's Chapel. He has served a church for thirty years as steward, class leader and Sunday-school superintendent. Bro. Thomas was in religion as in everything else—a zealous and ardent supporter of his principles. In the death of this good man we recognize our great loss, for truly he was "the friend of God," as he was an earnest helper and sincere friend of his pastor.

He will be greatly missed as citizen, friend, member of the church, Sunday-school superintendent, and as a leader and affectionate father. It is hard to give him up, but we confidently expect to meet him after awhile. May God comfort and keep his sorrowing children!

A. J. JONES.

RICHARDSON—JOHN R. RICHARDSON, the subject of this sketch, was born in Pineville, Rapides parish, La., Aug. 10, 1873, and departed this life, June 19, 1894, aged twenty years ten months and nine days. He joined the M. E. Church, South, in 1887, under the ministry of Rev. J. I. Hoffpauir. In some way he lost his church relations, but joined again under the ministry of the writer, in March, 1894, from which time on he remained faithful.

He was a great sufferer, but never murmured nor complained. In the hour of grief and pain he possessed that faith that constrained him to lean upon his God. He died at Hot Springs, Ark., whither he had gone to improve his health. From his conversation during his sickness, doubtless, when he came to swollen Jordan he did not find the waters chilly, and now he is resting on the other side of Jordan. May the God of all grace comfort those who mourn his death, and may we all meet on the other side of Jordan, where sickness and sorrow, pain and death, are felt and feared no more! His pastor, WILSON MOORE.

NICHOLSON—MATTHEW THOMAS NICHOLSON was born in Macon county, Ala., Dec. 6, 1841; was raised in North Louisiana, and died in Claiborne parish, La., June 17, 1894.

Bro. Nicholson was baptized in infancy by Bishop Geo F. Pierce; was converted under the ministry of and received into the church by Rev. Richmond Randle when about fifteen years old. While Bro. Nicholson did not live up to his Christian and church duties all the way in life, yet was reclaimed, and during his late protracted illness was most wonderfully blessed, and was, it seemed, in Beulah's land for a month before he left us.

Some weeks before his death he had a sinking spell, and when recovered said he had seen the glorious world, and the next time he would go to stay. Said the first time he had gone for the good of his family; the next time would go for the glory of God.

He leaves an aged father ("Uncle Wash"), two brothers—Col. J. M. and Rev. W. W. Nicholson—sisters, daughters and son, and a devoted wife and others, who will miss him. May God comfort them! R. M. BLOCKER.

WHITINGTON—*Whereas*, God, in his all-wise providence, has seen fit to take to himself the infant daughter, HAZLE IRENE, of our beloved superintendent and wife, Bro. and Sister L. P. Whitington; therefore, be it

Resolved, That we extend our heartfelt sympathy to the bereaved parents in their affliction, and commend them to the love and mercy of our heavenly Father, who doeth all things for the good of those that love him and keep his commandments, and pray that he may sustain them by his grace in the hours of affliction and guide them into eternal life hereafter.

Resolved, That these resolutions be spread on the minutes of the Sunday-school, and that a copy be sent to the bereaved parents as a token of love and condolence from the M. E. Sunday-school. J. F. STATHAM, for Com.

Alexandria, La.

McKINLEY—With faith in him who doeth all things well, but with grieved and sorrowing hearts, the East End Methodist Sunday-school, of Meridian, Miss., offer the following resolutions in memory of our late beloved friend and brother, FLOYD MCKINLEY:

Resolved, That we recognize the hand of an all-wise, loving Father in this dispensation of his mysterious providence. We humbly bow in submission. We will not question the wisdom, though we can not fathom the mystery.

Resolved, That East End Sunday-school has lost a bright and shining light, and his class a most efficient, zealous teacher—one who was ever ready and gladly willing to spend and be spent in his Master's cause. His removal will be an incentive to greater faithfulness in our Christian life. His voice is hushed, but his zeal and devotion to his Master's cause, his pure and spotless life, will ever be to us a never-ceding sermon. Our hearts go out in warmest sympathy to his bereaved family and loved ones, and we pray God to bind up their wounded hearts as no one can do, and pour out his richest blessings upon them.

Resolved, That a copy of these resolutions be sent to the bereaved family, and a copy be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy be spread upon the minutes of this Sunday-school.

(Signed) MRS. G. L. HARMON,
For the Sunday-school Committee.

FLOWERS—We come to greet you with the sad tidings of the death of a sister and mother in Israel. On April 23, 1891, Sister MARY J. FLOWERS fell, as a victim, into the hands of the irresistible officer of time, who, with one stroke of his sword, clipped the brittle thread that bound the soul to the body, and the disembodied spirit winged its way to the great Father of spirits.

Sister Flowers joined the church at about the age of thirteen years, and lived a faithful member of the same for fifty-three years, making her the age of sixty-six years had she lived to the seventeenth of June.

She was thrice married: first to Rev. B. F. Impson, second to Bro. Jordan, third to Bro. J. H. Flowers.

She was an affectionate mother, a faithful wife, a true friend, and a devoted Christian. She leaves behind her several children and grandchildren and an aged husband to mourn her loss. P. H. HOWSE, P. C.

Meadville, Miss.

TOMPSON—COURTNEY TOMPSON, son of Silas, Jr., and Mollie Tompson, was born Feb. 23, 1887, and passed from earth to heaven, May 28, 1894, after three weeks of the most intense suffering.

Courtney was an exceptionally bright child at school, and thoughtful beyond his years in attending to home duties for his widowed mother, whom he loved devotedly. During his last illness he would often throw his little arms around her neck, exclaiming, "Oh, poor, poor mama."

Weep not, dear mother; we know you are lonely and miss his sweet form everywhere. The home does not seem the same any more; but he is safe in the arms of Jesus, and is free from pain and temptation. May this dispensation of a loving Father draw the stricken mother near to the portals of heaven, and she be enabled to say, "Thy will, not mine, be done."

STEPHENS—Miss MYRA STEPHENS was born Dec. 26, 1876, and died Oct. 15, 1893.

Her home since childhood has been in Plattsburg, Miss. She was reared by Christian parents. She was always kind to her schoolmates. She sought at all times to obey the golden rule. She was loved and esteemed by all that knew her. She was converted and joined the M. E. Church, South, in July, 1893, under my ministry, and I never knew a more devoted Christian. She was one of the first in her Sunday-school class, always at her post, ready to work for her Master. She was especially beloved by her school-mates.

Her bereaved parents seem inconsolable. Bereaved parents, instead of feeling gloomy and broken-hearted, you should feel that your interest in heaven is greater than ever, for your loved one is waiting and watching for you. J. C. LONG, P. C.

INGE—On the evening of May 20, 1891, the pure spirit of sweet little VIVIAN INGE, elder daughter of our sainted Rev. Geo. S. Inge, departed this life. She was born Nov. 8, 1885. Her stay on earth was short, but no sweeter or lovelier little Christian ever rendered more comfort to her father, mother, and loved ones. A true and devoted member of the Sunday-school and Juvenile Missionary Society, she talked much of her Savior and heaven, where her blessed spirit was bent to go. The abiding hope of meeting her again where the weary are at rest and the wicked cease from troubling will sustain and cheer the stricken ones.

J. H. SHUMAKER.

BERRY—JOHN ROBERT, son of H. M. and E. C. Berry, was born in Calhoun county, Miss., Dec. 26, 1869, and died at his sister's residence, in the same county, on June 20, 1891.

He left Chahoma county, where his parents live, last Winter on account of bad health, and went back to the hills to live. So he died away from home.

He united with the Methodist Church at Cherry Hill, near Dublin, in 1892, and lived a consistent life until his death. May God comfort his father, mother, brothers and sisters until they meet again! R. I. ALLEN.

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NEWS OF THE WEEK.

DOMESTIC.

Another councilman was indicted for bribery last week in this city by the Grand Jury.

The Tariff bill as amended by the Senate has gone again to conference without any alteration or concession.

Eight hundred and ten employees on the Wyoming division of the Union Pacific have already lost their jobs by reason of the recent strike, and probably a hundred will follow suit.

The sanitary corps of New York City now embraces three female physicians, who are under the same rule, and required to do the same amount of work, as their male associates.

The Senators of Louisiana, during the excitement that has grown out of the recent Senate debates over the sugar schedule of the Tariff bill, have been accused of being in complicity with the Sugar Trust, because they have been standing so stoutly for their great industry.

Recent advices received at the local mint from Washington again insures the continued operation of the mint for a year at least. An order was recently sent out ordering the mint here to the coinage of standard silver dollars. Up to this time 52,000 standard silver dollars have been coined, and until further instruction the work will continue.

The proceedings in the Senate during the present week will depend largely upon the conferees on the Tariff bill. If they should reach the conclusion during the week, as every one expects they will, the report will be made to the Senate, that body having granted the request for a conference, and the report will be taken up at the first opportunity.

Phillips, Minn., was almost completely destroyed by fire on July 27. The inhabitants are in a most pitiable condition. Only the town hall and a few buildings are standing. A good many lives were lost. The inhabitants are now living in tents. Gov. Peck arrived at the place on July 29. A train-load of provisions has arrived from various cities, and the organization for relief has been completed.

The Citizens' Protective Association of this city held a meeting on July 27. It was composed of delegates from the various city branches. The principal action taken was the unanimous adoption of a resolution instructing the Executive Committee to proceed at once with measures for the impeachment of city officials and members of the City Council, under article 201 of the Constitution of Louisiana, with a view to their removal from office for gross misconduct, malfeasance and misfeasance committed in their official capacity and functions.

FOREIGN.

The Bank of England attained its bicentenary on July 27.

While no formal declaration of war between China and Japan has been made, it is said the Japanese vessels are out with fighting orders. A Chinese transport was sunk by a Japanese cruiser, and about 1,000 soldiers were drowned.

Sent with the Order.

The C. F. Risley Co., Wholesale Druggists, 62 Cortlandt St., New York, ordered a large supply of Drummond's Lightning Remedy for Rheumatism, and sent this with the order: "It is strange that your remedy is not more generally known, as its effects on rheumatism are simply marvelous—superior to any rheumatic medicine we have ever sold." Th's is high praise, but the remedy fully deserves it. If you have the rheumatism send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles—enough for a month's treatment. Agents wanted.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
Providence	Aug. 2
Scottsville	Aug. 7
Bethel	Aug. 9
Topisaw	Aug. 9
Hennington	Aug. 9
Cypress	Aug. 10
Rapides	Aug. 11
Orville-Whittington	Aug. 16
Leke	Aug. 24
Wilson's Springs	Sept. 27

CAMP MEETINGS.

The Rapides Camp Meeting begins Aug. 11.

S. J. DAVIES.

Cypress Camp Meeting will embrace the second Sunday in August, commencing on Friday night before. There will be conveyance to and from the camp ground both at Kellhville and Stonewall. The brethren in the ministry are invited. We need their help.

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L. A. REED,
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Brown's Creek	Aug. 4, 5
New Albany circuit	11, 12
Blue Springs	14
Gnatown	15
Ripley and New Albany	18, 19
Jonesboro	23
Ripley circuit	25, 26

T. W. LEWIS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Shannon	Aug. 4, 5
Buena Vista	11, 12
Saltillo	18, 19
Tremont	23
Amory and Smithville	25, 25
Nettleton	29
Fulton	Sept. 1, 2
Athens	5
Pontotoc	8, 9

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Friendship	Aug. 5
Hill House circuit	12
R. Shaw's, at Poplar Grove	19
Beniah	26
Friar's Point	Sept. 2
Bolivor, at Winterville	9

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—THIRD ROUND.

Cedar Bluff	Aug. 4, 5
Sturges	7, 8
Macon	11, 12
Brooksville	17, 19
Hebron	18, 19
Shuqualak	25, 26
Masbulaville	Sept. 1, 2

T. C. WIER, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Ebeneser circuit, at Salem	Aug. 4, 5
Chester circuit, at South Union	11, 12
Wier circuit, at Salem	18, 19
Louisville circuit, at Mt. Pleasant	25, 26
Rural Hill circuit, at Center Ridge	28

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Red Banks	Aug. 4, 5
Mt. Pleasant	5, 7
Olive Branch	11, 12
East Holly Springs	18, 19
Cornersville	25, 26
Ashland	Sept. 1, 2

J. B. STONE, P. E.

WINONA DIST.—THIRD ROUND.

Valden	Aug. 4, 5
Winona circuit	11, 12
Carrollton circuit	18, 19
Dublin	25, 26
Leherton	Sept. 1, 2

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Pleasant Hill, at Love's	Aug. 4, 5
Tyro, at Emory	11, 12
Courtland, at Pope's (Tues.)	14
Morgansville, at Browning's (Thurs.)	15
Panola, at Mt. Olivet	18, 19
Arkabutla, at Chestnut R	25 26
Pleasant Grove, at	Sept. 1, 2

H. O. MOUNEHEAD, P. E.

GRENADA DISTRICT—THIRD ROUND.

Atlanta	Aug. 4, 5
Toccopola	11, 12
Oxford station	18, 19
Chapel Hill	25, 26
Paris	Sept. 1, 2
Water Valley circuit	8, 9
Water Valley station	15, 16

R. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND. (In Part.)

Columbia, at Paynes Chapel	Aug. 4, 5
Williamsburg, at Bethel	11
Mt. Carmel, at Santee	*12, 13
Biloxi	*18, 20
Ocean Springs and Scranton, at S.	25, 26
Eastabuchie, at Camp Ground	Sept. 1, 2

Let preachers be ready to answer the questions for this quarter, church secretaries have their records and registers on hand, and stewards make an earnest effort to bring up arrears in salaries. Quarterly Conferences marked (*) will be held the second day named.

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—THIRD ROUND.

Walnut Grove, at Beach Springs	Aug. 3
Carthage, at Liberty	4, 5
Shiloh, at Gun Springs	11, 12
Steens Creek, at Richland	18, 19
Indian Mission	21
Neshoba, at Philadelphia	Sept. 1, 2
Hillsboro	4
Fannin, at Drake's	7
Brandon	8, 10
Homewood	14
Trenton	15, 16
Montrose	29, 23

C. MCDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Sharon circuit, at Forest Grove	Aug. 4, 5
Lake City and Lodi, at Philips'	11, 12
Silver Creek and B. Lake, at B. L (Tn.)	14
Yazoo City	18, 19
Flora circuit, at Brownsville	25, 26
Jackson cir, at Flagg Chapel (Tues.)	28
Camden circuit, at Thomastown	Sept. 1, 2
Tranquil circuit, at Zeiglerville	8, 9
Mount Olivet circuit, at Dover (Tues.)	11
Bolton circuit, at Ratliff Chapel	15, 16
Jackson—First Church	22, 23
Jackson—Capitol Street	22, 23
Madison circuit, at Madisonville	29, 30

E. H. MOUNGER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Bayou Sara, at Slaughter	Aug. 4, 5
Clinton, at Clinton	5, 6
North Wilkinson	9
Wilkinson, at Bethel	11, 12
Percy Creek, at Percy Creek	18, 19
Woodville, at Woodville	19, 20
Tunica, at Hays	21
Live Oak, at Pine Grove	25, 26
Port Vincent	29
Ponchatoula, at James Chapel	Sept. 1, 2
Franklinton, at Mt. Hermon	8, 9
Amite City, at Tangipahoa	9, 10
St. Helena	15, 16
East Feliciana	22, 23

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Martin, at Martin	Aug. 4, 5
Hermanville, at Carlisle	7
Roxie, at Knoxville	11, 12
Meadville, at New Providence	18, 19
Port Gibson	25, 26
Rolling Fork and Anguilla, at	Sept. 1, 2
Cary, at	4
Mayersville, at	8, 9
Warren, at Oak Ridge	15, 16

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Providence	Aug. 4, 5
Crystal Springs	11, 12
Summit	18, 19
Howerton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	29, 30

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—THIRD ROUND.

Enterprise and S., at Stonewall	Aug. 4, 5
Hinnsville, at Chapel Hill (Wed.)	8
Shubuta, at Quitman	11, 19
Waynesboro circuit, at Big Rock	18, 19
North Kemper, at Blairs (Wed.)	22
Liowood, at Hopewell	25, 28
Daleville, at (Wed.)	29
DeKalb, at Pleasant Ridge	Sept. 1, 9
Marion, at (Wed.)	5
Why Not, at	8, 9
Chunky, at	15, 16
Lauderdale, at	22, 29
Mathersville, at	29, 30

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Morean (morn.)	Aug. 5
Dryades (eve.)	5
Rayne Memorial (morn.)	12
Felicity (eve.)	12
Gross Tete, at Cottonwood	19
Louisiana Avenue	26
Plaquemine, at Plaquemine	Sept. 2
Lower Coast, at Wesley	9
Baton Rouge	16
Carondelet	29

I will attend the Quarterly Conferences through the month of August, then go to my work at Centenary College.

C. W. CARTER, P. E.

DELHI DIST.—THIRD ROUND.

Lynn Grove, at Humphries' Chapel	Aug. 4, 9
Floyd, at Baldwin's Chapel	11, 12
Delhi, at Talliulah	18, 19
Oakley, at Jonesville	25, 26
Wisoboro, at Boeff Prairie	Sept. 1, 2
Harrisonburg, at Island	8, 9
Rayville	15, 16
Waterproof	22, 23
Lake Providence	29, 30

H. O. WHITE, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Wesley, at Hill's Chapel	Aug. 4
Coushatta, at Brownsville	5, 6
Fort Jessup, at New Hope	7
Cane River, at Provencal	8
Victoria and W. Natch., at S. Grove	9
Mooringsport, at Caddo Chapel	11
Annacoco, at Beach Grove	15
Many, at Negreet	17
Sabine, at Red Land	18, 19
Shreveport	26

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Jeanerette	Aug. 4, 5
New Iberia	6, 7
Lafayette, at Rayne	8, 10
Washington, at Waxia	11, 12
Opelousas, at Bellevne	14, 15
St Martinsville, at Armandville	16
Abbeville, at Prairie Gregg	18, 19
Indian Bayou	25, 26
Plaquemine and Brulee, at Prairie H.	Sept. 1, 2
Lake Arthur	8, 9
Lake Charles and West Lake	15, 16
Sulphur Mine, at Calcasieu	18, 19
Grand Chenier	21, 23
Crowley	29, 30

J. M. BEARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Ringgold, at Grand Bayou	Aug. 4, 5
Arcadia, at Gibbsland	10, 11
Calhoun, at Brooklyn	18, 19
Vienna, at Macedonia	25, 26
Farmerville	28, 29
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Ruston	2, 9

J. L. P. SHEPPARD, P. E.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅛	— —
Ordinary	5⅜	— —
Good ordinary	6⅛	— —
Low middling	6⅜	— —
Middling	6⅝	— —
Good middling	7 1-16	— —
Middling fair	7 9-16	— —
Fair	8⅛	— —
Galveston middling	6⅝	— —
Mobile middling	6 11-16	— —
Memphis middling	6⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	2	2
Fully fair	2 5-16	2 13-16
Good fair	— —	— —
Common	2 5-16	2 13-11
CENTRIFUGAL:		
Seconds	2	2
Prime yellow	3⅛	3⅛
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	4⅛	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2⅛	1⅛
Good	4⅛	5
Fair	4⅛	4⅛
Prime	5⅛	5⅛
Rough, ₩ bbl	4 00	— —
Polish, ₩ ton	18 00	19 00
FLOUR.		
Extra Fancy	2 70	2 80
Fancy	— —	2 45
Choice	— —	— —
Minnesota Patents	4 25	4 40
Winter wheat patents	3 95	3 95
Minnesota bakers	3 50	— —
CORN PRODUCTS.		
Corn meal	2 40	— —
Cream meal	2 75	— —
Grits	2 60	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	50
Yellow	— —	46
Mixed No 2	— —	45
OATS:		
Western	40	41
Texas rust-proof	— —	39
BRAN:		
₩ cwt	75	80
HAY:		
Prime	14 00	15 00
Choice	16 00	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	13 67½	14 00
Prime Mess	13 75	14 00
Rumps	13 75	13 00
BACON:		
Fancy Breakfast	10⅜	11⅛
Shoulders	6	— —
Sides, short rib	8⅛	— —
Sides, long clear	8⅛	— —
HAMS:		
Sugar-cured	12⅜	13⅛
DRY SALT MEAT:		
Shoulders	9⅛	— —
Sides, short rib	7½	— —
Sides, long clear	7⅜	— —
GROCERIES.		
COFFEE:		
Prime	20⅛	— —
Fair	19⅛	— —
Common	19⅛	— —
TEAS:		
Choice	— —	— —
Hi-Ho	— —	— —
BUTTER:		
Western Creamery	21	— —
Western Dairy	16	— —
Common	— —	— —
LARD:		
Refined	7⅛	7⅜
OILS:		
Coal, bbls	8⅜	— —
Coal, cases	14⅛	15
Cotton seed, crude	27	28
Lard, Extra No. 1	65	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ [illegible]	1 75	2 00
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 90	2 00
ONIONS:		
New Louisiana	— —	— —
Western	1 75	2 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	6⅜	— —
Jute, 1¾ lb. ₩ yard	5⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	5⅜	7
TIES:		
₩ bundle	80	82½
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	75	2 50
Chickens, Southern	2 50	3 00
Young	90	1 00
Turkeys, Southern	— —	— —
EGGS:		
Western	10	— —
Southern	11	— —
WOOL:		
Lake ₩ lb	11⅛	13
Louisiana	10⅛	11
Burry	6½	8½
COUNTRY HIDES:		
Green Salted, ₩ lb	3⅛	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	22 00	22 25
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Picayune*, July 31.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

AWAY FROM EARTH.

BY REV. DR. BRADFORD K. PEIRCE.

(Written in an album.)

Earth's children fade away,
The leaf and blushing flower,
Softly as closing day,
To ev'ning's silent hour.

Her cities sink apace;
Her countless millions all
Soon run their life's short race,
And then forgotten fall.

Earth's love is but a dream,
In which hearts warm and true
Bask in its golden beam,
And wake to sad adieu.

Oh, then, love not the earth,
Nor for its shadows sigh;
Child of immortal birth,
Fix all thy hopes on high!

There flowers unfading bloom,
The heart-strings are ne'er riven;
Death's footsteps never come
To break the joy of heaven.

—Exchange.

Round About.

It was my privilege lately to visit two of our District Conferences in the interest of our college.

I reached Pleasant Hill, the seat of the Shreveport District Conference, Wednesday evening. The pastor, Rev. J. H. Whatley, having an eye to the comfort of his visitors, quartered me with Mrs. Hollingsworth, a daughter of my old-time friend, Major Hollingsworth, of Natchitoches. Here was extended to me a hearty welcome and genuine Christian hospitality, which was received and appreciated to the fullest extent. The pastor gave me the privilege of preaching to his Epworth League, which I tried to do. As I am soon to take charge of the boys of Centenary College, I suppose this pastor's duty was to do his part in getting me ready for that important work.

The Conference met at the appointed hour Thursday morning, with Presiding Elder Harp in the chair and Pastor Peterson at the secretary's desk. Bro. Harp had "taken time by the forelock," and distributed among his brethren blank forms for reports, and when their names were called each brother reported the condition of his charge by reading the filled-out blank. From these reports I gathered that the condition of things in the Shreveport district was very good. There have been many seasons of refreshing in various sections, and the preachers are full of hope that these seasons are simply foretokens of abundant "showers of blessing" that are coming in the late summer and early autumn. Bro. Harp and his Conference were abundant in harmony, and held a special session, Thursday afternoon, in the interest of Centenary. I talked as I best could, endeavoring to awaken a fresh zeal in the hearts of the people for our great and important cause. Prof. Wier, our agent, made a gratifying talk, and by his own hopefulness created new hope in the minds of the brethren. If the expressed sentiment and offers of help are indications, then I will say that Centenary College is taking hold of the Methodists of the Shreveport district with a firmer grasp than ever before. Preachers and laymen, one and all, have promised to use all lawful endeavors to send us students.

In order to have at least one day at Arcadia District Conference, I was under necessity to leave Pleasant Hill and its pleasant associations Thursday morning for Shreveport. Of course, I was the guest of the City Hotel, whose proprietor, Mr. Reynolds, is the friend of all ministers of the gospel, and entertains them in good style at half price. In going east it was my good fortune to be on Conductor Chapman's train. I have known him since before he knew himself, and he is still the same kind, courteous, thoughtful, careful Bob, and has grown into the most popular conductor that ever commanded a train of cars. He is the brother of the able editor of the St. Louis Advocate. At Homer, Bro. Blocker, pastor at Lisbon, had his son Marvin and a span of Attakapas ponies awaiting me, and after partaking the generous hospitality of Bro. and Sister Nelson, which consisted of a hearty welcome and a good dinner and an hour's refreshing sleep, Marvin manipulated the ponies, and the ponies whirled the buggy over to Lisbon in good time for the evening service. Here I found a gracious condition of affairs. At the afternoon session of the Conference the Holy Spirit had descended in power upon preachers and people, and had conducted the business in a most authoritative manner, and instituted in its stead an altar service, at which were several conversions and a revival of many Christians. I found an immense crowd of people attendant upon and attentive to the work of the Conference and the preaching of the Word. Every pastor was present and a large per cent. of the delegates, and the Holy Spirit seemed to supervise everything. Here I met several of my old yokefellows in the gospel, and there was mutual refreshment in the cordial fellowship which followed. To say that the Conference work was done well and wisely is to say what everybody, who knows the temper of that Conference, expected. To say that the preaching was in "demonstration of the Spirit and of power" is to say what everyone in those vast audiences felt. The brethren, preachers and laymen and elect ladies, gave me a welcome which crept down into the bottom of my heart, and abides there as one of the precious memories of life. If Centenary is not coming to prominence in the thoughts and affections of the people of Arcadia district, then I am no judge of signs. Several parties, who are subscribers to our endowment fund, hunted me up diligently in order to pay over the interest due. And here I will say, if the subscribers to this fund in Louisiana and Mississippi will make arrangements early in the Fall to pay the interest on their notes, the college will be immensely benefited and the cause of Christian education largely promoted. "A word to the wise is sufficient." The delegates to the Annual Conference from Arcadia district are: Dr. R. Roberts, J. B. Williams, Rev. F. M. Henry and R. T. McClendon. The alternates are: J. W. Dawson and J. T. Baker.

Only at the Seasbore Camp Meeting have I seen such congregations as I saw at Lisbon. The people came from every direction and by every sort of conveyance, and were entertained generously by the Lisbonites. I, in company with Presiding Elder Sheppard and Pastor Cassity, had elegant entertainment at the home of a Baptist brother, Carothers, who, with his amiable wife, was constantly on the alert to anticipate every wish of his guests. Taken altogether, this was the most wonderful Conference I have attended. The manifested displays of saving power were many and remarkable.

Two days spent in Shreveport on my return ended a trip which at every point has brought encouragement, on account of the brightening prospects of old Centenary. The people are everywhere talking of the college and expressing a determination to co-operate in every scheme for its upbuilding. Let all the croakers stop croaking and listen to that talk, and they will soon be convinced that the Methodists of Louisiana have started out with the purpose of having in five years' time the best equipped, the best endowed and the best attended college in the Southwest. This is no idle boast. Twenty-five thousand Christian men and women are not to be thwarted in their purpose when they know that purpose is in harmony with the will of God. They will work as a unit, and their combined strength will overcome all opposition and overturn all obstacles. The future of Centenary is assured.

C. W. CARTER.

"Why They Did Not Join the Methodists."

(Continued.)

Misrepresentation No. 4: Methodists believe a regenerating influence belongs to the rites and ceremonies of the church.

After saying that a Methodist preacher does not dare to refuse the application for membership of anyone, no matter whether penitent or not, he adds: "And besides, he would be false before God if he believes what he preaches, that those things are a means of grace." Similar statements are made elsewhere. If he does not mean to say that a regenerating influence is believed by us to be inherent in the rites and ceremonies of the church, his language is entirely without meaning.

Now, can nothing be "a means of grace" without its possessing this power? It is a lost cause, made desperate, that has to resort to such hyper-criticism. Is not prayer a means of grace? Is not the same thing true of reading the Bible, going to church, hearing sermons, etc.? Who regards these things as inherently regenerating in their effects? Moreover, if this expression, when used by Methodists, means what Bro. H. says it does, then what does it mean when used by Baptists? Rev. J. T. Christian's book, "Close Communion," contains the same nonsense; and yet, in a quotation from Dr. Brosdus (page 191), the most eminent Baptist preacher in the South, the Lord's Supper is called a "means of grace," without any apparent thought of teaching this unscriptural doctrine. Before basing a charge against Methodists on so flimsy a foundation, it would be well to eliminate such language from all the books of Baptist authors. Methodists use the expression, "means of grace," to mean just about what it means when used by Baptists themselves—*i. e.*, not as having a magical influence, but as simply helpful in Christian life.

Misrepresentation No. 5: Methodists believe that man has a right to set aside the church of Christ, and to found another in its place.

In speaking of the church, he says: "But if man is the author, as the Methodists claim, then we must take our choice between man's church and God's church." Of course, he means that the Baptist Church is God's church, and the Methodist Church is man's church. The good sister whom he was endeavoring to enlighten became completely befogged, and she said, "I confess to you I am confused." No doubt, she had heard the Methodist Church spoken of by Methodists themselves as founded by John Wesley, and not knowing that the word "church" has more meanings than one, she was not able to see through the thin reasoning of her solicitous pastor, and so was confused. For the sake of others, equally ignorant, it may be well to turn on a little light. In the Standard Dictionary nine meanings are given to the word "church." Among these definitions are the following: "1. A body of Christians with a distinct history, creed, ecclesiastical government, and forms of worship; a denomination; as the Baptist Church." "2. The whole body of Christian believers. Called sometimes the church universal or church catholic."

With the meaning as given in the first definition Methodists believe that man has authority to found a church, and so do all other enlightened Protestant Christians. It is in this sense we use the term when we say John Wesley founded the Methodist Church, or Roger Williams the Baptist Church. But with the meaning as given in the second definition we do not believe in the authority of man to found the church, and no intelligent Methodist has ever been guilty of the folly of saying that we do. When we speak of any church as founded by man, we mean "a denomination;" but when we speak of the church universal, or church catholic, we mean the church in its generic sense, and its authorship is always ascribed to God. In fact, our faith in the unity and imperishability of the church in this sense is, perhaps, stronger than that of Baptists themselves. We believe that "the church in the wilderness"—and that was in existence when Christ came—was perpetuated, and exists to-day, and will exist to the end of time. Denominations may rise and fall, but against the church universal the gates of hell can not prevail.

I charge Bro. H. with misrepresenting us, because he makes no distinction in these meanings of the word "church," and always uses it in the sense of the second definition, as given above. In Baptist thinking and speaking these distinctions are ignored. The Baptist denomination is the church universal, just as the Roman Catholic Church is the church universal. But in Methodist thinking and speaking these distinctions are preserved, and a little acquaintance with our literature, coupled with an honest use of it, would prevent such unconscionable blunders.

Misrepresentation No. 6: Methodists have two communions. In one they are close communionists, and the minister who invites any besides Methodists to participate in the other, violates most solemn vows.

He says: "The Methodists really have two communions. In one they are broader than the Bible and broader than their own Discipline, while in the other they are closer than any Baptist or Presbyterian ever was. In the first I say they are so 'open' that ministers who officiate violate their own solemn vows, which they took on their bended knees, calling on God to witness."

If Bro. H. ever saw Methodist ministers take solemn vows on bended knees, he has seen what I never saw, and what the Discipline does not authorize. But do we have two communions? Bro. H. answers: "Yes, and of the first one, no one but a Methodist minister can partake. They would not ask even Baptist preachers to join them in that. And not even one of their own licensed preachers." After this load of rare information was dumped into the mind of his obfuscated sister, it is not strange that she began to cry, and to say, "I am more and more astonished." This is "much ado about nothing," and shows how desperate men will become when their incubations will bring forth nothing substantial. Bro. H. must have had to strain his eyes very greatly to see two communions in our administration of the Lord's Supper. Some order is to be observed. In the Methodist Church there are no elders or deacons among the laity, and the ministers administer the ordinance entirely by themselves. They must partake of the bread and wine at some stage of the proceedings, and why not at the beginning? When Bro. H. says no one but a Methodist minister can partake of this first communion (as he calls it), he is simply mistaken. The Discipline, it is true, says the minister who is conducting the service, after partaking himself, shall "proceed to deliver the same to the other ministers in like manner, if any be present." Because the word "ministers" is used, and not "preachers," Bro. H. concludes that Baptist preachers and our own licensed preachers are not allowed to come to this table. The language used will bear this interpretation to one who is not familiar with our usages, but in our ecclesiastical regulations we do not so stress the difference between ordained ministers and licensed preachers as to prohibit the latter from coming to this table. I have seen Presbyterian and Methodist ministers, with licensed preachers, assemble around this table, and no difference was recognized. Baptist preachers would have been welcome if they had seen fit to come.

L. CARLEY.

(To be continued.)

The Brookhaven District Conference.

The Brookhaven District Conference met at Adams Church, near Summit, Miss., Thursday morning, July 26; Rev. R. D. Norsworthy, P. E., being in the chair. Rev. M. L. Burton was elected secretary, with Rev. W. T. Griffin as assistant. The first day was devoted to hearing reports from the Sunday-schools of the various charges. At intervals during the morning session papers were read bearing upon particular phases of the Sunday-school work. Rev. R. W. Bailey, of Hazlehurst, discussed in a forceful, masterly way, "The Relation of the Church to the Sunday-school." Nobody was sorry that he had forgotten to bring his manuscript. Other excellent papers were: "The Sunday-school as Related to Missions," by Rev. M. H. Moore; "Qualifications of the Sunday-school Superintendent," by Rev. W. G. Backus; "Parental Responsibility for the Success of the Sunday-school," by Rev. Ira B. Robertson. These papers evoked some helpful discussions. The importance of building up the Sunday-school and of organizing schools in out-of-the-way places was strongly emphasized.

Thursday afternoon, Rev. M. J. Miller, of China Grove circuit, preached an able and edifying sermon which was followed by a consecration service.

The greater part of Friday was taken up with reports from the preachers in charge as to the condition of their several works. Some reported a number of accessions and a revival of interest in vital religion; others reported an apathetic condition of affairs which it seems impossible to shake off. Most of the brethren reported the Conference collections behind. Our presiding elder, however, called attention to the fact that those who had tried to raise these collections had succeeded fairly well. The impression that the times are hard, he thinks, has kept a good many from making any effort in this direction.

The Conference recommended the establishment of several new missions, one at Wesson being most needed; and in order to make this enlargement a success, it was voted to sustain a fifty per cent. increase in the home mission assessment for next year.

At eleven o'clock, on Friday, Pres. J. W. Chambers, of Whitworth College, preached a splendid sermon from Judges xiii, 12. Bro. Chambers was at his best; in fact, he outdid himself. No one could have treated the subject of Christian education more forcefully or interestingly. The large audience present was captivated.

It was a matter of regret that neither Dr. Murrah nor Bro. I. W. Cooper were present to represent Millsaps College. In their absence this scribe spoke a word or two in behalf of our college at Jackson. The following resolutions, signed by J. W. Chambers and H. R. Caldwell, were unanimously passed:

Resolved, That the Brookhaven District Conference hears with pleasure of the continued prosperity of Millsaps College. With an enlarged faculty and increased apparatus, Millsaps offers to our young men every facility for a first-class college education.

Resolved, That we encourage our people, both by precept and example, to send their boys to Millsaps.

No sermon of the Conference produced a profounder impression than the one on "Sabbath Observance," preached by Rev. M. L. Burton. He proved most clearly that Sunday trains would stop running if Christian people would only stop riding on them. They are run, he says, because it pays, and for no other reason. Railroad men and others who work on the Sabbath do so against their will. The labor unions of the country were quoted as being a unit for Sabbath observance. At the conclusion of the sermon the entire audience rose in response to a proposition to let Sunday trains severely alone, and to leave nodore on the Sabbath day all unnecessary work.

The District Parsonage Building Committee having presented its report, the Conference passed a resolution of thanks to Bros. M. L. Burton and J. F. Session for their diligent performance of the task assigned them. Through their untiring efforts our district now boasts a parsonage second to none in the State.

Bros. T. L. Mellen and Ira B. Robertson offered the following resolutions, which were duly passed:

Resolved, That we commend to our people our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, edited by Rev. W. C. Black, D. D., an honored member of the Mississippi Annual Conference.

Resolved, That we commend to all our preachers and official members the Methodist Review of Missions, edited by W. R. Lambuth, D. D., which is replete with the latest and most inspiring information from all the mission fields of the world.

The District Conference was more largely attended than usual, although the first day it looked as if the attendance was going to be small. All the pastors were present except one. Under Bro. Norsworthy's guiding hand business moved along briskly, yet pleasantly. Our presiding elder took occasion a few times to say some very plain things, but we think they were taken in good spirit by all.

Adams Church, the seat of the Conference, is situated in a beautiful grove nine miles northwest of Summit, Miss. It is near the site of the old Adams Camp Ground—an historic spot. A more hospitable people can not be found anywhere than those of this community. If any delegate did not feel at home before, his uneasiness was at once dispelled when he heard the charming address of welcome by young Bro. Enoch Carruth. It was the good fortune of the writer to be assigned to the home of Dr. Henry Flowers and his excellent wife. Some of the people of Adams Church complained that there were not enough delegates to go round, and said they would want an Annual Conference next time. Bro. J. W. Tinnin, the preacher in charge of the Adams circuit, is greatly beloved by his people, and seems to be doing a fine work. A protracted meeting is now in progress at Adams, Rev. J. V. Penn being the leader.

The work of the Conference was concluded Saturday morning at ten o'clock. Shortly before adjournment Rev. P. T. Pearson, a visiting brother, spoke some encouraging words on the subject of prohibition. At eleven o'clock Bro. T. L. Mellen preached a magnificent sermon on missions. We regret that we missed hearing it.

The following were elected delegates to the Annual Conference: Harvey Thompson, J. E. Carruth, M. M. Black, H. G. Godbold. Alternates: B. Garrett, J. S. Beesley.

Wesson was chosen as the place for holding the next District Conference.

MCKENDREE M. BLACK.

Brandon District Conference.

The Brandon District Conference has just closed one of the most interesting and successful sessions it has ever held. On Friday morning, July 6, the Conference convened in the large and commodious new Methodist Church at Montrose, Jasper county, with Rev. C. McDonald, P. E., in the chair, and all the pastors in the district present except three, and a goodly number of the lay delegates. G. B. Harper was elected secretary, and J. S. Melvin assistant.

Among the many visitors present were Rev. W. B. Murrah, D. D., president of Millsaps College; Rev. T. B. Holloman, president of East Mississippi Female College; Rev. Jno. W. Chambers, president of Whitworth Female College, and Rev. W. D. Dominick, Conference colporter. These brethren, by their presence, preaching and speeches, added to the pleasure and profit of the occasion.

There was preaching every day at 11 A. M. and 8 P. M. This was of a high order and deeply spiritual. Good results are already manifest from the meeting, and we think there is more to follow.

Committees were appointed to consider the questions which the Discipline directs the District Conference to look into. These all made appropriate reports, some of which elicited wholesome discussion.

With few exceptions, finances were reported far behind. The great stringency of the times is felt in all of the collections.

The preachers' reports show a good degree of spiritual life throughout the entire district, and hopes are entertained that still greater results will be attained before the close of the Conference year. All the pastors are hopeful, and working hard for the coming of the kingdom of Christ.

The preaching was, indeed, "the power of God unto salvation." Men, women and children were moved to seek God, and great good was accomplished.

The Sunday-school interest throughout the district is increasing, and those that are organized and are at work are doing well. We have many efficient men and women engaged in this good work. We have fifty-eight Sabbath-schools in operation in the district. There are twenty pastoral charges which constitute the district, and from the report of the presiding elder the very gratifying fact was elicited that we have nineteen parsonages in the district.

The Conference was wise and conservative in action and deeply spiritual in worship.

Sunday morning, at 8:30 o'clock, we had a love-feast, presided over by Rev. R. H. Barr, and many testified to the goodness of God. "It was good to be there."

At 4 o'clock P. M. Rev. J. M. Morse addressed the children in a practical and sensible speech, which was listened to by all present, and we think much good will result therefrom.

Bro. McDonald presided with ease and urbanity, and the session was harmonious and profitable in a marked degree. The whole proceedings of the Conference were very interesting and instructing, and the attendance, not only on the preaching services, but on the business sessions of the Conference, was large and appreciative.

The following delegates were elected to the next Annual Conference, to be held in Meridian, to wit: W. M. Thornton, G. M. Hull, S. S. Cope and G. B. Harper. Alternate, J. S. Melvin.

The next session of the Conference will be held at Steen's Creek, Rankin county.

The good people of Montrose and vicinity, who are noted far and wide for their generous hospitality, threw wide their doors and hearts, and made everyone feel at home and enjoy himself. Appropriate resolutions of thanks were voted them by the Conference, and we pray that God's richest blessings may abide with them. The people of this community are to be commended for their liberality, enterprise and zeal for recent improvements in the way of building and completing a large new church, and erecting a beautiful and roomy new parsonage, which, when finished, will be a most desirable home for their preacher.

Rev. R. Bradley is the pastor of these good people, and is very much beloved by them, and is doing grand work for God and the church.

The Brandon District High School is located here, presided over by Prof. McLaurin and an able corps of worthy assistants, and is doing a noble work for the cause of education and Christianity, and richly deserves a liberal patronage. It has recently closed a very successful session, and prospects are bright for its future. The Conference voted the school substantial aid to furnish and paint the building and procure additional furniture and apparatus.

G. B. HARPER, Sec.

Hickory, Miss.

APPRECIATION.

BY ROBERT WHITAKER.

They strewed flowers so thick above his grave
There was not room for more;
Unstinted were the words of praise they gave,
And many wept him sore.

Yet he had lived among them many years,
Nor had he ever known
The oft-desired sympathy of tears,
Or the inspiring tone.

They had been very quick to note the flaws
That marred his daily life;
Alas! they seldom sought to know the cause,
Or aid him in his strife.

What did it matter that he nightly grieved
O'er faults that yet were strong?
Or that against great odds he still believed
In right, instead of wrong?

What though he hungered for some word of praise?
And longed for loving smiles?
Unhelped, they let him climb life's steepest ways,
And grope through weary miles.

But when his ears were deaf, and blind his eyes,
Then did they speak him fair;
Did all their wakened kindness could devise,
And felt love's tribute there.

O friends, if in your hearts there is to day
Some little love for me,
Wait not to speak it o'er my outlined clay,
When I shall heedless be.

Give me while living of the love I crave,
And if ye must condemn,
Speak your harsh censures o'er my open grave
When I am dead to them.

I shall not need your praises then; but now
Even a tender touch,
Although I may not know just why or how,
Hath power to help so much.

Bury me, if you will, in poor estate,
I shall not count it wrong;
But give me love in life, nor let me wait
In loneliness so long.

—Exchange.

The True Purpose of Higher Christian Education.

THE PRESENT OPPORTUNITY OF THE METHODISTS OF MISSISSIPPI.

The thought of the new century—the almost immediate future—seems to carry the mind forward to the realization of what is before us. We may think of ourselves as passing within the boundary of the coming era, and may find in its teaching and its hopes somewhat, at least, that may pertain to ourselves. The influence thus coming to us should be good. Let me here offer two or three suggestions.

The first is, that the opening years of the new century—the first quarter or third of the century, which many of those now on the stage of action may know within the limits of their life-time—will, as I think, carry forward this thought of the higher Christian education towards general appreciation and acceptance in a measure far beyond what is realized at present. The time is not far distant, we may believe, when a new change will have come over us as a people, and we shall have entered upon a new stage of our progress. We have, in the older sections of the country, already passed altogether beyond what we may call the pioneer era. We are now passing through the era of the accumulation of wealth and material powers and gifts.

Within the past thirty years, since the outbreaking of the Civil War, the national life has been transformed, as we may say, from that of a quiet village of the times of the fathers to that of a great metropolitan city. Wealth, art and architecture and invention have been developed almost beyond the dreams of the middle point of the century. The possibilities for the growth of wealth have opened wonderfully, and the possibilities for the attainment of the good things which wealth secures have presented a constant and powerful incentive to take these things into personal possession. The mind and energy of the people have, accordingly, been given to the accumulation of property in an extraordinary degree. We have been gathering in our wealth for the future as the man, in his manhood, does to the end of enjoying the reward of the later resting years. It is for this reason partly, if not wholly—even as has been already intimated—that the idea of education, as having its end in its uses only, has gained such a strong hold upon the popular mind. We have given ourselves to the accumulating of wealth as our fathers gave their efforts to the opening of the land and its opportunities, in order that the way to wealth might be made ready and straight. But the two earlier stages are preparatory to a third. The characteristic of the coming era is not to be found in the making, but rather in the fact that what was once making is already made. We are to be beyond the introductory period, and in the realization of what has been accomplished. We are to be, in some fitting use of the term, a developed, and not simply a developing, people.

II. The opportunity of the Methodists of Mississippi.

It is the law of God's government that opportunities enjoyed bring a corresponding measure of responsibility. His gifts are trusts, to be so administered and enjoyed that they shall report themselves in the advancement of the interests for which he carries on the world. "Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask more." He never makes us irresponsible owners of anything. We have no talent or treasure with which we are permitted to do absolutely as we please. The idea that we are required to answer only to ourselves for the use of what we have is false as to fact and pernicious in influence, and any life built upon such an assumption will be as unhappy as it is unwise. He who lives wholly, or even chiefly, for himself betrays his own best interests and destroys his greatest possibilities. Responsibility constantly answers to opportunity, and can not be dissociated from it. God announces the law, and all men demand its honest fulfilment; therefore, in the forward look we take to-day we can only form an adequate idea of what the church may justly require of us, and of what we should still more inexorably demand of ourselves by a careful consideration of the gifts and opportunities with which God and the church have enriched us. Whatever we possess has come to us through the labor of others, living and dead, and you can not say of any part of it, "By mine own hand have I gotten all this."

Let me direct your thought for a little time to the gifts bestowed upon you. Millsaps College is the result of the large-hearted benevolence of Major Millsaps. He gave $50,000, besides other contributions, and now offers to duplicate every dollar paid in by the Methodists of Mississippi up to the amount of $25,000 annually. We have 80,000 Methodists in this State. Then thirty-two cents per member would secure the proposition in full. We have one thousand Sunday-schools in Mississippi. Then twenty-five dollars from each school annually would secure the money to our college. The opportunities before us are inviting, inspiring. He who would not gird himself for such labor is already defeated. I am not mistaken when I say the prize for which we contend is worthy the consecration of any church. "The most important thought I ever had is my individual responsibility to God."

O. L. SAVAGE.

Indianola, Miss.

Dying Testimony of a Converted Heathen.

It has fallen to the lot of more than a few missionaries to visit the deathbeds of native Christians, and often has it been an occasion of adoring thankfulness to God, as most gratifying testimony has then and there been borne to the power of the gospel of Jesus Christ. At such a time the missionary has been cheered by the conviction that he has not labored in vain, and that God has been glorified in the redemption of the soul once sunk in ignorance, error, idolatry, and superstition.

Several years ago a Chinaman belonging to a distant province was in the habit of attending one of the chapels where the narrator preached. He appeared sincere and earnest in the desire to be a follower of Christ, and, on giving satisfactory evidence of repentance and faith, he was received into the church. The man was engaged in business, and, though having many difficulties in the way of observing the Sabbath and other religious duties, he was most generally seen in the chapel on the Lord's day, and manifested much pleasure in being spoken to at the close of the service. He never seemed in good health, and in the course of a few months was obliged to leave off work, and soon after to keep his bed. Missing his interesting face at church, the inquiry was made as to what had happened, and the reply came that the man was very sick, and would be glad to have us come and instruct him at his home. In a short time I went and found him even worse than had been supposed. His home was small and comfortless, his bed hard, and his food the most common; but his face was bright, and his voice most cheerful. On being asked how he was, the sufferer replied, "I am happy, believing in Jesus and in praying to God." He was then asked what there was about Jesus that he believed. "He died for me on the cross, and he atoned for my sins," quickly answered he.

"Do you feel yourself to be a sinner?"

"Yes, a very great one."

"Can you do anything to save yourself?"

"Oh, no; I am weak and helpless, but Jesus is my all."

"Is he willing to save you?"

"He has said so in the Holy Book, and I believe it."

"Are you at peace in your mind?"

"Trusting in the Savior, I am."

"Are you afraid to die?"

"No, because Jesus died for me."

"Do you pray to God?"

"Yes; I can not say much at a time, but I ask him to help me, to forgive my sins, and to take me to himself."

"Are you wanting to die?"

"I should like to live and serve him better than I have done; but if it be his will to take me away, I am ready to go."

"Is all your faith and hope resting on Jesus Christ?"

"Yes, yes," he earnestly replied, "on Jesus Christ alone."

Various native brethren called on this sick man, and prayer was often made in his room, which had become as the house of God. Our hearts were all kindled afresh with the love that fills the soul with earnest desire to honor and to glorify God. Indeed, this seemed as a gate to heaven, and we loved to be often there. For awhile our Christian brother seemed to improve, and we hoped he would be spared to tell to his people how good and how precious a jewel he had found; but the dear Savior knew what was best, and soon we saw that he was gradually failing. Day by day his strength was less, but his heart filled with heavenly joy, and he looked upon us, saying: "My time has come. I am going to the home where Jesus is. Oh, how glorious the thought is to me! Tell my people, tell my countrymen to learn the way to heaven, to follow the instruction of Jesus in the gospel," and then he fell asleep; yes, asleep in Jesus, asleep in the faith of the gospel.

When we met to hold a Christian burial service over his emaciated remains, we looked upon his love-lit face and said, "He is safe in the arms of Jesus," and we praised God for his redeeming grace that had given such victory over death, and left a sure testimony of full salvation.

A MISSIONARY.

Singapore Lightly Touched.

BY HENRY G. HAWKINS.

The passage from Saigon on down below the Malay peninsula, through the Straits, past the northwest end of Sumatra, was very fine; the weather was not too warm, and the sea, especially in the Straits, was smooth, and beautiful with flying fishes and tropical shores. It is quite a sight to see the men of many nations that meet a vessel at Singapore. This city and island of same name belong to England, and our French ship tarried there only from 2 P. M. to 6 A. M.; but this gave time for hurried visits to the museum and the botanical garden. The animals kept here are not so numerous and interesting as those at Saigon, but the garden is very extensive, and the designers had the advantage of gentle hills in making it artistic. We had learned that from some point of the fort and barracks, near the garden, a view of the city and country could be had, but there was no time to go there.

The governor's house is on an eminence broad and fair, between the garden and the city. A guard and liveried servants were at the door; the governor himself was absent at the races. We were allowed only to walk around the building. In the rear four tall, uniformed Sikh soldiers were reclining on a mat that had been spread on the grass. They sprang to their feet at the sight of one and remained standing until we passed. These strong men from the Punjab in Northwest India are said to be among England's best warriors. We wonder if the Cæsars of Imperial Rome had half the luxuries that are enjoyed by Victoria's high servants here in the Orient. The East surpasses the West for luxury, and the English know how to command it.

Twilight is very short eighty miles from the equator, and dark came on just as I chanced to pass a Tamil temple, where worship was going on. Having doffed my shoes and entered, I witnessed what was to me a most interesting heathen worship. The well-shaped young men who were performing it first clapped their hands gently in the direction of the illuminated altar, much the same way as is done in Japan; then they stretched themselves upon the smooth, tiled floor, and in that position executed some most beautiful calisthenic exercises. Rising from this, they anointed their muscles and received from some one who represented the temple a little food, composed of rice and peas. This eaten, they proceeded to a smaller shrine adjoining on the right. This was not well lighted, and, being alone, I did not venture far; but they seemed here to repeat the gymnastics, and, in addition, to wash themselves in the water of a sacred well near the shrine.

There are many Chinese in Singapore, but it is said that these Tamils (here called Klings) can buy from the Chinese, and then sell to them again the same things on the same street. Most of the small shops and the general trade of Singapore is in their hands. The Chinese confine themselves mainly to Chinese and Japanese curios. In all these eastern ports there are some European mercantile establishments, mainly for foreign dry goods, drugs, and the like.

There are some fine drives about Singapore besides the one to the garden, and we were told that the Rajah of Jahore, who rules over Jahore, the region just across the strait on the mainland, very kindly receives the traveler who takes the time (about a day) necessary for visiting his palace.

On a map of the city at the museum was noted "Methodist Chapel," and I was tempted to give up the trip to the garden, and search out instead some one connected with that chapel, because no Methodist had been seen since bidding Mr. Loehr "good-bye" at Woosung.

Colombo, May 19.

A Missionary Meeting in the Bluff City.

I was present, on a recent visit to Natchez, at a meeting of the "Trueheart Torch-bearers," a juvenile missionary society. The program consisted of addresses by the various officers and reports, and followed by an address from their agent for their little paper. This was a new departure. The bright face and earnest pleas of this young lad so pleased me. I asked for a copy which I enclose, hoping you can find space for it, for I thought of you when the earnest, young speaker was talking. If you had a dozen such intelligent youths to present the claims of the ADVOCATE before large audiences, such as he spoke to, it might result in a large increase of subscribers. But here is the paper:

"The Little Worker," the organ of the Juvenile Missionary Society, was established by the Woman's Board in the year 1891, and Miss A. M. Barnes, of Duluth, Ga., has been its editor from the first. The paper is published every month at Nashville by the Publishing House of the M. E. Church, South. Every issue contains interesting and instructive stories of mission lands, besides other good reading matter for children. There is a department belonging to the home work, and the bright letters from the "Light Bearers," "Palmetto Leaves," "Golden Rods," and many others with names as pretty, are very interesting. It has many entertaining pictures, giving us a better idea of the people and work in our mission fields, and frequent letters from our missionaries, who want so much to interest the children in the work; so that they may grow up to be men and women instructed and qualified to work for the spread of Christ's kingdom. Dear little friends, you know that Solomon, the wisest king of Israel, said, "Even a child is known by his doings, whether his work be pure and whether it be right," and our Savior said, "Suffer the little children to come unto me, and forbid them not." He wants even the least of us to work for him. Can we do better than to send the gospel to those little ones who do not know that Jesus loved and died for them? In order to do good work for missions, we must learn all we can about the mission lands and children, and there is no paper published for young people that gives more information on this subject, or that is more interesting and helpful than the "Little Worker." The subscription price is only twenty-five cents a year, a sum so small that many of us might save it in a short while from what we spend for soda water and candy. Every member of our missionary society ought to take the "Little Worker," and we would be glad for those who are not members to subscribe for it, and see how bright and interesting it is. You, dear parents, take it also, to find out what the children are doing in mission work, and then encourage your own little ones to help us. We ask the prayers and support of everybody for the "Trueheart Torch-bearers," of Natchez, and for the "Little Worker."

I can give you the words, but not the expression thrown into this speech.

I found the churches in Natchez awake on the great subject of missions, and my pleasant visit will long be remembered as a bright spot in the life of an itinerant's wife.

S. G. WEEMS.

How to Help the Pastor.

BY REV. C. H. WETHERBE.

Every true pastor craves all the help he can get from every member of his church. And every member owes this to his pastor. Yet not alone to the pastor, but also to the pastor's Master and theirs, do the members owe this serviceable duty. Dr. J. A. Broadus, speaking on this point, says: "We can help him by talking about what he says; not talking about the performance and about the performer and all that, which, if it is appropriate anywhere, is surely all inappropriate when we turn away from the solemn worship of God and from listening to sermons intended to do us good, but talking about the thoughts that he has given us, recalling them sometimes to one who has heard them like ourselves, repeating them sometimes to some one who has not had the opportunity of hearing them. Thus may we multiply whatever good thoughts the preacher is able to present and keep them alive in our own minds and the minds of fellow-Christians." This course is far better than to simply tell the pastor that he preached an excellent sermon. Some weak, vain preachers may desire such a commendation more than the knowledge that his hearers are quietly and helpfully talking over the truths which he has declared, although it is to be hoped that there are but few of such pastors. True enough, the pastor needs a cheering word now and then. It does him good to be told that his sermons do his hearers good; but let this be done sincerely, thoughtfully, earnestly. Yet the great idea is to be a helper of the pastor by carrying some part or parts of the message to others who may not be present, and thus extend the reach and the power of the pastor beyond the walls of the church. In this way people have often been induced to come into the sanctuary, and perhaps for the first time in their lives. In cases also of backsliders they have been thus led to awake from their lethargy and return to the house which they had forsaken. If you can not repeat any of the pastor's words to others, you certainly can ask them to come and hear him.

An Open Letter to the Preachers of the Mississippi Conference.

Dear Brethren: I have called attention to certain facts and figures in reference to the distribution of the domestic mission fund which may seem to justify relaxation of effort to collect the full assessment for this fund. While I have nothing to retract, I do not wish to be understood as advising less strenuous and persistent efforts to collect the full assessment for home missions. I presume the Board made appropriations to works served by worthy and needy brethren, and a falling off in the collections would wrong this class of our missionaries. What I have written was intended to make the members of our Mission Board, presiding elders and Bishops more careful to have this fund distributed equitably. Policy ought not to control in the distribution of mission funds at the expense of justice.

Let us do right first though the heavens fall. I plead for the rights of the old veterans who have served uncomplainingly on hard works at half pay. These half-fed, hard-worked preachers, some of whom receive a miserable pittance and others nothing at all from the mission fund, have rights founded upon the immutable principles of justice that the Board can not afford to disregard. I intend, if God wills, to continue this fight until this class of preachers get their just share of the home mission fund. I impugn no man's motives, but I have convictions—strong, abiding convictions—which extort this appeal for simple justice. Let me again urge full collections, that our worthy, needy brethren may get the little amount appropriated by the Board.

D. G. W. ELLIS.

God Wills Our Holiness.

Can you imagine Jesus discovering in the robes of his spotless holiness one single spot of sin? Behold him as he gazes on it! Is there any question in him as to whether it is great or small? The imperative horror of its being there swallows up all questions of its size. Is there any question as to what its consequence will be? The present horror is enough. The future is not thought of. Only all the Godhead that is in Jesus is instantly summoned to destroy this spot of sin. All the ocean of that divine power and holiness is implored to pour in and wash this speck of wickedness away.

So it is possible for us to deal with every sin, little or great, that we discover in our hearts. To count it God's enemy and to fight it with all his purity and strength, that is what it means for us that our sword should be bathed in Heaven! Courage can only come with thoroughness. But with absolute thoroughness, courage must come. Resolve to-day that every strength of God which is your right to invoke, because you are his child, and which prayer and consecration can bring into you from him, shall be devoted to the overcoming of your sin, and then your sin shall certainly be overcome.—Phillips Brooks.

Right.

When Thomas Arnold was asked by a friend why he took such great care to prepare himself for each recitation, he replied that he would rather have his pupils drink from a fresh and living fountain than a dead and stagnant pool. Dr. Arnold was right. A teacher who does not constantly strive for greater perfection and becomes a stranger to study not only risks forgetting the little he knows above what is indispensable in his class-work, but abandons himself to a meaningless routine, and that means drudgery. Can anyone conscientiously call himself a true teacher who does not think of school except during school hours? —Educational Review.

Consecration.

Consecration is an act of the will, not a state of the feelings.

They may be more or less of joy or of enthusiasm, but the essential thing is the giving up of one's will to God's will, and putting one's self in a position to be governed.—The United Presbyterian.

It is possible to sift or filter a sunbeam as to intercept its heat and to allow its light to pass unhindered. So it is possible to criticise and analyze the attributes of God in such a way as to cut off from the heart their warmth-giving influence and to let their cold light only pass into the intellect.—B. Wilkinson.

What, indeed, does that word, "obeerfulness," imply? It means a pure heart, a contented spirit; it means a kind and loving disposition; it means humility and charity; it means a generous appreciation of others, and a modest opinion of self.—W. M. Thackeray.

There is many a church member who would be scared almost to death if he could feel for his own spiritual pulse and find out how near dead he is.

Good Counsel.

How shall we live harmoniously with incompatible people, with those that fret us and are naturally disagreeable? A large part of the secret of it consists in just settling down to their peculiarities as one would to the heaviness of lead, expecting nothing else, taking it for granted that they can not or will not alter, ceasing to make efforts to have them, accepting their ways as their right, and simply studying how to turn the inevitable to some good account as a means of grace, a chance for winning victories and perfecting one's own character. When we once make up our mind to a thing and fully consent to have it so, it is amazing how much blessing we can get out of it, and how much good we can see in it. The sooner we come to the conclusion that we can not change people much after they are grown up, the better it will be for our peace of mind.—Zion's Herald.

The True Mark.

To be religious does not mean that we should try to look as though we were inspired by the Holy Ghost, or to give ourselves such airs as to intimate to the world that we are so absorbed with eternal things that whether we are in the body or out of the body we can not tell. Every paltry endeavor, whether it be a monk's cowl or a Quaker's hat, to seem dehumanized and denaturalized by religion, is offensive to good taste. As the Bible is printed in common type, which might be used afterward in the publication of a novel or a play-bill, and, as the profoundest and most sacred speculations may be inscribed by a pen which has been used in summing up accounts, so we are to illustrate Christian truths in ordinary and everyday affairs, knowing that it is the message borne, and not the material used in its announcement, that is the important and sacred thing. —G. C. Lorimer.

The recognition of the Sender, in absolute submission of our wills to him must run through all the life. You may do your daily work, whatever it may be, with this for its motto, "Thy will of the Lord be done." And those who thus can look at their trade or profession, and see the trivialities and monotonies of their daily occupation in the transfiguring light of that great thought, will never need to complain that life is small, ignoble, wearisome, insignificant. As with pebbles in a clear brook with the sunshine on it, the water in which they are sunk glorifies and magnifies them. If you take them out, they are but bits of common stone; lying beneath the smooth ripple they are jewels. Plunge the prose of your life, and all its trivialities, into that great stream, and it will magnify and glorify the smallest and the homeliest. Absolute submission to the divine will, and the ever-present thrilling consciousness of doing it, were the secret of Christ's life, and ought to be the secret of ours.—Alexander Maclaren, D. D., in "The Wearied Christ."

Our Lord and Master lived for thirty years in uneventful obscurity, and died at the end of thirty-three years with every appearance of failure; and you and I are reminded by this example of the Lord that we are not to seek great things for ourselves; that we are not to be concerned by what men think of us; that our sole concern is in God's sight to be judged from day to day by his clear judgment, and we have also learned that we are called upon to face danger and persecution, or even death, if it is in the maintenance of what is right and true. We have the noblest Example before the world for turning away from the attraction of life and taking up the cross, rather than shirk the conflict. R. F. Horton, M. A.

No one will attempt to deny the consequences which must inevitably follow as the result of the almost universal absence of children from the public services of the church. The children who at eight years of age have not already begun to form the habit of church attendance, and are not quite thoroughly established in it at sixteen, will stand a very fair chance of spending their entire life with little or no attachment either for the church or religious things. The non-church-going youth of this age will be the Sabbath breakers and irreligious people of the next.—Lutheran Observer.

I want you to think that in the troubles will come which seem as if they never would pass away. The night and the storm look as if they would last forever; but the calm of the morning can not be stayed. The storm in its very nature is transient. The effort of nature, as that of the human heart, ever is to return to repose, for God is peace.—George Donald.

There are souls in the world that have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is the inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—Frederick W. Faber.

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The preacher makes a mistake who tries to put more gospel in his preaching than he does in his practice.

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THE CUISINE.

CONDUCTED BY L. A. B.

FORCEMEAT OF BEEF.—Take cold mashed potato, some slices of beef minced fine, a few savory herbs, pepper and salt. Mix these, with two eggs, to taste. Make into balls. Fry in butter a rich brown. Garnish with parsley.—Peerless Cook Book.

CHICKEN SALAD.—1 boiled chicken, chopped fine, 1 head of cabbage and equal amount of celery, chopped fine, the whites of 12 hard-boiled eggs chopped with it. Take the yolks and mash them fine; then add 2 tablespoonfuls sugar, 1 tablespoonful of butter, 1 teaspoonful of mustard and one cup of vinegar. Mix it all and serve.—Mrs. D. D. Connell.

CHOCOLATE PIE.—Heat a pint of sweet milk with two tablespoonfuls of grated sweet chocolate. When partly cool, add the yolks of three well-beaten eggs and whites of one, and three-fourths teacupful sugar, and one teaspoonful vanilla. Pour this into a nice crust and bake. When done, whip the whites of two eggs stiff, add two tablespoonfuls sugar and spread over the pie. Return to the oven and brown a little.

PARKER HOUSE ROLLS.—One teacupful of yeast, one tablespoonful sugar, a piece of lard the size of an egg, one pint of milk, flour enough to make a stiff batter. Put the milk on the stove to scald, with the lard in it. Mix the salt, sugar and yeast into the flour. Add the milk, being careful not to put in too hot. Knead thoroughly when mixed at night, and only slightly the next morning. Roll out an inch thick, and cut out with a large-sized biscuit-cutter. Spread a little butter on each roll and lap together. Let them rise very light, then bake in a quick oven. Peerless Cook Book.

CHOCOLATE PUFFS.—Take half a pound of granulated sugar and one cake of grated chocolate, and mix them well together. Beat up the white of one egg to a stiff froth, then add the chocolate and sugar; beat them until they are a stiff paste. Sprinkle sugar on writing paper, and drop the mixture on it in drops about the size of a silver quarter dollar. Bake them in a moderate oven. Almond puffs are made in the same way, without the chocolate; blanching half a pound of almonds, and mashing them fine in a mortar, with a little orange-flower water.—Good Housekeeping.

PRUNE PIE.—Cover the desired amount of prunes with water and soak over night; in the morning drain. Line a dish lined with pie crust, fill in the prunes, sprinkle over four tablespoonfuls of sugar and a tablespoonful of lemon juice. Cover with an upper crust and bake in a moderately quick oven for thirty minutes. The juice of the prunes should blend with the sugar and form a syrup. If the prunes are hard, they may require a little cooking before going into the pie; but if they are soft, you will find the pie richer if put at once into the crust. The lemon juice must be added or the pie will be flat.

HYGIENE.

"Tired Nature's Sweet Restorer."

Certain portions of the living body are endowed with ceaseless movement. The heart never rests from beating nor the arteries from pulsation. The breath never ceases to play through its natural channels, and some part of the process of digestion and assimilation is constantly in action. But the greater bulk of the system, that portion inspired by the mind and dominated by the will, demands a certain periodical amount of absolute rest, and to supply this want sleep has been provided. The essential amount of sleep is subject to individual variation. Sir Astley Cooper found five hours a day ample for his needs. But many persons require twice that quantity to preserve the balance of health. It may be safely said that eight hours of sleep are needed for the average man. Children demand more sleep than adults, the amount increasing as we go back to infancy; eighteen or twenty hours a day is not too much for a babe, although unhappily infants rarely pass so much time in oblivion.

The time of sleeping is of less importance than the amount of slumber. Poor Richard impressed his day and generation with the fact that "Early to bed and early to rise makes a man healthy, wealthy, and wise," and that "The early bird catches the worm." But it should be observed that the early worm gets caught by the bird. As a matter of fact the dark hours are adapted to sleep, and the rest taken then is more recuperative than that gained from daylight slumber. All the conditions of nature are particularly favorable to repose at that time, and all unreasoning creatures submit to her dictation. Man alone rejects her rule and surrounds himself by artificial circumstances which preclude slumber during various portions of the night.

But while observation has shown that the most perfect type of rest is attainable only during sunless hours, the system may be recuperated in an amply sufficient degree by the proper amount of unbroken repose at other times. Early rising then is of advantage only when preceded by early retiring. In many cases the hour of rising is fixed; the shop or the office, the school-room or the factory, the interests of the employer and the demands of the employee, befit the plans of nature. But where the demands of stern necessity are absent, sleep should not be broken because of artificial rules. Late retiring should be followed by late rising. The mother whose infant has broken her rest, delicate persons and invalids, and, in particular, growing children, should not be rudely or prematurely aroused. Let breakfast be less elaborate in character and more variable in time. Let natural awakening wait upon natural sleep. Yield gracefully to the great panacea for the ravages of this high pressure age—

"Sleep, * * * sore labor's bath,
Balm of hurt minds, great Nature's second course,
Chief nourisher in life's feast."

—N. Y. Advocate.

Typhoid Fever.

One of the most firmly substantiated facts of pathology is that typhoid fever is a preventable disease; that it passes from person to person in the form of a rod-shaped bacillus, or in the spores formed within the bacillus; and there is reason to believe that the spores are far more resistant and live much longer than the parent bacilli. As all these bacilli are plants, the two ways in which they may be propagated and multiplied may be compared to the propagation of plants by "cuttings" or "grafts," or by planting seeds, the vitality of seeds being much greater than that of the cuttings, so that influences that would kill the bacilli themselves and render them harmless would spare the spores to continue their death-dealing career. There are two ways in which typhoid germs can enter the human system; and when we note the dimensions of normal typhoid bacilli—one ten-thousandth of an inch, breadth one-third of this—we can easily believe that they can float in the air, and Dr. Vaughan has found them in the air of a sewer where water-borne typhoid germs were certainly in existence. There are cases of the contraction of typhoid fever where the infection was undoubtedly breathed in, but by far the greatest number of cases come from drinking sewage-contaminated water. The next twenty-five years will see hundreds of communities supplying themselves with unimpeachably pure water, for when people have done that they have fought and won half the battle of complete sanitation. There is going to be a general, if not a universal, protest and outcry against polluting lakes and rivers.—New York Independent.

"The angels from their thrones on high
Look down on us with wondering eye;
That where we are but passing guests
We build our strong and solid nests;
But where we seek to dwell for aye
We scarce take heed a stone to lay."

—From the German.

AGRICULTURE.

BY REV. J. W. MCNEIL.

Economy.

Economy is necessary in all avocations of life; none more so than that in farming. It can be practiced profitably in every department of the farm. There are, however, some false ideas about it, and many things are done, if rightly investigated, that would show exactly to the opposite. The man who plows with a dull plow with the idea that it saves expense, practices false economy. The man who said, "He would not own a horse, his cart and feed, as it would make it too expensive; that it would be more economical to spade and hoe his land," had about the same idea of economy. To say the least of it, some men's heads seem to be an unnecessary appendage. They certainly do not think. Enter some of their farms, and you are impressed with their disastrous management. Farm tools of all kinds, wagons, buggies, mowers, etc., are left exactly in the spot where last used. Rain, heat, cold and rust make their ravages. It is not long before they are on their way to the shop. Time and money both lost. There is enough lost on many farms by sloth, from year to year, to feed an ordinary family from each separate one conducted in such a manner.

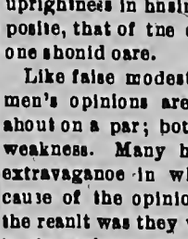
Some again seem to have no idea as to the value of time. They act upon the principle that it costs nothing; hence is of no value, while each day is fraught with much that is of value, especially to the man on the farm. The man who stopped his plow to walk a mile and a half to buy a ping of tobacco, when his crop was in much need, acted upon the plan of many, that his partial or imaginary wants were of more importance than the absolute necessaries of life. They "spend their money for that which is not bread, and their labor for which satisfieth not." A twin crime: the unnecessary use of tobacco and the wanton use of time.

Again as to debts, whatever may be said to the contrary, many could avoid them if they would, were they more economical. Lay aside false notions, do upon less, and the time will come when cash can be paid for all the necessaries of life. Credit abused is the cause of many being in debt. To pay cash is economy. The seller can afford to furnish for much less than on a credit; the cash buyer makes the heavy profit in the difference. Many could grow rich in saving the difference between cash and that on time. The merchant knows this, while many farmers do not seem to catch the idea. The merchant has learned that small profits often repeated soon add much to his wealth; like wise, small savings often repeated have a like result. Franklin wisely said, "A dollar saved is two made." Another has said, "There is as much in saving as there is in making."

The rule should be in the management of the farm, never to buy unless positively needed. Many wants of life are more imaginary than real. Many have the idea they are estimated by what they wear. This, in part, may be true; yet, as a rule, among the intelligent, where a man is known, men are estimated by their punctuality and uprightness in business. As to the opposite, that of the opinion of fools, no one should care.

Like false modesty, false ideas as to men's opinions are in some respects about on a par; both exhibit a mental weakness. Many have been led into extravagance in what they wear because of the opinion of others, when the result was they were much lowered in the estimate of the business world by their failure to meet their obligations caused by their extravagance and false ideas. The rule should be, wear as your circumstances will allow, meet your honest debts, and the time will arrive when you will be estimated as your true worth deserves, however plainly you may grow. Solomon says, "Seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men." Diligence in this does not mean alone close application to labor, but even more economy in all that a man has, and the avoidance of all extravagance in the use of all that he has.

Thousands of Dollars



Mr. S. G. Derry.

I spent trying to find cure for **Salt Rheum** which I had 13 years. Physicians said they never saw so severe a case. My legs, back and arms were covered by the humor. I was unable to lie down, **could not walk without crutches,** and had to have my arms, back and legs bandaged twice a day. I began to take Hood's Sarsaparilla and soon could see a change. The flesh became healthy, the **sores soon healed,** the scales fell off, I was able to give up bandages and crutches, and a happy man I was. I took

Hood's Sarsaparilla

7 months; and since that time, 2 years, I have worn no bandages whatever and my legs and arms are sound and well." S. G. DERRY, 45 Bradford St., Providence, R. I.

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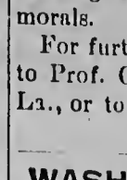

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Thursday, August 9, 1894.

Polite Fibbing.

To speak the whole truth is not always desirable, or even necessary. There are occasions when it is an act of charity to maintain a discreet silence. We have little sympathy with people who blurt out unpleasant facts regardless of the proprieties or of the feelings of others. Persons of delicate sensibilities are often wounded unnecessarily by the inconsiderate, ill-timed remarks of blunt talkers. Furthermore, it is not one's duty to divulge private matters at the request of every curious inquirer. To suppress a part of the truth is sometimes the best way to get rid of prying people.

There is a wide difference, however, between suppressing the truth where no question of principle is involved, and the utterance of a fib, be it "polite" or otherwise. In our cities and villages a scene like this often occurs. A visitor rings at the door and calls for the lady of the house. The servant, in accordance with instructions, says that her mistress is not in, although at the very moment she is at home. Or the visitor is told that the lady is sick, when such is not the case. In some cases children are sent to give such responses The story may be believed, but more often it is not, for the caller is apt to suspect the true state of the case.

"Now, what harm," says some one, "can result from a little untruth like that." We answer, "A great deal of harm." In the first place, servants are thus taught to believe that there is not the slightest wrong in telling a falsehood, if it will save one from some discomfort. We can not expect our servants to be better than ourselves, for they pattern after us. In fact, we are largely responsible for their moral condition. Moreover, the servant who tells falsehoods to visitors and strangers will not scruple to do the same to master or mistress in order to escape punishment or a reprimand for some offense.

The worst feature of the case is that many children are reared in this unwholesome moral atmosphere, and so come to regard the truth as a conventional thing. It is bad enough for a servant to tell fibs for others, but for a child to do it is ruinous. What child bred amid such surroundings could escape having its moral sensibilities blunted and its regard for the truth destroyed? The moral nature is too easily corrupted for men and women to deal thus lightly with it. Though the fault may seem small in the eyes of some, continuance in it will result in a loss of spirituality, and finally in the complete break-down of character.

Business men, and especially public officials, are often guilty of the sin named. Because of press of duties they instruct employees to say that they are away, or that they are indisposed. The world calls these "polite fibs," and passes them over as innocent. The fact is, however, that no fib can be perfectly harmless. If it works no other injury, it harms the author. The plain truth, or, at least, a truthful evasion, would in every instance be far better than willful fibbing. The man or woman who sees through a fib of this kind nearly always goes away with a sense of having been wronged. We wish all who are tempted along this line would study the character of Jeanie Deans in Scott's "Heart of Midlothian." May we ever keep in mind our Savior's command, "But let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

"Living Monuments."

This attractive booklet of sixty-three pages is devoted to the explanation and illustration of the Named Loan Funds of our Church Extension Board. It contains interesting sketches and finely executed portraits of the persons in honor of whom the several Loan Funds have been endowed and named. These funds now amount to $99,795. Out of this sum loans have been made amounting to $183,890. Two hundred and forty-nine churches and twenty-six parsonages have been thus aided, The collections for church extension throughout Southern Methodism yield annually about sixty thousand dollars, half of which sum is used by the various Conference Boards. Although a grand work is being done by the aid of this money, which is donated to congregations needing assistance in church building, the Loan Funds, as we see, are accomplishing a work of far greater magnitude. The Board of Church Extension, at its inception, provided for the raising of Loan Funds, to be held separate from moneys raised for donation, and to be loaned on good securities in aid of church or parsonage building.

In 1884, the following provision was made for the establishment of Named Loan Funds: "Sums of five thousand dollars and upwards, donated by one or more persons, may, by direction of the contributors, constitute separate Loan Funds and be named by them." These moneys bear interest at six per cent., the accruing interest being compounded yearly, and are preserved without diminution a perpetual fund. We know of no better way by which to perpetuate one's own memory or the memories of loved ones than by endowing such a fund. Monuments of brass and stone are soon destroyed, and their builders are forgotten. Not so with the Named Loan Fund. Hear what Dr. H. C. Morrison says: "It never wearies in well-doing. Ever giving, yet never exhausted; toiling ever, yet never tired; a sort of everlasting benediction; an immortal Good Samaritan, with wine, oil, and bandages for the bleeding and helpless churches of the land. Going to the West, it fortifies a point; returning to the East, it repairs a breach in the wall. It leaves joy and gladness in its pathway. It is a sort of financial angel flying through mid-heaven, preaching the everlasting gospel. Every dollar that goes into its treasury becomes imperishable. It lives for all time, and lives for God. If you would make your money immortal, cast it in here." The Kavanaugh Fund, for example, has crept up from $16,000 to $21,000, and has been loaned and repaid and loaned again, until it has furnished aid to the amount of $53,000.

Had we the space, we would tell about the Annuity Loan Fund, which is a modification of the Named Loan Fund. A more safe, attractive or renumerative form of investment it would be hard to find. "Living Monuments" will be eagerly read and carefully preserved. It is published by the Board of Church Extension of the M. E. Church, South. Price, 50 cents. Copies may be had by addressing David Morton, Cor. Sec'y, 705 W. Chestnut St., Louisville, Ky.

BOOKS.

THE MISSION OF THE CHURCH. By Rev. W. P. Lovejoy, A. M. Nashville, Tenn.: Barbee & Smith. Price, $1.

The duties of practical Christianity is the theme herein discussed. The author starts out by showing that in Christian living organized effort is as necessary as it is in military affairs. Having asked the questions, "What is the church?" and "What is it for?" he proceeds to the answer, which involves matters of vital interest to every sincere believer. We agree with the author that a house of worship is not a church, neither is a company of men and women, calling themselves by the same name, and holding a common form of doctrinal belief. The church is a spiritual institution, and is the representative of Christ—nothing less. The author makes it plain that the chief business of the church is not merely to keep men out of hell, but to build up Christly characters. "In witnessing for Christ, the church must bear testimony to the lost condition of men, and that the 'one thing needful' is to be born again, that morality is not religion, 'turning over a new leaf' is not regeneration, a galvanized corpse is not a living body with pulse-beat and heart-throb that tell of the life within."

The author strikes home in asserting that if the church believes what she professes to believe, then her attitude toward the unsaved, and especially toward the poor and the outcasts, is, in many cases, shameful, even criminal.

Among the subjects discussed are: Education, the Sabbath, Popular Amusements, the Saloon, and Money. All of these questions are handled in a bold and masterly way. The arraignment of the theater, the dance, and card playing is powerful, the arguments presented being unanswerable. Few Christians who read what this book has to say upon this subject will be ready afterwards to patronize these destroyers of spiritual life. We like the author's remarks about the duty of the church to provide wholesome recreation for the young. The book is written in a clear, vigorous style. It is a stimulating, helpful presentation of truth, and ought to have a wide circulation. Ministers and laymen will alike enjoy it.

OUR NEW BUILDING. By Rev. J. E. Harrison. 160 pages. Price, 60 cents. Nashville, Tenn.: Southern Methodist Publishing House.

Under this happily chosen title the author discusses in a very charming manner the origin and plan of the Epworth League, the relation of this "new building" to the church, and the conditions necessary to its success. Methodism itself is shown to be the outcome of a young people's league, composed of Oxford students who banded themselves together for Bible study, prayer and ministration to the temporal and spiritual wants of others. England's great need of vital religion shortly before the Wesleyan revival and the help which Methodism brought are told about in a concise, yet forceful style. Just enough Methodist history is given to make those unfamiliar with it thirst for more. The author makes it plain that if denominationalism is right, and the signal success of denominational Christianity is convincing proof, then a Methodist young people's league is just as much a necessity as is our Missionary Board or our system of Sunday-schools. To quote from the author: "We wish to be in touch with and heartily support every other young people's movement, but we want to drill by Methodist tactics, to build a Methodist edifice." If Methodism is to hold her own, she must press into service the young men and women who belong to her. The volume before us shows how well-fitted the Epworth League is to interest young people in religious work, and make them valiant soldiers for Christ. Bible study, works of charity and help, the study of Methodist literature, the right sort of social enjoyment are the materials, so to speak, out of which the "new building" is to be constructed. All who read the book are sure to become interested in the success of the League. It is a helpful, instructive little volume, and should be in the hands of all our young leaguers. We regard it as a valuable addition to our Epworth League literature.

Millsaps College.

The prospects for our next session are highly encouraging. The demand for information respecting the college is greater than at any time before. All the indications point to a large attendance of pupils.

FACILITIES FOR BOARD.

To meet the increasing demand two new cottages are now being built for the accommodation of students. One, the John A. Ellis Memorial Cottage, is the result of the fruitful work of our agent, and the other a contribution of the generous founder of the college, Major Millsaps. All the rooms in both these buildings have been engaged.

I frequently get letters from parents asking if they can board their sons with a member of the faculty. We have made admirable arrangements to meet this demand. The principal of our Sub-Freshman department, Prof. Ricketts, will have charge of one of our Students' Homes, and his assistant, Prof. Bailey, will board at another. Students can also get board with Dr. Moore, our professor of mathematics. Board, under excellent conditions, can be had, as heretofore, in private families at very low rates. Indeed, we will be prepared next session to meet all demands. A gentleman said recently that, after sending his sons to several colleges, he believes that better advantages could be enjoyed at Millsaps College at less cost than at any other institution in the country. Students who were with us last session and had been to other schools gave testimony to the same effect.

HELPING DESERVING YOUNG MEN.

Almost every mail brings to me letters from young men and their friends, asking for help either in the way of money or work to enable them to enjoy the advantages of the college. Some of these appeals touch me deeply. They come from young men who do not ask for charity, but seek the opportunity to qualify themselves for larger usefulness, and I have no doubt they would gladly return with interest all they had received. But the college is doing all it can to help this class of deserving young men. We can not do any more unless our endowment is largely increased or our scholarships multiplied. Here is a splendid opportunity for Educational Loan Associations and for private individuals to do a great work. Shall these young men plead in vain? What says the church? If we do not meet demands of this sort, have we any mission at all? It may be a lamentable fact, but it is a fact nevertheless, that the thirst, the ambition for education is, in a great measure, confined to those who have not the means to attend our schools and colleges.

The church that recognizes its obligations here, and bravely and generously does its duty, will be the church of the future.

BISHOP GALLOWAY'S LETTER.

We greatly appreciate Bishop Galloway's parting message. It was like him to think of us just as the great ship was about to bear him away to distant countries. No one loves the church more than he. As he is so far off now, it is not improper for me to say that no one is *wiser* than he. He knows what Millsaps College means to Methodism in Mississippi. Let me most cordially second the Bishop's appeal in behalf of the collections for education in our two Conferences. The assessment is small, and it is to be hoped it will be collected in full.

This collection is vital to the interests of the college. It furnishes the opportunity for keeping our people informed about the college and for stirring their consciences on the subject of this department of our church work. This collection also gives an opportunity for all our people to contribute something annually to the college. The assessment ought to be increased. If the two Mississippi Conferences would together contribute in this way $6,000 annually, it would be equivalent to one hundred thousand dollars of endowment. I hope each of our Conferences will respond to the Bishop's parting injunction by agreeing to raise annually by collections $3,000.

W. B. MURRAH.

Notice.

To the Friends of Ministerial Education in the Mississippi Conference—

Dear Brethren: I desire, in behalf of the young preachers who are beneficiaries of the Ministerial Educational Aid Association, to solicit a contribution from everyone who feels that they would like to invest in the education of a young preacher, and especially do I ask those of our brethren who are subscribers to the association to send in their installment for 1894. We have six young men on our list from the following places in the Conference: two from China Grove circuit, one from Jackson station, one from Brandon station, one from Waynesboro, one from Amite circuit.

Now, brethren, if you desire to know the names of these young men and the condition on which we let them have the money, you can address a private letter to me and I will answer. One hundred and thirty dollars will be necessary to carry these young men till Christmas. The treasury is suffering from "great leanness." Will you kindly replenish and by so doing assist these young men through school. If you will, send your contribution or installment to Rev. C. G. Andrews, Vicksburg, Miss. May the Lord open the hearts of the friends to respond at once! Fraternally,

M. L. BURTON,
Sec. and Collector.

McComb City, July 31, 1894.

Schools and Colleges.

EDWARD M'GEHEE COLLEGE.

Prof. J. A. Monroe, A. M., a graduate of Trinity College, N. C., has been elected president of Edward McGehee College. President Monroe comes to this college very highly endorsed, and with a record of large success in the past and the promise of still larger for the future. Edward McGehee College is to be congratulated on her good fortune in securing his services. The prospects of the college were never brighter.

STATE NORMAL SCHOOL.

The State Normal School at Natchitoches will begin its tenth annual session on Oct. 1, 1894, as will be seen from its advertisement in this issue. The Normal has gained a well-earned reputation throughout the State for thorough instruction and good discipline. It will begin its tenth annual session under more favorable auspices than ever before, as the additional buildings which the appropriation made by the last Legislature will enable it to erect, will no doubt furnish ample accommodations for all who apply for admission.

NOTES.

The drying up of a single tear has more
Of honest fame than shedding seas of gore.
—Byron.

***

Where there is most of God there is least of self.—B. Whichcote.

***

The greatest of faults, I should say, is to be conscious of none.—Carlyle.

***

A good conscience is to the soul what health is to the body.—Addison.

***

Germany has 21 universities, 1,920 professors, and 26,700 students.

***

The sun, too, shines in cesspools and is not contaminated.—Diogenes Laertius.

***

Michigan produces more lumber than any other State; Pennsylvania comes second.

***

The first medical school in the United States was founded in Philadelphia in 1764.

***

What we gave, we have.
What we spent, we had.
What we left, we lost.
—Epitaph of Edward, Earl of Devon.

***

Rev. H. Armstrong and wife will celebrate their "silver wedding" at the parsonage in Franklin, La., and all of their friends are invited to attend.

***

During this century over 160,000,000 copies of the Word of God have been printed in over 360 different languages and dialects. No very important tongue of the earth is now unrepresented.

***

Dr. Parkhurst, of New York, lately said in a sermon on the corruptions of that city: "The wicked flee when no man pursueth, but they make better time when some one is after them."

***

In a recent speech at Birmingham, England, Lord Rosebery said: "I go so far as to say this, that if the state does not soon control the liquor traffic the liquor traffic will control the state."

***

Palo Alto, California, has been recently incorporated, and has provided that each deed shall contain a clause stipulating that no liquor shall be sold on the premises, under penalty of forfeiting the land.

***

If you don't believe that some very good people are very thoughtless about paying small debts, just turn and look at the date on the yellow tag or slip containing your name on this paper.—St. Louis Advocate.

***

By a very moderate estimate it is shown that the cost of caring for the pauperа, criminals and insane caused by the drink traffic amounts to the average of twelve dollars a year for every family in the United States.

***

There are at present 523 cotton seed mills in the South, and the number is increasing every season. It is estimated that the product of the mills the past year yielded about $18,000,000 to the planters and added about $40,000,000 to the wealth of the country.

***

The following is a list of the dates of founding of the oldest colleges in the United States: Harvard, 1636; William and Mary's, 1692; Yale, 1701; Princeton, 1746; University of Pennsylvania, 1749; Columbia, 1754; Brown University, 1764; Dartmouth, 1769; Rutgers, 1770.

***

Protestantism has made rapid strides in France in the last twenty years. Then it was practically dead. Now there are 887 preachers in the Reformed Church—that is, Presbyterian preachers—90 Lutheran, 31 Methodist, and 1 Baptist. There are a few scattering churches of other Protestant bodies.

***

Gen. Booth has just celebrated the jubilee of service as a Christian. The army now consists of about 4,000 officers, under 12,000 officers, who hold 30,000 services every week in forty countries and colonies. The army publishes 26 weekly and monthly papers in twenty-one languages, with a circulation of about 50,000,000 copies.

***

Though the Moravians are but a little flock, having a membership in Europe and America of not much over 80,000, yet, since 1732, they have sent out no less than 2,383 men and women to spread the glad tidings. A decade of their work appears in the fact that in all these 162 years they have raised up only about 50 native ministers (with wives included).

***

Sixty-five Protestant missionary societies are at work in India. There are 560,000 native Protestants—an increase of 150,000 in a decade. Forty years ago there were only 91,000 native Christians in India. Three-fourths of the population are Hindus, one-fifth Mohammedans; about two and a half per cent. are Buddhists, while Christians have only about eight-tenths of one per cent. of the population.—Presbyterian.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2.25. This offer applies to old subscribers as well as new, provided they pay their subscription to August, '95.

Kobe Circuit.

It is the fixed policy of the mission that everyone connected with it, no matter what his engagements may be, shall have some evangelistic work to do. In the case of those who are teaching, this is generally met by giving them a Sunday appointment or two. Kobe circuit, with its four or five appointments, lying on the outskirts of Kobe and in the neighborhood of the Kwansei Gakuin, affords excellent opportunities for evangelistic work on the part of the different teachers and the theological students. Rev. Y. Yoshioka, the president of the school and professor in the theological department, is in charge of the circuit.

The following, taken from a recent letter, will show that the Lord is blessing the work on Kobe circuit: "The Lord has blessed us much in his work. A powerful preaching service was held at Mikage last night for the outside people. A little work has been lately opened in a village, close by Mikage, with much hope. Last Sunday afternoon some of us started an open-air preaching work in the villages between the school and Mikage. We preached in three different places to more than 250 people, who had never heard the gospel before. They listened to our preaching and singing with all attention, and many of them heard the gospel gladly and asked us to go to their homes and tell them more about it. We had a glorious time. It did us so much good. The soul-saving band will go on its second expedition to-morrow afternoon. It consists of our students, both theological and academic. I expect to have a few baptisms to-morrow at Mikage again. Both at Hyogo and East Kobe the work is beginning to be much brighter. In short, the field is ripe. It is waiting for us to enter. May the Lord help us to be diligent and faithful, to do a great and mighty work for his name!"

Pray for us. W. E. TOWSON.

When So Many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It will build you up. Hood's Sarsaparilla will make you strong.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. Try a box.

Hinds County, Miss., Goes Dry.

Thousands of the readers of the ADVOCATE will rejoice with us in the splendid prohibition victory just won in this county. The election was held Tuesday, July 31, and Hinds county has gone gloriously dry. The champions of the dram shop carried only the city of Jackson and one little country precinct; the other precincts went nearly five to one against the sale. This gives Mississippi 68 out of 75 counties which have prohibited the dram shop, and I am confident that a determined effort on the part of the good people would banish it from the remaining seven.

A. F. WATKINS.

Jackson, Miss.

DO YOU HEAR IT?

Heed the warning, quickly take
For weak nerves PRESTON'S HED-ACHE;
It soothes and tranquillizes pain,
And for your system is great gain.

Missionary Debt.

North Kemper circuit, Meridian district, Mississippi Conference, raised by Penny Helper plan—Miss Ida Moore, $1. This is $3 raised by three young ladies of Mt. Pleasant Church on this debt in about six weeks.

F. B. ORMOND, P. C.

DeKalb, Miss.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. B. B. PETTITT, Sherman, Texas, says: "I have used it in dyspepsia, with great success. I think it is a fine remedy."

Notice.

A young gentleman with a first-grade certificate, also a collegiate education, desires a position as teacher. He is morally, intellectually qualified, and I can recommend him. Any school needing a teacher is requested to correspond with me. I. W. COOPER,

Fin. Agent Millsaps College.

Jackson, Miss. July 27, 1894.

Notice.

Bro. Peter James agrees to pay the necessary expenses at Millsaps College of one young man to be selected by the presiding elders of the Mississippi Conference. Let such information be given to the presiding elders as may be necessary to secure the best selection.

W. B. MURRAH, Pres't.

The Church Rogue.

A man who will willfully defraud a printer out of his hard earnings is very much mistaken if he thinks he is a Christian. There is no difference between withholding two dollars due a publisher and stealing that amount out of his money drawer. If men who willfully defraud their fellow-men can get to heaven, heaven is not the holy place it is represented to be in the Bible.—Holston Methodist.

Your Lame Back

And the painful torture in joints and muscles is nothing but Rheumatism. Nothing but Rheumatism kills people. Nothing like Drummond's Lightning Remedy for speedy relief and quick cure. Accept nothing in its place, for nothing else will do the work. The full month's treatment of two large bottles sent to any address by express on receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

Christian Education.

(Passed by the Arcadia District Conference.)

Whereas, It is a fact patent to all who rightly read the signs of the times, that if we, as a church, are to successfully contend with the subtleties of error and infidelity we must educate; And whereas, That education of both head and heart, as a necessary qualification for the highest Christian usefulness, can be found only in church schools; And whereas, We have in Centenary and Mansfield College schools in which our boys and girls may receive such training; therefore, be it

Resolved, That we heartily recommend these schools to our people as worthy of their warmest sympathy and support, and that we will earnestly endeavor to do our part in building up and maintaining these noble institutions of Christian education.

J. D. HARPER,
Chair'n Com. on Resolutions.

Lisbon, La., July 28 1894.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

STEADFASTNESS.

(1. Cor. xv, 58; Col. ii, 5; I. Peter v, 9.)

Therefore—death being swallowed up in victory—"therefore, beloved brethren, be ye steadfast," etc.

1 We must abound in the work of the Lord.

(1) Must work out our own salvation. God forbid that we should help others in saving their souls, and we, ourselves, become castaways.

(2) Must work in the Lord's vineyard. Bring sinners to Christ, instruct the young in Sunday-school, support the missionary cause, assist the needy.

(3) Diligence in this work is necessary. The night cometh when no man can work.

2. Steadfastness should be a chief ingredient in our Christian character.

(1) The fickle-minded will suffer discomfiture. "Unstable as water," says the man of God, "thou will not excel."

(2) The Latins, being heathen, knew the value of steadfastness. Hear them: "*Preseverentia omnia vincit*"—perseverance, steadfastness, conquers all things. Demosthenes, stuttering in childhood, overcame the impediment and became the most celebrated orator by steadfast effort.

(3) Christ displayed constancy. Tempted not to drink that bitter cup, he drained it nevertheless to the dregs, finishing his mission successfully.

(4) The reward of Christian constancy will be great. Will hear the welcome plaudit: "Well done, thou good and faithful servant."

3. We are assured that our labor is not in vain in the Lord. Often tempted to complain with the prophet: "Who hath believed our report," etc.

(1) Not in vain, for God himself declares: "My word shall not return to me void."

(2) Not in vain, for some forlorn and shipwrecked brother may acknowledge us as the party who snatched him in pity from sin and the grave. Dried tears; comforted the distressed.

(3) Not in vain, for we follow in the footsteps of our Master who went about doing good, who came to seek the lost.

FROM THE WORK.

Rev. W. D. Bass, Chickasaw, I. T., July 28: "We are closing a very fine meeting at Salt Creek, in Chickasaw Nation, I. T., for J. H. Bass, the pastor. A large number have been converted and will join the different churches. I also married Rev. Jno. H. Bass, of the Indian Mission Conference, to Miss Deborah Pickering, of Salt Creek community, at the church, on July 26. I hold revivals over here during the month of August, and then will return to meet engagements in Mississippi. My postoffice address is Corinth, Miss."

Rev. J. H. Evans, Raleigh, Miss., July 25: "My third Quarterly Conference was held at Bay Springs, July 21 and 22, and we continued it four days with grand results. Nine accessions to the church, 6 children baptized, and a gracious outpouring of the Spirit of God, and I think there will be others that will come into the church soon. Our beloved presiding elder, C. McDonald, did the most of the preaching, and he did it to the satisfaction of all that heard him. I can not tell how many were blessed, and I think there were many sinners converted and were made heirs of God. I did all I could for the ADVOCATE, but the money is not in the country. Times are hard. Yes, they are becoming alarming with the preacher and the people. Pray for us."

Rev. F. B. Ormond, North Kemper charge, Mississippi Conference, July 26: "Since writing you the postal of yesterday, the Lord has blessed his people in the Union Ridge meeting as never before. On yesterday, in the morning 11 o'clock service, hard sinners were made to quake and tremble on account of the great power of God in the services. Last night 17 souls came out from sin and darkness to the light and liberty of the gospel. The pulpit and the pew have both been baptized with the Holy Ghost and fire, more or less, in every service. As to this writer, who has had the preaching to do, he is forced to confess that during the four and a half years of his ministerial life he has never realized such divine power in the pulpit before. To God be the glory."

Rev. J. W. Burton, L. D.: "On the morning of July 21 we commenced a meeting at Burton Chapel, with Rev. R. W. Burton and C. W. Huff to assist. We held four days with little visible results. On account of animosity, strife, etc., which was caused by a murder in the settlement, we could do no mighty works there. The church was greatly aroused and blessed, and we hope seed was sown to bring forth fruit in the future. No conversions, no accesions. Thanks to the brethren for assistance. I ask a special interest in the prayers of all Christians, in behalf of this church and settlement, that the church might stand the shock, and the settlement again be united; for without a change of affairs I fear the worst is not yet. Pray for the pastor, that he might be able to do those things that are for the best without mistake. Pray that each of the leading characters in the fray may see themselves as God sees them, and that all mistakes and errors be made plain. May God bless them all. I love them as, perhaps, none others do. God bless and prosper the ADVOCATE."

Rev. Jas. L. Bowling, P. C., Lula, Miss., July 19: "Have just closed a ten-days' meeting in this town. The Lord was with us in great power from the beginning. Such a meeting has not been known in this section for years—in fact, many look upon it as phenomenal. This scribe has been itinerating in the hill country, and when we were sent here we were at once put under the impression that 'great revivals' were not in style in the 'Delta country;' but I do not think that I have ever seen a greater revival anywhere than this. Have seen greater ingatherings, but no greater revival. It was of the old-time religion, and many were the old-time shoutings and rejoicings. As a result, we report 14 conversions and 15 additions, with more to follow, a 'young men's prayer meeting,' and I think will have a 'ladies' prayer meeting' established, beside our regular mixed or public prayer meeting. Am greatly indebted to Revs. H. P. Crowe and J. J. Brooks for their faithful services rendered. Our very efficient and faithful presiding elder, Bro. J. A. Randolph, was also with us part of the time, lending highly appreciated assistance. Praise God, from whom all blessings flow. Pray for us."

Chas. W. Scott, McNair, Miss., July 22: "Under the pastorate of Rev. J. N. Tucker, a most delightful meeting is in progress at this place. Every available force and resource is marshalled, and all with one accord doing valiant and heroic service for the Master. We confidently expect golden conquest, and the addition of many to the church, 'even such as shall be saved.' Bro. Tucker summoned to his assistance Rev. W. M. Stevens, of Rocky Springs, who spent several days preaching a gospel, pure and strong, to the edification of all. His pulpit efforts were of a high and happy order, gaining the hearts of his hearers, and winning many to a better life. His visitation was a benediction. Bro. W. W. Simmons, Fayette's honored pastor, is in attendance now, and preaching with rare unction and wondrous power. His appeals are thrillingly touching and abound with love's magnetic charms. All hearts are captured, and a great work of grace is being wrought. Pastor Tucker is happy in the religion he so eloquently lives and preaches, and his consecration to his work we have rarely seen approached—never excelled. God is honoring his ministry, and under his sanctified leadership we are being led safely on. We would whisper to the presiding elder and Bishop in council for the next four years that this charge devoutly wills against any and all changes concerning it. A hint to the wise is sufficient. Ours is a threefold satisfaction, and hence we ought to be a happy people—(1) Dr. Black visits us weekly in the person of the NEW ORLEANS ADVOCATE. Its contents are superlatively delightful and of positive superiority, stimulating a quenchless thirst for the next issue. The ADVOCATE that brings smiles in our home and graces our table often has to submit to a third reading. We hail its coming with thanksgiving and regret the intervention of a week before we can greet it anew. Benedictions on its tireless editor. (2) Our pastor visits us monthly, and is in every respect a model. His cultivated, discerning eye, together with high spiritual qualification, eminently justify the assertion that he is one of our most godly and useful men. The Bible we read in his life and in his hands; in every home and at every hearth he impresses its immortal worth and stresses a righteous life. His life is made rich by that radiant promise, 'Lo, I am with you always.' (3) The quarterly visits from Bro. Weems, P. E., are fraught with lasting good. He stands deservedly high, an honor to the office and a preacher of great power. The district is making advances under his wise administration, and so a threefold happiness attaches to the Roxie charge. The editor will have pleasant recollections of McNair Church as having been dedicated by him several years ago, and rejoice with us."

(*Continued on Sixth Page.*)

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

Appeal.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

I think we are not wasting Scriptures when we use this passage in connection with our appeal for our Organ Fund. "Ask." Pompey said it made all the difference in the world how a man prayed. Said he: "When I ax de Lord to send Pompey a chicken for breakfast, dat prayer nebber whar answered; but when I ask de Lord to send Pompey arter de chicken, dat prayer whar answered next morning, 'fore de sun up—chicken frien' sizz." We've come arter the chicken, and want it in the shape of $1 for our Organ Fund. Enclose $1 in an envelope and address to E. A. Vail, general superintendent and treasurer of the Union Gospel Mission, headquarters 163 Camp street, Bible House, New Orleans.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

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Book-keeping, Shorthand, Penmanship and Telegraphy. We spend more money in the interest of our Employment Department than half the Business Colleges take in as tuition. 4 weeks by our method teaching book-keeping is equal to 12 weeks by the old plan. 11 teachers. 600 students past year, no vacation; enter any time. CHEAP BOARD. We have recently prepared books especially adapted to

HOME STUDY.

Sent on 60 days trial. Write us and explain "your wants." N. B.—We pay $5. cash for all vacancies as book-keepers, stenographers, teachers, clerks, etc., reported to us, provided we fill same

IN paint the best is the cheapest.—Don't be misled by trying what is said to be "just as good," but when you paint insist upon having a genuine brand of

Strictly Pure White Lead.

It costs no more per gallon than cheap paints, and lasts many times as long. Look out for the brands of White Lead offered you; any of the following are sure:

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FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors.

These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.

A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

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DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

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N. Y. Life, " " " " " - 40,684,163
Equitable, " " " " " - 40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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EXPENSES—Remarkably reasonable. College fees only $36 for the entire session. Board in students' homes and private families, $12 per month, including lights and fuel. Table board from $8 to $10 per month. Students in clubs board themselves at a cost of from $4 to $6 per month.

Next Session Begins Sept 26, 1894.

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SOUTHERN FEMALE COLLEGE PETERSBURG, VA.

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Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *
Yours, most respectfully,
MRS. A. W. MOORE.

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CHARGES PER MONTH:

Tuition per Month	$2 00 to $3 00
Music " "	3 00
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Board, Tuition, Fuel and Lights, $12 00 per Month, $120 00 per the Session of Ten Months.

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This water is both calcarious and chalybeate, and deserves to be brought to the attention of the medical profession. A. L. METZ, Analytical Chemist, Tulane University of Louisiana.

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The only positive cure known for piles of whatever kind, external, internal, blind or bleeding, itching, chronic, recent or hereditary. Price, $1.00 a box; six boxes for $5.00. Sent by mail on receipt of price. Thousands have been cured by their use. No medicine to take internally, but applied to the affected parts. Sold by druggists, or direct from me.
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HOME CIRCLE.

RESIGNATION.

BY HENRY WADSWORTH LONGFELLOW.

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted!

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps
What seem to us but sad, funeral tapers
May be heaven's distant lamps.

There's no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead.

Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair.

Thus do we walk with her, and keep unbroken
The bond which nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again unfold her,
She will not be a child;

But a fair maiden, in her Father's mansion,
Clothed with celestial grace,
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean,
That can not be at rest—

We will be patient, and assuage the feeling
We may not wholly stay;
By silence sanctifying, not concealing,
The grief that must have way.

Religion at Home.

It is laughable to see one hunting high and low for his spectacles when they have only been shoved over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honor God, while overlooking such opportunities which they carry with them wherever they go. A slovenly carpenter was once heard at a weekly prayer meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his work-bench. When he ended his prayer a hearty "Amen" came from a servant who put her mistress out of temper a hundred times a day by her carelessness. A clerk also was there, who, although he taught a class in the mission school on Sabbath, was always late at his employer's store week-days. He whispered "Amen," too—and meant it so far as he knew himself. A lady hearer, as she listened, resolved to join the church and then went home and found unreasonable fault with her cook. And others also felt warmed to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in class meeting and weak at his trade, is no credit to the cause he professes. The servant who drops dishes unfeelingly in the kitchen has her tenderness altogether too much on one side. And it is a poor kind of religion that seeks opportunities to set others straight, but overlooks its own crookedness.—Sunday-School Times.

He who hangs his lamp high to let the light shine around him should not forget to take it down for the daily replenishing.

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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

If I Were a Girl.

I would take care of my health by living out doors as much as possible, and taking long walks in the sunshine. English girls understand how necessary this is for good complexions and cheerful spirits. Wear simple clothing, that you may climb mountains and breathe freely.

I would secure the best education. Go to college, by all means, if it is possible. Read good books, and thereby become intelligent.

I would cultivate cheerfulness. Discontent soon shows in the face. If you have some disappointments, so do others. If you are cramped for money, be thankful that your lot is no worse than it is. Learn to make the best of things. An unhappy woman is a perpetual cloud in a home. A fretful girl has few friends, and the number lessens year by year.

I would say kind things of others, especially of the girls. A girl who makes unkind remarks about other girls had better be avoided by young men. She will not make an agreeable companion for life.

I would learn how to be self-supporting. Especially in this country, where fortunes change, it is wise for a woman to be able to take care of herself. Helpless women are not a comfort to others, and usually are not to themselves.

I would try to be polite everywhere. True courtesy is more winsome than a pretty face or fine dress. Loud talk or loud dress does not betoken the lady. Be appreciative and sympathetic, and you have two keys which will unlock almost all hearts.

I would learn self-control. To know when to speak, and when to be silent; to have hateful things said about you, and be able to answer pleasantly; to have people confide in you, and be wise enough to keep it locked in your heart; to be in poverty, and not be soured by it; to meet temptation, and be strong before it; to be strong enough to perform any labor or duty which needs to be done—all this shows a noble mastery over self.

I would be punctual. Being late at meals, late at church, or late in meeting engagements, makes unnecessary friction in families. If we are willing to lose valuable time, we have no right to make others lose it. The golden rule of doing unto others as we would that they should do unto us is specially applicable here.—Mrs. Jenness Miller.

Plain Speaking.

There are people who take great credit to themselves for their extreme plainness of speech, which they fancy to be a sign of sincerity. "I say precisely what I mean," one of these persons will calmly tell you, intimating, in most cases, that what she meant was disagreeable and likely to hurt somebody's feelings, but that she had too much strength of mind to hesitate on that account. It never occurs to these well-intentioned, but brusque and overcandid souls, that it is not an absolute necessity always to speak; that there are times when silence is golden.

We are not called upon invariably to pronounce judgment on our fellow-creatures. Often we are not in possession of all the facts in a given case; we do not know the circumstances; we can not accurately discern motives, and our conclusions, being based on imperfect acquaintance, and being formed by fallible minds, are wholly erroneous. This is specially so when we have a grievance, when we think that we have been neglected, when our vanity or our self-love has been wounded. By hasty speech we may become guilty of great injustice; we may plant the seeds of distrust and suspicion, or trample friendship under foot.

There is no insincerity in saying a pleasant thing, for there is fortunately always one point of view from which some pleasant word in justifiable. In that beautiful twelfth chapter of Romans, which formed the basis of a recent lesson in the Sabbath-school, a consecration of our whole selves to God found its natural outcome in a tender and thoughtful altruism. As Christians we are in duty bound to forget ourselves, and to live for and with others, in all gentleness, sympathy and courtesy. "In honor preferring one another!" Can there be a nobler rule for daily life at home and in society?

But the plain-spoken person, who wounds her friend by a calm declaration of what she considers to be her own justifiable complaint, or who criticizes the other's children, or servants, or housekeeping, who comments on the shabbiness of the friend's gown, or the faded hues of the friend's complexion, need not pride herself on her candor. She is simply unbearable and intolerably rude.—Martha McInerny.

EVENING AND MORNING.

A little child knelt down to pray,
And listening, I heard her say:
"My heavenly Father, please to keep
Me very safely while I sleep:
Forgive the faults thou'st seen to-day,
And if I wake again, O may
I thank thee from my heart, and try
To please thee always till I die,
For Jesus' sake. Amen."

Then on her pillow soon she laid
Her bright-haired, weary little head;
And when the rosy morning broke,
That happy little heart awoke:
"I thank thee, Father, for thy care;
I know thou heard'st my evening prayer;
Still keep me safe through all this day,
And may I never from thee stray,
For Jesus' sake. Amen."

—Our Little Ones.

It's Very Hard.

"It's very hard to have nothing to eat but porridge when others have every sort of dainty," muttered Charlie, as he sat with his bowl before him.

"It's very hard to have to get up so early these bitter cold mornings, and work hard all day, when others can enjoy themselves without labor. It's very hard to have to trudge along through the snow, while others roll about in their coaches."

"It's a great blessing," said his grandmother, as she sat at her knitting, "to have food when so many are hungry; it's a great blessing to have a roof over our heads when so many are homeless; it's a great blessing to have sight and hearing, and strength for daily labor, when so many are blind, deaf, or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Charlie; there is one thing that I think is very hard."

"What's that?" cried Charlie, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings."

The Ideal Home.

The ideal home is the one that ministers to the needs of all those who make it. It is the place where sympathy, interest, intelligent understanding of even the moods of its circle, inspiration, and, above all, repose, are found. The ideal home ministers intelligently to the needs of the spiritual and intelligent nature, as well as the physical. Its development unto perfection depends on the combined efforts of its responsible members. The ideal home was never attained by the efforts of one, but by the co-operation of all. This does not mean that each shall fit himself into a mold. A perfect home is like a perfect mosaic, where each part, with its individual difference, fits in its place to make the perfect design.

The corner-stone of the ideal home is love; it is love that is its life; love is its inspiration, its defense, its crown of victory. Sorrow, defeat, shame itself, are vanquished where love has its perfect work. "O world, where is thy sting? O poverty, where is thy victory?" is the pæan of him who is sheltered in the love that makes the ideal home.—Exchange.

Cherish Your Girlhood.

Dear girls, don't be so often wishing you were grown-up women that you will neglect your girlhood. In the rush and hurry of these fast times there is danger that you will reach and strain after "young ladyhood" too much.

Be girls awhile yet; tender, joyous, loving, obedient and industrious. Womanhood, with its privilege and power, its burdens and its trials, will come soon enough. On this point one has said:

"Wait patiently, my children, through the whole limit of your girlhood. Go not after womanhood; let it come to you. Keep out of public view. Cultivate refinement and modesty. The cares and responsibilities of life will come soon enough. When they come you will meet them, I trust, as true women should. But, oh, do not be so unwise as to throw away your girlhood. Rob not yourself of this beautiful season, which wisely spent will brighten all your future life."—Intelligencer.

FROM THE WORK.

(Continued from Fifth Page.)

Rev. F. B. Ormond, P. C., July 25: "The Lord is wonderfully blessing his people at Union Ridge Church, on North Kemper circuit. The power of the Holy Ghost has been felt in every service, and in many services was felt as never before at this place. To God be the glory. Will give further news later."

Rev. O. L. Savage, Indianola, Miss., July 30: "I have had 22 accessions to our church up to date in my meeting. We are very much rejoiced. Rev. R. H. B. Gladney was with us, and we both did the preaching and praying. My people were very much edified and built up under the clear, strong preaching of Bro. Gladney."

Rev. J. N. Tucker, P. C.: "On Thursday evening, July 19, 1894, we closed a meeting of twelve days at McNair, Miss. Results: 17 applications, 17 regenerations and sanctifications, and 1 backslider reclaimed—9 of whom were baptized upon their profession of faith. Almost every penitent was regenerated. Worldliness in every form was severely denounced and righteousness extolled. Bros. W. M. Stevens, W. W. Simmons and G. D. Ellis rendered valuable services."

F. N. Sweeney, L. D., Grand Chenier, La.: "I began a meeting at Bib Pecan, July 4, preaching twice a day, except Saturday and Sunday I preached three times a day, which resulted in 3 accessions to the church and about 15 conversions. God manifested his power in convicting sinners, among them several Catholics. One Catholic lady joined the church. Thank God some of them are getting their eyes open! The eleven o'clock service on Sunday will be long remembered by all. Glory to God for such a manifestation of his power."

Rev. P. D. Hardin, P. C., Pelahatchie, Miss., July 27: "We closed quite a successful meeting at Clarksburg last night, probably the best meeting that has ever been held at that place. It was indeed a gracious revival. Rev. R. F. Witt, of the Lake circuit, was with me three days. He delivered the message of life in its power and purity. The visible results are as follows: about 15 conversions and reclamations, 14 children and 21 adults baptized, 27 received into the church; prayer meeting to be organized, and several promised to erect family altars. Clarksburg was a few years ago one of the most wicked places in this part of the State, but where sin abounded grace does much more abound. Thank God for victory."

Rev. J. H. Evans, Raleigh, Miss., July 17: "We have closed a very interesting meeting at this place. There were about ten or twelve conversions; over sixty were blessed. In fact, we had a gracious revival. The great God of heaven was praised aloud by many in the public audience, and pledges were made by many to live a better Christian life. We received a class of five young men and young ladies, and a beautiful class they were. Just entering into manhood and womanhood, intelligent as they are, we look for them to be a great blessing to the church and the town. We also baptized three infants. Bro. J. T. Nicholson did the most of the preaching, and did it well, for which we give him thanks, but we give God the glory. Pray for us."

J. W. Burton, L. D., Ramsy station, Ala., July 20: "After a ride of about twenty miles on the morning of July 15, I arrived at Center Ridge, where Bro. D. L. Kirkland, L. P., with the assistance of his wife, had been for some days engaged in a meeting. We continued until Wednesday night, putting in the strongest licks we knew. There was seven or eight conversions and reclamations, with many claiming blessings. One was baptized and joined the church at that place, where we had just reorganized a little band to fight the Christian warfare. At this place we once had a little band, but on account of the come-outs (and these, too, of the best material) they were so weakened that they failed to get preaching from a regular pastor, and consequently were not recognized. We hope much good has been accomplished. To God be all the praise. May God bless and prosper the ADVOCATE!"

THE SCHOOL BOY

—is often a sufferer from headache. The seat of sick headache is not in the brain, for if you regulate the stomach and bowels you'll cure it. Too much brain-work and brain-tire brings on a rush of blood to the head with headache, dizziness or "nose bleed."

Miss BERTHA WOLFE.

Miss BERTHA WOLFE, of *Dayton, Cattaraugus Co., N. Y.*, writes: "I suffered from loss of appetite, constipation, neuralgia, and great weakness, and had terrible attacks of sick headache very frequently; also nose bleed. My health was so poor that I was not able to go to school for two years. I took Dr. Pierce's Pleasant Pellets and 'Golden Medical Discovery,' and in a short time I was strong and well. Many friends are taking your medicines, seeing what they have done for me."

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Chic. St. L. mail	8:30a.m	Chic. St. L. mail	6:00p.m
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Kansas City and Memphis Fast Train	4:45 p. m	9:00 a. m
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Fresh Air and Exercise.

Get all that's possible of both, if in need of flesh strength and nerve force. There's need, too, of plenty of fat-food.

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OBITUARIES.

We publish obituaries of 500 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 500. Poetry excluded from this column.

SMITH—LUCILE C. SMITH, daughter of O. H. and Lucile Hines Smith, was born in Meridian, Miss., March 17, 1889. She died in Gloster, Miss., Nov. 1, 1893, at the home of her grandfather, Rev. Wm. B. Hines. Lucile was beautiful in person, precocious in intellect, and the centre of attraction and the joyous sunshine in the triple family circle where she moved. But this charming jewel was plucked from the crown of that triple family circle, and left a grievous heart sorrow in its place.

"Shi we think of the friends over there,
Of the songs that they breathe on the air,
In their home in the palace of God,"

And wait to rejoin them in that beautiful world and its delectable psalms of praise "unto him that loved us," etc.

We have adopted the following beautiful poem as descriptive of the picture left upon our minds and hearts of the character and sickness and death of this now little angel girl:

"Smooth the braids of her silken hair
On her queenly brow with tender care;
Gather the robe in a final fold
Around the form that will not grow old;
Lay on her bosom, as pure as snow,
The fairest, sweetest flowers that blow;
Kiss her and leave her, your heart's delight,
In dreamless peace Lucile will sleep to-night.

"A shadowy gleam of life-light lies
Around the lids of her slumbrous eyes,
And her lips are closed, as in fond delay
Of the loving words she had to say;
But her gentle heart forgot to beat,
And from dainty head to dainty feet
She is strangely quiet, cold and white;
The fever is gone. Lucile will sleep to-night.

"Put by her toys and empty chair,
Fold up the garments she used to wear,
Let down the curtains and close the door,
Lucile will need the garish light no more;
For the task assigned her under the sun
Is finished now and the guerdon won;
Tenderly kiss her, put out the light
And leave her alone. Lucile will sleep to night

"O blessed sleep, that will not break
For tears nor prayers nor love's sweet sake!
O perfect rest, that knows no pain,
No throb, no thrill of heart or brain!
O life sublime, beyond all speech,
That only the pure, through dying, teach!
God understands, and his ways are right.
Bid his beloved a long good-night.

"Weep for the days that will come no more,
For the sunbeam flown from hearth and door,
For a missing step, for a nameless grace
Of a tender voice and a loving face;
But not for the soul whose goal is won,
Whose infinite joy is just begun;
Not for the spirit enrobed in light
And crowned where the angels are to-night."

WM. B. HINES,
Gloster, Miss.

LANSDALL—WILLIAM LANSDALL was born in Spilsby, Lincolnshire, England, July 1, 1833, and passed away June 23, 1894. He came to America in 1866.

He was not a Christian till late in life, but was honest, and, as I read in his discharge from the army of England, of which he was an officer, "character good," I judge he was never otherwise. Bro. Lansdall was converted in 1890 under Bro. Sullivan's ministry. I never saw a more consecrated man nor one with firmer faith, and, best of all, he died "rejoicing in hope of the glory of God." His last words were a sermon to the world, and his last song, "Praise God, from whom all blessings flow."

We will miss our brother so much at Bethel Church, but we all feel that he has joined a church that knows no dissolution. He leaves a wife only to our care. We will always cherish the mound beneath the beech-trees in Bethel Cemetery that marks his last resting-place on earth as sacred. The influence of his life lingers with us, wooing us to meet him where parting is no more. May we meet him!

His pastor, T. A. LUSTER.

COX—MARVIN LEE, son of W. W. and Julia Cox, was born in Newton county, Miss., Sept. 18, 1873; died, of typhoid fever, at Hickory, Miss., while attending school, June 3, 1894.

Marvin joined the Methodist Church in 1891. He was a boy of very decided religious habits, and was known as one of the best of young men. His death was lamented by all who knew him. "But God's ways are not as our ways," and are always right. Marvin's death was triumphant, glorious. He exhorted us all to meet him in heaven. It was joyous to be there, and witness the power of grace to save to the uttermost. His work ended soon; he rests. "How peaceful the slumber, how happy the waking." "We sorrow not as those who have no hope." Jesus saves. A full house attended the funeral. He was buried in Spring Hill Cemetery. L. P. MEADORS, Pastor.

WIGGINS—*Whereas*, Our heavenly Father has removed from our midst, and from a life of usefulness in the community and church, our beloved sister, Miss LILLY WIGGINS; therefore, be it

Resolved, That we mourn deeply the loss of our sister from the church and Sabbath-school.

Resolved, That we bear testimony to her fidelity and worth as a Christian, and we are assured that after a life of usefulness here she has entered into the reward of heaven.

Resolved, That we tender our heartfelt sympathy to the bereaved mother and relatives, and beg them not to weep as those who have no hope.

MRS. M. J. HARVEY,
For Committee.

BROWN—HENRY J. BROWN, son of Tamberlin J. and M. Alice Brown, was born near Sallis, Miss., Nov. 26, 1868, and died June 28, 1891. He was the oldest child of his parents, and after the death of his father, in 1885, he assisted his widowed mother in rearing the younger children. He was taken violently sick on June 26, and grew rapidly worse till the end came.

Henry was so gentle and true in disposition that he entwined himself around the hearts of all who knew him. The deep interest manifested in him during his short illness showed how much he was loved by all the community. As a son and brother, he was obedient and loving. His intellect was very bright; but with it was blended so much modesty that the excellences of mind and heart were best known by the loved ones at home. There the gems of his noble life shone with a brightness unperceived by the world. Sad indeed is home without him. We weep to know that he is forever gone.

His remains were laid to rest in the family graveyard, the writer officiating. To the deeply afflicted family we say: "Be resigned. God knows what is best and has done all for good." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

W. D. MCCULLOUGH.

BRELAND—On Tuesday, July 11, at 6:15 P. M., the spirit of little MELLEN, infant son of Rev. R. A. Breland and wife, of DeKalb, took its flight from this world to a brighter.

This sweet little babe, the joy and pride of a mother's love and of a father's affections, lacked only four days being a year old. For several days previous to his death little Mellen suffered intense pain. Oh, how hard it is for us to give up our loved ones, but how sweet to know that some bright day we will meet again nevermore to part! Weep not, dear parents, for your loss is only little Mellen's eternal gain. One less on earth, one more in heaven. Mellen is waiting and watching for you now.

On Wednesday afternoon a large concourse of sympathizing friends followed the remains to the DeKalb Cemetery, where a short funeral service was conducted by this writer, and then we laid him away to await the resurrection morn.

To-day little Mellen is around the throne of God. God help the parents to sorrow not as those who have no hope, but to have the assurance every day that they will some day meet their babe in heaven.

F. B. ORMOND.
DeKalb, Miss.

CARAWAY—Died, at the home of her son-in-law, Mr. S. W. Monroe, MRS. ELIZABETH B. CARAWAY, aged sixty-five years two months and twenty-nine days. She was born in Perry county, Miss., and moved to Newton county, Miss., when quite young. She was a daughter of Mr. John Wall, who was one of the early settlers of this county. On Dec. 31, 1844, she was married to Mr. James E. Caraway, with whom she lived until nearly five years ago, when he preceded her to the spirit-land.

Mrs. Caraway was the mother of eleven children, ten of whom still live to mourn their loss. She was for a long time a professor of religion, and had connection with the Methodists, among whom she lived a consistent life. A devoted wife and mother, a consistent Christian, a good neighbor and friend to all, she has gone to her reward; therefore, loved ones, do not weep, for your loss is her gain. May the Lord comfort all her loved ones!

S. F. EASTERLING.

PURVIS—Little VERNON, infant son of Joseph A. and Mettie D. Purvis, was born Nov. 30, 1892; departed this life, after a very brief illness of pneumonia, Jan. 31, 1894, aged one year and three months.

Thus one of the sweet buds of earth God has plucked for the skies. Sweet little Vernon was too pure for this world. He has gone to dwell with Jesus, who has said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Papa and mama, weep not for your little darling. He is at rest with Jesus, and watching and waiting to welcome you to that beautiful shore, where there will be no more sad partings, where we shall kneel at the snow white throne and cast our glittering crowns at Jesus' feet. Little Vernon leaves a fragrance that will sweeten our thoughts and hopes of heaven. May God's blessing rest on the bereaved parents and children in their affliction!

COUSIN ELLA.

WISE—FANNIE WISE was born in Talladega county, Ala., Dec. 2, 1854; moved to Louisiana, 1871, and died May 30, 1894. She was married to A. J. Wise, Jan. 9, 1887.

Sister Fannie was a member of the Methodist Church, and lived a consistent member until her death. From the beginning of her sickness she was conscious that she would not get well, but every word and act indicated that she was prepared for the change. Sister Fannie was a model Christian, a devoted wife, a kind sister. She leaves a husband and one little girl and a mother and three brothers and four sisters to mourn her loss; but they should rejoice when they remember that their loss is her eternal gain. Dear friends, weep not for dear Fannie, but prepare to meet her in the land of the blessed, where parting is no more.

R. A. AUTREY.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1039 Race street, Philadelphia, Pa., naming this paper.

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Such as Eczema, Scald Head, Tetter and all ichorous Disorders are permanently cured with

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CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891.	$600,414.81

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NEWS OF THE WEEK.

DOMESTIC.

Dr. Albert B. Miles, the house surgeon of the Charity Hospital in this city, died on Aug 5.

The River and Harbor Appropriation bill was reported from the conferees to both Houses on Aug. 3, and agreed to. As finally passed the bill carries $11,468,180, an increase of $1,949,491 from the House bill.

The Chicago grand jury reports to the court that gambling goes on in that city wide open, and evidently under protection, but it makes no indictments, for the reason, as it alleges, that no convictions are possible.

The leaders of the Cripple Creek strikers, for whom warrants are in the hands of the officers, have organized themselves into a regular band of banditti, it is said, and have taken refuge in the mountains, whence they make robbing raids on the surrounding country.

The usual Sunday quiet of the Capitol Building at Washington was broken on Aug. 5 by the assembling of the tariff conferees at 2:30 o'clock. The meeting lasted until six o'clock, and was marked with more than the usual secrecy. The discussion again turned on sugar, iron ore and coal.

The State election in Alabama was held on Aug. 6. A full vote was polled. Returns from most of the counties show that Col. Wm. C. Oates, for governor, and the rest of the Democratic ticket, have been elected by a good majority over the populite conglomerate ticket, headed by Reuben F. Kolb for governor.

There emanated from Washington, a few days ago, a story to the effect that the United States had entered into an agreement with Germany, Great Britain and Italy to take possession of the treaty ports of China and Japan, and maintain their neutrality during the war, preventing the belligerent powers from in any way interfering with the trade of those ports. This story has been met with a prompt and unqualified denial by the State Department.

The conferees on the Tariff bill are maintaining an ominous silence on the question of the bounty on this year's crop of sugar, and it would appear that they were expecting to get along without the support of the senators from Louisiana. Notwithstanding the rumors that the conferees are about to reach an agreement, the probability is that the only practicable solution of the difficulty will be the acceptance by the House of the Senate amendments.

The Executive Committee of the Citizens' Protective Association of this city, has got down to work. The matters first taken up are the impeachment proceedings against City Hall councilmen and officials, and the garbage job. The committee will prepare the necessary complaints or petitions required by law, and will, as soon as they shall be completed, hand them to District Attorney Butler, who will then move for impeachment and removal in the Civil District Court. Of course, criminal proceedings will go on against indicted parties.

An open declaration of war on the American Railway Union was made, on Aug. 3, by the Pullman Palace Car Company. It was followed by an official announcement that under no circumstances would the company give employment to labor agitators, members of the Pullman strike committee or any others who had taken an active part in persuading the workmen to strike or encouraging them to stay out. The force of men at the Pullman shops on Aug. 3 was 552, and the number is increasing daily. No demonstrations are made by the strikers, and no violence is offered the men at work.

FOREIGN.

Emperor William will spend this week in England. The most extensive arrangements have been made on behalf of the Queen for the reception and entertainment of the Emperor, her grandson.

It is said that the Chilian minister of finance, replying to the government of Mexico, declines to join in the proposed monetary conference to establish a rate of value between gold and silver. The Chilian government expresses the opinion that without the co-operation of the United States and European nations such a conference would fail to accomplish any good purpose.

Caserio Santo, assassin of President Carnot, was tried for the crime at Lyons, on Aug. 3, and condemned to death.

Serious riots have occurred at Kobe, Japan, and Taku, China. At the latter place the Chinese openly insulted the members of the Japanese embassy who were returning to Japan.

The entrance to the port of Bluefields had been seized by 300 troops, under the command of the President of Nicaragua. Marines from the American and British warships have landed for the purpose of protecting the interests of the United States and Great Britain.

A portion of the Japanese troops at Seoni marched against a much superior force of Chinese entrenched at Shan Yang, on July 29. A battle ensued, and after heavy fighting the Chinese were put completely to route, and a large number of prisoners and munitions of war were captured by the Japanese.

Home and Abroad.

It is the duty of everyone, whether at home or traveling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in everyday life. For instance, Hood's Sarsaparilla as a general tonic, and to keep the blood pure and less liable to absorb the germs of diseases, will be well nigh invaluable. Change of drinking water often causes serious trouble. A teaspoonful of Hood's Sarsaparilla in a tumbler of water will prevent the water having any injurious effect.

Acting under instructions from the Executive Committee of the Board of Foreign Missions of the Southern Presbyterian Church, the Rev. Dr. J. W. Bachman, its representative in Washington, has called on Secretary Gresham and the Japanese charge d'affairs to ask that measures be taken to protect the missionaries of that church in the east. Secretary Gresham told Mr. Bachman that he did not think that there was an immediate danger to the missionaries, but that they would be protected.

It Never Fails.

Harris & Buquo, Erin, Tenn., manufacturers of the celebrated Erin Lime, have in their employ, in the various departments of their business, several hundred men. The firm write to the Drummond Medicine Co., 48 Maiden Lane, New York, in great praise of Drummond's Lightning Remedy for Rheumatism, and say they have cured four cases with it, and that it has not failed in a single instance. The remedy always gives satisfaction. Send $5 to the Drummond Medicine Co., and they will ship to your address two large bottles—a month's treatment—by return express. Agents wanted.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
Bethel	Aug. 9
Topisaw	Aug. 9
Hennington	Aug. 9
Cypress	Aug. 10
Rapides	Aug. 11
Orville-Whittington	Aug. 16
Lake	Aug. 24
Wilson's Springs	Sept. 27

Dr. Price's Cream Baking Powder
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The Queen and Crescent Route offers special inducements to travelers to Washington and the East. On the occasion of the Knights of Pythias conclave at Washington, Aug. 27 to Sept 5, it will sell tickets at low reduced rates. Its train service can not be excelled. Its rates are as low as any. Call on any Q. & C. Agent for full particulars as to rates and schedules, or address

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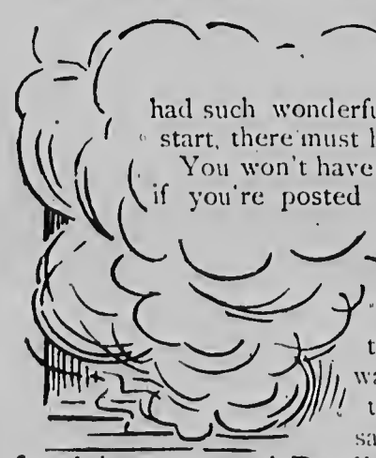
We have been notified that the new Discipline will be ready in a few days. We will fill all orders as soon as they come. LAIRD & DOMINICK.

Jackson, Miss., Aug. 4.

Where there's so much Smoke,



there must be some fire. So likewise, when Pearline has had such wonderful success, from the very start, there must be good grounds for it.

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THE PRACTICAL POULTRY KEEPER.—Embraces all the latest ideas on the subject, finely illustrated, and is a complete treatise, covering the whole subject. Gives minute instructions in feeding, rearing, care and management of poultry. How to treat diseases of poultry; how to make an incubator and how to raise artificially-hatched chickens; how to preserve eggs; how to pack eggs and poultry for market.

THE PRACTICAL HORSE AND CATTLE DOCTOR.—This book was written by two distinguished veterinarians, one a specialist in diseases of the horse, the other in those of the cow. It describes the symptoms of the diseases with which horses and cattle are afflicted, and in such a plain and thorough manner that the malady will be readily detected; it also gives the cause of every disease, a knowledge of which in many cases will avert the evil; and it likewise contains plain and explicit directions for the treatment of disease, as well as the correction of all unruly and vicious habits, etc.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

New Albany circuit	Aug. 11, 12
Blue Springs	14
Guntown	16
Ripley and New Albany	18, 19
Jonesboro	28
Ripley circuit	25, 26

T. W. LEWIS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Buena Vista	Aug. 11, 12
Saltillo	18, 19
Tremont	22
Amory and Smithville	25, 26
Nettleton	29
Fulton	Sept. 1, 2
Athens	6
Pontotoc	8, 9

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Hill House circuit	Aug. 12
R. Shaw's, at Poplar Grove	19
Beulah	26
Friar's Point	Sept. 2
Bolivar, at Winterville	2

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—THIRD ROUND.

Macon	Aug. 11, 12
Brooksville	17, 18
Hebron	18, 19
Shuqualak	25, 26
Mashulaville	Sept. 1, 2

T. C. WIER, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Chester circuit, at South Union	Aug. 11, 12
Wier circuit, at Salem	18, 19
Louisville circuit, at Mt. Pleasant	25, 26
Rural Hill circuit, at Center Ridge	28

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Olive Branch	Aug. 11, 12
East Holly Springs	18, 19
Cornersville	25, 26
Ashland	Sept. 1, 2

J. R. STONE, P. E.

WINONA DIST.—THIRD ROUND.

Winona circuit	Aug. 11, 12
Carrollton circuit	18, 19
Dublin	25, 26
Leherton	Sept. 1, 2

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Tyro, at Emory	Aug. 11, 12
Courtland, at Pope's (Tues.)	14
Morgansville, at Browning's (Thurs.)	15
Panola, at Mt. Olivet	18, 19
Arkabutla, at Chestnut R.	22 26
Pleasant Grove, at—	Sept. 1, 2

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—THIRD ROUND.

Tocoopola	Aug. 11, 12
Oxford station	18, 18
Chapel Hill	25, 22
Paris	Sept. 1, 2
Water Valley circuit	8, 9
Water Valley station	15, 16

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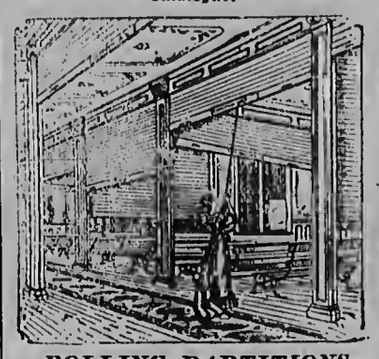

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MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.
(In Part.)

Williamsburg, at Bethel	Aug. 11
Mt. Carmel, at Santee	*12, 13
Biloxi	*19, 20
Ocean Springs and Scranton, at S.	25, 26
Eastabuchie, at Camp Ground	Sept. 1, 2

Let preachers be ready to answer the questions for this quarter. church secretaries have their records and registers on hand, and stewards make an earnest effort to bring up arrears in salaries. Quarterly Conferences marked (*) will be held the second day named.

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—THIRD ROUND.

Shiloh, at Gum Springs	Aug. 11, 12
Steens Creek, at Richland	18, 12
Indian Mission	21
Nesboba, at Philadelphia	Sept. 1, 2
Hillsboro	4
Fannin, at Drake's	7
Brandon	8, 10
Homewood	14
Trenton	15, 16
Montrose	22, 23

C. MCDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Lake City and Lodi, at Philips'	Aug. 11, 12
Silver Creek and B. Lake, at B. L (Tu.).	14
Yazoo City	18, 19
Flora circuit, at Brownsville	25, 26
Jackson cir., at Flagg Chapel. (Tues.).	28
Camden circuit, at Thomastown	Sept. 1, 2
Tranquil circuit, at Zeigler ville	8, 9
Mount Olivet circuit, at Dover. (Tues.).	11
Bolton circuit, at Ratliff Chapel	15, 16
Jackson—First Church	22, 23
Jackson—Capitol Street	22, 26
Madison circuit, at Madisonville	22, 30

E. H. MOUNGER, P. E.

WOODVILLE DIST.—THIRD ROUND.

North Wilkinson	Aug. 9
Wilkinson, at Bethel	11, 12
Percy Creek, at Percy Creek	18, 19
Woodville, at Woodville	19, 20
Tunica, at Hays	21
Live Oak, at Pine Grove	25, 26
Port Vincent	29
Ponchatoula, at James Chapel	Sept. 1, 2
Franklinton, at Mt. Hermon	8, 9
Amite City, at Tangipahoa	9, 10
St. Helena	15, 16
East Feliciana	22, 23

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Roxie, at Knoxville	Aug. 11, 12
Meadville, at New Providence	18, 12
Port Gibson	25, 26
Bolling Fork and Augnilla, at —	Sept. 1, 2
Cary, at —	4
Mayersville, at —	8, 8
Warren, at Oak Ridge	15, 16

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Crystal Springs	Aug 11, 12
Summit	18, 12
Bowerton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	29, 30

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—THIRD ROUND.

Shubuta, at Quitman	Aug. 11, 12
Waynesboro circuit, at Big Rock	18, 19
North Kemper, at Blairs. (Wed.).	22
Linwood, at Hopewell	25, 26
Daleville, at — (Wed.).	29
DeKalb, at Pleasant Ridge	Sept. 1, 2
Marion, at — (Wed.).	2
Why Not, at —	8, 9
Chunky, at —	15, 16
Lauderdale, at —	22, 23
Mathersville, at —	28, 30

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Rayne Memorial (morn.)	Aug. 12
Felicity (eve.)	12
Gross Tete, at Cottonwood	12
Louisiana Avenue	26
Plaquemine, at Plaquemine	Sept. 2
Lower Coast, at Wesley	2
Baton Rouge	16
Carondelet	22

I will attend the Quarterly Conferences through the month of August, then go to my work at Centenary College.

C. W. CARTER, P. E.

DELHI DIST.—THIRD ROUND.

Floyd, at Baldwin's Chapel	Aug. 11, 12
Delhi, at Tallulah	18, 19
Oakley, at Jonesville	25, 26
Winsboro, at Boeff Prairie	Sept. 1, 2
Harrisonburg, at Island	8, 9
Rayville	12, 16
Waterproof	22, 23
Lake Providence	29, 30

H. O. WHITE, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Victoria and W. Natch., at S. Grove	Aug. 2
Mooringsport, at Caddo Chapel	11
Annacoco, at Beach Grove	15
Many, at Negreet	17
Sabine, at Red Land	18, 19
Shreveport	26

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lafayette, at Rayne	Aug. 8, 10
Washington, at Waxia	11, 12
Opelousas, at Bellevue	14, 15
St Martinsville, at Armandville	16
Abbeville, at Prairie Gregg	18, 19
Indian Bayou	25, 26
Plaquemine and Brulee, at Prairie H.	Sept. 1, 2
Lake Arthur	8, 9
Lake Charles and West Lake	15, 16
Sulphur Mine, at Calcasieu	18, 19
Grand Chenier	23, 26
Crowley	29, 30

J. M. BEARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Arcadia, at Gibbsland	Aug. 10, 11
Calhoun, at Brooklyn	18, 12
Vienna, at Macedonia	25, 26
Farmerville	28, 29
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Ruston	2, 2

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Pineville, at C. G	Aug. 4, 5
Nugent, at Pollock	4, 2
Colfax and Boyce, at Rapides C. G.	11, 12
Montgomery, at M	11, 12
Spring C., at Fellowship	18, 19
Dry Creek	18, 12
Ohicot, at Elm Bayou	26, 27
Columbia	26, 27

S. J. DAVIS, P. E.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 1/2	@ — —
Ordinary	5 5/8	— —
Good ordinary	6 1/8	— —
Low middling	6 3/8	— —
Middling	6 5/8	— —
Good middling	7 1-16	— —
Middling fair	7 9-16	— —
Fair	8 1/8	— —
Galveston middling	6 5/8	— —
Mobile middling	6 9-16	— —
Memphis middling	6 5/8	— —
SUGAR.		
OPEN KETTLE:		
Prime	3	— —
Fully fair	2 15-16	2 15-12
Good fair	— —	— —
Common	2 15-16	2 15-16
CENTRIFUGAL:		
Seconds	2	3
Prime yellow	3 1/2	3 5/8
Gray white	— —	— —
Choice white	4 3/8	— —
Standard granulated	4 1/2	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 1/8	2 1/2
Good	4 3/8	5 1/8
Fair	4 3/4	4 7/8
Prime	5 1/4	5 1/2
Rough, ₩ bbl	4 00	— —
Polish, ₩ ton	18 00	18 00
FLOUR.		
Extra Fancy	— —	2 70
Fancy	— —	2 45
Choice	— —	— —
Minnesota Patents	4 12 1/2	4 25
Winter wheat patents	3 25	3 80
Minnesota bakers	3 50	— —
CORN PRODUCTS.		
Corn meal	2 60	— —
Cream meal	2 20	— —
Grits	2 10	— —
Hominy	2 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	62
Yellow	— —	62
Mixed No. 2	61	61
OATS:		
Western	— —	41
Texas rust-proof	36	37
BRAN:		
₩ cwt	77 1/2	80
HAY:		
Prime	14 00	15 00
Choice	16 00	— —
PROVISIONS.		
PORK:		
Mess (Standard)	14 25	14 50
Prime Mess	13 75	14 00
Rumps	12 75	13 00
BACON:		
Fancy Breakfast	10 1/2	11 1/2
Shoulders	8	— —
Sides, short rib	8 3/8	8 1/2
Sides, long clear	8 3/8	8 1/2
HAMS:		
Sugar-cured	16	16 1/2
DRY SALT MEAT:		
Shoulders	6 3/4	6 7/8
Sides, short rib	7 3/4	7 7/8
Sides, long clear	7 3/4	7 7/8
GROCERIES.		
COFFEE:		
Prime	20 1/4	— —
Fair	19 1/2	— —
Common	15 1/4	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	26	— —
Western Dairy	19	— —
Common	— —	— —
LARD:		
Refined	7 3/4	8
OILS:		
Coal, bbls	8 3/4	— —
Coal, cases	14 1/2	15
Cotton seed, crude	27	26
Lard, Extra No. 1	30	— —
VEGETABLES.		
CABBAGES:		
Western	2 00	2 50
Chicago, ₩ 100	— —	— —
Louisiana, ₩ —	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 75	1 90
ONIONS:		
New Louisiana	— —	— —
Western	1 90	2 40
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7	— —
Jute, 1 3/4 lb. ₩ yard	6 1/2	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6 3/4	7
TIES:		
₩ bundle	80	82 1/2
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	1 00	3 00
Chickens, Southern	2 50	2 00
Young	1 00	2 00
Turkeys, Southern	— —	— —
EGGS:		
Western	11 1/2	12
Southern	12 1/2	12
WOOL:		
Lake, ₩ lb	11 1/2	12
Louisiana	10 1/2	11
Burry	6 1/2	8 1/2
COUNTRY HIDES:		
Green Salted, ₩ lb	2 1/2	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	22 00	22 25
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Picayune*, August 7.

BUSINESS NOTICES.

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There is a story of a printer who, when his fellow-workmen went out to drink beer during working hours, put in the bank the exact amount which he would have spent if he had gone out to drink with them. He kept to his resolution for five years. He then examined his bank account, and found that he had on deposit $521.85. In the five years he had not lost a day from ill-health. Four or five of his fellow-workmen had, in the meantime, become drunkards, were worthless as workmen, and were discharged. The water-drinker bought a printing office, went on enlarging his business, and, twenty years from the time he began to put by his money, was worth one hundred thousand dollars.—Exchange.

Preachers' Institute, Vicksburg District.

The second Preachers' Institute for the Vicksburg district will be held at McNair, on Sept. 11, 12 and 13, next. The following is a list of subjects with the essayists and first speakers, viz.:

1. Preachers' Institutes: Their Importance, Legitimate Work and Method of Making Them Useful—Essayist, J. M. Weems; first speaker, W. M. Stevens.

2. Divine Call to the Ministry—Essayist, T. W. Brown; first speaker, A. D. Miller.

3. Regeneration—Essayist, W. W. Simmons; first speaker, C. D. Cecil.

4. The Doctrine of Entire Sanctification as Taught by the Methodist Church: What It Is, and How it Is Attained—Essayist, W. B. Lewis; first speaker, J. N. Tucker.

5. The Great Need of Doctrinal Preaching—Essayist, B. F. Jones; first speaker, J. W. Crisler.

6. The Importance and the Method of Administering Discipline—Essayist, C. W. Crisler; first speaker, H. M. Ellis.

7. The Stewards, under the Authority and Supervision of the Pastor, Ought to Raise All the Assessments Levied on the Church—Essayist, C. G. Andrews; first speaker, Geo. A. Guice.

8. Fasting: Its Duty and Benefit—Essayist, J. D. Crymes; first speaker, P. H. Howae.

9. Children's Day: How to Make It Profitable—Essayist, W. H. Lewis; first speaker, J. W. Ellis.

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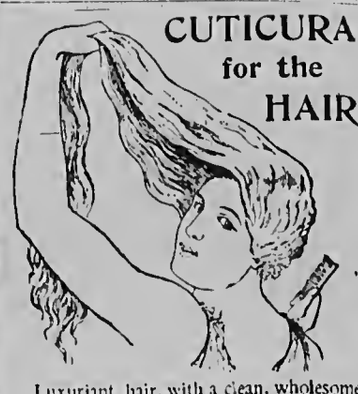

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE GOLDEN SIDE.

BY CHARLES MACKEY.

There is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the querulous heart would make it.
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the Winter's storm prevaileth.

Better hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And do God's will with a cheerful heart,
And hands that are ready and willing,
Than to snap the delicate, minute thread
Of our curious lives asunder,
And then blame heaven for tangled ends,
And sit and grieve and wonder.

—Exchange.

Vicksburg District Conference.

Saturday morning, July 28, 1894, the Vicksburg District Sunday-school Conference convened in the Methodist Church at Harriston, Miss. Rev. J. M. Weems, D. D., P. E., called the Conference to order, and the day was spent in discussing the following subjects: "The Bible in the Sunday-school," "The Office and Work of the Sunday-school Superintendent," "The Qualification and Work of Sunday-school Teachers," "How to Secure the Attendance of Our Young People on the Sabbath-school," "The Sunday-school Library," "The Epworth League," "Education by the Church." Those appointed to lead in these discussions did their part well, except one or two, who were absent.

Rev. W. B. Lewis, of Natchez, preached the opening sermon at 11 A. M. on "The Religious Training of Our Children." If parents would only follow the instruction of that most excellent discourse, homes would become happier, our civil government stronger and purer, and heaven more thickly populated.

An account of the Sunday services has been given by the editor of this ADVOCATE, who spent Sunday and Monday with us. It was an occasion of regret, Doctor, that you did not favor us with a sermon or an address. The interest of the ADVOCATE, however, was not overlooked. Rev. W. B. Lewis and Dr. Weems both urged the importance of the ministers' working for our Conference organ.

The regular business of the District Conference was taken up Monday. Only three of the pastors were absent, and two of these sent in their reports.

Notwithstanding the cry of "hard times," all the brethren had cheerful hearts, and seemed to be well taken care of. The reports from all over the district indicated that the revival fire is burning, and its influence felt in the churches. Everything indicated an advance movement.

Brethren, let us keep the fire burning, and press the battle till the shout of victory shall be heard in every church in the district.

"Stand up! stand up for Jesus!
Ye soldiers of the cross;
Lift high his royal banner,
It must not suffer loss:
From victory unto victory
His army he shall lead,
Till every foe is vanquished,
And Christ is Lord, indeed."

The following visiting brethren were present: Rev. W. C. Black, D. D., editor of the NEW ORLEANS CHRISTIAN ADVOCATE; Rev. R. G. Porter, of the North Mississippi Conference; Rev. W. H. Dominick, Conference colporter; Rev. J. W. Chambers, president of Whitworth Female College; Rev. T. B. Holloman, president of East Mississippi Female College; Rev. I. W. Cooper, D. D., agent of Millsaps College.

The election of delegates to the Annual Conference resulted as follows: T. A. Holloman, Rev. J. B. Fearn, John A. Grice and R. C. Kelley. Alternates: T. B. Johnston, J. D. Ireland.

The Conference adjourned *sine die* to meet at Fayette, Miss.

Resolutions of thanks were extended the good people of Harriston for their kind hospitality.

I failed to state that the religious feature of the Conference was not neglected. There were two services each day: 11 A. M. and 8:15 P. M.

The people of Harriston showed their appreciation of good preaching by furnishing large congregations at each service.

W. H. LEWIS, Sec.

REPORT OF COMMITTEE ON SUNDAY-SCHOOL LITERATURE.

The committee on improvement of our Sunday-school literature have had under consideration the paper referred to us, and would recommend:

1. That the lesson text be left out of the Magazine and Lesson Quarterlies, except as it may be necessary for exposition in the notes, so as to compel teachers and pupils to bring their Bibles to the Sunday-school.

2. That the number of questions in the Magazine and Quarterlies be reduced, and that they be made suggestive rather than exhaustive, so as to facilitate original questions by teachers.

3. That the questions in the Junior Quarterly and in the Illustrated Lesson Paper should be made more simple and better adapted to the comprehension of children.

4. That the Little People be discontinued altogether, and that the catechism be substituted, as suggested in the paper of Dr. Kirkland submitted to us.

5. That the Sunday-school Visitor should be better adapted to the instruction of the children of the church by giving brief biographical sketches of prominent Bible characters, and of prominent characters of our own church, and sketches of our church history, and statements of our doctrine and polity.

W. B. LEWIS,
For the Committee.

REPORT OF COMMITTEE ON PERIODICALS.

Your Committee on Periodicals desire to submit the following:

THE CHRISTIAN ADVOCATE.

We congratulate Dr. Hoss upon his re-election as editor of our general organ. He gives us a bright and newsy paper. We commend its editorial management, and recommend the Advocate to all our people. No preacher and no intelligent layman can afford to be without it.

THE REVIEW.

The agents of our Publishing House, in their report to the last General Conference, showed an increase in subscribers and a decrease in expense of publishing the Review. It is believed that if the subscription list were increased to double of its present number, the Review would be self-sustaining. This is a consummation to be hoped for. Our great church should have a great Review. If every preacher in our church would send it one subscriber (and why should it not be done?), the Review would be placed upon a self-sustaining basis, and be given new life. Dr. Tigert deserves our help.

THE EPWORTH ERA.

This is a new enterprise in our church. The young people's paper; the organ of the Epworth League, an institution of our church. Its honored editor is a Mississippian. We bespeak for it a wide circulation. In clubs of twenty it can be had for sixty cents.

THE NEW ORLEANS ADVOCATE.

Under the present management the ADVOCATE is paying its way, incurring no risk. It is prospering, though the subscription list has been curtailed, and now numbers about 5,500. There has been a general improvement under the present management, we think; and that there can be a further improvement is also evident. Without appearing critical, we would suggest that if our ADVOCATE had more home correspondence, editorial correspondence from the field, making the paper appear more like home property, there would be given to it a zest and a freshness which, perhaps, would increase the subscription list and get a stronger hold upon our people. We would suggest to our people to take our own ADVOCATE, preferring it to all others, and not be induced by agents or evangelists to take a paper not our organ, unless they are able to take more than one. The spirit of trampling upon our own paper to build up others not our own—private enterprises—is to be deplored, and no preacher can justify himself in recommending any paper, especially those of doubtful enterprise, of doubtful orthodoxy, in preference to our own.

Respectfully submitted.

THOS. A. HOLLOMAN,
Chair'n of Committee.

Half Way, without Starting.

BY REV. J. A. PARKER, D. D.

The action of the late Legislature of Louisiana in providing for the cure of drunkards is a long stride for a State whose laws are openly violated by the tongha of one of her cities, and the judge who sought to maintain the dignity of Statehood openly impeached, or at least drawn before the high court of impeachment and left to the course of events. It seems to be pretty well settled that a certain stage of drunkenness is, or becomes, a disease, requiring medicinal treatment for its cure. Whether or not this is true, I am unable to know except as from hearsay. And "they"—the other "wise men"—say this is not true. However, the "edict is gone forth," and the State proposes, in some way—I know not how; I have not seen the "Act"—to cure all these hundreds of drunkards whom it has caused to be diseased with "alcoholism."

This is right. At first I thought otherwise. The State of Louisiana has authorized some men to disease other men with this dread malady called alcoholism, and in right ought to cure them at her own expense. Every keeper of a saloon is in a business authorized and sanctioned by the State. None can pursue this calling but by the State's authority. If these saloons do not spread alcoholism as a pestilence, it can not be spread. There is nothing else to spread it but these saloons. The State has pocketed hundreds of thousands of dollars out of this disease-breeding business. Now comes the State, and by act of the Legislature says her people are diseased by her consent and with her connivance. Yes, diseased with alcoholism, inoculated into them by authority of the State. But, hold; I did not do it. There are many who protested against this business from the start. These should not be taxed to pay for the cure. It is not their damage, and they should not be required to repair it. The people who made all these men sick, who are to be cured at public expense, are the law makers and the saloon keepers, and they should pay the bills. Bear this in mind—law makers and saloon keepers did it! While these destroyers of health were making and executing laws to disease the bodies of men, there were wives and mothers at home weeping and praying over the ruin these men were accomplishing. To cure these poor, diseased people is half the battle, half way to sobriety—one of two necessary steps to prohibition; but it does not even start in that direction. Experience has shown that these inebriates, when cured, stay cured no longer than they stay away from the cause of their disease. Hence, after the expense of the cure, when the patients return to their former chums, and run up against the cause of their disease, the malady breaks out again, and they must be again cured. There is no end to inebriety, but a fearful strain on the coffers of the State is necessarily perpetual under the present order of things. Without a change, the scheme is impractical and visionary.

First. It says to young men: "Go on, sow your wild oats, be drunkards; and when you go down to the dogs, the State will take you up and make men of you, free of cost to yourselves."

Second. It takes my money to repair a wrong which I did not do, but tried to prevent the doing of it.

Third. It sells to the saloon keeper for one hundred dollars the right to disease as many men as he can, and then takes a thousand dollars of other people's money to cure these men whom it has caused to be sick.

The other step? It is this: Quit making drunkards. Do not allow any man to make drunkards. It will not be sufficient to cure, but it will help. Take the revenue of the liquor traffic for this purpose—every dollar on hand. If the saloons average one case of alcoholism per annum—and only one—it will just about make expenses meet. Then we, who are opposed to saloons, will have to help pay for the squalls and brawls, with all their incidental damages. That will be enough for us. "Take the saloon license fees to cure the victims." This must be our watchword. It is just and right before God and men.

But that next step. This is not the full stride—it is merely tentative. Stop the issuance of licenses! Give no other mortal authority to make drunkards. It is poor hygiene to try to cure diseases without removing the cause of such disease. Stop making drunkards, and cure those you have. Then you will have reached the goal of Statehood, and challenged the admiration of all good men, and expurgated your sins, and hidden your shame, and condoned your awful wrong.

A Loan Fund Started.

A week or two ago I published an article in this paper under the caption, "Wanted, an Education." The gist of that article was to inform the readers of this paper that a young preacher, who attended Centenary College last year, and who was unable to return without pecuniary assistance, desired me to borrow one hundred dollars to help him through another session. The call was made for this money through this paper. I expected it would be answered, but I was much surprised to find the answer coming from an unexpected quarter. I know an old gentleman, a Methodist, who has "lots of money" and no children, and I expected he would answer; but he did not. I know an old Methodist lady who is reputed to be rich, and I thought she would answer; but her reply has not come. But the answer has come, and the needy young preacher has been informed that he can return to Centenary and take another session.

The call has been more than answered. The article mentioned above caught the eye and engaged the thought and was the burden of the prayers of a young friend of mine, and the result is, that he gives to the college a sum of money, the interest on which is to go to pay the traveling expenses and the board of one preacher at Centenary a year. His first impulse was to give the one hundred dollars; but then the thought came, Why not make it perpetual? The more he thought and prayed, the more feasible it looked, until the thing was done. So now we have a loan fund, the interest on which will pay the expenses of a young preacher for a year at Centenary. Now, why may not the friends of our young preachers add to this loan fund, and thus secure the education of other young preachers? Think about it, reader, and write to me, and I will explain matters fully.

In my account of the doings of the Shreveport District Conference, I neglected to mention a generous act done. Through the instrumentality of Bros. Joyner and Rickey, the Shreveport District Conference was induced to make provision to help Bro. Bogan, of Cane River circuit, through next session at Centenary. That is a commendable example. As hereafter preachers are to be licensed by the District Conference, why should not the District Conference make provision for the education of those licensed, when they need it? Let the brethren all think of that, and make preparation for it. It is useless these days to send forth uneducated men to feed the flock and win sinners to Christ.

Now, one word to the presiding elders of the Mississippi Conference. Bro. Peter James has informed me that he will pay all the expenses at Centenary College of any boy you will select. So, brethren beloved, put your heads together and choose your boy, and send him along in time for our opening day, Sept. 5.

And now let me say to all: Hereafter my address is,

REV. C. W. CARTER,
Centenary College, Jackson, La.

Ladies' Industrial School.

During the past few years in Japan there has been a decided reaction against mission schools for girls on the ground that they were educating their pupils away from their homes and social life, instead of filling them for their future positions as wives and mothers. The Kobe Ladies' Industrial School was organized, about four years ago, by Dr. and Mrs. J. W. Lambuth to meet this objection. Its work is along purely Japanese lines and embraces the ordinary branches of a Japanese education, Japanese sewing, cooking, etiquette and the other necessary items in the equipment of a Japanese lady. To these can be added a little English and music, if they are wanted. The Bible is taught daily, and the boarding pupils are required to attend Sunday-school and church. The course is three years, and at its close, after due examinations, they are regularly graduated and diplomas are granted.

Until a year ago Sister Lambuth managed the school and met all of its expenses out of private funds; but since her return to the United States, a part of the expenses, about $15 per month, has come out of the mission funds. The work has been most satisfactory and the results have been very gratifying. A number of the students have been converted and joined the church. This has been the record for the past two or three years. As the school draws its patronage from families outside of the church, a number of houses have been entered through its agency that otherwise would not have been touched.

The work has been much hindered in accomplishing its full results by deficient appliances and the want of a much-needed building. These we hope soon to secure. Sister Lambuth has been authorized by the Bishop in charge of the mission to collect the means for providing them. With a suitable house and its furnishings, and with Sister Lambuth at the head of the school, there is no reason why this work should not become one of our most efficient agencies in this land. I have great faith in the Ladies' Industrial School, and I expect for it a useful and prosperous future.

[The foregoing satisfactory account of the Kobe Industrial School is given by Rev. W. E. Towson, presiding elder of the Kobe district. We trust the friends who are so kindly endeavoring to secure funds for erecting the above-mentioned building may be encouraged to persevere until their efforts are crowned with success.]

Our Missionary Work.

For several reasons this subject should be brought prominently before the church at this time. The fact that we are passing through a period of the greatest financial stringency known to the people of this generation is a strong reason why we should give the greater attention to this department of our work. The command of our Lord to preach the gospel to all nations and to every creature is not confined to any special branch of the church, nor to any peculiar financial condition, but to the whole church and to all conditions. It is a fact that the period of the greatest activity in sending the gospel to the destitute nations, in the history of the church, was at a time of the greatest poverty and depression through which the cause of Christ has passed. No one can read what the early church did in this direction, and not be impressed that the same amount of zeal and liberality on the part of the church of to-day would sure bring every nation of earth and every creature under the obligation of accepting or rejecting salvation, and thus speedily bring to an end the mission of the gospel unto man.

But why are we not thus active and earnest to-day? It is not that the spirituality of the church of to-day is less pure and full of love for Christ and for humanity than it was in the times to which I refer. Were I to assume this to be the reason, my own knowledge of persons and of facts would convict me as a pessimist. But the real cause is in the fact that we have unwisely divorced Christ and Christian duty from our well-being in temporal matters. Politicians and demagogues have so long proclaimed one and another cause for our woes that even Christian people have come to think that prosperity and adversity comes and goes as their theory of government prevails or is defeated. If this is true, then neither the people nor the nation is dependent upon the blessings of God for temporal prosperity.

But the Bible does not so teach, and surely the church should accept its teachings on this, as on all other matters of interest, as the absolute truth. God made the people of the old times understand this, and the record is left for our instruction. In Joel ii, 25, are these strong and practical words: "And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you." Nor is Mal. iii, 8-12, less emphatic and clear on this subject. It was the full recognition of this teaching of God that so greatly accentuated the love and zeal of the early church for a lost world, and that we need to impress upon our people at this time. Wherever the apostles preached, and whenever they wrote, this was as clearly taught and enforced as a matter of faith and duty as was any other service we render to God. The student of the New Testament can not have failed to notice this fact, and to be impressed by it. In II. Cor. ix it is so clearly taught, that if it did not appear elsewhere in the New Testament, we could not doubt the truth of this doctrine. But when it appears elsewhere and everywhere, throughout the whole Bible, should we not be careful to observe and act upon the truth? There is the greatest danger that the church will excuse herself for the neglect of duty at a time of distress, and when only duty, fully and faithfully performed, can relieve our trouble. By all means, let us do our duty at any and all cost to ourselves, that God may fulfill the exceeding great and precious promises he has made to us in his Word.

And another reason why we should be diligent in pressing this cause just now is the accepted fact that in all our missions the labors of the years gone by are just now ripening for a bountiful harvest. I have been a close student of this branch of work for twenty years, and with the greatest anxiety I have watched for a development that would answer to the fullest: What are you doing with our money? Where is the return for all we have paid and hoped? None but those who have been called upon to answer these questions know how perplexing has been the task to show that out of the "day of small things" comes the greater, and that these days of preparation will soon show that not only the wisdom of the church was in the things being done, but that God was also in them. But, thank God! the harvesting time has at last come. I have never read of so large and so universal success as that which came from every field the past year. Let us not lose the vantage for which we have so long toiled and prayed by any failing off of the funds for this work. Let every preacher and layman come to the help of the Lord in this day of victory with a shout and with great liberality, and we shall see the salvation of God in all the dark lands of earth.

J. M. WEEMS.

Port Gibson, Miss.

In the Living Present.

War is raging in Asia between China and Japan. The latter is the aggressor. Corea, a dependency of China, was the ostensible cause of the bloody business. Japan insisted that China did not maintain its sovereignty over the peninsula, but permitted the establishment of a semi-independent government, *a la* Bulgaria in Europe. This Japan would not permit.

Japan assumes the attitude to Corea as does Great Britain to Egypt. Turkey had failed to manage Egypt satisfactorily. England stepped in and created order out of chaos. Will the Japanese do the same? Turkey was bankrupt and imbecile. But China is a land of wealth and of inexhaustible resources.

Yes, Japan has achieved success. The King of Corea is its prisoner. Hundreds of Chinese queues have trailed the sand; but the end is not yet. It is stated that Japan preferred this foreign war to internal dissensions which were rife and threatened a general upheaval. Likewise did Napoleon III., who precipitated the German-French war, as, according to his opinion, the only means of maintaining himself in power. The game proved disastrous. Will Japan fare better?

The King of Japan, together with his government, has forfeited the confidence of the native priesthood and the common people by permitting foreign money, skill and influence to exert themselves over-much. In fact, they are devoted to progress, to modern civilization. But their opponents among their own people are very numerous and powerful.

The European powers are more or less interested; but only Russia and England directly. The former finds its interests wrapped up with Japan; the latter with China. Meantime the missionary cause in the two countries will suffer injury.

A few months ago the Czarowitz of Russia was betrothed to Princess Alix of Hesse, the sister-in-law to Prince Henry, only brother of Emperor William of Germany. It having, however, appeared that the young lady is sickly, even consumptive, the old Czar has endeavored to annul the engagement; but his wife, together with her son, the Czarowitz, have overcome the Czar's opposition. The marriage will take place during the early Autumn.

IOHDIEM.

CONTINUITY.

BY JAMES BUCKHAM.

The sin which I this day have done,
Was years ago in thought begun.
The good which I would some time do,
Must glimmer now my spirit through.

No necromancy bursts the seed;
No sudden purpose works the deed.
Through patient days each process lies;
Through long sweet living good deeds rise.

I may not fell the oak to-day,
But plant the acorn, sure, I may.
The perfect work I long to do,
Let me begin by being true!

Each lawless thought will mar the plan;
Each wasted day will stint the man.
Wouldst thou excel? Let purpose run,
A thread of gold, from sun to sun!

—Churchman.

How to Give Every Member Work to Do.

(Read before the Grenada District Conference.)

We are told that the World's Fair at Chicago was a most wonderful thing, and that this very wonderful thing was made up of things wonderful in themselves. Every department complete, and containing very interesting things. We do not doubt it. But so it is with this subject; it is a mammoth question, than which none other is more important; and, like the Fair, it has many departments. To compass the subject we must look into every department of church work; understand the beauties, usefulness and necessity of each, and their harmonious association.

Let us look, then, at the pastor, the member, the work to be done, and how to do it. This arrangement makes a complete circle in which the first part, the pastor, and the last part, the how to do the work, unite or come together, This is as it should be. We must begin with the pastor, and he must know how the work should be done; but

First, the pastor. If any pastor wants a working church, he must be a working pastor. A lazy pastor never had a working church long at a time. They get them as some get their wealth, upon the departure of another from said possessions; and often squander these resources with equal prodigality in riotous living. When the members of a church see their pastor lounging or pleasure-seeking, they turn away and often their hearts die in them. The principle of vitality quietly, but surely disappears, and opportunity is afforded for a funeral service; but, alas! the pastor is dead, too, and hence the world in its kindness buries both without ceremony. The pastor must be active, with a purpose, and from a grand, noble and divine purpose. His activity must be a flow, coming naturally from the life and spirit within. Never will it do for him to become formal, and appear to be following iron-clad rules just because he must, or has been told to do so. But, like the steam engine, complete in all its parts, supplied with water and continually fired, must have motion and exert its power in active movements or burst, so must the successful pastor be active or die. And, like the engine, he must be complete in all his parts, well put together and properly furnished. He must, by study, become acquainted with all the needs of his church. He must see what should be done and when to do it. Some churches are idle simply because their pastor has not called their attention to what needs doing. This should not be so. Let the pastor tell it, and tell it, and tell it again till none of the children of men can say, Nobody ever told me before. Keep duties and work before the church.

The pastor should study methods and compare plans, ever keeping in full view the great mission of the church in the world; remembering that he is a general in the army of Christ, and that he must plan, devise and command for the welfare of the hosts of Israel. He should never content himself with old, musty systems or inharmonious plans, but follow the same old work of saving souls by the method most helpful and prolific of the greatest success. Let him remember that while we are still separating lint from cotton seed, it is not done with the fingers as in other days, but by a wonderfully improved, new and rapid process. Enlightenment calls for further enlightenment so that advancement is the law of our success. Tact in the world calls for tact in the church. The pastor who fails to see this goes to the bottom by virtue of his own specific gravity.

Then we think upon the member. He should be observed and studied by the pastor, which preparation should be at once followed by sowing seed adapted to the soil and thorough cultivation. I find this a successful method in dealing with those outside of the church. It leads them into Christianity. I find out the peculiarities and capacity for work, and try to impress them that the work I ask is a necessity; that the church and cause both, in a sense, are dependent upon them for the work. Then, when such a one undertakes a duty, I enquire intereatedly as to what success such person has attained, and advise and encourage them. I rarely choose for office or prominence persons who desire pre-eminence, but can find the very best material in the ranks of the unassuming. It is well to discuss all the interests of the church with the members, and explain to them many of your plans, thus attracting them to and interesting them in that in which you are interested. You need not divulge all things to all persons, but keep every work and all the interests of the church prominently before the members.

Only a few words concerning the work remain to be said. The work to be done is the salvation of souls, generally speaking, but more particularly the carrying of the vital truths of inspiration home to the hearts of men, and impressing upon men the necessity of obedience and love to God, and sustaining the several institutions of the church which look to these ends.

But, lastly, how to do this work claims our attention. Here it is understood that the pastor is active and watchful, has studied the needs of his church and acquainted himself with the capacity of his members, has all the work to be done before him and knows just what is to be done. Such being the case, we advise that the pastor do nothing that may properly be given to a member to do. A successful planter keeps all hands at work, by letting them do all the work while he exercises general oversight and superintendence. The pastor need not think he will have nothing to do, for he will have much after he has utilized every available member. If nothing more, he may remain very busy in dispensing and directing the work. Pastors have been commended for their various and manifold usefulness, and have been called many-sided men until many conclude they can and must do it all. They undertake to do everything. They generally succeed in making a promiscuous distribution of themselves, and in the end are wholly unable to collect any profitable results.

The many-sided man is he who is in touch with and beside all the members of his church, and who allows them to bear burdens, attain successes and wear crowns. He has multiplied talents who can utilize the many capacities of his members. He who can put his mind, plans and will into others thus touches every part of church activity and governs the church. He is not a monarch or a despot, but an inspiration and source of life, a ruling spirit.

It is well to do anything you can by the assistance of well-chosen committees, composed of from one to three persons. Have a committee to secure and pay the sexton; one for other incidentals, and several to assist in collecting the Conference assessments, etc., and one or more to look after the needy or distressed. Have some good, religious, really spiritual persons to look after and report disorderly or offending members. Select persons who have a taste for and advocate religious literature to promote the circulation of church papers and religious books. Appoint leaders in every community who work for the general prayer meeting and church services, securing full attendance, if possible, and who shall conduct neighborhood prayer meetings, Sunday-schools, or superintend any other necessary religious work in his locality. And when you have given anyone a work to do, keep yourself busy in seeing that it is done and done well. Always be sure to give the women a full chance to work, and you will never regret it. So I need not itemize further, but repeat my motto: "Do nothing that you can get another to do." Have just as much done as you can find to do, and have everyone to do something. When a work needs to be done which is not strictly or necessarily your own, pick out a suitable person and lay the duty upon him. When you have a member unemployed, think up something and get him at it. Let none be at ease in Zion. Hunt workers and hunt work, too. There is certainly something radically wrong when the Master has hired a person into his vineyard, and there is nothing for him to do. This can not be true; there is work for all; and we are all for work, and all the work we all can do, for all the time we have through all this earth life.

The pastor should divide the church offices. If but few are competent, put one of these in each line and let him care for and develop colleagues in his line. Then don't keep one set of officers always at the same post, but change them. Let some rest by going into a new line. Let none remain in authority too long. Let all, as far as practicable, serve alternately in official position and in the ranks. Don't change all at once, but some now and others at other times. Preach work, and call the people to work. Preach it from the pulpit, in the pew, at the home, on the highways, everywhere and to everyone. In everything impress personal responsibility as related to the day of judgment, with the same before your own mind, and, strange to say, but it will prove true; members will then ask for something to do. Wouldn't that be a glorious time! To this end let us all earnestly and continually labor.

BEN. P. JACO.

Abbeville, Miss., June 30, 1894.

True religion always puts sunshine in the heart.

Arcadia District Conference.

By request I give the readers of the ADVOCATE a few notes of the session of this Conference.

The body convened at Lisbon, La., July 26, 1894, and closed its business session on the twenty-eighth. The religious services were continued until Sunday night, when it was closed with a glorious revival service, there being several conversions after the benediction was pronounced.

On Wednesday, the twenty-fifth, the District Sunday-school Conference held its session, which was quite interesting and profitable. From the reports made the Sunday-school work is on the upgrade in the district.

Rev. J. L. P. Sheppard convened the District Conference promptly at nine o'clock Thursday morning, and after reading the Scriptures, singing and prayer, the Conference was organized by electing G. G. Gill, of Homer, secretary. The presiding elder conducted the business of the Conference with dignity, carefulness and dispatch. All the interests of the church were looked after. From the reports of the preachers the district may be put down as in good condition on all lines except in its finances, which is greatly behind up to date. This is accounted for on account of a destructive hail storm that passed over a great portion of this district last year, which was followed by a drouth more extensive in its range, causing almost an entire failure in the crops in the bounds of this district. But from the present crop prospects the finances will be well up by the session of the Annual Conference. A great work has been done on this district in the past four years in erecting new houses of worship. Seven or eight new churches have been built. This was a much-needed work, and it has been well done, so that every prominent congregation on the district has a good, comfortable house to worship in. The attendance of clerical and lay delegates was good. Out of seventeen pastoral charges, all the pastors were present and reported their charges.

Lisbon received and entertained the members of the Conference with royal hospitality, for which the Conference gave them a vote of thanks, and will always remember them in their prayers. The people seemed greatly interested in the business of the Conference, and the house was crowded at each session with visitors, yet perfect order was observed. The Conference was impressed that the people in and about Lisbon were intellectual, liberal, and very spiritual.

Prominence was given to religious services; preaching twice a day. It was plain, practical, and with the unction of the Holy Ghost, and it was effectual in leading souls to Christ. I heard the pastor, Bro. Blocker, say about twenty souls were converted.

On Friday evening, during the session of the Conference, we had a pentecostal shower. The business had become a little dull; the president turned it into a service of song; the Holy Ghost came down, Christians were made happy, shouts were heard, penitents were called, an altar service was instituted, and seven or eight souls were converted, right in the midst of a Conference session. What a power! Everybody felt it, God honored it, and angels mingled their shouts with happy, sanctified human souls.

Dr. A. D. McVoy, president of Mansfield Female College, was with us, and the sunshine of his face, with his godly counsel and spiritual preaching, did us good. He presented the claims of Mansfield College; he won the confidence and excited the enthusiasm of the people and preachers in behalf of our female school. The Doctor deserves great credit for steering this school through the financial crisis of the past few years. We ought to rally to the support of this honored institution of learning.

Dr. C. W. Carter, president of Centenary College, was on hand in the true spirit of the gospel, and preached to us on Sunday with more than his usual power and unction. He was also full of the spirit and work of Christian education. His talk on Centenary College, Saturday evening, won many sympathizers and friends for old Centenary. I am sure the Doctor will get some good, substantial support from this district. The Board of Trustees did well in electing Dr. Carter as president of Centenary, for in him certain elements will be harmonized and forces concentrated that hardly any other man could have accomplished. The voice of our people is, "Let Centenary College be sustained." Our Conference passed resolutions commending Centenary and Mansfield. I think they will pray and work as they have resolved.

Our old home ADVOCATE was not forgotten by our Conference. We love the NEW ORLEANS CHRISTIAN ADVOCATE, and we will work for her support; but we don't want our brethren across the river to get more than their share of the space and influence of our old family ADVOCATE. Old men at the District Conference told me that the NEW ORLEANS ADVOCATE had been in their family since they were boys, from the first number. Long live the ADVOCATE to carry the gospel into our homes!

By resolution our presiding elder, Bro. Sheppard, was allowed a month's vacation, in order to recuperate his broken-down physical condition.

The Conference voted to meet next year in Ruston, La.

JNO. A. MILLER.

Ruston, La., Aug. 1, 1894.

From Colombo to Tuticorin in India.

BY HENRY G. HAWKINS.

The passage from Singapore to Colombo after the first day was not good for the health, and those waves of the wide sea undeceived many who had concluded, while passing the calm waters of the Strait, that they could not become sea-sick. However, it was only sea-sickening, without the storminess that might cause fear. But on a smaller ship which plies between Colombo and Tuticorin for about six hours in the middle of the night it seemed to me that just an inch or two more of turning and the vessel would capsize. The monsoon was on us, and I should have been much frightened, but that the officers said it was not unusual to have it worse. All the passengers besides myself were coolies of South India, who had been employed on the tea plantations of Ceylon, and two or three East Indians, who were returning from Australia, having been engaged in dry goods trade out there. The statistics of 1891 show that 81,000 natives of Southeast India emigrated to Ceylon. They go and come.

To see and hear sea-sickness one needed only to be on deck where these coolies were that night. And many of them, instead of grasping some support, would just sit or lie on the floor and slide back and forth as the vessel turned. There were about 75 of them, black as Africans, mostly half naked, and a few feet on the bare floor seemed as good a bed as many of them desired. The ship's English officers deal with them about as I imagine the overseers dealt with Southern slaves in *ante bellum* times.

At sunrise there was a view of a distant land to our north and right. Our ship stopped five miles from the shore on account of coral shoals, and after the launch had received all the passengers, it waited some forty minutes before sailing, in order to allow ten o'clock to arrive, nothing by law being permitted to pass the customs before that hour.

And now, here I am on "India's coral strand." Yes, for I see that many of the houses have been built of the coral stones that line the shore. Though alone and without an acquaintance, what a privilege it is to be in India, where live and move one-sixth of all the children of Adam! In India, with her female seclusion and her countless castes, with her arid deserts, and alluvial deltas, with her high mountains and sacred mighty rivers! In India, where dark Kolarian and Dravidian first held possession, followed and supplanted by the fair Hindu Aryan with his Vedic hymns, who, as he advanced eastward from his home in the highlands of Central Asia, gradually established himself in forest, field and village, whither the Parsee from Persia took refuge, where the Arab founded his famous Mogul Empire, where at one time the Portuguese had settlements "from Surat in the west to Chittagong in the east," where now may be studied the colonial policy of the most enlightened nation of modern times, as it administers the affairs of the Indian Empire! And here, too, may be watched as it rages the long and fierce battle of the simple truth of Jesus, grappling with deep-set ancient superstitions and obstinate heathen philosophy. But what helpful thing can one say who has just landed upon the native soil, who knows not ten words of all the hundred languages and dialects, and who has not felt at all the great throbbing heart of the people?

Tuticorin, India, May 21.

W. C. T. U. of Meridian.

MR. EDITOR: Knowing your heart is with us in our work, we take pleasure in telling our church, through your paper, what the W. C. T. U. is doing in Meridian. We rejoice in the widespread and unprecedented interest, both in and out of the church, in the movement in behalf of temperance and prohibitory law. Meridian has awakened to the necessity both of legal and moral suasion to control the great evils fostered and stimulated by the liquor traffic. Many have been the remarks made about the perfect quiet among the strikers who are seen gathered on our street corners, talking earnestly about the great strike. A look at their fair, manly faces will tell any observant person there are no open saloons in Meridian. The W. C. T. U. stand firm in the belief: The total removal of the curse of intemperance is the only remedy.

Our White Ribbon band are in earnest. We meet once a week in the Central Methodist Church. We mingle our prayers and tears together at the foot of the cross, imploring divine guidance to forward this work.

We had printed on an attractive leaflet the last law on temperance made by the last General Conference, and handed one to every Methodist church member in Meridian, to impress on them the importance of enforcing this grand law.

Asking the prayers of every Christian who reads this article, I am,

Yours in his name,

DORA E. BARBOUR,
Pres. W. C. T. U.

Meridian, Miss.

Abiding Happiness.

How many young people there are whose happiness or unhappiness seems to depend upon the shifting surface currents of life—the circumstances of a day, the slight, ordinary fluctuations of physical conditions; the little favors or slights of others, the thousand and one external influences which play like alternating lights and shadows about each one of us. If everything goes right, these mercurial young spirits are buoyant and happy; but just as surely as the chance shadow flits over, there is sudden gloom in the heart. No deep, abiding source of joy; no treasured-up sunshine of hope and trust—this is what makes the happiness of thousands of young people such an uncertain, unsatisfactory thing. Mere chameleons of life are such, taking the hue of the surface over which they pass. Moody, changeable, morbidly sensitive—how sad to see the bright face of youth so often overcast and petulant! How depressing to think that the morning of life should be passing without any adequate realization of the deep, intense, abiding joy of what is capable!

The trouble lies in youth's so frequent failure to understand that happiness is not an external, but an internal condition and possession. It is not a mood, but a life—the kind of life that reaches down so deep that the sources of it never know when the surface is ruffled or clouded, any more than the depths of the sea know when the wind blows or the sky lowers.

Such depth of life makes a soul superior to circumstance. Moods may drift about it, but it shines through passing clouds. All life shines, and is radiant to a soul whose experience of God, of love, of truth, of humanity, is deep enough to defy the little changes of outward circumstance.

Dwell deep, heart of youth, and thou shalt be shiningly happy! Trust not to the mood, the event, the day. Make your own moods, create your own environment, be the builders of your own history. Have something of that spirit which you catch in the bird's voice when he clings to a wet, wind-tossed bough on a rainy day, and sings as if his happy little heart would burst. What is the song that he has gotten hold of? Deep life, deep trust, deep faith, deep love, deep hope! These make up the substantial, abiding joy of life, which no mood can overcloud and no circumstance dispel. For us, is it not all summed up in the love of Christ? Truly, that is the sunshine of life.—Zion's Herald.

Don't Be Mulish!

This is a free rendering of a striking verse in one of the Psalms, which runs, "Be ye not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee." Paraphrased in modern version, the counsel might be rendered on this fashion: "Act like an intelligent being—not like a balky horse, or a stubborn mule. You have intellect—use it; you have knowledge and the means of acquiring information—employ them. Do not back, and balk, and kick, and turn, and refuse to work, until a bit has to be put into your mouth, and a halter strap on your neck, and chafing harness is put on you, and you are forced into the track of obedience, and the way of workfulness. Do not kick against the goads. Do not wait to be driven by force, and urged like a brute by strenuous means to your rightful work. Become amenable to the motives of conscience, of reason, of gratitude, of love, of loyalty. Respond to the appeals of God's law with instant obedience, with hearty devotion. Reflect upon his precious promise: I will guide thee with mine eye. Let the relations of loyalty, of fellowship, of sonship, be so close between you and the Almighty Father that you shall need only a glance of his eye, a motion of his hand, a whisper from his Spirit, to move you in the line of prompt and obedient action. Do not wait to be pulled and hauled, to be haltered and harnessed, to be directed by affliction, by physical law, by the restraining and chastening influences of providence, by the penalties which make the way of the transgressor painful and hard. Be not like a mule; be a man!"—Central Advocate.

Do to-day's duty, fight to-day's temptation. Do not weaken and distract yourself looking forward to things you can not see, and could not understand if you saw.—Charles Kingsley.

When you are tempted to be impatient with others, think how patient God has been with you.

The Wage-Earner's Chief Enemy.

The Buffalo Commercial makes the editorial observation that "in all accounts of the meetings held by the Russian and Hungarian Jews to 'demand work' and to represent themselves as starving, it is stated that the saloons in the vicinity of the meetings did a thriving business; it paid the saloon keepers to have those meetings held in the vicinity of their bars. There was plenty of money to spend upon drink." It is difficult to work up a very large degree of sympathy for men who, when they have employment, spend the larger part of their wages in the saloons, so that nothing is left for a "rainy day." The families of such men are generally but a few removes from starvation even when times are good and wages fair. The saloon absorbs all, and more than all the margin of income which should go into the savings bank or into a fund for a home. Times never can be good enough nor wages high enough to bring real happiness and prosperity into a community where grog shops line the street as they do many sections of our cities whence the cry of the unemployed is now arising. If a river of money were turned into some of these streets, two-thirds of it would go just where two-thirds of the wages earned in these same streets go now—into the capacious tills of the liquor dealers—and the wives and children would be little if any better off than they were before. It is not a repeal of the silver law which the working classes need so much as the enactment of a law which shall close up the crime-breeders and poverty-producers known as saloons. Here is where the chiefest enemy of the wage-earner has his stronghold.—Christian at Work.

The Humble Task.

A young friend was complaining to us about the humble character of his daily toil. He insisted that it was menial; that a man of his talents and training should not be asked to do certain things which his employer required of him, and which he thought were humiliating. He had not been asked to do anything dishonorable, but it chafed him to perform services which he thought were beneath his station.

What a heartless taskmaster is pride. All honorable work—it matters not in what field performed—is ennobling. Of course, our young friend should be ambitious, but he should remember that ambitions are best realized by the faithful performance of the present duty, however humble it may be. The doing of a lowly service may be the test which the employer uses for bringing out the strength of his employees. Ordinarily, an employer will see to it that "he that is faithful in that which is least" has the opportunity to become "faithful also in much."

We commend to our young friend these encouraging words of Canon Farrar: "A life spent in brushing clothes and washing crockery and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet—a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown."—Exchange.

A Noble Example.

The late George W. Childs, of Philadelphia, a newspaper and business man of whom the whole world is justly proud, writes in his autobiography the following sturdy, sensible words concerning business integrity: "If I have been successful, I owe it to industry, temperance and frugality. I have always believed that it is possible to unite success in business with strict moral integrity. I am aware that many people think that the ethics of business or of politics are quite distinct, and that a man may do things in his public employment which he will not think it right to do in his domestic or private life. I do not agree with this view, and if the record of my life has any value, it is in showing that at least it is not necessary, to success in business, that a man should indulge in sharp practice. But if it were necessary, still it would not follow that it is worth while. We can not afford to do or say a mean thing. There are higher satisfactions than the mere getting of money, and riches can not compensate a man for the consciousness of having lived a dishonorable or selfish life." This testimony coming from a man who started in life as an errand boy in a book store, and through industry, temperance and frugality became wealthy, honorable and influential, should have some weight with thoughtful men in leading them to follow his example.—Exchange.

Discontent is like ink poured into water, which fills the whole fountain full of blackness. It casts a cloud over the mind, and renders it more occupied about the evil which disquiets it than about the means of removing it.—Feltham.

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THE CUISINE.

CONDUCTED BY L. A. B.

STEAMED CHOCOLATE PUDDING.—Beat the yolks of three eggs light, add gradually one cnpful of sugar, and beat until light. Add three tablespoonfuls of sweet milk, and one onnce of chocolate or cocoa melted over hot water. Mix thoroughly; add one cupful of flour, and beat until smcoth. Beat the whites of the eggs to a stiff, dry froth, and add quickly to the pnidding, with two teaspoonfuls of baking powder. Put a large spoonfni into greased onps, and steam twenty minutes.

Sauce.—Beat one cupful of powdered sugar and a half cupful of butter together to a cream. Add one teaspoonfnl of vanilla, and gradually a half cupful of milk, stirring all the while. Place the howl in a basin of hot water. Stir until the sauce is smooth and creamy—no longer.—Selected.

ORANGE CAKE.—One cnpfnl of granulated sugar, one-half cnpful of butter, scant two-thirds of a cnpfcl of sweet milk, three eggs, a tablespoonful of lemoc juice, two and one-fourth oups of flocr, two generous teaspoonfuls of baking powder. Mix butter and sugar, add the yolks of eggs and heat together till light, then the milk, half of the flour in which the baking powder has been stirred, part of the beaten whites of eggs, the remaining flour, the lemon juice, and last the rest of the eggs. Do not mix long after the whites are stirred in. Bake in fonr-layer oake tins. When the oakes are entirely cold spread between them finely-sliced oranges well sweetened, removing all tongh bits and seeds. Now pour over the orange a soft boiled frosting flavored with the grated lemon peel and a little of the lemon juice. Spread frosting alone on the top layer. The cake is quite rich, and, if liked, two layers only may be nsed, reserving the remaining ones for another oake. This recipe will answer for any simple layer cake.—Ladies' Home Journal.

TO MAKE CURRANT JELLY.—When making currant jelly, select freshly-gathered currants which are not over-ripe; mash and squeeze them through a jelly bag. Put the jnice into a porcelain-lined kettle and stand over a brisk fire; let boil for twenty minutes; add a pound of sugar for every pint of juice, and stir until it dissolves. Skim; bring to a boil; take from the fire; pnt in glasses and stand aside to jelly. A little of the liqnid can be tried in a glass before taking np, and if it does not jelly, it may be boiled a few minutes longer. A clear lighter-colored jelly can be made by using white and red currants. To make English currant jelly, take ripe currants; do not pick the stems; weigh, and allow half a pound of sugar to every pound of currants. Put the fruit into a preserve kettle; mash and stir over the fire for twenty-five minutes. Take up; strain through a flannel bag. Wash the kettle, put the juice in it, let come to a boil and add the sugar; stir until dissolved; take from the fire; pour in glasses; let cool and cover.—Ladies' Home Journal.

HYGIENE.

Bathing after Excessive Exercise.

The popular notion of the injurious effect of a cold bath taken by one who is overheated from exercise must possess—as all such ideas have—some basis in experience; and yet it is falsified by the experience of athletes from the days of the Greeks and Romans even until now, who find in this procednre a refreshing and stimulating tonic after the exertion they have recently undergone. And physiologically speaking, a cold plnnge or douche taken immediately after the physical effort, when the skin is acting freely and there is a sense of heat throughout the body, is as rational as in the experience of the athlete it is beneficial. It is paralleled by the tonic effect produced by the cold plnnge when the skin is actively secreting after a Turkish bath, and finds its *rationale* doubtless in the stimulation of the nervous system, in the increase of internal circulation and also in the renewal of activity to the cutaneous circulation after the momentary contraction of blood vessels due to the cold. The popular belief doubtless rests on the injurious effects which may be induced by the bath in one who does not resort to it immediately, but allows time for the effects of fatigue to show themselves on the muscles and nerves, and for the surface of the body to get cool. Taken then the bath is more likely to depress than to stimulate, there is less power of reaction and greater liability to internal inflammation. At such a time a warm bath, rather than a cold one, is more suitable and more safe. It has been suggested, however, that the practice of indulging in a bath after violent exercise may initiate renal disease. Of this there is no evidence. The transitory albuminuria observed after prolonged cold baths may indicate the disturbances in the renal circulation which ensues upon them, but these cases are in a different category from those to which we are now alluding, nor are we aware of any facts to prove that, even in them, Bright's disease has been developed in consequence of the transient departure from the normal. Lastly, it must be remembered that those indulging in athletic exercises of all kinds are presumably sound in heart as well as limb, and that such persons may take with impunity, and, indeed, with benefit, measures which would be distinctly harmful to the weakly.—The Lancet.

Concerning the Human Scalp.

Salt and water is a very good application to the scalp. Its effect is to stimulate the circulation of the part. The reason why the scalp becomes unhealthy is that it is not groomed enough. We know how it is with a horse that is not properly cared for, and rubbed often; he becomes unhealthly, and, as we say, hidebound. This is precisely the condition of the human scalp when it does not have proper care. If it is not curried and groomed, it becomes hide-bound. In order for the scalp to be healthy, it must be manipulated so that it can be easily moved upon the skull; otherwise waste matter accumulates, the tissue spaces of the scalp become filled, and the little pockets which produce the hair become diseased, and thus the hair itself becomes diseased, dies, and falls out. When rubbing the scalp for the benefit of the hair, and in making application of cold water, there must be two movements: First a friction of the scalp so as to bring the blood to the surface; second, place the fingers firmly upon the scalp, and move it upon the bone. If the scalp is unhealthy, and the patient is much troubled with headache, the scalp will be found sometimes bound fast to the skull bones; but after manipulation during a few weeks it will be possible to move the scalp freely, and then the condition of the hair will change for the better, as these movements cause the blood to flow freely, stimulate and aid the lymphatic circulation and thus supply nutrition to the roots of the hair.—Good Health.

Monotony of Diet.

A physician maintains that it is not poverty of diet so much as monotony of diet that exercises an unhealthy influence on the poor. As a matter of fact, they eat "stronger" food than the rich, more bread, meat and simple vegetables, but their cooking is crude, and they eat the same things the whole year through. People who are well to do, or who are better cooks, get more variety with fewer things and always have something to tempt the appetite. Soup can be made to resemble greasy dishwater, or it can be made a really savory and nutritious thing, and there are a hundred different ways of serving potatoes. The physician thinks that free cooking schools would be a first-rate thing in the tenement districts.

If the hair has been made to grow a natnral color on bald heads in thousand of cases, by using Hall's Hair Renewer, why will it not in your case?

AGRICULTURE.

BY REV. J. W. MCNEIL.

Tomato Rot.

CAUSES AND PREVENTATIVES.

All diseases have their origin in some cause. The cause sometimes may be known, and yet we may be unable to control the disease, owing to the fact that other matters may be behind over which we may have no control. The tomato rot is certainly a case of the kind mentioned. It would be well in the outset to describe the kind of rot referred to, that we may be clearly understood. It is known by forming a black spot on the spex of very small tomatoes to those two-thirds grown, not, however, on those near maturity. In our opinion, it is a misnomer to call it rot; it should be called the tomato blight. There are some of the opinion this rot is of fungus origin. To this we do not agree. Others have argued it is caused by small insects, because under the microscope myriads of them can be seen. In our opinion they are drawn there as the bee and other insects are drawn to decaying fruit as a means of sustenance. Our opinion as to the rot has been formed after years of observation, and that it is mainly, but not wholly, the result of dry weather. To sustain this opinion, every year in which the seasons have been regular in our vicinity, this disease has not prevailed. We mean whenever we have escaped dry weather, this disease rarely ever is seen.

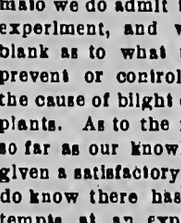
We do admit and do know that the disease may be augmented by the manner in which the crop is managed. It of fungus origin, this would hardly be the case. One season during very dry weather some of our neighbors suffered much worse from it than we did. The soil was very much the same; the fertilizing different however, and the management of the crop different, and yet their crops were well-nigh destroyed, and ours nearly escaped. Now, had this been the case only one year, we could have assented to the opinion it was of fungus origin or small insects, but being repeated a number of years, and only during dry seasons, we have come to the conclusion that was mainly the cause.

We have said the cause can not be controlled. The reason: we can not control the seasons; yet we will admit we may so act as to largely diminish the effects of the seasons in this respect—lessen the effects of this so-called rot.

Now, there is one disease of the tomato we do admit that has baffled all experiment, and we are left almost blank as to what to do to either to prevent or control it. We allude to the cause of blight or death among the plants. As to the real cause no one, so far as our knowledge goes, has yet given a satisfactory explanation. We do know there has been repeated attempts at an explanation, and that like many explanations now given as to the causes of different diseases in the human family—that, because they are not able to give any real satisfactory explanation, they fall back upon the theory that the cause is bacteria; and that is the end of it. Now, we do know for the past two years that there has been less of this disease among some of our growers than others where there was a different treatment of the crops. This, however, we admit is not a positive argument against the theory, that the cause is bacteria. This fact, that different crops suffered less with it, some none, under different treatment, is a matter now receiving our investigation. The result may not be reached in years, and may never; yet, as a matter of prime importance to the tomato grower, we shall push our experiments, and should we ever reach a satisfactory solution we shall be glad to give it to the public.

In our next communication we shall continue our opinion as to the cause of the tomato rot and its preventatives.

Blood Poisoning



Mrs. Mary E. O'Fallon, a very intelligent nurse of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon terrible ulcers broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 78 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says, "I was cured by

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The Comfort of the Gospel.

Love for humanity is the one thing that characterized the ministry of Jesus. Earthly moralists have left on record noble precepts and wise maxims for the regulation of human conduct, but no other religious teacher ever manifested such profound interest in men as did Jesus of Nazareth. Socrates and Plato, even Buddha and Confucius, were pure, good men who sought to elevate the people among whom they lived; yet they did not love men deeply or sympathize with all in their distresses. Human philosophers and religion-makers think themselves above the common herd, and the people resent such airs of loftiness. Not so with Jesus. The poorest, the most wretched outcast of society felt privileged to come to him for help and consolation; for his very glance was full of compassion.

Now and then we can not help recognizing that the world is full of sorrow, that mankind are struggling under heavy burdens. This fact, however, usually troubles us but little, and when it does we try to forget it or to ignore its presence. Jesus, more than any mere man, recognized the burdened condition of humanity, and his whole mission upon earth was to remove these burdens, to alleviate human suffering, and to bring joy and comfort to saddened human hearts. How often his heart was sorrowful because of the wretchedness he saw around him. "When he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd."

Looking around us, we see men toiling night and day. Some are toiling for the bare necessities of life. With all their efforts they find it hard to keep the wolf from the door. How many there are who have to struggle so hard for a living that they are cut off from all enjoyment. They have no time to think of self-improvement. Ofttimes they forget that they are immortal beings, for no man seems to care for their souls. Others again are laboring for wealth. Not content with a competency, they long to revel in riches, to have millions at their command. Anxious days and sleepless nights, loss of peace of conscience and of human companionship and sympathy, is the price which many pay for riches. Still others labor with might and main for political fame and power, but God is not in all their thoughts.

How vain is human toil when not directed toward God. The poor cry for bread, and think their ills would be at an end had they the wealth of a Gould or a Vanderbilt. The mechanic thinks he would be perfectly content had he the rank and ease of a prince or a duke. The politician thinks his happiness would be complete could he but obtain some high office. The obscure student thinks he would have nothing more to wish for could he have the wisdom of a Plato or a Newton. Turn where we may, we see unrest, a longing for something just beyond.

Thousands of human beings to day are burdened because of oppression. They sigh for deliverance, and yet there seems to be none. Thousands more are suffering from incurable diseases, and for them the star of hope seems to have set. Nor is there a home in all the land into which death has not come and snatched away some dear friend, some loved one. Many, indeed, are the things that cause us to be sorrowful. Yet, while we are cast down in spirit, while our hearts are almost bursting with grief, if we but trust in Jesus, he whispers words of peace and consolation. When all other help has failed, we know that he will not desert us.

What comfort there is in the invitation of Jesus to the burdened! He says: "Come unto me all ye that labor and are heavy laden, and I will give you rest." No matter what may be the burden under which we labor, whether of poverty, physical suffering, bereavement, or a corrupt nature, our Father tells us to cast all our care upon him, for he careth for us." We may be the poorest of the poor, we may be the victims of the grossest injustice, we may have lost our every friend, we may despair of keeping the law, we may be afflicted with the most loathsome disease, we may be sunk in the lowest depths of sin, but the invitation still is, "Come." The disciples on several occasions became disgusted because the unfortunate crowded around the Master. Though pressed at times almost beyond endurance, and though faint with hunger, never did he manifest the slightest impatience at the presence of the sinning and the suffering.

Ours is indeed the gospel of peace. At the birth of the Savior the angels sang, "On earth peace, good-will toward men." The night before his betrayal our Lord thus comforted the sorrowing disciples: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Who can describe the peace and rapture of a soul conscious of its acceptance with God and filled with the spirit of his grace? Trials and afflictions may come, friends may forsake us, and the way may seem dark; yet this peace abides with us, for it is not dependent upon environment.

Yet how oft we distort the meaning of the Savior's words. He promises us rest if we come unto him, but he does not promise to give us rest from physical toil, from bodily disease, from oppression, from the pangs of poverty, from any form of rest material in its nature. Rest from the guilt of sin, *soul rest* is the blessing he would confer upon burdened humanity. When we take the Savior at his word, our hearts are cleansed from sin, and a song of joy is put into our mouths. In misfortune or in bodily affliction the burden of our prayer should be not so much to have our physical condition or environment changed, but that we may have grace to endure. Then it is we realize the truth of the Scripture, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." St. Paul says: "I have learned, in whatsoever state I am, therewith to be content." What a religion is this which enables us to glory even in tribulations!

Our Schools and Colleges.

We desire to call special attention to the following schools and colleges which advertise with us, suitable notices of a dozen or more schools having already appeared in our columns:

VANDERBILT UNIVERSITY.

This institution of learning ranks as one of the leading universities of America. The fact that a half-dozen or more training-schools have been established to prepare boys specially for Vanderbilt is proof of the thoroughness and high grade of the work done. Courses are offered in seven departments, the corps of instructors numbering over sixty. Last year there were in all over 700 matriculates. It has splendidly equipped museums and laboratories, and offers exceptional advantages to professional students. Vanderbilt boasts a fine gymnasium. Ten fellowships worth $200 each are open to graduates of all reputable colleges. Vanderbilt graduates are in great demand as teachers.

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TULANE UNIVERSITY.

We hear good reports of this university located in our Crescent City. Fine new buildings for the Academic Department are now being erected opposite Audubon Park. The Medical Department has unsurpassed advantages for practical instruction. Students have free access to the great Charity Hospital, which has 700 beds and 30,000 patients annually.

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M'TYEIRE INSTITUTE.

The principal of this school, Rev. Joshua H. Harrison, has acquired some celebrity as an educator. He makes no claim to having established a college, but confines his attention to the much-needed work of training boys and young men for college and university. Students from various States have been in attendance, a proof of the merit and popularity of the school.

WOOLWINE SCHOOL.

This school, formerly located at Nashville, but now at Tullahoma, Tenn., is in its ninth year. Prof. Woolwine, the principal, has made reputation for himself as a teacher, and has in successful operation a training-school of high grade.

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A somewhat extended notice having already been given to this college, we shall say just a few words about it now. It is one of the few endowed colleges for women in the world, and the only endowed female school in Virginia. Girls wanting a thorough education will be sure to get it here, as the courses and standard of admission are the same as at Randolph-Macon Male College.

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Is located in a beautiful and healthful country. It has good buildings, fine advantages in music and art, and a high standard of scholarship. It is within easy reach of New Orleans and Vicksburg. Young ladies will be well cared for at the institute.

WARD SEMINARY.

This renowned school for young ladies is now entering upon its thirtieth year. Its history is one of marked success. There are graduates of this school scattered throughout the South. Nashville is a city of schools, Ward Seminary being one of the largest and best. Pupils have exceptional advantages for the study of music, art, literature and elocution. Special attention is paid to physical culture. Send for an illustrated catalogue.

HOLLINS INSTITUTE

Is one of the largest and best equipped female schools in Virginia. It was founded fifty-two years ago. Mountain scenery is close at hand to charm the eye, while invigorating mountain air and pure mineral waters ward off disease and bring the glow of health to the cheek. This school has thirty officers and teachers, and offers splendid educational facilities.

GULF COAST COLLEGE.

This is a new institution located at Handsboro, Miss., and presided over by Rev. J. M. Pugh, A. M. Bro. Pugh advertises that he will have teachers of recognized ability, and we bespeak for him the hearty support of the public at large as well as of the community where he resides. The school is co-educational. Send for a catalogue.

Here and There.

While we stop for a few days to catch our breath and prepare for future operations, we pen you a few lines of observations. Beginning with the Millsaps College commencement, we have been among the District Conferences, camp and protracted meetings. These have taken in largely all of South, Southeast, Southwest Mississippi and West Alabama. At all places we have received words of kindness and cheer.

From present prospects the crops will be larger, both of corn and cotton than for several years past. The people generally are happy and delighted with the prospects of a large harvest. We have seen no evidences of hard times, but heard some such intimations at the District Conferences. Finances generally behind. No doubt all will come up before the Annual Conference. Six-cent cotton may not pay, but with the great crop of corn and increase in hogs we will be measurably independent another twelve months. The farmers and merchants both inform me that no crop has ever been made at such low figures. Fifty per cent. of usual bills will cover expenses of 1894.

At every place we were reminded of the activity of the educators of our land. College presidents and agents were conspicuous in every assembly, each one urging the superiority of his claims. President Chambers we found to be a fine traveling companion, and wide awake to the interests of Whitworth. Drs. Cooper and Murrah were on hand to speak for Millsaps. Mississippi ought to put 200 boys there next session. As to girls we find enough to more than overflow our schools. If one in four of those who expressed a desire to attend college could go, we would have our halls full; and if one-half of those who expressed a purpose to attend East Mississippi shall find the means, we will have all we can accommodate.

Oh, that some generous souls would endow our female colleges and help to educate the women of our land!

In our travels we come often in contact with the ADVOCATE, and learned that it is growing in favor with the people. We are glad that you could cease from your labors long enough to enjoy a while at Monteagle, and trust you may come back strong for the Winter's campaign.

Well, we must close and get ready for further work. While the carpenters are looking after the improvements, we continue our travels and preparations for the approaching session.

T. B. HOLLOMAN.

Centenary College.

It is plain that the interest in Centenary College is growing. More people are thinking and inquiring about it to-day than usual. I received the other day a letter which contained this: "If you will send me a copy of an advertisement of Centenary College, I will insert it in the paper of which I am editor *free of any charge to you or your institution.* I do this to help in my feeble way an institution of my church." It is evident this brother has not forgotten his vow to the church to support her institutions. Every member of the church has taken the same vow. Now, I ask, will each one keep his or her vow to support Centenary College? Each one can do something, has promised to do something, and the college needs the help of each. The example of the brother mentioned above shows that where there is a will, a way will be found.

Our next session opens Sept. 5, and we are looking for quite a number of new students.

C. W. CARTER, Pres.

A Commendable Book.

I wish to commend to the readers of this ADVOCATE, especially to younger preachers, "A Constitutional History of American Episcopal Methodism," by J. J. Tigert, D. D., and published by Barbee & Smith, Nashville, Tenn.

The author has confined himself to the limits designated in the title of this book, and has given us an admirable statement of the chronological movement of American Methodism in the development of the constitution of our church and of the nature of our episcopacy. This is an able and timely work, and Dr. Tigert has supplied a pressing need in the deeper study and the clearer understanding of our organic Methodism. This book will help us to find the lines of original survey and to see the limits our fathers set to episcopal function. Let the young preachers put this in as an essential text-book with other forms of the history of Methodism. Whether or not we agree in all things with the author, we shall find him a teacher at whose feet we may sit with great profit.

W. T. J. SULLIVAN.

West Point, Miss.

NOTES.

It is said that Miss Frances E. Willard is writing a book on bicycling, in which she will advocate the use of the bicycle by women.

***

"If there were nothing in foreign missions but the zanana work," says the Interior, "it would be worth to the future of the Eastern millions manyfold what it costs."

***

The National Temperance Hospital demonstrates the fact that the sick do not need alcoholic stimulants, and that their recovery is more rapid and certain without them.

***

Dr. Buckley, editor of the New York Christian Advocate, says that no inducement has yet led him to travel from one city to another on the Sabbath in order to hold religious services.

***

The wife of one of our pastors of the North Carolina Annual Conference has made 370 visits since the last Annual Conference to the female members of her husband's charge. Who can beat this?—North Carolina Advocate.

***

Additions to the auditorium of the Mulberry Street Church, Macon, Ga., are being made, which, when completed, will make it the finest in the State. The work will cost about $30,000. A new $2,000 organ is to be purchased for the church.

***

Bishop Haygood's "Man of Galilee" has been translated into Spanish by Senora Edona M. de Watkins. So says the Wesleyan Advocate. The cause of Christ in Mexico is sure to be advanced by the circulation among the people of this invaluable book.

***

The editor of the Wesleyan Advocate is boldly denouncing the efforts of certain citizens of Atlanta to fasten the race-track curse upon that city. We sincerely hope that the good people of our sister city will be able to repress this fosterer of gambling and roughism.

***

We note with pleasure that our Quarterly Review is to be made a bi-monthly publication. The September number will have the following new title: "The Methodist Review. A Bi-monthly Journal devoted to Religion and Philosophy, Science and Literature."

***

The Capitol at Washington has cost more than $30,000,000. It covers three and a half acres, the dome is 307 feet high and 135 in diameter, and is exceeded in size only by St. Peter's in Rome, St. Paul's in London, the Invalides in Paris, and St. Isaacs, in St. Petersburg.

***

We have it on good authority that the prospects for a large attendance upon the next session of the Southern University are very encouraging. It is said that North Alabama will send down a goodly number. President Keener is making a brilliant and telling canvass for the school.—Alabama Advocate.

***

As is often the case, the secular press exaggerated the reports about Rev. R. A. Tilly's connection with the troubles in Brazil. He was under arrest thirty-six hours, and was then honorably released through the influence of the American consul. It is stated that Mrs. Tilly and her two little girls will spend the coming Winter in this country.—Wesleyan Advocate.

***

Much apprehension is felt for the safety of our missionaries in China and Japan on account of the war now going on between those countries. Our Missionary Secretaries, in view of the situation, on the fourth of this month addressed a communication to the authorities at Washington asking for full protection for them as American citizens. Assurances have been given that they shall suffer no harm.

***

An amendment to the Constitution of New York State proposing to abolish capital punishment recently met with signal defeat in the Constitutional Convention. The New York Christian Advocate thus comments upon the vote:

Three classes of citizens will be dissatisfied with this. The sentimentalists who would like to manage criminals on a kindergarten principle; those who are not opposed to capital punishment in itself, but think that there would be more convictions if some other punishment were substituted; and the criminal classes generally. The aggregate of the first two classes is probably about as twenty-three to one hundred and two.

***

The world still lacks a good deal of having gone beyond John Wesley, as the following from the Tennessee Methodist will show:

Dr. D. C. Kelley, at a recent Sunday evening service at Elm Street Church, this city, read one of John Wesley's sermons, which was delivered in 17[illegible] before the Society for the Improvement of Manners. Dr. Kelley applied it to the work of the Law and Order League and the present situation in Nashville, making some comparisons between the conditions which called for the organization of the Society for the Improvement of Manners and the conditions of to-day which brought out the Law and Order League.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2.25. This offer applies to old subscribers as well as new, provided they pay their subscription to August, '95.

PERSONALS.

Rev. Dr. C. G. Andrews, of Vicksburg, preached at Monteagle, Tenn., July 29.

Rev. Dr. C. W. Carter and family left this week for Jackson, La., where they will in future reside.

Rev. Henry Carre preached an edifying sermon at Rayne Memorial Church, in this city, Sunday night.

Mrs. J. P. Hanner, Jr., a grandson of Dr. J. W. Hanner, of the Tennessee Conference, has been appointed fellow in physics in Vanderbilt University.

Bishop Galloway and Dr. Wadsworth arrived at Yokahama, Japan, July 31. We trust that the war in the East will cause no interruption in their journey.

Rev. Collins Denny having declined the presidency of Trinity College, N. C., Rev. J. C. Kilgo has been elected president, and will at once enter upon his duties.

The Hon. William S. Curtis, of Omaha, Neb., has been elected dean of Washington University, St. Louis. He is a graduate of the university, and has made quite a reputation as a lawyer.

Rev. T. C. Carter is filling the pulpit of Rayne Memorial Church during the absence of the regular pastor, Rev. Franklyn N. Parker, who has gone to Lake Chautauqua for a few weeks' rest.

At a meeting of the Board of Education held in Atlanta, Ga., Aug. 2, vacancies were filled by the election of Maj. R. W. Millsaps and Rev. R. J. Bigham. We congratulate the Board on the wisdom of its choice.

We regret to learn that Bro. W. G. Backus, of the Caseyville circuit, has been compelled to give up his work temporarily on account of bad health. Rev. L. E. Alford, a student of Millsaps College, is supplying his place for two months.

According to the Pacific Methodist, Rev. John S. Jenkins has been transferred from the Los Angeles to the North Georgia Conference, and appointed by Bishop Haygood to fill out Dr. Wadsworth's unexpired year at Washington.

Rev. J. V. Penn and wife made us a pleasant call last Monday morning while *en route* home from Adams Church, near Summit, Miss., where Bro. Penn has been conducting a revival for Bro. J. W. Tinnin. Reports are that the meeting was a glorious success.

We are pained to hear of the death of Thomas H. Watkins, a son of the late Dr. Wm. H. Watkins, which occurred last Friday at Newellton, La. He left a wife and eight children to mourn his loss. The remains were interred in the old family burying-ground, near Hay's Station, Jefferson county, Miss. We deeply sympathize with the family in this sore bereavement.

It is with much sorrow that we announce the sudden death at Para, Brazil, on June 29, of Richard Thomas Hennington, a native of Copiah county, Miss., who, with his family, has been living for the past twenty-six years at Santarem, on the Amazon river. Several months ago he decided to return with his family to the States, and was on his way back to his old home when his death occurred. The deceased was a brother-in-law of the editor. His wife, one son and a daughter still survive. The family arrived at Crystal Springs, Miss., Aug. 4.

Notice.

Bro. Peter James agrees to pay the necessary expenses at Millsaps College of one young man to be selected by the presiding elders of the Mississippi Conference. Let such information be given to the presiding elders as may be necessary to secure the best selection.

W. B. MURRAH, Pres't.

Notice.

The presiding elders of the Mississippi Conference are requested to meet in Jackson, Wednesday, Aug. 29, to select beneficiary of James Scholarship in Millsaps College. If anyone can not come, let him be represented by proxy.

E. H. MOUNGER.

Jackson, Miss., Aug. 9, 1894.

Notice.

A young gentleman with a first-grade certificate, also a collegiate education, desires a position as teacher. He is morally, intellectually qualified, and I can recommend him. Any school needing a teacher is requested to correspond with me. I. W. COOPER,

Fin. Agent Millsaps College.

Jackson, Miss. July 27, 1894.

Jackson District Conference.

The twenty-fifth session of the Jackson District Conference convened in the Methodist Church at Canton, Miss., on the evening of July 26, 1894, and after four interesting and instructive sittings, the Conference adjourned Saturday, at 5:30 P. M. Our beloved presiding elder, as usual, was looking well, and presided with much grace and ease. The attendance of the preachers of the district was very good, there being only two absentees. But the attendance of the delegates from the various charges was not so good as was expected. Oh, how much the laity of the church does miss by not attending District Conference! The reports from the various charges showed signs of progress along all lines of church work. Especially were the reports from the Sunday-schools of the district very encouraging. No interest of the church was overlooked. We were glad to have with us R. G. Porter, of the North Mississippi Conference, looking after the interest of Millsaps College in the absence of I. W. Cooper, agent. Revs. W. B. Murrah, D. D.; J. W. Chambers and T. B. Holloman were present with encouraging words for their respective colleges. Much success to these brethren in their great and grand work of Christian education! C. C. Campbell, W. H. Cassells, Dr. G. P. Blundel and R. H. Smith were elected delegates to the Annual Conference; I. C. Enochs and D. Bunch, alternates. The good people of Canton entertained the Conference nicely, and we left with good feelings and best wishes for Canton and for the success of Madison county in her grand temperance movement.

W. J. FERGUSON.

Melville Methodists.

Not long since, a little over two months, we were grieved to hear that the church at Melville was wrecked by a cyclone. People gazed upon the ruin and debris, and said, "What are you going to do?" Bros. Paton, Church and Worden answered, "We will build again." No time for idle talk; the beautiful house of the Lord was desolate. On Saturday the disaster occurred; on Monday the work of clearing away the debris was begun and word sent to me at Alexandria to send them a builder. He was sent, contract made and signed, and in just about eight weeks from the date of the storm a new building crowned the site of the old. And it is a beauty. Commodious, comfortable and elegant. Plenty of room for the congregation, and enough fresh air—one of heaven's choicest gifts—for the preacher. From stuffy churches "good Lord, deliver us." A neat coat of white on the outside, and the inner walls finished in oil, so as to show the natural grain of the wood. A tower in front, a little toward one corner, as towers should be, from whose belfry swings a new bell of harmonious and soulful tone—Bro. Paley's joy and pride. A new organ, too—nothing small about Melville—was ordered. And the whole affair is nearly half paid for, and only two months and a half old. Let the Church Extension Board come to the rescue; such a spirit should be encouraged. The members of the church and citizens of the town responded liberally to requests made for assistance, and the Quarterly Conference appointed Bro. Butler to draft the following resolution:

In accordance with resolution of the Quarterly Conference to offer thanks to the good people of Melville for their prompt and liberal donations toward defraying the costs of building the new church, erected in place of the house blown down by the cyclone, it gives us great pleasure to say and believe that they fully appreciate the words of Solomon—"Cast thy bread upon the waters, for thou shalt find it after many days"—and to congratulate you, dear fellow-citizens of every denomination, that you all recognize necessity of the worship of one God and Father, and that from him all blessings flow, and that through the preached word from our ministers, and the godly walk of our membership, that that bread may be returned again to you—even the bread of life to every soul, and that we all may be enabled to glorify God together. SAMUEL H. BUTLER,

Chairman Committee, and Sec. of Church.

I will add that, under the fostering care of Revs. A. W. Turner and Jas. R. Roy, Methodism is growing and developing on the Atohafalaya river and the regions thereabout. Four were added to the church at the recent sessions of the Quarterly Conferences and many encouraged and quickened.

S. J. DAVIES, P. E.

Church Burned Down.

Our church at Jacinto, Miss., burned down on the night of July 30. It was the work of an incendiary. Our people had put in a new organ, some new lamps, and other necessary improvements, but all was lost. The community is poor, but our people there are determined to rebuild. Several teachers propose to give a month's salary. Men of Israel, help. If anyone can help us, send to J. W. Ramsey, Rienzi, Miss. Preachers all doing well in the district. T. W. LEWIS.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Dr. Carradine in Meridian, Miss.

Rev. Dr. B. Carradine will hold a revival meeting in Meridian, Miss., from Sept. 30 to Oct. 12. The object of the meeting is the conversion of sinners and the entire sanctification of believers. W. W. HOPPER.

Meridian, Miss, Aug. 9, 1894.

The Malone College.

The Malone College, for the education of girls only, is situated at the junction of the K. C., M. and B. and I. C. R. R., in the town of Holly Springs, the highest point in the State of Mississippi. The property is owned by a stock company; but the college is under the auspices of the M. E. Church, South, at Holly Springs and of the North Mississippi Conference.

The college building is well ventilated and furnished throughout with new furniture, and the fare is just such as the president, his family and the teachers have, for they all eat at the same tables. Our faculty is composed of seven members of the Methodist Church and one Presbyterian. Two of them are daughters of Methodist preachers, and one of them a Methodist preacher's widow. Not one of them could be induced to play a game of cards, pass the wine glass or attend a dance.

Our prices are out low to correspond with the scarcity of money. Board at ten dollars per month. Tuition in collegiate department, three dollars; French, two dollars; music, including use of piano, three dollars; art, two and three dollars. Elocution in class, one dollar. This we are enabled to do by spending no money to publish costly catalogues or send drummers abroad, depending alone on the health and accessibility of our locality and the work we are doing to advertise us.

We closed our last session with forty music pupils, and twice the number of boarders we had the year before.

There are no incidental fees. Patrons are only bound for the time they send; can withdraw at any time. Traveling preachers are charged only half-price for board and tuition.

The next session will begin on Tuesday, Sept. 18, and continue nine months. Payments monthly or in advance. J. W. HONNOLL, Prest.

Holly Springs, Miss., Aug. 6, 1894.

Your Lame Back

And the painful torture in joints and muscles is nothing but Rheumatism. Nothing but Rheumatism kills people. Nothing like Drummond's Lightning Remedy for speedy relief and quick cure. Accept nothing in its place, for nothing else will do the work. The full month's treatment of two large bottles sent to any address by express on receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

EPWORTH LEAGUE.

BY REV. HENRY H. ADAMS.

Theme for Prayer Meeting.

HOW CHRISTIANS SHOULD WALK.

(John viii, 12; Jos. xxii, 5; Rom. vi, 4; Gal. v, 16.)

1. Christ is the light of the world. He compares himself to the luminary of our solar system, the sun.

(1) The sun is the source of physical light. Christ has brought life and immortality to light.

(2) From the sun flows all physical warmth. All moral warmth, love, emanates from Christ. God is love.

(3) The sun renders physical life and vegetation possible. When Christ is the impellent, we are zealous of good works.

(4) The sun rises and sets. Thus Christ has his rise in us during regeneration. But here the comparison ceases. The Christian shineth more and more unto the perfect day.

2. The followers of Christ shall not remain in darkness. Sojourning near him, we shall enjoy his light. We walk in his light. We shall be saved.

(1) From the darkness of the head. He bestows wisdom in abundance if entreated. Are led into all truth.

(2) From the darkness of the heart. Enmities, hatreds, hostilities disappear. Love holds sole sway.

(3) From the darkness of life. Such as covetousness, pride, vanity, prodigality, sensuality, etc.

3. The light of life is promised to those who walk not in darkness.

(1) This may mean that Christ, the light of the world, will live in us, his disciples, enabling us to say: "I live, yet not I, but Christ liveth in me."

(2) It may mean the gift of putting a proper estimate on the things sublimer and things eternal, enabling us thus wisely to choose, as did Moses when he had come to years.

(3) It may mean the life imparted at regeneration. This life, the spiritual life, is immortal. It laughs at death and the grave.

(4) It may mean what in another place is called the crown of life. That is: The object of life accomplished. Delivered from the evil. Attaining foothold on the glorious ascent which culminates at the throne of God.

For Sleeplessness
Use Horsford's Acid Phosphate,
and you will change a night of restless tossing for one of dreamless sleep.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

Notice.

To the Preachers of Woodville District, Mississippi Conference:

Bishop Keener says, as treasurer, I am to do as the Mississippi Conference directs in regard to receiving and paying out funds, but report of same is to be made to the Louisiana Conference. and that assessments for Conference claimants, if they are wholly in the Mississippi boundary, will doubtless be collected for this year, as usual. Next year the assessment will be apportioned as to the facts in the case.

T. S. WEST,

Treasurer of Missionary Board, Miss. Conf.

Jackson, Miss., Aug. 7, 1894.

JUST AT THIS MOMENT

Don't parse "purpose" in the future tense, my lady. If you are suffering with Uterine Troubles, suppression, inflammation, irregularities, prolapsus uteri, or any of the ailments peculiar to womankind, just now take CREOLE FEMALE TONIC. You will thank us.

FROM THE WORK.

Rev. A. D. Miller, P. C., Oak Ridge, Miss., Aug. 8: "We have just closed a good meeting at Bradley's Chapel, Warren circuit, Mississippi Conference. Bro. C. D. Cecil, of South Warren circuit, was with me in the first part of the meeting, preaching with power and in demonstration of the Spirit. My people were very much pleased with Bro. Cecil. I was alone in the last part of the meeting. We had a good meeting. The church was much revived, some conversions, and 5 accessions, new members, to the church, To God be all the glory."

Rev. W. F. Sanders, Centerville circuit, Louisiana Conference, July 23: "We have just closed a glorious meeting at Gray's School-house. Results: 15 conversions, 2 reclamations, 10 added to the church; also baptized 4 infants, making 21 added to the church in the past two months, most of which were clear-out, old-time Methodist conversions; or, in other words, they have full salvation. This meeting was of ten days' duration, and is said by many to be the best meeting ever known in that country. Sinners quaked and trembled, penitents saved, and Christians rejoiced in Christ, their Savior. I can not write it all; there is too much of it. I wish I could tell the world of it. Glory be to God, I am drinking at the fountain, and have been all this year. I am so glad Bishop Key sent me back to Centerville. Rev. J. J. Arnold, L. P., stood by me in this battle, and did good work. To God be all the glory."

Rev. H. J. Boltz, Plain Dealing, La.: "We are now domiciled in our new parsonage at Plain Dealing, which has been purchased and repaired since Conference. The people in the town and vicinity of Plain Dealing have done nobly in this line of church work. Methodists, Baptists, Campbellites, Jews and Gentiles have all shown a willingness to aid in advancing the Master's cause. We have had some very interesting meetings since Conference. We have had 33 accessions to the church on the North Bossier circuit this year, and some conversions, and the church greatly revived. We have seven Sunday-schools, all of which are doing good work; four prayer meetings very well attended, and some interest is being manifested. Our congregations have been on the increase ever since the beginning of the second round, and now we have large, attentive congregations at most of the appointments. Our new church at Benton will soon be completed. Financially, our work is far behind, but we hope to have a full report at Conference."

(Continued on Sixth Page.)

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual,	Total Dividends 1868 to 1892, 25 Years,	$84,520,680
N. Y. Life,	" " " " "	40,684,163
Equitable,	" " " " "	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

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BELHAVEN COLLEGE.

For Young Ladies.

L. T. FITZHUGH, A. M., President.

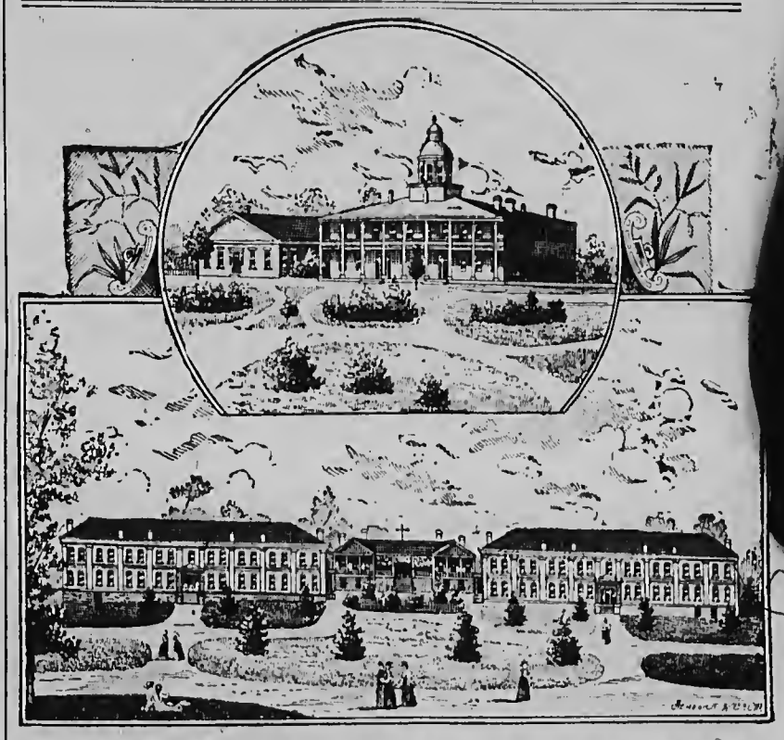
JACKSON, MISS.

A select college of high grade, with limited numbers, undenominational, founded and equipped for the higher education of girls and young women by L. T. FITZHUGH, A. M., late President of Whitworth Female College. The very best facilities in all departments. Teachers trained in the best Universities and Conservatories of Europe. Conservatory of Music supplied with new pianos of best make. New buildings, heated by steam and lighted with electricity and gas. Most Beautiful, Attractive and Healthful Site in the South.

FIRST SESSION BEGINS SEPTEMBER 18, 1894.

For prospectus and other information apply to

L. T. Fitzhugh, A. M.



WHITWORTH COLLEGE

—FOR—

Girls and Young Women.

35th Session Opens Sept. 12, 1894,

With increased facilities in every department. Health conditions, always good, have been vastly improved by remodeling and refurnishing Margaret Hall. The introduction of single beds marks the beginning of a new era. Hot and cold baths have been provided. Modern heaters, new pianos and new apparatus put us in the lead in equipment and conveniences.

Our faculty challenges the admiration of all competitors. Terms, exceedingly low when compared with the conveniences and facilities furnished.

For catalogue and further information address

(Rev.) J. W. CHAMBERS, A. M., President,
Brookhaven, Mississippi.

EMORY COLLEGE

OXFORD, GA., Forty Miles East of Atlanta.

—Location Proverbially Healthy; No Saloons.—

58th Session opens Sept. 19th, 1894, closes June 12, 1895. Endowment recently increased $100,000 and equipments greatly improved. Total expense within $225. For full information address

W. A. CANDLER, D. D., PRESIDENT.

SOUTHERN FEMALE COLLEGE PETERSBURG, VA.

Historic Home School in perfect Climate. Unsurpassed course in Literature, Language, Science. Conservatory advantages in Music and Art. All modern improvements. 32nd session. Terms low. For illus. catalogue address ARTHUR KYLE DAVIS, Pres't, Petersburg, Va.

Centenary -:- College,

JACKSON, LA

This institution now belongs to the Louisiana Conference.

The next session opens Wednesday, Sept. 5. The course is complete and the Faculty competent. Tuition is $35 per session of nine months. Board and lodging from $12 to $16 per month. Special attention is given to training boys in manliness and morals.

For further information apply to Prof. G. H. Wiley, Jackson, La., or to C. W. CARTER, President.

Edward McGehee College

FOR GIRLS.

WOODVILLE, MISS.

Next Term opens on Wednesday, Sept. 5, 1894.

Our grade is high. Our work is thorough. Our teachers are the best. Our rates are as low as those of any other first-class college.

This is the College for Methodists in Southern Mississippi and Eastern Louisiana especially to patronize.

For Catalogue address

J. A. MONROE, A. M., President.

Matchless - Mineral - Water

Still sold at Gloster, Miss., by

Wm. B. Hines.

Write for circulars and sub-agencies.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Pittsburgh. GEO. A. MACBETH CO.

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HOME CIRCLE.

THE BROKEN FOLD.

BY JAMES BUCKHAM.

Dear, my friend, grieve not o'er much
For the vanished voice and touch;
Sit not gazing, white and cold,
At the broken curtain-fold.

Thou this little chamber hast,
But the house is high and vast.
He hath freedom now to go
In and out, and to and fro.

O the crystal-fountained halls!
O the rosy-windowed walls!
O the music and the bloom,
As he treads from room to room!

Backward shall the curtain flow
In the little chamber low?
Shall he here return and dwell,
Bearing sprays of asphodel?

Nay, ah nay! Bide thou awhile
In thy place; nor weep, but smile.
Some day—sweet day!—thou shalt rise,
Smooth the fold, and meet his eyes.

—Independent.

Teaching a Child Self-Control.

As soon as a child is able to understand what is said to him, he ought to be taught and trained to control his impulse to cry and writhe under physical pain. When a child has fallen and hurt himself, or has cut his finger, or has burned his hand, or has been hit by an ill-directed missile, it is natural for him to shriek with pain and fright, and it is natural for his tender-hearted mother to shrink from blaming him just then for indulging in his display of grief. But even at such a time as this, a mother has an unmistakable duty of helping her child to gain a measure of control over himself, so as to repress his cries and to moderate his exhibit of disturbed feeling. A child can exercise self-control under such circumstances. His mother can enable him to do so. It is better for both child and mother that he should have her help accordingly. Because of the lack of help just here many a child is a sufferer through illness in his inability to control himself under physical pain. And because of this inability many a person has actually lost his life, at a time when calmness of mind was essential to that endurance of physical suffering which was the only hope of prolonged existence.

Coaxing and rewarding a child into quiet at such a time is not what is needed; but it is encouraging a child into an intelligent control of himself that is to be aimed at by the wise parent. It is only a choice between evils that substitutes a candy-paid silence for a noisy indulgence of feeling on a child's part. A good illustration of the unwise way of inducing children to seem to have control of themselves, is given in the familiar story of the little fellow throwing himself on the floor and kicking and yelling, and then crying out: "Grandma, grandma, I want to be pacified. Where are your sugar-plums?" Dr. Bushnell, protesting against the method of coaxing a child out of a state of irritation, in a fit of ill-nature, by "dainties which please the taste," says forcefully: "It must be a very dull child which will not cry and fret a great deal, when it is so pleasantly rewarded. Trained in this manner to play ill-nature for sensation's sake, it will go on rapidly, in the course of double attainment, and will be very soon perfected in the double character of an ill-natured, morbid sensualist, and a feigning cheat besides." By what methods or means can the great themes of God and religion get hold of a soul which has learned to be governed only by rewards of sensation, paid to affectation of grief and deliberate acting of ill-nature?—Sunday-School Times.

The man who will take a dollar that is not his own would steal the throne of God if he had the power to do it.

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PRICE'S
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POWDER
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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Wine.

Students who are entering college this Fall should reflect seriously upon the question of wine drinking.

They will often be invited and expected to drink wine, and they will occasionally see their elders drinking at college festivals. They are likely to hear those who drink speak disparagingly of those who decline drinking, and they will read descriptions of banquets in which wine is represented as figuring honorably.

For many other reasons it would be well for students to come to a clear understanding with themselves upon the matter, and make up their minds what is the proper thing for them to do when they are asked to drink.

No one likes to be thought a milk-sop. But even that can be borne, and easily borne, if the accused person knows he is right, and knows why he is right. Clear and certain knowledge is a wonderful help at the moment of temptation, though it is not always sufficient.

To get light upon this subject it is not necessary to go into a library and pore over a heap of books. A healthy young man who drinks wine, or any such fluid, need not be long in doubt whether he has taken into his system a friend or a foe.

He can not help knowing, if he observes himself closely, that the wine is an enemy. He perceives that it increases, not quenches, thirst; that it raises his spirits for half an hour or more, according to the amount used, and depresses them for several hours that follow; that it flushes, excites, disturbs, perverts, and therefore injures him.

If he conscientiously watches its effects, he *knows* this, and all the sophistry of all the sophists can not disguise the fact from him. He knows it as well as Sydney Smith knew it when he wrote to Lady Holland that, without abstaining from wine, "London was stupefaction and inflammation."

Nothing has been more certainly demonstrated than that the use of alcoholic drinks by young persons in our keen, exciting climate is a mistake, and is to no class so injurious as to students. To them, more than to any other class, wine increases the difficulty of every duty and adds alluring force to every vice.

This is not preaching; it is simple fact, and known to be such by all honest investigators. Students need the best food that civilization can supply, and that food should be eaten in the best manner known to civilized life. But when it comes to intoxicating drinks, there is only one safe and wise rule, which is expressed in one word: Abstain.—Observer.

Family Prayers.

It would seem strange perhaps to some of us if we knew how many Christian homes there are where family prayers are unknown. Stop and think a minute of the people you know who are Christians and perhaps even active in Christian work, and yet who have no regular time for family worship, and therefore neglect it nearly every day. It is very difficult many times to have a regular time for family worship. There are many interruptions. There are sicknesses. There are obstacles sometimes which seem to make it an entire impossibility to get the family together to read and pray. While we must recognize all these difficulties, and while it is really not to be wondered at, perhaps, that family prayer is so often neglected; yet, when we consider the power of family worship in the family life, all hindrances seem as nothing compared to the loss of this powerful influence for good on the parents and children.

In some families we see this privilege is exalted, and the time of family worship is hallowed and reverenced, and nothing breaks in upon it. In some families there is a gathering morning and evening for this purpose. It would unquestionably be embarrassing for a large majority of Christian homes if there were close questionings on this subject.—Union Gospel News.

Faith is never perfected by a morbid introspection, but by "looking away unto Jesus, the author and finisher of our faith." To get our eyes off self and on him—that is the simple secret of increase of faith.—Arthur T. Pierson.

How much religion is there in a church that does not pay its pastor all that it agreed to?

WHICH WINS THE DAY?

BY MARY M. ANDERSON.

A gloomy Frown and a merry Word
Went out for a walk one day;
And they spoke to all they chanced to meet—
The sick, the sad and the gay.

The sick man smiled at the merry Word,
And the sad one looked less sad,
And the gay one laughed till his jolly tone
Made all the echoes glad.

To the gloomy Frown scarce a glance they gave,
But hurried to pass him by,
Afraid, if they looked at his face too long,
They'd echo his dismal sigh.

And ever it's so as we journey on,
And meet them along the way;
We turn from one with a shiver and sigh:
The merry Word wins the day.

The Best Husband.

No man, in my opinion, can be the best husband till he is the minister of his family. As the home is the first church, so the husband is the first minister. He is the high priest of that home; his wife, the high priestess.

If religion means an abiding faith in an almighty power above us, and a true love of God, who is love, together with love in the best sense of all mankind, then I say religion should have its place, a large place, in every home, and the husband should be the one to encourage, by example and sensible teaching, its continued presence there. If he would have the happiest family about him, he will teach—not preach, understand—the doctrines of religion and morality. The father who would have his child, when that child becomes a man, continue in his career in the fullness of Christian faith, must bring up that child amid Christian surroundings. As a rule, those men who are most sincere in their religious belief were imbued with the spirit of religion in childhood.

I can not bring myself to believe that there is enough of religion in our homes to-day—not enough, particularly in this great, seething, crowding, pushing city. Amid the rush, the pace that kills, religion is forgotten. The husband and father has no time for it; he can't even find houseroom for it. As only one man here and there will tolerate religion in his office or place of business, where, then, do the great mass of men keep their religion? Some few keep it within the walls of a church, pay a handsome pew rent for keeping it there, and go take a look at it once every Sunday from eleven to twelve.

I fear that especially among well-to-do families, in the homes of prosperity, religion is almost entirely neglected; at least, the subject is seldom spoken of as an expression of real feeling, except in hushed tones. And yet I do not wish to paint the situation in darker colors than it really is. I do not say that all husbands and fathers neglect religion. If there are great numbers of homes in this city in which religion has no place, there are still many households in which the family lives together in the spirit of Christ's teachings; and when such is the case it is usually because the husband and the wife agree in their religion, and, agreeing in that, agree in all matters, and are the happier. In these homes husband and wife love God and pray and worship together, just as they work, hope, sorrow, and joy together. —Rev. Dr. C. H. Parkhurst, in Demorest's Magazine.

Helping.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you are big as I am, 'cause we are twins," said Nellie.

"I won't carry it," said the little cousin, with a pout.

Mama looked from her open window and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere; but it was too large for anyone of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mama, "and then they could fly away with it."

The children laughed and looked at each other. Then they all took hold together of the basket and found it very easy to carry.

"The way to do all the hard things in this world," said mama, "is for everyone to help a little. No one can do them all; but everyone can help."—Sunbeam.

FROM THE WORK.

(Continued from Fifth Page.)

Rev. B. H. Rawls, P. C., Steen's Creek, Miss., Aug. 7: "We closed a meeting at this place last night after continuing eleven days, resulting in a great revival in the church. Twenty-three accessions and twenty conversions. Revs. T. J. Miller and J. F. Robinson did the preaching. Thank the Lord for his goodness."

Rev. Thos. J. Upton, Alexandria, La.: "I take great pleasure in saying that Rev. R. C. Grace, of Spring Creek circuit, is having fine success on his work. Assisted by Bro. Hoffpauir, he began a meeting at Spring Creek Camp Ground on July 14, which continued until the nineteenth. Results were perfectly satisfactory. On the twenty-first he began a meeting at Hineston, which continued to and included the twenty-sixth, which resulted in 7 accessions to the church and 18 professions of religion. Brethren Suann and Monroe did good service in this meeting, and the writer assisted some. The congregations were large and attentive, and seemed to appreciate the word. I find that Bro. Grace is very much interested in his word, and the people are greatly devoted to him as a minister of the gospel and a Christian gentleman. No man ever labored more assiduously and earnestly for souls than he, and the Lord owns and blesses his labors."

Rev. D. M. Geddie, P. C., Eureka Springs, Miss., July 31: "I closed my first meeting on Panola charge last Friday. It was a great success. The Holy Spirit honored us with his presence and power from the first service to the close. Rev. A. J. Jones, of Pleasant Hill, Miss., reached us in compliance with previous engagement on Monday night, and did the preaching. Bro. Jones seems to be perfectly at home in the pulpit. He preaches the gospel of Christ in a simple, earnest, forceful way, without any of the orator's tricks or the modern evangelist's claptrap. Sinners tremble, repent, believe and Christians rejoice under the divine magnetism and pathos of his earnest pleadings. The church was greatly edified, 15 souls brought from darkness to light, and 16 names added to the roll of membership. There were but few left in the community to champion the cause of unrighteousness, and the Epworth League has taken charge of them. Knowing as we do how energetic, wide awake and enthusiastic our young people are for the kingdom of Christ and lost souls, we feel confident that they, too, will be brought into the ark of Christ's church, and numbered with the sons and daughters of the Lord Almighty."

Rev. John H. Rogers, P. C., Poplar Creek circuit, Kosciusko district, North Mississippi Conference: "We have just closed the most powerful meeting ever held at old Bethel Church, with increasing interest at every service. The fire spread more and more until the whole community was reached. At a low estimate, there were one hundred conversions in and out of the church. Many members received such a baptism of power that they said they had never been converted before. The class converted were those from childhood to old age. I never have been in such a sweeping revival. I never saw a community of young people worked to a higher point of consecration. Thank God we have won a victory here that will outlive the stars. We have received 31 into our church. Many will join the Baptist and Presbyterian. We were assisted by Rev. W. D. Bass, of Corinth, Miss., who has given himself to the evangelistic work. He preaches the old-time religion with the Holy Ghost and with power. He conducts a revival in a manner peculiar to himself. Bro. Bass is a man of thorough consecration, a skillful leader of the host of Israel. He knows how to put the church to work and win sinners to Christ. He preaches the doctrines of repentance and regeneration by the Holy Ghost. He won the hearts of all who heard him. He has promised to be with us again next July. He will also be with me again in September at Wesley's Chapel. We ask an interest in the prayers of all the brethren."

(Continued on Seventh Page.)

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CAROLINE WEEKLEY.

MRS. CAROLINE WEEKLEY, of Carney, Baldwin Co., Ala., writes: "I suffered for one quarter of a century with "fever-sore" (ulcer) on my leg and eczematous eruptions and gave up all hope of ever being well again. But I am happy to say that your Dr. Pierce's Golden Medical Discovery made a complete cure of my ailments, although I had tried different doctors and almost all known remedies without effect.

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FROM THE WORK.

(Continued from Sixth Page.)

Rev. B. W. Lewis, Martinsville, Miss., Aug. 4: "Yesterday closed a most gracious revival of five days' duration at Pleasant Ridge. Bro. Henry Norton was with us in all his zeal, and truly God blessed us in our efforts. Bro. Barrington conducted the singing, and as the voices went up in pleading or in praise, in mourning or rejoicing, we hardly knew to whom the converting was due—preacher or singer. There were twenty accessions to the church and a great revival among those already belonging, proving that the Lord was with us and that he answered prayers. Pray for us, that the work begun will not close with the meeting, but is for all eternity."

Rev. J. T. Abney, assistant P. C., McComb, Miss., July 25: "We began a meeting at Muddy Springs, Saturday before the third Sunday in July, and closed the following Friday, assisted by Bros. J. W. Saudell, W. M. Sullivan, M. J. Miller and three Bros. Alford. The Lord was with us in power. Many were heard to shout aloud the praises of God. There were, at least, 40 souls bore unto God, the church greatly revived, several family altars erected; 7 added to the church and much good done generally. We express our regret that Bro. Boone's health would not permit his presence with us. The Lord abundantly bless him and his family. We tender our thanks to the brethren for their kind assistance, and pray that they may be the instruments in God's hands for winning many souls for Christ."

Rev. J. W. Raper, Nettleton circuit, North Mississippi Conference, July 23: "We have just closed a gracious revival at Mt. Zion Church. We had eleven conversions and three accessions to the church, with more to follow. The church was wonderfully revived. Backsliders were reclaimed and promised to live better and to give more of their time to the Lord. Several promised to hold prayer in their families and to raise their children for God. We begun the meeting Sunday at eleven, and worked on till Tuesday night, when the Rev. T. H. Dorsey, of the Fulton circuit, came to us. After his arrival he did the preaching until Friday. His preaching was accompanied by the Holy Spirit and did much good. Our people have greatly fallen in love with him. We pray that the blessings of God may attend him and his work."

Rev. Jas. G. Shiley, P. C., Columbia circuit, Mississippi Conference, July 20: "We closed on Wednesday last our protracted meeting at Advance Church. I have experienced opposition before, but nothing to compare with what I there had to contend with. Some three or four years ago a second-blessing sanctification-ist came into that community, held a meeting and led some persons to believe they had received sanctification as a second work of grace. After they received this blessing they were too pore to stay in the church with such sinners as composed it, and so drew off. Since then these misguided folks have spent their entire strength fighting the church. During my meeting they did the most determined hand-to-hand work to prevent penitents from seeking their salvation and joining the church. Their opposition to truth and the church is most violent and bitter. But, notwithstanding all this, we had a good and successful meeting, all things considered. Bros. J. H. Winborn and Thos. Boon assisted. The small membership was made abundantly happy, 5 were added to the church, 5 children were baptized, and, at least, 1 person was born from above. The prospects are that our meetings this summer will be successful in all respects."

S. A. Ellis, Potts Camp, North Mississippi Conference: "I send notice of a meeting which commenced at Potts Camp July 17, and continued until the twentieth. It was conducted by the pastor, M. D. Fly. Bro. Jeco, of Abbeville circuit, and Bro. Stanley, of the St. Louis Conference, assisted him a few days. After that they let the whole burden fall on Bro. Fly; but he was fully master of the situation. He preached a series of sermons that were truly colossal. So sublime and logical were his arguments, that the very citadel of Satan was shaken. His eloquence was so overwhelming that the congregations were spellbound. Quite a number were penitents, and about 10 were converted and joined the church. The church was greatly revived. So much so, that there were a very large number that testified for the Lord. So God has greatly blessed our town. I have this to say in regard to Bro. Fly, that he is emphatically a pulpit orator, and is fully able to fill any pulpit in our Conference. We all love Bro. Fly. All praise to God for the Holy Ghost, which has been poured out upon us. We can say truly, Glory to God in the highest; and our prayer is that the many penitents that were still left at the altar may be abundantly blessed."

Rev. W. M. Williams, P. C., "Bro. J. C. Long began a meeting for us at Union on Saturday before the second Sunday in July. We had a very harmonious and soul-stirring meeting among the Christians. We only had three accessions. This come-outism is preached and practiced in that section as well as many other isms and notions. Oh, for the power of God to break the very backbone of over-righteous, self-opinionated, self-constituted religious critics, that think themselves wiser and better than the whole Methodist Church! We have just closed a very fine meeting at Coushatta. Bro. C. McDonald, our presiding elder, was with us from Saturday till after the eleven o'clock services Sunday. Bro. R. F. Witt came to our help Tuesday night and did the balance of the preaching. I never saw such united effort upon the part of Christians of all denominations. We all agreed as touching one thing—the salvation of sinners. I think there were about twenty-five conversions. Thirteen united with our church. I think eight said they would unite with the Baptist Church. There were others that were undecided. I think everyone of any denomination that attended the meeting was revived. I never heard one say: 'I don't believe in propositions. I don't believe in going to the altar.' But they came into the altar and worked and talked to mourners, and God graciously blessed them and their friends, for whom they worked. God was with us in power from the beginning. Bless the Lord, O my soul! is the prayer of everyone."

"Observer," Learned, Miss., July 23: "Children's Day was celebrated at our church on the fourth Sunday of May. The church was full to overflowing. The regular program was beautifully carried out, and several interesting essays and recitations added. Our faithful superintendent, Bro. B. C. Chase, deserves great credit, as do also his teachers, who put forth their best efforts to make Children's Day a success. Miss Beulah Chase, our organist and leader of the choir, was much complimented for training the children and for the good music rendered. An old gentleman was heard to say, with tears in his eyes, 'This has been one of the most pleasant days of my life.' After finishing the exercise on the program we adjourned to a grove and partook of a bountiful dinner provided by the good people of all denominations. After dinner we returned to the church, and some beautiful recitations and essays were rendered. An essay by Miss Mary Bush, entitled 'Little Things,' and one by Miss Mary Fisher, and one by Miss Lizzie Lowry, were highly interesting. A temperance recitation by Miss Beulah Chase was beautifully rendered. Tears trickled down the cheeks of the audience as she depicted the curse of intemperance. Little Madeel Horn, only four years old, sang, 'I am a little soldier working for my Savior.' The audience could not refrain from applauding her; it was sung so sweetly and loud enough to be heard by all. Bro. Rutledge, our preacher, gave us all a good Sunday-school talk, and asked all to be more zealous in the Sunday-school cause. A collection was taken up amounting to several dollars."

MARRIAGES.

RICHARD—ALPHA.—At the residence of the bride's mother, July 23, 1894, by Rev. H. Armstrong, Mr. Robert Richard, of Broaux Bridge, La., and Miss Lilly Alpha, of Lafayette, La.

SCOBEY—ARMSTRONG.—At the residence of the bride's parents, Courtland, Miss., Aug. 5, 1894, by Rev. Thomas B. Clifford, Mr. R. H. Scobey, of Newhern, Tenn., to Miss Belle Armstrong, of Courtland, Miss.

SMOKEY—QUINN.—In Natchez, Miss., July 26, 1894, by Rev. W. B. Lewis, Mr. J. H. Frank Smokey, of Natchez, to Miss Mamie E. Quinn, of Mobile, Ala.

OBITUARIES.

We publish obituaries of 400 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 400. Poetry excluded from this column.

JOHNSON—Little Noonan, infant son of Mr. N. D. and Mrs. Lizzie Johnson, of Lanesville, La., was born Aug. 3, 1893, and died July 26, 1894.

Thus the Master has folded another lamb to await the arrival of loved ones left behind.

B.

BROWN—Edwann W. Brown, son of Z. J. Brown, of White Castle, La., was found by his aunt in a little pool of water not over his head, but he was drowned. He had been absent only a few minutes. His mother preceded her son to the land of promise not long before, but Eddie had not ceased to pray for mama at his father's knee. He was three years and some months old. He was an interesting little boy, and it is enough to say his father's heart is all broken up. Many tears were shed for the dear boy.

Wily Brown.

HUTCHINS—Douglas Walter, infant son of W. L. and Lizzie Hennington Hutchins, of Lake Charles, La., was born Sept. 19, 1892, and died July 31, 1894, after an illness and great suffering of two months' duration.

This brief life developed rare precociousness, both of character and intellect. It was a bright flower plucked from the family garden. But the Lord gave him, and he has taken him back. It is our part to submit and not murmur at what God does. "My grace is sufficient for thee."

The Mother's Pastor.

CLARK—Died in Lake Charles, La., Nov. 10, 1893, Mrs. Kate Clark, daughter of Gilbert Sloan and Susan Andrus.

I have known her from my childhood, and never met a more patient, trustful Christian woman. She had many sorrows, borne with meekness and humble submission, testifying constantly to the sweet spirit of the text, "Though he slay me, yet will I trust in him." God took her husband, and one by one several little boys, until only one son was left to cheer her broken spirit. This boy was the delight of her heart. She raised him in the fear of the Lord, and he was her comfort and support in her declining years. May he meet her where partings never come! She was kind to all with whom she came in contact, and all could see that she had been with Jesus and learned of him." She followed him on earth, and has gone to receive the crown of rejoicing prepared for all who are washed and made white in the blood of the Lamb. We shall meet beyond the river.

Ina Harry.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which saved his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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Cash Assets, December 31st, 1889,	$510,584.54
Cash Assets, December 31st, 1890,	$551,897.82
Cash Assets, December 31st, 1891,	$600,414.81

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NEWS OF THE WEEK.

DOMESTIC.

The hope is general about the Senate that the present will be the last week of the session.

Another councilman was indicted for bribery by the Grand Jury, last week, in this city.

The pool-rooms of Troy, N. Y., are resisting an order of the police to close up. They allege that they do not sell pools, but conduct a telegraphic business between persons who want to bet on the races.

A disastrous collision occurred between two express trains on the Atchison, Topeka and Santa Fe railway in Missouri, on Aug. 12. Two trainmen were killed and several passengers were injured, and the engines, baggage and express cars were completely destroyed.

A train on the Chicago, Rock Island and Pacific railroad went over a trestle forty feet high at Salt Creek, near Lincoln, Neb., on Aug. 10. All the indications point to train wreckers as the cause. The forward coaches were crushed with their occupants, and fire consumed the entire mass of wreckage. Over a score of passengers were either killed or wounded.

Gov. Matthews, of Indiana, is the sort of a man to have in the place. He promptly called out the military to suppress rioting, and now he is putting up his own money to pay the soldier boys. He says that many of them are too poor to wait till the money can be appropriated by the Legislature, so he is paying it himself, trusting the Legislature to return it to him. It will take $50,000 to meet all the demands.

The River and Harbor appropriation bill, which has been agreed to in both Houses, provides for three new projects which have long been sought. They are a boat railway to overcome the obstruction at the dalles of the Columbia river in Oregon and Washington; another is for a canal to connect Lakes Union and Washington with Puget Sound, and the third to begin the construction of a lock in the Mississippi river between St. Paul and Minneapolis, to extend the head of navigation to the last-named place.

The Pullman Company claims that it must find houses for its new employees to live in, and as the strikers have been camping in the Pullman flats without paying a cent of rent the last three months, they must get out. The move is the very last in the big strike, and it will forever discomfit the employees. The company's houses cover about 3,000 people at present. These 3,000 consist of the striking workmen and their families. There are about 1,000 new men in the shops that have families and that desire to live near their work. The old employees must make way for the new.

After many months of contention, Congress passed the Tariff bill on Aug. 13. The bill has now been accepted by both Houses and goes direct to the President for approval. It is not known whether the President will sign the bill or permit it to become law without his signature, but it is certain there will be no veto. At one blow the sugar growers are deprived of practically one-half of the protection they have hitherto been accorded, and in the case of the present crop the protection will be much less than half its former figure, because of the enormous stocks of raw sugar which the trust has accumulated in anticipation of the passage of the Senate bill. Although Representative Robertson has introduced a bill in the House providing for a bounty on this year's crop, it would be folly for the sugar producers to entertain the slightest hope of the passage of such a measure.

FOREIGN.

The government of Honduras has offered 5,000 troops to Nicaragua in order to aid the latter country in its operations against the rebels in the Mosquito territory.

The American Presbyterian Church at Shnkiang, China, has been destroyed by a mob. All the missionaries escaped, but a Chinese convert was beaten to death.

The Prince of Wales visited the United States cruiser Chicago at Cowes, Aug. 11. He was received with a royal salute and the crew of the American warship manned the yards in his honor.

At Dijon, France, on Aug. 10, three anarchists were convicted on the charge of upholding the action of Cesario, who assassinated President Carnot. One of them was sentenced to three years' imprisonment, and the other two to five years each.

Just at this time when China needs all the improved arms she can secure, the factory and steel and iron works established by the viceroy, Chang Chi Tung, of Hu Kuang, at Han Yang, have been destroyed by an incendiary fire. The loss will amount to $1,000,000. The incendiary is thought to be a coolie who had been severely punished by the officials in charge of the works.

The past week or ten days have been without important engagements between the Chinese and Japanese. Both sides, however, are hurrying forward war preparations, and it is evident that a prolonged and bitter conflict has been entered upon. The first fighting reported since the series of battles in Corea, more than a week ago, occurred Friday. The Japanese fleet made a bold attempt to capture the Chinese naval station at Wei-Hai-Wei, but were driven off by the fire of the forts.

Cholera is slowly, but steadily spreading in Germany. The disease has obtained a foothold in nineteen provinces, where deaths by hundreds are recorded daily. Cholera exists in seventeen districts of Galacia, and scores of deaths from the disease take place every day in that section.

That Tired Feeling which is so common and so overpowering, is entirely driven off by Hood's Sarsaparilla, the best blood purifier. Hood's Sarsaparilla overcomes weakness.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache. 25c. a box.

It is stated that nearly 3,000 Russians are in Eastern Siberia and they have with them sixty-four heavy guns. This in connection with the fact that Russia has sent eight warships under sealed orders to Corea, and that the commander-in-chief of Eastern Siberia has been instructed to hold the troops of that district in readiness to march at any moment is regarded as significant.

It Never Fails.

Harris & Buquo, Erin, Tenn., manufacturers of the celebrated Erin Lime, have in their employ, in the various departments of their business, several hundred men. The firm write to the Drummond Medicine Co., 48 Maiden Lane, New York, in great praise of Drummond's Lightning Remedy for Rheumatism, and say they have cured four cases with it, and that it has not failed in a single instance. The remedy always gives satisfaction. Send $5 to the Drummond Medicine Co., and they will ship to your address two large bottles—a month's treatment'—by return express. Agents wanted.

Excursions to Michigan.

On Aug. 13 and Sept. 17 the Queen & Crescent Route will sell tickets to certain points in Michigan at one fare for the round trip, good twenty days for return. Inquire for further particulars to any Q & C. agent.

W. C. RINEARSON, G. P. A.,
Cincinnati, O.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
Orville-Whittington	Aug. 16
Lake	Aug. 24
Mt Zion	Sept. 21
Wilson's Springs	Sept. 27

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

CAMP MEETING.

Mt. Zion Camp Meeting, near Homer, will begin Sept. 21, and continue about four days. Ministers of the gospel are cordially invited to attend and assist in the good work.

R. M. BLOCKER, Pastor.

Lisbon, La., Aug. 7.

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PURE, HIGH GRADE
COCOAS AND CHOCOLATES
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Which, unlike the Dutch Process, is made without the use of Alkalies or other Chemicals or Dyes, is absolutely pure and soluble, and costs less than one cent a cup.

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THE PRACTICAL HORSE AND CATTLE DOCTOR.—This book was written by two distinguished veterinarians, one a specialist in diseases of the horse, the other in those of the cow. It describes the symptoms of the diseases with which horses and cattle are afflicted, and in such a plain and thorough manner that the malady will be readily detected; it also gives the cause of every disease, a knowledge of which in many cases will avert the evil; and it likewise contains plain and explicit directions for the treatment of disease, as well as the correction of all unruly and vicious habits, etc.

THE HANDY CYCLOPÆDIA OF EVERY-DAY WANTS.—This book is a compendium of useful and valuable household information. It contains hundreds of valuable recipes for making and doing almost everything about a house, and is filled with hints and suggestions valuable to every housekeeper, alphabetically arranged.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Blenst	Sept. 29, 30
Kossuth	29, 30
Booneville circuit	Oct. 6, 7
Corinth circuit	[Fri.]..
Iuka circuit	13, 14
Inka station	(Mon. morn.).. 15
Corinth station	(Mon. night).. 15
Pleasant Ridge	13, 19
Brown's Creek	20, 21
Marietta	27, 28
Blue Springs	Nov. 3, 4
Ripley and New Albany	10, 11
Ripley circuit	17, 16
New Albany circuit	(Fri.).. 23
Jonesboro	24, 25
Booneville and Baldwyn	[Th. night].. 29
Guntown	Dec. 1, 2

I will preach at Corinth the first Sunday in September; Iuka, second Sunday, and Booneville, third Sunday. Let trustees make a report of all church property. Let local preachers report in writing the extent and results of their labors. Let the exhorters present their reports.

T. W. LEWIS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Saltillo	Aug. 18, 19
Tremont	25
Amory and Smithville	25, 26
Nettleton	29
Fulton	Sept. 1, 2
Athens	6
Pontotoc	8, 9

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

R. Shaw's, at Poplar Grove	Aug. 19
Beulah	26
Friar's Point	Sept. 9
Rolivor, at Winterville	9

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—THIRD ROUND.

Brooksville	Aug. 17, 19
Hebron	18, 19
Shuqualak	25, 26
Mashulaville	Sept. 1, 2

T. C. WEIR, P. E.

WINONA DIST.—THIRD ROUND.

Carrollton circuit	Aug. 18, 19
Dublin	25, 26
Lebanon	Sept. 1, 2

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Morgansville, at Browning's	(Thurs.).. Aug. 19
Panola, at Mt. Olivet	18, 19
Arkabutla, at Chestnut R.	25 26
Pleasant Grove, at	Sept. 1, 2

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—THIRD ROUND.

Oxford station	Aug. 18, 19
Chapel Hill	25, 26
Paris	Sept. 1, 2
Water Valley circuit	8, 9
Water Valley station	12, 16

R. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Weir circuit, at Salem	Aug. 18, 19
Louisville circuit, at Mt. Pleasant	25, 26
Rural Hill circuit, at Center Ridge	25

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

East Holly Springs	Aug. 18, 19
Cornersville	25, 26
Ashland	Sept. 1, 2

J. B. STOKES, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

(Concluded.)

Biloxi	Aug. 19, 20
Bay St. Louis, at B. St. L.	(Tues.).. 21
Ocean Springs and Scranton, at S.	25, 26
Eastabuchie, at Camp Gronud	Sept. 1, 2
Americus and Esc., at Ward's	6, 9
Vancleave, at Red Hill	15, 16
Tallisheek, at Betico	(Wed.).. 19
Pearlington, at Logtown	21, 24
St. Tammany Camp Meeting	29-30
Covington cir., at Camp G.	(Wed.).. 27
Gainesville mission, at Pine Grove	29, 30
Augusta, at Galloway Ch	Oct. 13, 14

The church registers and records should be on hand, and pastors be ready to answer Question 14. An urgent effort should be made to bring up arrears in salary and to report good progress in the collections.

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—THIRD ROUND.

Billsboro, at Oak Grove	Aug. 16
Indian Mission	21
Neshoba, at Philadelphia	Sept. 1, 2
Fannin, at Drake's	(Fri.).. 7
Steens Creek, at Richland	8
Brandon	9, 10
Homewood, at Mutual Un	14
Trenton, at Clear Creek	15, 16
Montrose, at Holders	22, 23

C. McDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Yazoo City	Aug. 18, 19
Flora circuit, at Brownsville	25, 26
Jackson cir., at Flagg Chapel	(Tues.). 28
Camden circuit, at Thomastown	Sept. 1, 2
Tranquil circuit, at Zeigler ville	8, 9
Mount Olivet circuit, at Dover	(Tues.). 11
Bolton circuit, at Ratliff Chapel	15, 16
Jackson—First Church	22, 23
Jackson—Capitol Street	23, 29
Madison circuit, at Madisonville	29, 30

E. R. MOUNGER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Percy Creek, at Percy Creek	Aug. 18, 19
Woodville, at Woodville	19, 20
Tunica, at Hays	21
Live Oak, at Pine Grove	29, 26
Port Vincent	29
Pouchatonia, at James Chapel	Sept. 1, 2
Franklinton, at Mt. Hermon	8, 9
Amite City, at Tangipahoa	9, 10
St. Helena	15, 16
East Feliciana	22, 23

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Meadville, at New Providence	Aug. 18, 19
Port Gibson	25, 26
Rolling Fork and Anguilla, at	Sept. 1, 2
Cary, at	4
Mayersville, at	8, 9
Warren, at Oak Ridge	15, 19

J. M. WEEME, P. E.

Postoffice: Port Gibson, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Summit	Aug. 18, 19
Bowerton	25, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Haslehurst	29, 30

R. D. NOREWORTHY, P. E.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro circuit, at Big Rock	Aug. 18, 19
North Kemper, at Blairs	(Wed.).. 22
Linwood, at Hopewell	25, 26
Daleville, at	(Wed.).. 29
DeKalb, at Pleasant Ridge	Sept. 1, 2
Marion, at	(Wed.).. 5
Why Not, at	8, 9
Chunky, at	12, 16
Lauderdale, at	22, 23
Marthersville, at	29, 30

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Gross Tete, at Cottonwood	Aug. 19
Louisiana Avenue	26
Plaquemine, at Plaquemine	Sept. 2
Lower Coast, at Wesley	2
Baton Rouge	19
Carondelet	23

I will attend the Quarterly Conferences through the month of August, then go to my work at Centenary College.

C. W. CARTER, P. E.

DELHI DIST.—THIRD ROUND.

Delhi, at Tallulah	Aug. 18, 19
Oakley, at Jonesville	25, 26
Winsboro, at Soeff Prairie	Sept. 1, 2
Harrisonburg, at Island	6, 9
Rayville	12, 13
Waterproof	22, 23
Lake Providence	29, 30

H. O. WHITE, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Many, at Negreet	Aug. 17
Sabine, at Red Land	18, 19
Shreveport	26

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—THIRD ROUND.

St. Martinsville, at Armaudville	Aug. 16
Abbeville, at Prairie Gregg	18, 19
Indian Bayou	25, 26
Plaquemine and Brulee, at Prairie R.	Sept. 1, 2
Lake Arthur	8, 9
Lake Charles and West Lake	12, 13
Sulphur Mine, at Calcasieu	18, 19
Grand Chenier	22, 26
Crowley	29, 30

J. M. BEARD, P. E.

ARCADIA DIST.—THIRD ROUND.

Calhoun, at Brooklyn	Aug. 18, 19
Vienna, at Macedonia	25, 26
Farmerville	26, 27
Vernon, at New Prospect	Sept. 1, 2
Ruston, at Ruston	2, 3

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Sprug C., at Fellowship	Aug. 16, 19
Dry Creek	18, 19
Chicot, at Elm Bayou	26, 27
Columbia	26, 27

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅛ @	— —
Ordinary	5⅝	— —
Good ordinary	6⅛	— —
Low middling	6⅜	— —
Middling	6⅝	— —
Good middling	7	— —
Middling fair	7 9-16	— —
Fair	8⅛	— —
Galveston middling	9⅛	— —
Mobile middling	9 8-16	— —
Memphis middling	6⅜	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	3⅛	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3	3
Prime yellow	3⅛	3⅛
Gray white	— —	— —
Choice white	3⅜	— —
Standard granulated	4⅛	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2⅛	3⅛
Good	4⅜	5⅛
Fair	4⅞	4⅝
Prime	5⅛	5⅛
Rough, ₩ bbl	4 00	— —
POLISH, ₩ ton	18 00	18 00
FLOUR.		
Extra Fancy	— —	3 70
Fancy	— —	3 45
Choice	— —	— —
Minnesota Patents	4 19½	4 25
Winter wheat patents	3 95	3 80
Minnesota bakers	3 50	— —
CORN PRODUCTS.		
Corn meal	3 70	— —
Cream meal	3 95	— —
Grits	3 40	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	38
Yellow	36	37
Mixed No. 2	35	36
OATS:		
Western	— —	41
Texas rust-proof	37	38
BRAN:		
₩ cwt	80	89½
HAY:		
Prime	14 00	15 00
Choice	15 50	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	14 75	15 00
Prime Mess	14 25	14 50
Rumps	18 25	19 50
BACON:		
Fancy Breakfast	10½	11½
Shoulders	8	— —
Sides, short rib	8½	8½
Sides, long clear	8⅜	8½
HAMS:		
Sugar-cured	13	13½
DRY SALT MEAT:		
Shoulders	6¾	6⅞
Sides, short rib	7¼	7⅜
Sides, long clear	7¼	7⅜
GROCERIES.		
COFFEE:		
Prime	20¼	— —
Fair	19½	— —
Common	15¼	— —
TEAS:		
Choice	— —	— —
Ile-No	— —	— —
BUTTER:		
Western Creamery	26	— —
Western Dairy	19	— —
Common	— —	— —
LARD:		
Refined	8	8⅛
OILS:		
Coal, bbls	8¾	— —
Coal, cases	14½	19
Cotton seed, crude	21	26
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	2 00	2 50
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 70	1 90
ONIONS:		
New Louisiana	— —	— —
Western	1 90	2 40
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7	— —
Jute, 1½ lb. ₩ yard	8½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6⅝	7
TIES:		
₩ bundle	80	89½
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 75	4 00
Young Chickens	1 00	3 00
Chickens, Southern	2 50	3 25
Young	1 00	3 00
Turkeys, Southern	— —	— —
EGGS:		
Western	11	17½
Southern	18	19
WOOL:		
Lake, ₩ lb	11½	19
Louisiana	10½	11
Burry	6½	8½
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	22 00	22 25
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Picayune*, August 14.

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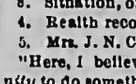

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Christian Advocate.

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THE SECRET OF SUCCESS.

BY J. R. EASTWOOD.

Not fancy, merely, or the rush
Of feeling, guides the pen or brush,
As tint by tint, and line by line,
The verses grow, the colors shine!
We find with these the crowning art,
Whose magic can alone impart
To genius all its highest gains—
The faculty of taking pains.

Lo, for the joy of years to be,
Destined for immortality,
We hail the statue's marble grace,
The loveliness of form and face.
Nor dream what hours the sculptor wrought
With tireless hand and anxious thought,
Till from the stone, with stroke on stroke,
The unveiled beauty stirred and woke!

The rapt musician, whose sweet strain
Bids vanquished sorrow smile again,
Threw his whole soul, the while he wrote,
Into each heaven-aspiring note,
Pausing a thousand times before
His judgment passed the perfect score;
For, holding meaner work in scorn,
He toiled for ages yet unborn!

They learn the secret of success,
Who seek—content with nothing less—
Perfection, with no aim beside,
And, missing this, dissatisfied!
And they alone, in life's brief day,
To fame and honor win their way,
Who first achieve, for such high gains,
The strenuous art of taking pains.

—Quiver.

Woman's Work in Brazil.

(Published by order of the Woman's Foreign Missionary Society, Mississippi Conference, June, 1894.)

A missionary, writing for the Missionary Review of the World, says: "South America, though, perhaps, least heard of and least thought of, has its own case to urge, its own plea to make." We can say this specially of Brazil, that fair country situated in the central portion of our southern continent; rich in all the varied and beautiful possessions of creation, sparkling with many-hued gems, but having the light of life darkened by the grossest superstition and fanaticism. Our blessed Master said, "If, therefore, the light that is in thee be darkness, how great is that darkness!" Can not we say of Brazil that the light that is in her is darkness indeed? The existence of such gross superstition is necessarily accompanied by great ignorance. "The Bible is not read; the gospel is not preached; the right to search the Scriptures is not conceded; the authority of Pope, Bishops and priests is made absolute; the Virgin Mary is the chief object of worship; Jesus is to be approached through his mother; the saints are made intercessors with God and the Virgin Mary and Jesus." The result of such teaching is shown in the corrupt lives of the priests and the many kinds of vice indulged in by the people. Miss Watts, in her last letter to our Missionary Advocate, gives us a hint of this corruption.

Brazil has a population of 14,000,000, of which 2,000,000 only have the gospel preached, or have any knowledge of Christ. Only about thirteen per cent. of the population can read and write, and, with a few exceptions, there are no schools worthy of the name, while the public schools provided by the government are poorly equipped, and do little toward educating the people, except in superstition and depravity. The priests, as a rule, are ignorant men. The question is often asked, Why do you send missionaries to such countries as Brazil, which already have the gospel, perverted, perhaps, but still some knowledge of Christ? Their arguments are based on the assertion that even muddy water will quench thirst; but, dear sisters, can the fountain of living water springing up within us be anything but pure? Let us send these darkened souls the pure water of life, that they may drink and never thirst.

Since the change in the form of the government of Brazil from a monarchy to a republic, the door of that country is opened before us as it has never been, for is it strange that the people who have modeled their government after that of our own land should look to us as a Christian nation for help and counsel? While the Church of Rome was the Church of State, the people clung to it, and would defend it even with their lives; but the most cultured and enlightened people of Brazil have long seen the evils and corruption of their religion, and since the introduction of the Protestant faith have become more and more dissatisfied. Rev. J. L. Kennedy tells us that multitudes of the people have swung loose from the fetters of Rome, and are lapsing into infidelity. We want to bend every energy to give them the true light. Do we all know, dear friends, that so far none but Americans have been called to send the gospel to those nations in America who are without this light? It seems that God intends us to do the work; but if we fail to do it, as he has given us the ability and opportunity, he is able to raise up those who will, and the talent that was ours will be taken away and given to him who has ten talents.

The Methodist Church, as well as other denominations, is at work in Brazil. The Parent Board of the M. E. Church, South, has one Conference, comprising three districts. They have established schools for the education and training of Christian workers, and the reports from the work are encouraging, but they need help, and Bishop Wilson says: "Brazil—God help it!—requires all the forces of the gospel for its redemption, and no class of missionaries can find better opportunity or reap larger results, notwithstanding the disadvantages under which they must labor, than the women."

Our Woman's Board of Missions has been interested in the work in Brazil since its organization, though they did not send a missionary to that field till 1881, when Miss Watts, of Louisville, went out to take charge of a school in Piracicaba, where she labored faithfully for one year with only one scholar. She won the confidence and respect of the people, however, and has had a flourishing school ever since. The beautiful buildings occupied by "Collegio Piracicabano Americano" are owned and were erected for this purpose by our Board.

By the advice of Bishop Granbery, the next point entered by the women was Rio, the capital city of Brazil. The funds for purchasing a building here were raised as a centenary offering, and the school was established in 1887, with Miss Bruce, who had then been in the field three years, as principal. After continuing the work for several years in Rio under the disadvantages caused by frequent epidemics of yellow fever, our Board very reluctantly decided to close the boarding-school there, but opened an institution at Juiz de Fora, in the State of Minas Geraes, with the same principal, Miss Bruce, leaving a day-school at Rio under the care of Miss Ross, which has continued with success for two years.

Juiz de Fora is delightfully situated in the mountainous section, is only about seven hours' run from Rio, and is quite a health resort. A boys' school has also been established at this point by the Parent Board. Collegio Mineiro has met with wonderful success, but the ladies are occupying two rented houses, and because they have not been able to secure suitable buildings, the work does not advance as rapidly as it might.

Since establishing work in Brazil our Board has sent out sixteen missionaries, [one of whom, as we all know—our beloved Anna Clara Chrisman—did not reach the field, but found a grave in her own land and among her dear ones; but, as she gave her life for Brazil, ought not we to feel a special interest there? Do you remember that when she was called to her reward, while on her way to Brazil, that Miss Sallie Phillips, of Louisiana, offered herself to fill the vacancy? Miss Phillips' approaching marriage will sever her connection with the Woman's Board, and Clara Chrisman's place in Brazil will again be vacant. May not this vacancy be filled by one of Mississippi's daughters? We come nearer home and ask, May it not be filled by some member of the Mississippi Conference Society? Of the fifteen who have labored in this field, only eight remain, several having been lost by marriage and others by resignation. The first two who went to Brazil, Miss Mattie Watts and Miss Mary Bruce, are still with our Board, and have labored as none can, save those who put their faith entirely in the Lord Jesus Christ, and look to him to bless and keep them. They are both at home now. This leaves in the field Misses Phillips and Alice Moore, at Piracicaba; Misses Ross, Littlejohn and Bessie Moore, at Juiz de Fora, and Miss Amelia Elerding at Rio, in charge of the day-school.

The troubles caused by the late revolution, and the absence of both Miss Watts and Miss Bruce, and the fact that those who remain at work are not all well and strong, have crippled our work in Brazil, but the outlook is brightening, for Miss Watts will return to her labors next month with renewed energy, zeal and preparation for the Master's work; and it is announced that Miss Layona Glenn, of Georgia, one of the recent graduates of the Scarritt Bible and Training-school, will return with her.

The great need of Brazil to-day is not only the gospel as it is preached from the pulpit, but Christian education and the influence exerted by Christian teachers. Who but God can tell of the good that has already been accomplished by our schools in Brazil, and by the example of the consecrated women who have gone out to teach in these schools? They make no compromise with Romanism, but teach and instruct their pupils in the Bible and in Christian principles, and their labors have been blessed in the salvation of souls. Beside their duties in the school-room, our missionaries are bearing the message of eternal life to many homes, and every moment of their time is taken up in service for the Lord. Their purpose among these people is "to open their eyes, and turn them from darkness to light, and from the power of Satan unto God." "What shall 'we' render unto the Lord for all his benefits toward 'us?'" Our prayers are helpful. Do we pray faithfully that God will bless the labors of those who have gone out to bear his Word and his will to those who sit in darkness, and that he will strengthen and keep them? "Go ye into all the world and preach the gospel to every creature." The commission is surely to every believer in the Lord Jesus Christ. All are not called, all are not qualified to go, but we can give of our means to send the Word, not stintingly or sparingly, but abundantly, for does not all we have belong to God? And the command is, "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Do we give the first-fruits to our Lord's work, or do we first supply our own needs—imaginary though many of them may be—and give the remnant, or, perhaps, only a part of it, to the spread of his kingdom, when he hath said, "Bring ye all the tithes into the storehouse?"

Dear friends, there are some who can go. Is there not one here who has heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Will not the answer go back, "Here am I; send me"? Just as sure as the call is heard, and the heart willing to respond, the dear Lord will prepare thee for the work as he did the prophet of old, by sending a coal from off his altar to touch thy lips. Is there not one who has consecrated herself to God's service, and for this reason is singing praises with gladness in her heart, who can and will enter the missionary field? "Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings unto the house of the Lord." What offering so acceptable as ourselves, the first-fruits indeed?

Dear sisters, "the harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth more laborers into his harvest."

MRS. F. A. DICKS.
MRS. E. D. JONES,
Editor W. F. M. So., Miss. Conf.

"Don't Oppose Holiness."

I have heard this deprecatory request made more than once. I think this request is the outcome of a needless fear. No Methodist minister (not to say ministers of sister churches) that I have heard, in a long and large experience, has ever opposed holiness. They have all preached it, and almost unanimously lived it, as they have understood it to be taught in God's Word. All have taught men to "do justly, love mercy, and walk humbly with God." All have taught their hearers that they must deny themselves "ungodliness and worldly lust; to live soberly and righteously and godly in this present world; to be a peculiar people, zealous of good works; to add to their faith all the fruits and graces of the Holy Spirit, and to grow in grace and the knowledge of Christ."

Personally, I have never known a man that I thought was too good. The danger of excess in this direction, I think, is too small to be an appreciable quantity. I must confess I do not feel the least alarm. Yea, let us be holy in heart and life, and adorn the doctrine of God, our Savior. It may be, however, that our brethren who are afraid "holiness" is going to be opposed may only mean that technical and peculiar form of it known as the "second blessing." I wish it to be understood that I do not mean to antagonize holiness; not even the phase of it known as the "second blessing." If brethren believe it, let them; and if they are made better and happier by it, amen! But as they insist on the rest of us adopting their views and possessing their experience, a decent respect for their views on this point, and for the opinions of others, makes it due to ourselves not to attack or quarrel with them, but to state as plainly and succinctly as we may the reasons that render to us the doctrine of difficult, if not of impossible, reception.

I have read the Holy Scriptures with prayer, with close attention, and the best helps I could secure, for more than half a century, and I have noted with care every text that treats of regeneration in the New Testament, and I have not found one that has made the impression on me that regeneration is a partial or imperfect work; and if it be not, where is the need of a supplementary and second cleansing? As we see it, nothing is needed by the spiritual "babe" but the guidance and support of the "Word," that it may grow thereby. They are the temples of the Holy Ghost, and he will guide them into all sanctifying and saving truth.

The next difficulty in the reception of the partial regeneration and "second-blessing" theory is the vagueness and variety of the statements of the advocates and professors of this doctrine. Some years ago Bishop Janes got together a large number, perhaps a hundred preachers, with the purpose of formulating some definite statements in relation to this second cleansing or blessing; but they failed to agree, and separated without arriving at any clear-cut and well-defined statement. I have read Wesley, Fletcher, Watson, Peck, Foster, Summers, Boland. I have read many articles and heard many sermons. Some say the blessing is gradually attained and realized; others, that it is instantaneous. Some that it is an experience as well defined and distinct in the consciousness as pardon, regeneration and adoption; others say that they believe there are those who are the subjects of this gracious secondary work of grace, without realizing what it is. In the work of seeking and finding, the statements show variety. Some find it, hardly expecting it, somewhat surprised; others have remarkable visions. Some who are seeking are urged to get up and profess it, and they will have it. After profession some say they can not sin; some that they are not susceptible of temptation, and that they are as holy as the Lord Jesus. Such a variety and contrariety of statements might well make one pause and ask: "What is it I am seeking? What am I to expect? How am I to attain it?"

Another difficulty to me is this: Unregenerate men still in spiritual darkness are enabled so to understand the plan of salvation as to realize pardon, regeneration and adoption; but multitudes long since walking in the light, and students of the Book that is able to make them wise, are not able intelligently to seek the "second blessing"—not knowing what it really is, and how they are to obtain it.

Another difficulty in accepting partial regeneration and the necessity of a second cleansing is this: It assumes that God will fully pardon all my sins that I have voluntarily committed, and for which I am to blame, but will not fully cleanse me from the "carnal mind," for which I am not to blame, seeing I inherit it, but leaves me only partially cleansed, and the victim of a carnality that is enmity against God, and continually inclines me to sin.

Another difficulty in the way of accepting this theory is that it teaches that God adopts me as his child and joint-heir with Christ, while within me there are the remains of the carnal mind, which is enmity against him, and not subject to his law. I am not able to believe this.

Another objection to the theory is that its advocates continually insist that in order to the retention of this "second blessing" it is essential to be constantly professing it—"witnessing," as it is called. Now, perfection in holiness must necessarily involve perfection in humility, but it must be a paradox to suppose perfect humility must be constantly advertising itself in order to maintain its existence.

And, finally, another reason for not accepting the theory is that its advocates proclaim that there is great danger of losing this exalted experience, and the sad fact that it is so often lost. In more than a half century of ministerial life I have heard multitudes of experiences, and all along I have been pained to hear how many have lost this special experience—a very much larger proportion than of those who professed no more than to be "new creatures in Christ." I have heard of a case of a preacher who had lost and found this special blessing some eight times. It is to be hoped, however, that this is a phenomenal case. It has always seemed to me the more Christly, the stronger and securer we ought to be, and the greater likelihood of being faithful unto death, instead of being in greater danger of failing.

There are a number of other difficulties in the way of accepting the theory, but let what has been said suffice for this writing. J. B. WALKER.

Hinds County Prohibition Election.

At the July meeting of the Board of Supervisors the Prohibitionists of Hinds county filed a petition submitting the question to the qualified electors whether or not alcoholic and malt liquors should be sold in the county. After a most careful comparison of the names on this list with the qualified voters, it was found that it contained more than the requisite number, one-third, and the Board ordered the election for Tuesday, July 31. Immediately the Prohibitionists quietly, but earnestly, set to work organizing for the campaign. A central club was formed, with Mr. C. H. Alexander as president; Capt. Calvin Wells, vice-president—two of our best lawyers, official members of the Presbyterian Church, and leading citizens; and H. H. Hines, secretary, with T. P. Barr, treasurer, and a large Executive Committee of our very best men. This club held meetings two or three times a week; appointed sub-executive committees at every precinct in the county, with whom constant communication was kept up. Lists of all the qualified electors were furnished them, so that they had little or no trouble in getting the right men to the polls on election day. But few speeches were made. Mr. Alexander, Capt. Wells, Rev. F. M. Harmon, of the Christian Church; Rev. Dr. Murrah, president of Millsaps College, each made effective speeches in two or three places in the county. The club sent out an appeal to the ministers throughout the county to preach a sermon on prohibition the Sunday before the election, to which very general response was made. Dr. West, of the Capitol Street Methodist Church; Rev. A. F. Watkins, of the First Methodist, and Rev. F. M. Harmon, of the Christian Church, preached excellent sermons. I had the pleasure of listening to the one preached by Rev. A. F. Watkins, which was most eloquently delivered and soundly convincing in argument. Truly, it was a grand sermon, and just such, if preached in every community, the saloons would be driven, like affrighted ghosts, from the State, and there would be no need of prohibition elections any more. Will not our preachers generally take the hint and govern themselves in future accordingly? The election was the most quiet and orderly of any we have ever had, and resulted in a splendid victory for the Prohibitionists, more than 300 being their majority.

Mr. Editor, permit me to mention Mr. T. P. Barr, a faithful steward of the First Methodist Church, who, from the beginning to end of the campaign, did most effectual work. At all times and under all circumstances he could be found in the vanguard in the thickest of the fight—everywhere where duty called. He worked with the zeal of one who knows he is in the right, working for God and home and country. He now has a reward in the pleasure of seeing the city after the first of next June free from the curse of the saloon, with all its concomitant evils. Some other names, had we time and you space, I should mention, did good work; but suffice it to say, they will have their reward in the consciousness of knowing that our Capital City of Jackson, the great center of education for our boys and girls, is soon to be freed from the curse of the saloon.

Besides the public schools, the best in the State, we have Millsaps College for boys, and Belhaven for girls, and for the colored boys we have the Jackson Academy, and for the colored girls the Mary Holmes Academy—both good schools, and doing well.

Surely we have too much at stake to ever again permit the accursed saloon in our midst, and, by the help of God, we never will.

ARTCH. AITCH. AITCH.
Jackson, Miss., Aug. 11, 1894.

In the Living Present.

The Tariff bill passed by both Houses of Congress is that presented by Congressman Wilson, smothered by several hundred amendments introduced in the Senate. Have had an object-lesson in "how not to do it." The adoption in the Lower House of several special bills, among them one to put sugar on the free list, are obviously mere "blinds" to cover retreat. They will furnish fine material for sky-rockets during campaign speeches.

The Coxey movement, which for a while seemed to assume threatening dimensions, has collapsed. Coxey is now posing as candidate for Congress. He sought notoriety, it would appear, for this very purpose. His followers, duped ignoramuses, though tramps, are now the pest of the farmers whose homes they infest.

The outcome of the Coxey movement exposes a very weak point in our national character. We crave for sensation. Notoriety succeeds better than popularity. Sullivan, after his successful fight with Kilrain, was engaged as an attraction by a theatrical company. Though a mere dummy, he enriched his employers. Madeline Pollard is about to be similarly engaged. What is it that gives some preachers such phenomenal success? Alas!

The great strike has come to naught. Debs, too, will somewhere appear as candidate for political office. What does he and co-demagogues care for the poor laborers who have lost millions of dollars in wages? Sad, that in our age of boasted general intelligence the masses can be so readily led astray by designing men! Capitalists ought not, and will not, submit to the dictations of impecunious labor. Denouncing capital and unduly extolling labor is preaching rudimentary anarchism. The poor, Christ says, ye have always with you. Labor, say what you will, is a mercantile commodity. Demand fixes the value. Forced and fictitious valuation will not stand. Compromise is difficult. Sometimes even the judges of the United States Supreme Court disagree on a given question.

The "law's delays" are not so exasperatingly observed in France as in our country. Within six weeks after the murder of President Carnot the anarchistic slayer was guillotined. He was executed on Aug. 16. He refused to receive a priest. In an interview during his incarceration the benighted criminal is reported to have remarked: "When a child I believed in God. Since then I have learned that not God made man, but that man made God." A commentary is unnecessary.

ICHDIEK.

Never.

Never neglect daily private prayers; and when you pray, remember that God is present, and that he hears your prayers.

Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. All backsliding begins with the neglect of these two rules.

Never ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him for Christ's sake to forgive you what you are and make you what you ought to be.

Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself: "What have I done to-day for him?"

If ever you are in doubt as to anything being right or wrong, go to your room, and kneel down and ask God's blessing upon it (Col. iii, 17). If you can not do this, it is wrong.

Never take your Christianity from Christians; nor argue that, because such and such people do so and so, therefore you may. You are to ask yourself: "How would Christ act in my place?" and strive to follow him.

Never believe what you feel if it contradicts God's Word.—Phillipsburg Dispatch.

ANSWERED.

BY MRS. M. A. HELLER.

"Give us this day our daily bread,"
In humble trust we pray;
Then do not idly fold our hands,
And with assurance say:
"As ravens in the olden time
The hungry prophet fed,
So we shall have our wants supplied;
For God will give us bread."

Oh, no, not so, the answer comes,
God never willed it so;
The earth must first receive the seed
Before the grain can grow;
Then, watered by the rain of heaven,
And nurtured by the sun,
The blade springs up, and in that blade
The answer is begun.

When harvest comes the ripened grain
In golden sheaves is bound;
Then gathered in, and threshed and cleaned,
And in the mills is ground.
By busy hands, in myriad homes,
The fresh, brown loaves are made;
This is the "bread" and this the "day"
For which, long since, we prayed.

—Exchange.

A Gun that Kicks.

Rev. T. L. Mellen "is aggressive, if not vicious, in his attacks on Bishop Hargrove," and on the Committee on Episcopacy, and on the action of the last General Conference in passing the character of said Bishop, and on six out of the ten Bishops. The proof of this statement is found in his communication in the ADVOCATE, of Aug. 2. Let us see.

Of Bishop Hargrove he says: "His official character and administration tainted for all time, and forever subject to the most unfavorable inferences." This he says in face of the fact that the Bishop's character and official administration were passed upon and approved by the General Conference by an overwhelming majority.

Of the Committee on Episcopacy, Bro. Mellen writes such words as these: "Miserable performance of the committee," "shirking responsibility," "refusing to decide questions of law," "dodging," "trying to screen by the late lamentable committee." These are samples of the untempered zeal of our good Bro. Mellen. Such writing is not creditable to him. It reflects badly on his wise head, good heart and high attainments in the divine life.

What Bro. Mellen says of this committee applies to the General Conference, for the Conference received, considered and adopted the report of that committee. The General Conference passed the character and approved the administration of Bishop Hargrove. A very small minority signed the protest written by Bro. Mellen. Bro. Mellen and "twenty-three others" were with three hundred and nineteen contrary men who "shirked," "dodged," "screened" the Bishop.

It is remarkable that so few honest, honorable, high-toned, law-abiding and manly men were elected to the General Conference, and still more remarkable that the "shirks," "dodgers," and those disposed to "screen" the Bishop, got on the Committee on Episcopacy.

Bro. Mellen tells us he was on the Committee on Appeals, and that "it did not shirk duty." Why, of course not. It had, at least, one true, good, brave man on it. That committee reversed the action of the Tennessee Conference in the Kelley case, not on the rulings of the Bishop, but on the merits of the case. If the rulings of the Bishop were wrong, the case should have been remanded for a new trial, and not reversed. Why did Bro. Mellen let it go this way?

Bro. Mellen says: "If that Committee on Episcopacy had done their duty, they would have, at least, criticised those five other Bishops" whose advice Bishop Hargrove sought in this case. It seems to me the Committee on Episcopacy knew their duty as well as Bro. Mellen did. Perhaps it might be well enough to make him advisor-general to the General Conference and its committees. I call this kind of writing very "aggressive," if not essentially "vicious."

Much learning and an excess of zeal—if not of piety—have made Bro. Mellen mad. Listen, now, and see. "I go farther and say that never before has one been so openly honored and rewarded for continuing such a course as was done when the fraternal messenger to Canada Methodism was appointed." This cruel insinuation is utterly unworthy of the head and heart that conceived it, and of the hand that wrote it.

"It is useless to heap honors and rewards on those who stand by the Bishops, right or wrong." Who has done this? Name the man, or the men. Prejudice and untempered zeal make men blind. If other people were as suspicious and as critical of Bro. Mellen as he is of those who do not agree with him, why, he would be in a bad box. I do not believe that six out of ten of our Bishops are bad, designing, vengeful men. I do not believe this of anyone of them. To tell the plain truth, I believe that the three hundred and nineteen members of the General Conference who did not agree with Bro. Mellen and twenty-three others were as true to God, to the right and to Methodism as Bro. Mellen and his company.

Bro. Mellen says if certain things are not done, "there will be such a disruption to the Methodist Episcopal Church, South, as will astonish Bro. Gildoroy' and the editor of the Nashville Christian Advocate and the majority of the late, but not lamented, Committee on Episcopacy."

Now, I can not speak for the editor of the Nashville Advocate, nor for the majority of that committee, but "Gildroy" has seen a good many disruptions in the M. E. Church, South, in his short day. He has known a number of persons who could not have their own way, and split off; and he has known some preachers who got cranky, and imagined that they were bigger than the church, and set up shop for themselves, and called the church to join them, and they got a following. This has often happened, even here in Mississippi, in my own Conference and in my own pastoral charge. "Gilderoy" will not be surprised by any disruption of this kind. The Methodist Church will move right along as if nothing had happened. The sun will continue to rise in the east and set in the west. "Gilderoy" is not to be bullied and badgered by this kind of talk. He is used to it. He knows that "such disruptions" are like throwing a stone into a lake. There is a splash, a brief commotion, and the hole closes up, and you could not find the place where it went in.

I do think that such writing is vicious. I said this of Bro. Haynes. I now say it with double emphasis of my good Bro. Mellen. He has out-Haynesed Haynes. For Bro. Mellen, personally, I have the highest regard. The recoil of his gun makes its back action more dangerous and deadly than its front action. It kicks Bro. Mellen over nearly every time he shoots.

GILDEROY.

Aug. 3, 1894.

What I Saw in My Garden.

Tall weeds were growing apace, and day after day I said, "I must send the gardener to cut them down;" but there always seemed something else to be done. One morning I went to gather melons, and finding none were ripe, I knew the tall, rank weeds and stinging nettles that overshadowed and sapped the life of my vines must be taken out; so I nerved my grasp and pulled close to the earth—a strong, vigorous wrench. The weeds released their hold, and came out clean and free, leaving nothing behind; but I found the tall weeds were not the ones that were dealing deadly blight to my vines. There were beautiful, delicate, trailing things that followed close, and lovingly clasped my pretty runners everywhere. Blooming in beauty, yet almost unseen, they twined about the growing vine. I stooped to uproot the trespasser, and found my beautiful vine ruined and withering in my grasp. I had thought there were only the great, towering, careless weed and bramble to blight my plants, and here were trailing morning glories that said: "I only mean to beautify; I can do no harm." Looking still closer, entirely hid from view, deep in the bosom of the earth, there were patches of smaller weeds and grass that must be uprooted before my vines could flourish and bear fruit. My task seemed only begun. As the tall, rank weeds with one strong pull gave way, root and branch, and left the vine untouched, so out-breaking sins—drunkenness, debauchery, the violation of all the Ten Commandments—without question have often given way before the plowshare of divine truth, while trailing vines of attractive vices—unseen, unfelt—interweave their beautiful tendrils and sap the very life of Christian growth; energies that ought to be directed and time devoted to higher development, absorbed by the card table, the enchantment of the dance, the social glass, and their excesses. "Vice to be hated needs but to be seen." The more dangerous enemy is the one who comes in winning guise, unseen, unknown, except by the final result, having entertained a foe as dearest friend. And still deep in our nature are other weeds—envy, pride, jealousy, wrath, and all uncharitableness. Not less do these detract from the life of the vine. The weeds of selfishness and untruth all came into our garden with the first fall of man; and, alas for humanity! some of us, by searching closely, will find in our garden not only the tall, rank weed of violated law, but the blooming trailer of "innocent amusement," as well as the hidden growth of besetting, individual sin. The Great Gardener has said, "Every plant that my heavenly Father hath not planted must be uprooted." ISOLA.

Of one thing I feel sure—nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands! —A. M. Mackey.

The Shreveport District Conference.

The twenty-eighth session of the Shreveport District Conference met in the beautiful little town of Pleasant Hill, July 26, 1894, with Rev. Robt J. Harp, P. E., in the chair, and the writer as secretary.

All the various departments of church work were carefully looked into, and from the first the session was interesting and profitable. The preachers, with one exception, were all present; also a large number of lay delegates. The local preachers, however, were rather conspicuous for their absence, only two being in attendance. Why was this?

Our new president of Centenary College, Rev. C. W. Carter, D. D., was present, and both in his sermon and address made a fine impression on the audiences, arousing, I think, a deeper interest in the college than has ever been felt before, either by preacher or people. Prof. C. C. Weir was also present, and in his quiet, earnest way brought Centenary, with its various advantages, so clearly to view that the enthusiasm of the Conference expressed itself in a collection of $128, to pay the expenses of a young preacher there for one year, and the report of the Committee on Education was ordered sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Prominence was given to devotional exercises, and seeds of truth were sown which will, doubtless, bring forth an abundant harvest.

There were committees on the various interests of the church, and the reports presented were discussed freely and to profit. Each report, of course, was followed by the inevitable resolution. Some of these resolutions I send you for publication, thinking they will be of interest and beneficial to the cause.

The general organizer of the W. F. M. Society, Mrs. B. F. Alexander, was on hand, and ably represented the cause of missions.

Letters were received by the chair, and read to the Conference, from Bishop Granbery, Drs. H. C. Morrison and S. A. Steel and Rev. J. W. McLaurin, in which they expressed their regrets at their forced absence. Each of the last three called attention to his special department, the interests of which were carefully looked after.

This being the last year of our presiding elder on the district, resolutions of appreciation and regret were unanimously passed.

The appended resolution of thanks gives expression to the delight of the guests and the kindly feeling of all concerned.

S. B. McCutcheon, Rev. John Franklin, W. G. Wadley and J. W. Taylor were elected delegates to the Annual Conference, and L. T. Jackson and W. R. Jackson, alternates.

Keachie was selected as the place for holding the next session.

Sunday was a day of spiritual feasting. W. F. HENDERSON, Sec.

RESOLUTION OF THANKS.

There is a suggestive influence in the name of "Pleasant Hill," because the crystal stream of pleasant, genial hospitality has flowed down this hill of Zion to gladden our hearts with refreshing waters of Christian kindness. Our stay here will linger as the choicest fragrance in the gardens of our memory.

Resolved, That we thank the people of Pleasant Hill most heartily in Christ's name, and, as a District Conference, pray that they may have a triumphant entrance into the glorious kingdom of Calvary's shining One.

[Owing to lack of space, the publication of the other resolutions has been deferred to our next issue.—EDITOR.]

"What is Doing for the Cause of Missions?"

This question is put at every Quarterly Conference. The presiding elders in the three Conferences patronizing this ADVOCATE are asking it now for the third time this year of 1894. Soon the inquiry will be made the fourth time. What will be the conclusion? It is time for all our people to wake up, to give attentive ears to this voice of the church, and to mark the question as an appeal for the Bread of Life to hungry millions who wait on our tardy service to receive it; to mark it as a call for the fulfillment of our obligations to Christ, of our duty to the church at whose altar we vowed to "support her institutions," and of the love which seeks to do good to all men. There is no escaping this obligation. God has laid it upon us; its reason is in the very terms of our salvation; its spirit is in the very breath of any Christian life, and we can not annul it. The only thing, and the great thing, for us to do is for each one to act his part with a loving joy that he is called to be a "worker together with God" in the salvation of men. How can any human being hold the treasures of this salvation in his heart and life, and hesitate to give to the utmost of his means to send the gospel to the last sinner on earth? There are now one thousand million of these sinners groping their way in the darkness and superstition of idolatry. Are they to be left destitute? The cry of "heathen at home" is a delusion and a subterfuge. We must give the gospel to all men; the world is the field. Nor are we to withhold because we can give but little. Gathered littles make the much. The value of any gift is not measured by the quantity, but by the motive and the ability. Behold the widow's mite! The point is for each one to do what he can, out of his love for Christ. Can any degree of poverty quench that love, or justify the withholding of that mite which is proof of its reality? (II. Cor. viii, 2.) Suppose every member in these Conferences were to do his duty this year, or even half his duty—in that case not a single charge would report a deficit on the assessment; not a member would fail to pay something, except the absolutely helpless. What is the fact? The North Mississippi Conference reports less than twenty cents a member, and I suppose these members are average ones in our church. Is it not time to wake up? What will the Master do with us when he calls us to account for our opportunities? Shall they be wasted opportunities?—"nothing but leaves?"

W. T. J. SULLIVAN.

West Point, Miss.

The Sabbath.

The Sabbath is a great day, and we are thankful to the Lord that its observance is being agitated. But should it not be much more agitated? We think it should. We think that ministers and Christians generally should not be, in the least, at rest until it is rightly observed. It is expected, and properly, too, that they should observe it most rigidly themselves first, and then, by example as well as by precept, induce the people at large to do the same. If this was done, we might hope to have a President and a Congress that would reverence the Sabbath. Congress holds sessions on the Sabbath, and President Cleveland started from Washington on Sunday evening on a fishing tour, even this year. Our country is not the only unfortunate one in this respect, for Gladstone, on the Sunday following his resignation of the premiership of England, wrote a letter of congratulation to his successor, Rosebery; and his successor, Rosebery, the present premier of England, held the first cabinet council on Sunday, all members being present except Asquith and Henry Fowler. We think this is a sad record for our country and England, the two greatest countries in the world. Laying all this aside, there is much we can do to increase reverence for God's holy day.

Among the many things we may do is the closing of postoffices on the Sabbath by petitions to the Postoffice Department. The following is given as a model:

"We, the undersigned citizens of ———, believing that the practice of receiving mail matter on the Sabbath is unnecessary and undesirable, respectfully petition the Postoffice Department to close our postoffice from Saturday night to Monday morning, and to omit any collections or distribution of mail matter on Sunday."

(Names.) (Names.) (Names.)

Be sure to put V. by every voter's name, so as to distinguish them from non-voters and ladies. One petition should be circulated among the white people and one among the colored. If a sufficient number of signers is sent from any community where there is a postoffice to the Postoffice Department, why, it will be closed. Brethren, let us, by the grace of God, close them.

ISAAC L. PEEBLES.

Memoir of Mrs. Frances Stuart Harmon.

Mrs. Frances Stuart Harmon was born in the city of Baton Rouge, La., March 13, 1832, and died at Stafford's Springs, near Vossburg, Miss., on Saturday, June 2, 1894, at a quarter to nine o'clock P. M. Her parents were J. D. Stuart and Mary Gayle. Her mother is said to have been a pillar of Methodism in Baton Rouge, La.

On July 25, 1849, Miss Frances Stuart was married to Rev. Dr. J. W. Harmon, then a member of the Louisiana Conference. It was on this wise: Dr. Harmon was stationed in Baton Rouge, and he met and wooed Frances Stuart under singular and providential circumstances. She moved with the gay, fashionable society of the Capitol City. Conference was in session, and during a missionary meeting, of which Dr. Harmon was secretary, a collection was raised, and two exceedingly valuable bracelets were found in the collection basket, and the young secretary, judging that a big heart lay behind the gift, redeemed them and began an inquiry for the generous giver, whom he found to be Miss Frances Stuart, and thus an attachment sprung up which ripened into marriage.

At the close of the Conference a series of meetings were held, and Miss Stuart was a penitent at the altar. Upon a profession of faith she was received into the church by the young preacher, and from the hour she assumed the sacred vows of Christianity she gave up the dance, theatres, fine jewelry, and the world, and was joined unto Christ, and was ever afterwards a devoted Christian. Several months after this she united her destiny with the Methodist itinerancy, and became the wife of Rev. Dr. J. W. Harmon, the ceremony being performed at her mother's residence in Baton Rouge, La., by Rev. W. H. Crenshaw. And from then to her death, as her husband would often say, they "enjoyed an unbroken honeymoon for forty-five years." The writer has never seen a more beautiful devotion between husband and wife, and during an acquaintance of many years has never heard a harsh word or seen an unkind look between them.

God blessed this devoted couple with eight children. Two died in infancy, and four sons and two daughters reached their maturity. Mollie B. Harmon became the wife of L. P. Brown, of Meridian, Miss., and died in 1882. Of her it has been well said, "Her life-work was a golden sentence written by the hand of Divinity." The six living children all became members of the church; three of the boys joined old Felicity Street Church, of New Orleans, under the ministry of the now patriarchal Dr. J. B. Walker. Her son, Nolan B. Harmon, is a minister of the gospel and a member of the Mississippi Conference, and Duncan S. Harmon is an efficient lay worker.

Sister Harmon's devotion to her children was strong and beautiful, and her influence over them was Christly and magnetic. No epitaph in stone, or costly marble sarcophagus is needed to commemorate her virtues, for each child is a monument to this Christian mother. "Her children arise up and call her blessed; her husband also, and he praiseth her." (Prov. xxxi, 28.)

She sat upon the throne and ruled as the queen of love in her home, and her will was the law that governed the family, and each member eagerly obeyed her. Her acceptance with God was clear, and her communion with Christ uninterrupted. But in November, 1889, at Anguilla, Miss., she received the blessing of entire sanctification under the ministry of the writer, and from that time her joy was unspeakable.

But her life-work stands out boldly as a "mother in Israel" in the rearing of her children for God, and as a "heroine of the parsonage," sharing the labors and sacrifices of the itinerancy with her husband, who is now left in loneliness as a superannuated preacher of the Mississippi Conference. Her last illness extended over two years, and she was at times a great sufferer. But medical skill and devoted attention could not conquer the disease. When the end drew near the husband and children, except one son, were constant attendants at the bedside, and went with her down to the verge of the valley of death. All during the day before her death she spoke beautifully to the loved ones about her trust in Jesus and her hopes of heaven. Just before passing away she said to her husband, "All is well." Then the husband spoke of the daughter in heaven, and said, "Mother, you will soon see Mollie." She replied, "Yes, father, I'll tell Mollie;" then her lips failed.

Her son, Rev. N. B. Harmon, writes of the last hours thus: "On Saturday morning I repeated to her several passages of Scripture. One was, 'In my Father's house are many mansions;' also, 'The Lord is my shepherd,' etc., and when I reached the clause, 'Yea, though I walk through the valley of the shadow of death,' she preceded me, and said, 'I will fear no evil, for thy rod and thy staff they comfort me;' also, 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands,' then she lifted her hands in triumph and completed the sentence, 'eternal in the heavens.' At one moment she was in great pain, which seemed to pass away, after which she lay quiet. Her last words were, 'Light! light!' when, I think, a glorious light burst upon her from the city of God, and she fell asleep in Jesus as sweetly as a babe in its mother's arms."

Her remains were brought to Meridian, Miss., and the funeral discourse preached by the writer in the Central Methodist Church on June 4, and on Tuesday, the fifth, we escorted the body to Jackson, Miss., where it was laid away in the beautiful cemetery to await the coming of Jesus and the resurrection of the righteous.

Her pastor, W. W. HOPPER.

Giving to the Cause of Christ.

When we learn that true living is to be like Christ, and that life fails in its highest good which has not this aim, then will we understand the force of the words, "It is more blessed to give than to receive." Remember, these words came from the lips of him whose whole life was one glorious gift. He who spake them not only died for humanity, but day by day, through all his life on earth, lived for it, and by word and example taught his children how he would have them live.

Did he, understanding men perfectly, teach his disciples a manner of living which he knew was impossible for them to practice? Is the sermon on the mount, which breathes in every word the spirit of deepest consecration and unselfishness, simply a high ideal which Christ held up for his followers to admire, but not to follow? When he gave the command, "Love thy neighbor as thyself," did he mean that we were first to gratify our wants, and then, if we had time and means, think of our brother's needs? Surely we are called to be his disciples, and only do we obey that call as we are like our Master.

A very common reason for ignoring the claims of benevolence is debt, but often this is only an excuse. Those debts which do not reduce our income have no right to rob the Lord's treasury. Many enterprises are carried on by debt, and a man might always have that plea for refusing to do his share in the world's redemption. But if he obey his Master, he will as carefully, systematically, give his money for the Lord's use as for his own business. As at the beginning of the year he put aside generously for the use of his family, so will he provide as generously for these higher demands.

Selfishness shows itself again in the spirit which would confine all work to a limited field. It seems impossible for many to comprehend that Christ's kingdom extends beyond their own church, or, at the most, beyond their limited range of view; they scarcely recognize in the negro, the Indian, or the heathen abroad, a brother with equal claims with themselves on God's bounty.

This indifference often arises from ignorance, but is ignorance excusable in a department of God's work, where he placed us with the command that we finish the work which he began, and in which he has given us every opportunity of informing ourselves? What a mission work would be accomplished if this class could be brought to understand what they are losing in neglecting so rich a means of grace! And we might soon revolutionize the whole missionary world through the children of to-day if we were to educate them in right views and methods of giving.

When we are truly spiritual-minded then shall we give joyously of our means, our time, ourselves. So shall we be disciples of him who is the ideal giver, and the perfect gift.—Annette Winters Shattuck, in The Standard.

Beyond.

There is a right way and a wrong way of looking at almost everything. Spiritual discernment is a very important grace, for many of our joys and many of our sorrows proceed from our method of looking at those things which concern our peace. Salvation depends upon a right view of Jesus Christ. The difference between the impenitent sinner and the same person after he is regenerated is that he looks at Christ with a new eye, and has discovered him to be the very Savior and guide that he needs.

How prone we are to regard many of God's dealings in a wrong light, and to call them by wrong names! We speak of things as afflictions which are really great blessings under a dark disguise. We often congratulate people on gaining what turns out to be a dangerous snare or a lamentable loss. Quite as often we condole with them over occurrences which are about to yield to them blessings more precious than gold. Be careful how you condole with a man who has lost his money and saved his character, and be equally careful how you congratulate a man who has made a million of dollars at the expense of his religion.

Once more we repeat that there is a right and a wrong way of looking at all things. To the eye that has spiritual discernment this world is no avenue to that one that lies beyond it. Talents, wealth and influence are simply loans to be held in trust for God. High station means high work for him. A Christianized eye sees in money just so much bread for the hungry, just so much gospel for the godless and just so many lifts for the degraded—as well as innocent and refining enjoyments for one's own heart and household. Christ's image and superscription ought to be on every dollar. To a truly regenerated soul all things become new, and we may well doubt the genuineness of that conversion which does not bring an altered estimate of everything earthly. Faith breaks the false charm of this world and adds a charm to the better world. My friend, "thou hast well seen" when thou dost behold Jesus Christ as the Lord of thy life—his service thy sweetest occupation, and his presence thy perpetual joy.—Rev. Theodore L. Cuyler, in Independent.

Not a few count it a matter of small moment to subscribe for and read their church literature. These are never good Methodists, for they are, of necessity, ignorant. Moreover, they do not care enough for the church to support it. Such people are generally very unworthy Methodists, and it is rare that we find one such who is truly a useful man.—Exchange.

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THE CUISINE.

CONDUCTED BY L. A. B.

EGG OMELET.—To make egg omelet, allow a cup of milk to three eggs. Beat the whites and yolks separately, stir into the milk, add a little salt; pour into a buttered frying-pan, cover tight, and cook very slowly on the top of the stove till done.—Selected.

JUMBLES.—Three pounds of flour, two pounds of sugar, one pound of butter, eight eggs, with some spice. Add a small quantity of milk if the eggs are not sufficient to make the dough soft enough, roll a small piece of dough very thin, cut it out and fry in boiling lard.—Exchange.

PEACH CREAM.—Boil a pint of canned peaches with a coffeecupful of sugar; strain them through a sieve or colander, then add half a package of dissolved gelatin and a cup of cream. Stir well, and when nearly cool add a pint of whipped cream; beat all together, and pour into a mold.—Selected.

CREAM SALAD.—Chop fine one-half head of cabbage, and mix thoroughly with one-half cupful of sweet cream and one-quarter teaspoonful of salt. Into one-half cupful of vinegar stir one beaten egg, one teaspoonful of sugar, and one-half teaspoonful of made mustard. Pour this, while very hot, over the cabbage, and serve immediately.—Weekly Times.

EGGS IN BATTER.—An appetizing way to cook an egg was illustrated by eggs in batter. Mix two tablespoonfuls of thick cream with one tablespoonful of fine bread crumbs and one-fourth saltspoonful of salt. Butter a china egg-baker, put in a teaspoonful of cream mixture, a raw egg seasoned with salt and a little pepper, and the remainder of the mixture. Bake in a moderate oven eight minutes.—Boston Cooking School.

BEATEN BISCUIT.—Aunt Hannah's pride was her old-fashioned beaten or kneaded biscuit, and this is her recipe: One quart of the best flour, half a teaspoonful of salt, four tablespoonfuls of lard chopped fine and rubbed thoroughly into the flour. Mix with cold water just as stiff as possible, so stiff that you feel almost hopeless of ever doing anything with it. Put it on a board and knead until it is perfectly pliable and makes a popping sound under your hands from the air bubbles breaking in it, and until you can pull it down in long strips. These tests are infallible, but you have to knead hard and long before the dough will answer to them. When it does, you can make the biscuit. Break off pieces about the size of an egg, mold them into round balls, and roll three-quarters of an inch thick with rolling-pin. Stick through and through five or six times with a fork. The oven must be well heated, but not too hot, or they will be underdone in the middle, and all their excellence ruined. They will cook in twenty minutes, if the oven is properly heated. A quart of flour makes twenty-four biscuits of ordinary size.—Ladies' Home Journal.

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HYGIENE.

Effects of Alcoholic Abuse upon Posterity.

A man became a drunkard after middle life; children born to him before his degradation remained free from the vice of drunkenness, while those born afterward became drunkards.

Erasmus Darwin states that diseases inherited from druckards descend to the third and fourth generations, until, finally, the family dies out.

Another observer says that of ninety-seven children of drunkards only fourteen remained free from some defect.

Still another maintains that fifty per cent. of the idiots and imbeciles of cities are the children of drunkards.

The children of drunkards inherit the same or a greater predisposition to nervous disorders than those of nervous or really insane parents. They suffer most frequently in infancy from convulsions and epileptiform diseases.

Districts known as "drinkers' districts" in Europe furnish far fewer good recruits for military service.

A law was passed in Sweden against drunkenness—that is, making it a punishable offense—and since then the number of persons unfit for military service on account of undersize and general weakness has grown much less.

A distinguished specialist in children's diseases observed ten families of drinkers and of temperate parents for a period of twelve years. He records his observation as follows:

The ten drinking families produced in those twelve years fifty-seven children. Of these, twenty-five died in the first week of life, of weakness, of convulsive attacks, or of edema of brain and membranes; six of the children were idiots; five were stunted in size, and were of real dwarfish growth; five, when older, became epileptics; one, a boy, had grave chorea, ending in idiocy; five had inherited diseases and deformities, such as chronic hydrocephalus, harelip, and club foot; two of the epileptics mentioned became, by inheritance, drinkers. Only ten, therefore, of all these fifty-seven, or 17.5 per cent., showed during youth normal disposition and development of body and mind.

The ten temperate families produced in twelve years sixty-one children. Of these, five died in the first week, of weakness; four, in the later years of childhood, had curable nervous affection; two only showed inherited nervous defects. The remaining fifty, or fully 81.9 per cent., were normal in every way, developing well in body and mind.

My friend, Dr. Vandenburg, has kindly furnished me with a list of forty-four patients treated by him for alcoholism. On examining the notes carefully I find that twenty-five of them had ancestors, or at any rate relatives, who drank. Of ten of them there was no previous history obtainable; these, very likely, ought to be added to the twenty-five, as it appeared from certain signs that they merely did not wish to expose their family histories.

It is a curious but very general fact that there exists a sort of instinctive tendency in the members of a family to hide from others as well as from themselves anything that would tell of the defect by a family nervous inheritance—I mean an inheritance of defects in the central nervous system. Men do not like to acknowledge the controlling influence of such a fate, and they often instinctively take pains to refer diseases that are unmistakably inherited to very ordinary, accidental, and always different causes. To try to obtain information in such matters from family members is too frequently a fruitless undertaking. They will often throw impediments in one's way, even leading one into wrong paths; and to make a proper diagnosis and prognosis in nervous diseases one must try to learn not the history of his patient, but also the diseases that are prominent in his family.

But to return to my Vandenburg statistics: Four mothers and sisters were tuberculous; one has a father who is very nervous and smokes incessantly; one has an asthmatic grandfather. Only three have a family record that seems free from all defects. Eleven of them have shown tuberculosis or some other lung difficulty in their families; one had insanity on the mother's side, and of one the father's sister was insane; and one had insanity in two aunts on the father's side. There was insanity in the father of one, induced by drink, and in one instance the paternal grandfather drank heavily, the father moderately. In one case the paternal grandfather drank hard and died of apoplexy, the great-grandmother was tuberculous, and the mother paralytic. In four instances the grandfather drank heavily, though the fathers were free from the vice.—Dr. A. E. Schmid, in The Medical News.

Baldness is often preceded or accompanied by grayness of the hair. To prevent both baldness and grayness, use Hall's Hair Renewer, an honest remedy.

PERIODICALS.

We regret that for some weeks notices of the several magazines and illustrated weeklies have been crowded out.

Cassell's Family Magazine, for August, has its usual quota of excellent articles. In this number Elizabeth L. Banks discusses "New Paid Occupations for Women." "People Who Face Death: Firemen," by A. E. Bonser, gives some thrilling incidents. Sir Robt. S. Ball, in "A Talk About the Pleiades," gives some instructive facts. The illustrations are taking.

The midsummer number of the Century is full of interesting matter. F. Marion Crawford describes "Washington as a Spectacle," handsome illustrations being given by A Castaigne. "Walking as a Pastime" is a helpful, timely article by Eugene Lamb Richards. George F. Hoar ably discusses "The Right and Expediency of Woman Suffrage," and Dr. J. M. Buckley tells of "The Wrongs and Perils of Woman Suffrage." The magazine contains a number of other good articles, while the illustrations, both numerous and beautiful, add to its attractiveness.

George Card Pease, in the August number of Harper's, has a very entertaining account of a journey, "Up the Norway Coast," seven fine illustrations by de Thulstrup being given in connection therewith. "Old Monmouth" is entertainingly described by Julian Ralph. Part II. of "The Golden Horse," a story by Charles Dudley Warner, is also given. George W. Smalley's article, "Chapters in Journalism," contains some instructive things. We have not space to call attention to all the excellent articles in this issue. The illustrations are always of the best.

Scribner's Magazine, for August, is a fiction number, and contains six complete short stories by H. C. Bunner, T. R. Sullivan, W. H. Shelton, W. G. Hewlit, Octave Uzanne and Harrison Robertson. This number also contains Lowell's unpublished letters to Poe during the years 1843 to 1844. "The People That We Serve," is a humorous, realistic description of the ways and airs of servants, hotel keepers, and others who are supposed to serve us. Fine reading for Summer weather does this number furnish.

The Missionary Review of the World, for August, opens with a most interesting and able paper from the pen of the editor-in-chief on "The Real and Romantic in Missions." In it Dr. Pierson gives a masterly and somewhat adverse criticism of Dr. James Johnston's recent book, "Reality *vs.* Romance in South Central Africa," and shows the many hasty judgments which are formed regarding African Missions by those who have not studied them sufficiently. Dr. Arthur H. Smith, author of "Chinese Characteristics," discusses "Time as a Factor in Christian Missions," and utilizes his wide experience and learning to prove that hasty evangelization is impracticable, and attempts at it are productive of evil. "The Place of Higher Education in Missionary Work," is considered by Rev. Dr. Ellinwood, and is shown to be one of great importance in order to place Christianity on a firm footing in heathen countries. Among other articles of especial interest in this number are: "Practical Confucianism and Practical Christianity in Korea," by Rev. Samuel Moffett, "Missionary Work in Northern Bulgaria," by Rev. L. T. Guild, "The McCall Mission," by Mrs. Houghton, and "Missions in Spain and Austria," by Rev. Dr. H. A. Schauffler. The other departments of the Review are up to their usual standard of interest and usefulness.

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Thursday, August 23, 1894.

One swallow does not make a Summer; neither does an occasional prayer or act of self-denial constitute a Christian.

If we were as eager to put into practice the truth we already know as we are to hear new things, what burning and shining lights we would be!

Church members often say that they pray for their pastor; yet so weak is their faith that when somebody is converted at a regular service, they are as much startled as if a great accident had happened.

The man who says, "We need a revival in our church," often voices his own great need as much as he does that of the church. Brother, let the revival start in your own heart, and it will soon spread.

The failure to realize that the devil is a spiritual adversary who is able to transform himself into an angel of light, causes us to stumble ofttimes. The pursuit of pleasure and the haste to be rich so deaden the sensibilities that we can not see evil except when it appears in hideous garb.

New Orleans, like many other cities of the Union, has long been cursed with a corrupt city government, but a manful effort is now being made to wipe out this rottenness. Several councilmen have already been indicted for bribe-taking; and if a jury can be had to convict, they will no longer pose as martyrs before an indignant public. With one exception, the secular papers of this city, we are glad to say, have taken the side of right, and have boldly unearthed many startling things which the city officials would fain have covered up. We sincerely hope that a clean administration will soon be the order of the day.

The death of Dr. James Strong, of Drew Theological Seminary, which occurred Aug. 7, at Round Lake, N. Y., is a great loss to the Christian world. He was one of the foremost scholars of the century, and was a prolific writer. Prof. Strong was the only American layman who was ever honored with the Doctorate in Sacred Theology. "McClintock and Strong's Cyclopædia of Biblical, Theological and Ecclesiastical Literature" was his greatest work. Dr. McClintock having lived to see only three of these volumes issued from the press, the task of completing the undertaking devolved upon Dr. Strong. His "Concordance of the Bible" he regarded as his crowning work. Methodists everywhere have profound reason to lament his death.

Comparative Righteousness.

There is in the world to-day a deal of what may be called "comparative righteousness;" and, sad to tell, it is hindering the progress of pure and undefiled religion. Some persons imagine that, because they are as good apparently as other Christians, they have discharged their whole duty. Men and women living in the neglect of duty, as, for instance, the reading of the Scriptures and attendance upon divine worship, and guilty of what they choose to call "little sins," nevertheless seek to justify themselves by saying that they are no worse than their fellow-church members. When a pastor denounces certain forms of sin, especially the "sins of society," many a man or woman is at once ready to say: "He'd better preach against profanity or stealing or drunkenness or something of that sort. There are people in the church who do things much worse than any I am guilty of. Why should I be made a target while they are allowed to pursue the even tenor of their way?" When remonstrated with personally as to certain courses of conduct, people often give answer thus: "If I don't do anything worse than that, I shall get to heaven all right."

Because Bro. A gets drunk occasionally or Sister B's tongue gets the better of her now and then, Sister C thinks that her worldliness is by no means a thing to be condemned. One brother boasts that he always pays the preacher, which is more than can be said for many of the flock. Yet this brother is very quiet about his continued absence from prayer meeting and his neglect of Bible study. A certain good sister loves to talk in meeting about how near she is living to the cross, but at home she is as sour as a crab apple.

When we compare our lives with those of others, like the Pharisee, we become inflated with pride, and imagine that the world is not worthy of us. Alas! that we should live upon so low a plane. Because we appear to be better than other people is no reason why we should be content with ourselves. Some people act as if they were afraid of making others feel bad if they should live too far above them. In the first place, if the man who has been carefully trained by Christian parents is not better, relatively speaking, than one who never had such training, then he is a poor sort of Christian. Those who all their lives have had gospel privileges and teaching ought to exhibit a purer form of Christianity than those who have been denied these privileges. Some come into daily contact with gross vices and sins, while others, by reason of the nature of their respective vocations, have few temptations. Our women, for the most part, have such safeguards thrown around them that for them to become otherwise than pure-minded and noble-hearted is well-nigh impossible. How great, then, is the sympathy that should be shown those erring ones who have never had the protecting shield of good environment! Many who now pride themselves in their uprightness and respectability might have belonged to the so-called disreputable and unworthy classes had their environment been different.

Who art thou, O man, who boastest thyself in thy goodness? Wouldest thou excuse thyself from leading a holier, more consecrated life because thou art better than thy neighbor? Who told thee that thou wast better? "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" God has nowhere said that a man shall be saved because he is as good as other men. No class of men were more scrupulous in keeping the law than were the Scribes and Pharisees, and the people regarded them as models of piety; yet our Savior declared to the men of that generation that if their righteousness did not exceed the righteousness of the Scribes and Pharisees, they should in no case enter into the kingdom of heaven. The man who thinks he is in no danger of being lost because he is not so mean or close-fisted as his fellow-church member is deceiving himself. Because one member has so little religion as to desecrate the Sabbath or oppress the poor, another thinks he has license to dance or play cards or drink wine. O that church members could see the folly and danger of doing questionable things because the things which others do appear more harmful! If the church does not stand for purity and holiness, it is a fraud. Where is it written in the Word of God that he will punish great sins and overlook small ones? Hear what the Savior says: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Since no man is justified by the deeds of the law, we are without excuse if we trust in comparative righteousness, or any righteousness of our own, to save us. A man may be more pious than any of his friends and neighbors, but unless he endeavors to live up to his duty as he knows it, he will fail of the grace of God. We are not commanded to model our lives after those of others, but to follow Christ. Whether we are as good as other Christians or not should give us little concern. Our greatest concern should be to walk in the footsteps of the Savior.

The artist who aims no higher than to equal the productions of his average fellow-artists never immortalizes himself. Likewise the Christian who aspires to be no better than his fellows is unworthy the name. Every man will be judged, not according to his piety as compared with that of somebody else, but according to the light he had. "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

Let us have done with this foolish talk about being as upright and religious as somebody else. We may be, in some respects, models of piety; but unless we are conscientious, and do our best to lead blameless lives, our religion is but a sham, a "form of godliness without the power thereof."

Schools and Colleges.

Advertisements of the following schools and colleges will be found elsewhere in our columns:

WHITWORTH FEMALE COLLEGE

Needs little commendation from us, being one of the oldest and best-known schools in the State. Its interests will by no means suffer in the hands of its new president, the Rev. John W. Chambers, who is a jovial, wide-awake man, well equipped for his work, and withal one of the most tireless workers we have ever known. The college will open Sept. 12 with greatly increased facilities. New furniture, new pianos, new apparatus and many other improvements will make things at Whitworth doubly attractive and comfortable. Several members of the faculty we know personally, and we can say with assurance that the instruction given will be of the best quality. Parents should investigate well the claims of this school before sending their daughters elsewhere.

MANSFIELD FEMALE COLLEGE

Is well reported of. Its worthy president is a man of pleasing address, scholarly attainments and long experience in educational work. We are glad to report that this school, which is the only female college belonging to the Louisiana Conference, is increasing its patronage and its efficiency each year. As it has a carefully selected faculty, offers superior advantages in music and art, and is desirably located, Louisiana Methodist girls have no need to go afar in order to receive the best instruction. We commend this home-like school to the public, and especially to the Methodists of Louisiana, as one well deserving their support. Write to the president for particulars.

NORTH TEXAS FEMALE COLLEGE.

This institution is presided over by Mrs. Lucy Kidd Key, wife of Bishop Joseph S. Key. The success of Sister Key as president of this institution is marvelous. She took charge of it a few years since, when it was literally broken down. It was burdened with debt, and had been suspended for a year or more. Within a very brief period she placed it in the very front rank of our Southern Methodist female colleges. New buildings have been added until it now has a capacity for two hundred boarders, and it was full during the last session. In its departments of music, art, elocution, etc., as well as in its literary department, it offers first-class facilities. Whoever will write to Sister Key for a catalogue, will receive the handsomest article of that sort we have ever seen.

SOUTHERN FEMALE COLLEGE.

This historic school, located at Petersburg, Va., offers splendid courses in literature, language and science, and conservatory advantages in music and art. Low terms, modern improvements and perfection of climate are other things that make it a desirable school.

VIRGINIA COLLEGE

Is one of the leading schools for young ladies in the South. It boasts magnificent buildings, fitted up with all the modern improvements, as steam heat and electric lights, a campus of ten acres, and grand mountain scenery. The corps of teachers, some European as well as American, numbers twenty. Those who wish to try for the B. A. and M. A. degrees have thorough courses offered them.

EMORY AND HENRY COLLEGE

Is no new claimant for public patronage, it having been founded just fifty-eight years ago. Its alumni are scattered throughout the South and Southwest, and many of them are found occupying prominent and honorable positions in their respective communities. The State Superintendent of Education of Mississippi is a graduate of this school. Beauty of scenery, healthfulness of climate and wholesome influences all conduce to make this an attractive school for boys and young men. It is located at Emory, Va.

DAVIS MILITARY SCHOOL.

This North Carolina school offers courses in science, the classics, civil engineering and a preparatory course in medicine. Excellent preparatory work is also done for those not ready to enter college classes. There is a business college department in connection with the school which offers a fine commercial course. A chance to get a good education at low rates is one not to be lightly considered. So then write for particulars.

CLASSICAL AND COMMERCIAL INSTITUTE.

This school, located at 7 Prytania street, in this city, offers superior advantages to those desiring either a classical or a business education. Such a school being at hand, there is no need that students should go elsewhere to prepare themselves for university or for assuming commercial positions. Shorthand and type-writing are both taught. Write for further information.

CLINTON FEMALE ACADEMY.

This is a home school of high grade and excellent reputation. It is located in a spot noted for its healthfulness and attractiveness of surroundings, and has not the disadvantage of being a new school, it having been chartered in 1832. Considering the advantages offered, the rates are remarkably low. Write for a catalogue.

Resting.

Several weeks since we found it necessary, for hygienic reasons, to take a partial rest. Hence we canceled a number of engagements to preach and lecture. We had engagements at Oxford, Miss.; Booneville, Miss.; Shelby Springs, Ala.; Center, Texas, and at several other places. We were anxious to meet these engagements, but saw that it was necessary to cancel them. A little later we saw that we must take an absolute rest for a short period. So we went to Monteagle and remained two weeks. We can not, in this issue, say anything of our trip, but hope to do so in next issue. We are again at the old stand, somewhat invigorated from our rest and change of latitude and altitude, but still not at our hygienic maximum. We need, at least, two weeks more of rest. The readers of the ADVOCATE are under obligations to Rev. M. M. Black, of the Mississippi Conference, for editorial work on this and the previous issue.

Fellow-Christian, you say you received a great blessing at the revival meeting. Does this mean that you got enough religion there to run you until the next camp or protracted meeting a year hence, so that you are exempt from attending preaching and prayer meeting? Does this mean spasmodic effort for two or three weeks at being religious, and then a dropping into the old rut, or does it mean permanent reformation?

NOTES.

Rev. T. S. Randle, of the Louisiana Conference, is sojourning in the city in order to receive medical treatment for a throat affection.

***

Gen. G. W. Custis Lee has presented to the Washington and Lee University the piano that belonged to his father, Gen. Robert E. Lee.

***

On account of sickness Bro. J. W. McNeil failed to send in an article this week for our agricultural column. Consequently we have given place to other matter.

***

Rev. J. V. Penn is laid up for repairs for a short time—cause, too much exercise of his vocal organs at the Adams' meeting. He is receiving medical treatment in the city.

***

The fact that during these hard times people are paying less for religion and more for baseball than ever before, suggests the question whether, after all, the hardness is in the times or in the people who make them.—Rev. Edward L. Pell.

***

Dr. John T. Sawyer has been appointed by Bishop Granbery to succeed Dr. C. W. Carter as presiding elder of the New Orleans district, the appointment to take effect Oct. 1. Dr. Sawyer will also continue in the pastorate of Louisiana Avenue until the close of the year.

***

From the report of 1894 of the trustees of the John F. Slater Fund for the education of freedman it appears that appropriations were made during the year 1893-94 to the amount of $40,000, divided in sums varying from $1,000 to $5,000 among sixteen institutions. For the coming year the Board appropriated $45,000, if needed.—Central Methodist.

***

An instrument called the "solarometer" has been invented by an officer in the United States Navy, which bids fair to supersede entirely the mariner's compass. On account of the fact that modern ships are constructed so largely of iron, the magnetic needle of the latter instrument varies so much as to be almost worthless. It is to be hoped that the invention will prove a success, as it would save many a vessel from shipwreck.

Statistics compiled by insurance companies prove the average life of a total abstainer to be thirteen years longer than that of a moderate drinker.

***

Pres. William R. Harper, of the University of Chicago, pleasantly surprised the attendants of the Chautauqua Assembly by his performance on the cornet. It is stated that Dr. Harper at one time contemplated making music his life-study.

***

During July about 20,000 steerage passengers sailed from our ports for Europe, while only 11,500 arrived in this country. As many of the incomers are returning passengers, we see that the number of immigrants has greatly decreased. We take it that this is a hopeful sign.

***

We see from the Jackson (Miss.) Clarion-Ledger that Miss Kate M. Power, a daughter of Col. J. L. Power, expects to start a weekly magazine about Sept. 1, to be called "Kate Power's Review." Miss Power is a gifted writer, and we wish this new literary venture much success.

***

We heartily indorse the following recent utterance of the Picayune with regard to the present method of selecting a jury:

This is a reading age, and the idea of seeking jurymen who do not read the papers, and who do not know what is happening in the world around them, must be abandoned. The time has passed when it is thought necessary that the intelligent jury must be composed of idiots and ignoramuses.

***

The President-elect of Brazil, Dr. Prudente de Moraes Barros, was a patron of the Southern Methodist College, and his daughters, now the foremost ladies of the South American Republic, owe a large part of their culture and fitness for their position in life to the work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South.—South African Methodist.

***

The first woman to take Cornell's highest honor, the Woodford prize in oratory, is Miss Harriet Chedic Connor, of Burlington, Iowa, who won the prize from five men competitors. She has stood high through her entire course, and was the first woman ever elected to the Board of Editors of the Cornell Era—a position which reflects great distinction upon any student.—Zion's Herald.

***

A returned missionary who has been among the Catholics of South America says that "the only way to meet the wants of the case is to scatter the Bible among these peoples, and present to them the gospel of Christ in its purity and sweetness. On the contrary, direct or covert attacks on priests or people, or their methods, only exasperate. 'We can not make a man better by lampooning him, or calling him names.'"

***

It gives us great pleasure to acknowledge the receipt of an elegant volume of "Select Sermons," just from the press, by our friend and brother, Rev. J. W. Harmon, a superannuate of the Mississippi Conference. Judging from what we know of Bro. Harmon's preaching ability, we feel sure a rich treat is in store for us. We hope the volume will have a large sale. A more extended notice will appear later. Send $1 to Bro. Harmon at Paulding, Miss., and get a copy.

***

Last Thursday morning we had a brotherly call from Rev. Thomas A. Hearn, missionary to China from the Little Rock Conference. Bro. Hearn came from China on leave of absence last September and will return in a few weeks. During his stay "at home" he took a course of study and degree at Drew Theological Seminary, spent a few months in Vanderbilt University, and by his sermons and lectures since has rendered valuable service to the cause of missions.—Arkansas Methodist.

***

We clip the following from the Alabama Advocate:

The State Normal College has engaged Mrs. E. B. Harding, of Shreveport, La., as instructor of drawing, vocal music, elocution and physical culture. She has taught these subjects for several years past in Louisiana, Mississippi and Texas, and has a large acquaintance in these States. The Normal College is to be congratulated in acquiring such an efficient instructor. Mrs. Harding is the daughter of the late Dr. J. C. Burruss, well known in Alabama and Mississippi as a teacher and as a Methodist minister. The late Bishop Linus Parker married her sister.

***

Bishop and Mrs. Newman recently chartered a little steamer and, with seven Greek sailors as their only companions, visited the Island of Patmos. They were received by the Greek monks of the "Monastery of St. John, the Evangelist," with much ceremony and entertained a day and a night. Five thousand people live on the island, all Greek Christians. The monks own half of the island, which is ten miles long and five wide. Bishop and Mrs. Newman also visited the "Grotto of St. John," where it is said the seer received his revelation.—St. Louis Advocate.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2.25. This offer applies to old subscribers as well as new, provided they pay their subscription to August, '95.

BOOKS.

THE ART OF ILLUSTRATION By C. H. Spurgeon. 12mo. Cloth. 208 pp. $1, postpaid. Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

Whatever Spurgeon has written is worthy of careful attention. He has shown himself a master of the subject of which the volume treats, and the reader will not be disappointed in finding it a storehouse full of suggestions, most interesting and valuable. No one can afford to be destitute of the helpfulness it imparts. These lectures were originally delivered to the students of the Pastor's College. Among the subjects are the following: Illustrations in Preaching. Anecdotes from the Pulpit. The Uses of Anecdotes and Illustrations. Where Can We Find Anecdotes and Illustrations? The Sciences as Sources of Illustration. It is the first of his unfinished books to be published, and one to which he had himself given the title, "The Art of Illustration." Mr. Spurgeon has said of his lectures to his students, "I am as much at home with my young brethren as in the bosom of my family, and therefore speak without restraint. I do not offer that which has cost me nothing, for I have done my best and taken abundant pains. Therefore, with clear conscience, I place my work at the service of my brethern, especially hoping to have a careful reading from young preachers, whose profiting has been my principal aim." We can commend this work to our readers as a most profitable and suggestive volume.

THE YOUNG MAN FOUR-SQUARE. By Rev. James I. Vance. New York and Chicago: Fleming H. Revell Co.

This little book contains a series of talks on "The Young Man in Business," "The Young Man in Society," "The Young Man in Politics," and "The Young Man in Religion." We wish every boy and young man would read these wholesome, stimulating talks. They are gems in their way, and will prove helpful to all who read them.

To the Brethren of East Mississippi.

At the suggestion of Dr. W. R. Lambuth, our Bro. Tokichi Masao comes to our Conference on a lecturing tour. He expected to reach Meridian on Saturday, Aug. 18. After spending a very few days in that city, he purposes going first to the towns on the M. and O. and the N. O. and N. E. railroads. He will deliver interesting lectures on Japan and its customs, and will give the people an opportunity to subscribe for the Kobe Girls' Industrial and Training-school. Having heard him more than once, we can speak unhesitatingly of the excellence of his speech. We commend him as a Christian gentleman of unusual sprightliness. A small collection at each place will meet his expenses. I trust he will secure many subscriptions to the very worthy cause he specially presents.

J. P. DRAKE.

$500 Will Be Given

For any case of Rheumatism which can not be cured by Dr. Drummond's Lightning Remedy. The proprietors do not hide this offer, but print it in bold type on all their circulars, wrappers, printed matter, and through the columns of newspapers everywhere. It will work wonders—one treatment curing any ordinary case. The full supply of two large bottles will be sent to any address by express on receipt of $5, together with special directions for use. Agents wanted.

G. A. R. Encampment

At Pittsburgh, Pa., Sept. 8 to 16. The Queen and Crescent Route will make low reduced rates for the occasion. Call on any Q. & C. agent or address

I. HARDY, A. G. P. A., Vicksburg, Miss.
R. H. GARRATT, A. G. P. A., New Orleans, La.
A. J. LYTLE, D. P. A., Chattanooga, Tenn.
W. C. RINEARSON, G. P. A., Cincinnati.

Notice.

Bro. Peter James agrees to pay the necessary expenses at Millsaps College of one young man to be selected by the presiding elders of the Mississippi Conference. Let such information be given to the presiding elders as may be necessary to secure the best selection.

W. B. MURRAH, Pres't.

Notice.

The presiding elders of the Mississippi Conference are requested to meet in Jackson, Wednesday, Aug. 29, to select beneficiary of James Scholarship in Millsaps College. If anyone can not come, let him be represented by proxy.

E. H. MOUNGER.

Jackson, Miss., Aug. 9, 1894.

From Rev. T. S. West.

I am taking a rest in this high latitude. My church gave me the leave, and provided me with funds to relieve me of the expenses of the trip. My time will be up just one month from to-day. Will you make this statement in the ADVOCATE, so that the brethren will not rush in their home mission funds before the middle of September? Then let the rush come, for it is greatly needed. T. S. WEST, Treas.

Alpine, Texas, Aug. 16.

A Traveling Man.

Mr. B. C. Wolfe, of Washington, Mo., writes that after taking Drummond's Lightning Remedy for Rheumatism for one week, the pain had almost left him entirely. He slept better, had no more night sweats, and appetite was good. He also wrote that he would not take $100 for what the remedy had done for him. There is no waiting weeks and months to get satisfaction. The remedy attacks the disease at once. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and the full month's treatment of two large bottles will be sent to you by return express. Agents wanted.

Notice.

My address is Pontotoc, Miss. If any of the brethren desire my services in their protracted meetings, I am only engaged up to the week after the first Sunday in September. Have no engagement for the second Sunday in September and after.

J. R. ROBERSON.

The Best Nerve Tonic,

Horsford's Acid Phosphate.

Dr. A. MONTEIRO, Richmond, Va., says: "I have used it in many cases of nerve depression and have always found it beneficial. The exhaustion of debility so prevalent in chronic alcoholism has been benefited in every case. I consider it one of the best tonics we have where nerve tone is needed."

FROM THE WORK.

Rev. C. McDonald, P. E., Forest, Miss., Aug. 7: "We are having some precious revivals in the Brandon district. At Bay Springs, Raleigh circuit, we continued the services until Tuesday. Several joined the church, some of whom important persons in the community. This was a needed meeting in a country rapidly developing. It is near Taylorville, Smith county. I visited this section fifteen years ago, and now I am surprised at the home-raised citizens. I am of the opinion that we do not need foreign immigration societies. We need the territory for our home-born people; they are fast filling up the waste places. Besides they make our most orderly citizens. These people in this real pine woods show a degree of prosperity not here before. Some of them have lightning rods on their houses, and, of course, a man will not buy one as long as he has any other use for his money. At Bethel, on the Wostville circuit, we had a pleasant quarterly meeting and a protracted meeting going on when I left on Monday afternoon. At these two meetings we preached six sermons—more than would be commonly expected of us. On the Walnut Grove circuit we held a week-day Quarterly Conference. Bro. Vandenberg is doing well. On the Carthage circuit, at Liberty Church, we had a remarkably good Quarterly Conference. Two persons licensed to preach, and a very spiritual meeting on Sunday. On Sabbath night we heard Bro. Morrill, of Cartersville, Ga., preach in the Methodist Church at Carthage. He is carrying on a successful meeting there. His work seems to be faithful indeed. Dr. J. R. Whittington is back again in his work. His sick family has so far improved that he is here in the forefront of the battle. Rev. J. R. Hays, who has been supplying this work in the absence of the preacher in charge, is still here, and these three just mentioned are all engaged in the Carthage meeting, and they are a first-class protracted-meeting force. On this circuit, at Pleasant Hill, there were 26 accessions, and the same number of accessions at Rocky Point. This circuit is taking on new life. The accessions during the protracted season will likely reach a hundred. We are having good meetings nearly all over the district. The preachers, I hope, will write you."

SURPRISED AND POUNDED.

"A pint's a pound the world around" is not true within the meaning of this caption. It is an indefinite expression of avoirdupois, and may mean ½ owt., or any number of "owt." "Surprises," "poundings" and "stormings" seem (?) to be synonymous. They each do service in the expression of the same idea or thing. They neither frighten, bruise nor devastate. Like the Mississippi river, they conform to no laws—they recognize no boundaries—they leave an enriching deposit when they are gone. But this deposit is unlike that left by the "great river"—that is physical, this is reminiscential; that makes things grow, this makes people think. In these depositing deluges of the river you "can not tell whence they come, nor whither they go." But of the kind of deposits to which I allude, in this comparison, you know it all. They come from hearts, and these hearts are in the women. They go directly to a house, and that house is the parsonage. Moreover, there are whole years when these river deposits are not sent to enrich the farms and fertilize the forests. But here in Lake Charles the Broad street parsonage receives such annually.

Tuesday, July 24, was "annual storm day," and right well did the agencies conspire to produce the desired results. The only infelicity about it was the incapacity of the parsonage. The women and the things! There was room for neither either to sit down, lay away nor hang up. We should have a "drill" at our Annual Conference sessions to practice our preachers for such emergencies—some of us do not know how to do. We, doubtless, seem "green," if not ungrateful. We intended not to be either, but only guess how it seemed. Valued solely by dollars and cents, these things would be contemptible. Therein is not the value. Remembered—that's what they are worth. Hands respond to heart impulses. Thanks, sisters; come again. J. A. PARKER.

Lake Charles, La.

HEBRON CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

We think this work gradually developing in church work and enterprise. We have had our Children's Day services at each of our three appointments, which resulted in more than doubling our collections of last year. Much credit is due the good sisters of the respective churches for their painstaking in preparing the children for those days; also for the good dinners brought out on those occasions (for we had an evening service at each place). Lately we held our protracted meeting at Hebron, our home church, which resulted in 6 additions to our church, 2 prayer meetings organized, a few family altars erected, a doubling of our Sunday-school numbers, and quite a revival in the membership. We are much indebted to Rev. J. A. Bowen, of Macon, Miss., for effective service rendered. May the Lord reward him! Our Parsonage and Home Mission Society still lives, and, by the way, when we get through with the repairs on the parsonage (which are under headway), we will have one of the most comfortable homes in the Conference. We will organize an Epworth League as soon as we can get the Constitution which we have ordered. Steps are being taken to repair our home church. The good Lord has blessed us with the best crop for years. Health good, people generally contented. A few want to leave magnificent farms and go to town to educate their children. In my judgment, unlawful to both home and children's interest, and I know prejudicial to the prosperity of the country, from which all unrest, where boys and girls are raised with fewer temptations, more solidity of principle, more inspiration to things pure and lovely, and where a very large per cent. of our men and women of usefulness, both in Church and State, are reared.

The NEW ORLEANS ADVOCATE is read by a larger number here than ever before. God bless you in your work! Pray for us. D. W. BABB.

Slone, Ala., Aug. 8.

(Continued on Sixth Page.)

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

TEMPERANCE.

(Prov. xxiii, 29-32; Isa. vi, 11-22; Luke xxi, 34.)

On the principle of "Line upon line, precept upon precept, here a little, there a little"—here is another temperance lesson.

1. In striving for mastery, that is, in attempting to achieve success, the Apostle Paul admonishes to be temperate in all things.

(1) Have no fault to find with people who make the advocacy of "temperance" a specialty—a hobby. Maybe the Lord wants them to do so. But ministers of the gospel have been called to present to the people the glad tidings of salvation. This includes the presentation of the law.

(2) The Christian man will certainly abstain from the use of alcoholic beverage. But such abstinence, alone, does not make us children of God.

(3) Be temperate in all things: in the chase after honor, office, honor, pleasure; in dress; in table-comfort, etc. Intemperance in any one of these will damn the soul forever. Cultivate symmetry of character.

2. "Intemperance" is one of the great evils of our day.

(1) I despise prating about "personal liberty." That this liberty should preclude special prohibitory legislation. We legislate against dishonesty, theft, incendiarism, etc. Why not against intemperance?

(2) Intemperance ruins man, pecuniarily, intellectually and morally. But not only himself, but also his wife and progeny.

3. I shall add a few pertinent reflections.

(1) The "temperance cause" is gaining ground. The various Christian denominations are coming over to our Methodist way of thinking. Even the Romish Church, clumsily enough, is trying to fall into line.

(2) As a church we can not advocate political prohibition. Our members may be Democrats, Republicans, Populists, but at the same time prohibitionists in principle and practice. Said advocacy would locate us politically.

(3) The pages of history are sadly crowded with narratives of talented, good men being brought low to disgrace and premature grave by "intemperance." Think of Lord Byron, Edgar Poe, etc. Beware! Touch not, taste not, handle not!

OH! HOW FAIR!

No cure, no pay, we freely say,
To all who PRESTON'S HED-AKE use.
This famous cure is quick and sure;
But this can scarcely be called news,
As everyone knows it will cure
Headache in fifteen minutes or no pay.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

State Normal School,

NATCHITOCHES, LA.

Tenth session begins October 1, 1894. Both sexes admitted. Attendance last session, 304. Faculty of fourteen instructors. Unsurpassed in beauty and healthfulness of location, thoroughness of instruction and perfection of discipline. Diploma entitles holder to first grade teacher's certificate without examination. Tuition free in Normal Classes. Total expense need not exceed $110 per annum.

For catalogue address

THOS. D. BOYD, A. M., President.

School for Boys and Girls,

OPELOUSAS, LA.

Parents desiring to send their children to a first-class school, healthy location and pleasant environments, will do well to note our moderate charges. Tuition per month, $2 50, $3 and $4. Board, including fuel, lights and washing, $13.50. A full commercial course to pupils who wish to prepare for a business life.

Address MRS. M. M. HAYES, Principal.
Prof. E. W. McLENDON, Associate Principal.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years, - $81,520,680
N. Y. Life, " " " " " - 40,684,163
Equitable, " " " " " - 40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

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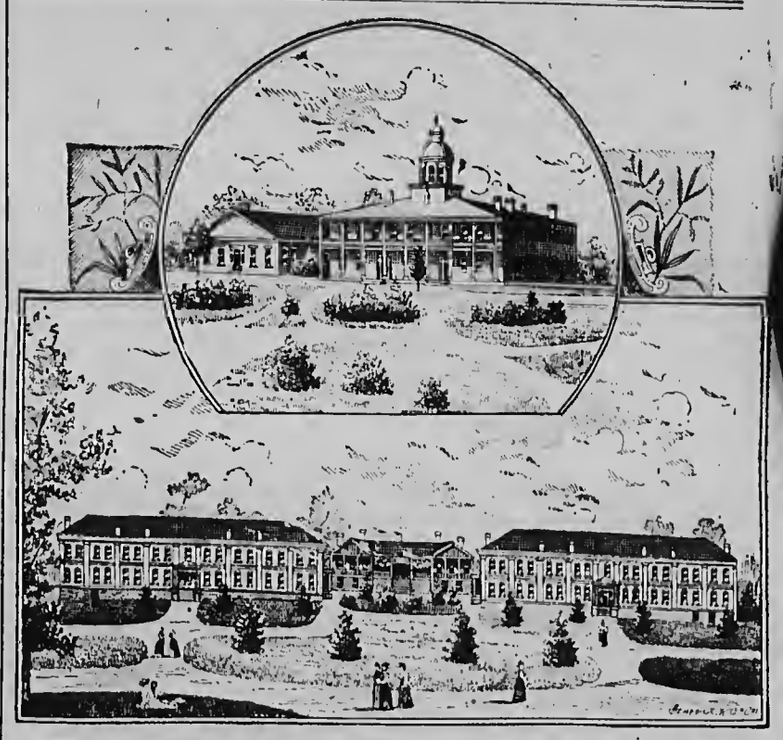

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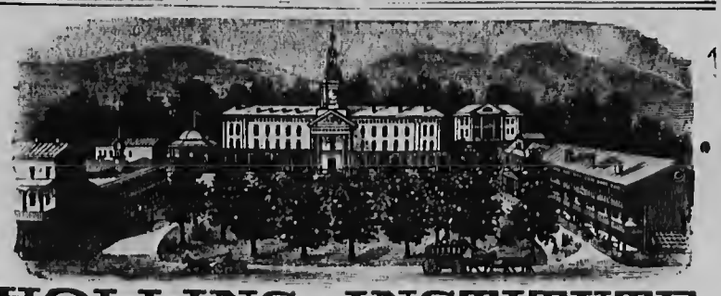

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HOME CIRCLE.

THE SIN OF OMISSION.

BY MARGARET E. SANGSTER.

It isn't the thing you do, dear,
It's the thing you leave undone
That gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten;
The letter you did not write;
The flower you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle winning tone
Which you had no time or thought for
With troubles enough of your own.

Those little acts of kindness
So easily out of mind,
Those chances to be angels,
Which we poor mortals find,
They come in night and silence,
Each sad, reproachful wraith,
When hope is faint and flagging,
And a chill has fallen on faith.

For life is all too short, dear,
And sorrow is all too great
To suffer our slow compassion
That tarries until too late;
And it isn't the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of a heartache
At the setting of the sun.

Husbands at Home.

Women are constantly advised to remember that they are the constituted guardians of the home; that they make its sunshine and dispense happiness or misery to those within its shelter. To meet her husband with a smiling face on his daily return to her, no matter how trying and disturbing a day she may have had in the home, is assumed to be the wife's special obligation. Is it not at least equally incumbent on the good man to bring sunshine and pleasure back to her, even though the street or the office may have had its solicitudes and trials?

When the sound of the father's latch-key is the signal for a joyous rush on the part of the children, a glad thrill in the voice of the wife, even a cheery stir in the region of the kitchen, the tokens are evident that the man of the house is a cheery, sensible, big-hearted fellow, who can carry his end of the load without the unmanly murmuring and complaint. No doubt he is weary. Most people are after the allotted tasks of the day are over. Work takes a good deal out of the strongest of us, even when we love the work and find our environment agreeable. But the man going out to his business engagements has one great advantage over his wife. He has had change of scene and companionship. He has been brought into touch with the wide-awake life of the world. Strangers have addressed him. His letters, his callers, his work itself, however monotonous, have made him for a while forgetful of the petty solicitudes and small frictions of the household. Perhaps he was cross and unreasonable there, and said something sharp and satirical which wounded his wife, something over which she brooded for hours after he had rushed pell-mell down the street to catch a car, forgetting all about his sudden gust and flurry of temper because breakfast was a trifle late and the steak overdone.

Of course this behavior in a husband is infrequent and accidental, and is seldom long treasured against him by a loving wife. A certain element of the maternal mingles with the affection of a wife for her husband, and she excuses his occasional irritability as patiently and with as much toleration as she does the same thing in the children or in her older boys. Nevertheless, a man should not presume on this amiability, nor strain it too far. If a man were cross at breakfast it behooves him to be angelic at dinner, by way of making up for the first lapse in deportment.

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PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

The husband who may be relied on for sympathy, for cheerfulness, for sunshine, is as much a home-maker as his wife. He builds for future years, his boys copying unconsciously his very tricks of manner and the tones of his voice. The chivalry which induces him to make smooth and easy the path of his wife will make good husbands of them when their turn shall come. It will give his girls a standard by which to measure when wooers come to claim them in the regular order of things. They will say, as a girl did the other day, "When I marry it will be when I find a man as sincere, as upright, as gentle, and as full of fun as my father; not till then!"

Nor should the husband forget that attention in trifles, little thoughtful acts, a gift at an unexpected moment, a flower or a book, or the new magazine, something inexpensive, but indicating remembrance and care for the wife's tastes, keeps alight and glowing the flame of love. In home life none need fear to be affectionate and demonstrative.—Harper's Bazar.

The Message for Mothers.

Does not the message come to us to be more conscientious in the fulfillment of our duties as mothers, and to watch ourselves that we may be examples to those little ones who pattern after us? When we talk to Bessie and Willie about the naughty spirit that gets into their hearts sometimes, are we careful that they have no occasion to take notice that there is a naughty spirit in mama's heart at times? Children's eyes are very bright, and their ideas of justice are very clear. It would be disrespect for them to criticise mama, but their powers of reasoning by comparison are quite keen.

It is trying and wearing to the nerves to take care of the little ones all day, to attend to their thousand and one wants. Many a quick, harsh word is spoken, because of over-wrought nerves, and irritability and unjust censure come from weariness of the flesh. Things go wrong with ourselves, and we blame the children oftentimes in consequence.

It is such a pleasant way, that of leading the little ones through babyhood and childhood, if we only have grace and strength given us to walk along and see only the beautiful things that grow by the roadside. It is so sad to lead the little ones over rugged, thorny places, and bruise their tender feet, because we have strayed out of the right way ourselves. Let us show the dear children the beautiful things of life and keep their eyes from the shadowy, gloomy outlooks as long as we can.

Motherhood is such a holy, sacred office, that its responsibilities seem overwhelming at times. It is only by following the Lord Jesus Christ, not afar off, but in close companionship, that we can show our little ones how to always look upward toward his face.

A Noble Youth.

How many young men, just budding into manhood, have taken the first fatal cup! And not stopping at the first, as they may have thought of doing, but taking a second soon after the first, and so on, until their ruin was complete.

There was once a young man who was clerking in a large dry goods store where many other young men were employed.

Some of the latter urged the newcomer to accept a social glass, but he refused. The young men laughed at him, calling him a "baby," and they also said that "one glass would not hurt him."

"Ah, no," he replied, "if I should take one glass, I could easily be persuaded to take another. My mother taught me to shun the fatal cup. And when I was a little child, she taught me this verse among many others, 'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.'"

The lads laughed and sneered at him, but it was useless to try to remove his scruples.

"My father," the brave boy continued, "went that downward path and at last filled a drunkard's grave. I do not intend to follow in his footsteps."

If other young men would only stand their ground firmly for the right, doing nobly as this one did, there would be a great many fewer drunkard's graves and a great many more happy hearts and homes.

MOTHER'S BOYS.

Yes, I know there are stains on my carpet,
The traces of small muddy boots,
And I see your fair tapestry glowing,
All spotless with blossoms and fruits.

And I know that my walls are disfigured
With prints of small fingers and hands,
And that your own household most truly
In immaculate purity stands.

And I know that my parlor is littered
With many old treasures and toys:
While your own is in daintiest order,
Unharmed by the presence of boys.

And I know that my room is invaded
Quite boldly all hours of the day;
While you sit in yours unmolested
And dream the soft quiet away!

Yes, I know there are four little bedsides
Where I must stand watchful each night;
While you can go out in your carriage,
And shine in your dresses so bright.

Now, I think I'm a neat little woman;
I like my house orderly too;
And I'm fond of all dainty belongings,
Yet would not change places with you.

No! Keep your fair home with its order,
Its freedom from bother and noise;
And keep your own fanciful leisure—
But leave me my four noble boys!

—Exchange.

A Dying Soldier's Memory of His Mother.

After one of the hard-fought battles of the war, a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said:

"Well, my brother, what can I do for you?"

He supposed, of course, the young fellow would want him to cry to God for help in his extremity; it was not so.

"Chaplain," he said, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. Oh, she was a good mother! Her teachings are my comfort now. And then, chaplain, thank God that by his grace I am a Christian. What would I do now if I were not a Christian. And thank him for giving me dying grace. He has made this hard bed feel 'soft as downy pillows are.' And oh, chaplain, thank him for the promised home in glory—I'll soon be there."

"And so," said the chaplain, "I kneeled by his bed with not a petition to utter; only praises and thanksgiving for a good mother, a Christian hope, dying grace and an eternal home in glory."—Exchange.

"Let Not the Sun Go Down Upon Your Wrath."

Two men had a quarrel one morning. In the course of the day one of them remembered the Bible command, "Let not the sun go down upon your wrath." Towards evening he knocked at the door of the man whom he had offended, who opened the door; and when he saw who stood there he drew back surprised. Then the first said, "*The sun is just going to set.*"

"Come in, my dear friend; let us be at peace. Do we hope to pass eternity together with him who has pardoned us both, and who has taught us this prayer, "Forgive us our trespasses as we forgive those who trespass against us?"

It is not only individuals who have need to remember the command—"As much as lie in you, live peaceably with all men." It would be well for *nations* also to walk by this rule. If kings and cabinets had but heeded the wise saying, "It is an honor to cease from strife," what bloodshed and misery would have been saved in the world!

The golden rules of the Sacred Scriptures are the true words of wisdom and sound policy both for individuals and nations.—Primitive Methodist.

The Happy Home.

I have peeped into quiet parlors where the carpet is clean and not old, and the furniture is polished and bright, into rooms where the chairs are neat and the floor carpeted, into kitchens where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe and joyous as the sparrows overhead, and I see that it is not so much wealth, or learning, or clothes, or servants, or toil, or idleness, or town, or country, or station, as it is tone and temper that render homes happy or wretched. And I see, too, that in town or country, good sense and kind feeling and God's grace make life what no teachers or accomplishment, or means, or society can make it—the opening stave of an everlasting psalm—the fair beginning of an endless and blessed existence—the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, or wax old, or vanish away.—John Hall.

FROM THE WORK.

(Continued from Fifth Page.)

Rev. James G. Sibley, P. C., Columbia circuit, Seashore district, Mississippi Conference, Aug. 9: "Yesterday evening I closed, at old Hopewell Church, one of the most profitable meetings I have ever held. This circuit is prospering all over in all things."

Rev. R. T. Nolen, L. P., Tranquil circuit: "The Lord is with us in great power at Tranquil Church. Only two days of our meeting have gone, during which the Lord has wonderfully blessed us. Five grown people have given their names as applicants for membership in our church. Our much-loved pastor and this writer are doing the preaching. Pray for us. Glory to God!"

Rev. J. S. Sanders, Rayne, La., Aug. 11: "We have just closed an eight days' meeting at Church Point, Plaquemine Brulee circuit. The meeting was a great victory. We had between 15 and 25 conversions and reclamations, one gloriously sanctified, 15 accessions to the church. The congregation increased till all the standing room was taken up and numbers sat in buggies at the windows. The outlook on this circuit is good."

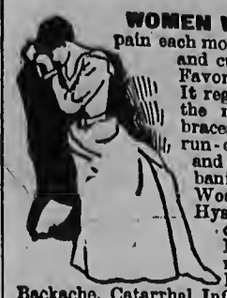
Rev. James G. Sibley, Columbia, Miss., Aug. 9: "Bro. M. L. White has held his meeting at Blountville, and it was a decided success. Methodism is on her feet in that locality. He began there three years ago with fifteen members. There are now more than sixty, and they have a neat, new and beautiful house of worship, completed and painted; organ, lamps and all other necessary furniture. Bro. White is in favor with his people. They very much want him back next year. He is growing, still growing in favor and usefulness among them."

Rev. J. L. P. Sheppard, P. E., Arcadia, La., Aug. 10: "I am rejoiced to be able to report the Arcadia district a-glow with revival fire. Haynesville, Arcadia, Minden, Tulip, Sparta, Ringgold and Lisbon circuits especially have had meetings of unusual power. Other charges have meetings in progress and to begin soon, from which we expect glorious results. Our District Conference was a grand occasion from which many will date the beginning of spiritual life. Finances are far in arrears, but with the abundant harvest that evidently awaits us we expect to come up all right in the end."

Rev. Paul D. Hardin, P. C., Pelahatchie, Miss., Aug. 10: "God's people have won another grand victory for the Master on Clarksburg circuit. We closed our meeting at Lodabar last night. It was the greatest revival of true heartfelt religion that I ever witnessed. I never saw Christians happier in the love of God; never knew God's servants pray more earnestly or work more faithfully for the salvation of souls. About 20 conversions. Many backsliders reclaimed, 20 accessions, 15 or 20 promised to erect family altars. Rev. J. C. Ellis, of Westville, rendered faithful assistance. To God be the praise! In my report from the Clarksburg meeting, published this week, it should have been 50 conversions and reclamations, not 15."

Rev. A. J. Foster, P. C., Big Creek, Miss., Aug. 9: "Rev. Joe J. Jones has just held two meetings for me—one here at Big Creek and the other at Pittsboro. Results: 46 accessions to the church, a number of others awakened and promised to join. Bro. Jones held a meeting for us last year, and great good was done, but I believe more good was done this year than was done last year. We think Bro. Jones is a better Christian and preaches better than he did last year. The more we hear him preach the better we like to hear him and the better we love him. I believe he is a holy, good man. No one knows the good he has done in this country. My church would not seat the people. They built a tabernacle at Pittsboro at the end of the church, and here we held the meeting out-of-doors. Sin was denounced, Christians exhorted to live better lives. I thank God that Bro. Jones has been here and preached. Bro. Gilreath was with him."

(Continued on Seventh Page.)



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For those about to become mothers, it is a priceless boon, for it lessens the pain and perils of childbirth, shortens "labor" and the period of confinement, and promotes the secretion of an abundance of nourishment for the child.

THOMAS THIRLWELL, of *Robertsdale, Pa.*, says: "I cannot sufficiently express to you my gratitude for the benefit your 'Favorite Prescription' has conferred upon my daughter.

Of late she has suffered no pain whatever. It is simply marvelous."

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CATARRH

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A Powerful Flesh Maker.

A process that kills the taste of cod-liver oil has done good service—but the process that both kills the taste and effects partial digestion has done much more.

Scott's Emulsion

stands alone in the field of fat-foods. It is easy of assimilation because partly digested before taken.

Scott's Emulsion checks Consumption and all other wasting diseases.

Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

FROM THE WORK.

(Continued from Sixth Page.)

Rev. R. M. Blocker, Lisbon, La., Aug. 6: "We resumed our revival work (after the district meeting) on last Saturday. The glorious work moves on with great power. Lisbon is deeply stirred and souls are being saved. Our meeting at Arizona in last month was a grand success. The church at that place is in better condition than at any time since I have been in charge. I was assisted in the services by Rev. C. R. Seward, of Tulip circuit. My whole circuit is in very good condition spiritually."

Rev. F. M. Keen, Heidelberg, Miss.: "Heidelberg circuit is tending upward in many respects. Have had some gracious revivals, and all departments of church work appear to have received a fresh impetus. Rev. Joe Jones assisted me in a meeting at Heidelberg. The visit and preaching of this faithful and fearless man of God was indeed a benediction to our little town. Results: 29 accessions and the church wonderfully blessed. Rev. D. P. Bradford assisted me in a meeting at Saudersville. There was very little material outside of the church for us to work on. Bro. Bradford did us faithful work, which was blessed of God to the awakening of the church and caused 4 persons to take up their cross and follow Christ. In the early part of the year Rev. W. W. Hopper spent a few days with me at Laurel. This meeting was of great benefit to the church, and if Bro. H. could have remained longer we would doubtless have had a sweeping revival, as the indications were very good indeed. On the first Sunday in June was begun what proved to be the greatest religious awakening ever known in the town of Laurel. I was assisted by Mrs. M. M. Snell, of Columbus. I rarely ever saw the power of God so manifest in the conviction and conversion of the people. Visible results: 33 accessions to our church, several to the other churches, and every member of our church, so far as I know, who had not professed conversion did so during the meeting. I have received 96 members into the church, most of whom have been converted; made 333 pastoral visits, and baptized 19 children; 50 per cent. of the pastor's and presiding elder's salary paid; over 50 per cent. of the Conference collections collected in cash, and most of the remainder in good subscription. To God be all the glory!"

Rev. J. W. Anderson, P. C., Kosciosko, Miss.: "I beg a little space in your paper to tell what great things the Lord has done for us recently in Kosciusko. On Sunday, July 15, we began a protracted meeting here in the Methodist Church, and on Wednesday following the Rev. W. M. McIntosh, according to previous arrangements, joined us in the good work and preached with great power from two to three times every day for nine days, to the close of the meeting, July 27. For more than six months we have been working and praying for the baptism of the Holy Ghost to come upon Kosciusko, and now, thank God, it has come in great power. There were about 140 conversions and reclamations. About 80 gave their names to join the different churches, and great numbers of church members pledged themselves to live better Christian lives. It was an old-time revival. Sinners were pungently convicted for sin, mourners were happily converted to God, while Christians were enabled to rejoice aloud in God, their Savior. Many old difficulties and hard feelings between neighbors and relatives were happily settled, and the parties promised to love and pray for each other from this time on. Hundreds of Christians pledged themselves publicly to stand by their pastors and to be more loyal to the church in every way. The pastors and members of all the other denominations joined with heart and hand in the good work, and will share largely in the results of the meeting. So deep and far reaching were the influences of the meeting that every store, bank and office closed for the forenoon service, and the people turned out in mass, Jews and Gentiles, to hear the Word of God preached. At a call, made by Bro. McIntosh on the last day of the meeting, more than 200 men stood up and promised to stand by and assist the officers of the law in putting down vice and lawlessness. Indeed, Mr. Editor, it was 'good to be here,' and hope it will be better. We received 33 members into the church yesterday, and ten or fifteen more are yet to join. We hope to organize an Epworth League for our young people before long and do a grand work for God and the church in Kosciusko. Bro. McIntosh endeared himself greatly to this people, and will long be remembered by them. He is truly a man of God and well fitted for the work of an evangelist. I heartily commend him to all who may need his services. Many thanks to Bros. Worsham, Dullar, McCullough, Newsom, and other visiting brethren, for valuable services rendered, and especially do we thank Bro. Rhymes, the Baptist pastor of this place, and Dr. Alexander, the ex-pastor of the Presbyterian Church in this town, for their co-operation and faithful work throughout the meeting. May the Spirit of God abide among us!"

Rev. L. M. Lipscomb, Vaiden charge, North Mississippi Conference: "We are on higher ground and still rising. Just closed a glorious revival at Kilmichael. Some were convicted, some converted, some reclaimed, and all blessed and strengthened together. God is more loved, his cause more appreciated and reverenced and his people are stronger and happier and holier. 'The Lord hath done great things for us, whereof we are glad.' We thank God for these seasons of refreshing and strengthening. We can not get along without them. We have had signs and evidences all along during the year of the presence and power of God in our work. We often, at our monthly appointments, call for decision and open the doors of the church. In a call like this, not long since, I received 4 into the church. One of the number was an old man 78 years of age who lived 29 years out in the far West and never heard a sermon. I have also received a little boy into the communion of God's people, only 4 years of age; so I have the extremes. So we preach and so the people believe. Our revival meeting was prefaced by our third Quarterly Conference. Our efficient and much appreciated presiding elder, Bro. S. M. Thames, was on hand early Saturday morning almost before anyone else reached the church. He was there in the spirit and power of the gospel of Jesus Christ. His preaching was in power and in demonstration of the Spirit, and more than met the expectation of those who knew him best. His sermons were masterpieces for thought and logical precision and deep moving pathos and touched all minds and hearts in the audience. The people laughed and cried and responded in hearty amens, and promised to be more faithful to their Lord and more zealous in his service. We are sorry Bro. Thames' time on this district expires with this Conference year. The people regard him as a man of God, actuated only by his love of the church and the cause of human souls. He has done a great work on the Winona district in these four years, and we all hate to give him up. Bro. J. Ritchey, the strong and noble man of Winona station, came to our rescue on Monday morning, and took up the work where the presiding elder left off. He remained with us four days, doing some of the strongest and best preaching it has been my privilege to listen to. He finds the truth, gets down into it and presents it to his hearers in a clear, simple, but forceful and masterful manner. When he preaches the people see the truth and feel its force and power. He makes no attempt at oratory or eloquence, but the truth as he presents it is eloquent and powerful. It is applied as he goes on, and each one feels the application. I have not heard a stronger and clearer preacher anywhere in North Mississippi. We shall never forget the faithful work he did among us. We had 10 accessions, and I do not know how many we would have had but for the fact that almost everybody in the whole community belongs to some church. I think all that attended joined over in their heart of hearts. The last night of the meeting we took a subscription for the purpose of building a new church in the town, as the old one is some distance away, and we held our meeting in the academy in the town. We got about $600 for this purpose, and we think we can run it up to $900 or $1,000."

NORTH KEMPER'S GRAND REVIVAL.

The meeting at Union Ridge Church began on Saturday, July 21, at eleven o'clock, and closed on Friday night, July 27, having had two services each day.

This meeting was pronounced by several as "the grandest meeting ever held in this county." The influence of the meeting is felt for miles beyond the community. The attendance upon this meeting was large from beginning to end. The conversions in the meeting were as bright as this writer ever witnessed. Hard sinners were made to quake and tremble. Everywhere the people would be found talking about the grand meeting at Union Ridge. During the service of one morning many penitents were at the altar seeking pardon. As we rose from prayer one young man went out into the congregation, making his way to his father, who was out of Christ, and there the son entreated the father to live for God and heaven. How that father could sit unmoved was a mystery to me. The young man referred to arose one day in the presence of the large congregation and said: "I ask you and everyone in this house who has any love for a poor sinner to pray for me. I'll pray for myself, for I tell you all to day I am lost! I am lost! I am lost!" That night he came back to the church rejoicing in the hope of the glory of God. He came up to the altar and said: "I am saved and am in the hands of the Lord and church, willing to do anything I can for my Lord." I called on him to offer prayer during the altar service; and such a prayer he did offer! He was a backslider, a member of the church; but, thank God, he is a-fire with the love of God now. He never refused to discharge a single duty I put upon him during the meeting.

The results of this meeting will never be fully realized until eternity itself reveals them. The visible results are as follows: 27 conversions, 10 accessions to the church, a weekly prayer meeting established, several family altars erected, the church revived as never before.

The pastor gives the following as a synopsis of his work for the month of July: 32 sermons preached, 6 infants and 1 adult baptized, 12 members received into the church; married 1 couple. There were 47 conversions on North Kemper charge during July. To God be all the glory and praise! Nothing but divine power could move things as they were moved on North Kemper during the month of July.

Mt. Pleasant and Union Ridge Churches are to-day a fire with the religion of the Lord Jesus. Pray for us, Doctor, that we may be encouraged to go on to yet greater conquests of victory. God bless you and the ADVOCATE!

F. B. OAMONN, P. C.

DeKalb, Miss., Aug. 1.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Many people have been lost because their heads refused to follow their hearts.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

Don't run after a lie. Just let it alone and it will run itself out of breath.

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Freckles, Blotches, Roughness, Eczema, Scald Head, Tetter, and all other skin disorders can be banished with

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It makes the skin soft, smooth, and healthy, producing a clear and brilliant complexion. Price 50c. per box, at the druggist's or by mail.

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No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating. "Worth a guinea a box."—Price only 25 cents. Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York.

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EXPENSES—Remarkably reasonable. College fees only $30 for the entire session. Board in students' homes and private families, $12 per month, including lights and fuel. Table board from $8 to $10 per month. Students in clubs board themselves at a cost of from $4 to $6 per month.

Next Session Begins Sept. 26, 1894.

For Catalogue and other information apply to

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One of the most progressive and successful female colleges in the South. Prof. E. F. Powell, A. M., presides over the Literary Department, assisted by a thoroughly competent faculty. Professors Douillett, Cabel and Botefuhr preside over the various departments of the Conservatory, assisted by experienced teachers. The dormitories are supplied with all modern conveniences, and are thoroughly comfortable. This college is equalled by few and surpassed by none in the land. For catalogue address MRS. L. KIDD KEY, President, Sherman, Tex.

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CASH ASSETS, December 31st, 1888,	$459,369.50
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CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891,	$600,414.81

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Marion : Female : Seminary.

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The Fifty-Ninth Annual Session begins Sept. 26, 1894. All the Schools—Literary, Art, Music, Oratory, and Physical Culture—under the superintendence of excellent teachers. Number of *boarding pupils limited to fifty.* Only *one case* of fatal sickness among the boarding pupils *in forty years.* Art teacher now on her eighth visit to Europe. Send for Catalogue.

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NEWS OF THE WEEK.

DOMESTIC.

The bribery case of Councilman Callahan is being tried in the Criminal Court, this city.

The Savannah News says that a large number of Norwegian farmers, who have been settled in Iowa, are preparing to leave that State and make their homes in Florida.

The forty-fifth Annual Convention of the Louisiana State Baptist Association met in Amite City on Aug. 18. Rev. Dr. D. I. Purser, of New Orleans, was elected president.

The House Committee on Judiciary, on Aug. 17, decided to favorably report Senator Hill's bill for the exclusion and deportation of alien anarchists, which passed the Senate.

The Democratic Convention of Texas completed the ticket for State officers on Aug. 17. Chas. A. Culberson was nominated for governor. He is a young man, thirty-five years old, a finished scholar in law and literature, and a finent and eloquent speaker.

For perhaps the first time the price of corn exceeds that of wheat. This is due to the opening up of the wheat lands by the transcontinental railways and to the invention of improved machinery for sowing and harvesting. Farmers in Illinois are feeding their wheat and selling their corn.

The Commissioner of Internal Revenue, Hon. Joseph Miller, in a letter to Collector Carter, collector of Internal revenue, in this city, ruled that all sugar produced before the approval of the new Tariff bill will entitle the producer to a bounty on the same, in accordance with the provisions of the bounty law. The day the Tariff bill goes into effect the bounty law, system and bureau will cease to exist as completely as if it had never had a being.

On Aug. 18 the United States Senate adopted, by a vote of 27 to 16, a resolution, introduced previously by Senator Murphy, to the effect that no further tariff legislation should be considered at this session. This practically shelves the popgun bills, including that providing for free sugar, until the short session in December. The sugar planters of this State will hail the action of the Senate with satisfaction, as it will at least insure that the sugar interests will have to fear no further cutting down of the protection for the next six months at least. The loss of the sugar bounty on this year's crop was a serious enough blow; but the passage of the House free sugar bill, or even the substitute of 30 per cent. ad valorem offered by Senator Jones, would have meant annihilation.

Congressman Robertson, of Louisiana, said on Aug. 17: "No free sugar bill will be reported from the Finance Committee of the Senate this session of Congress is the general impression of the leaders of both the House and the Senate. There is little or no hope of securing a continuance of the bounty even for this year, by reason of the fact that it is impossible to ascertain what bounty could be fixed until it is known whether the single shot bill will pass. There is a general disposition of the House on the Democratic side to give the bounty or a portion of it for this year. If sugar should be free I believe the House would be willing to give the entire bounty already earned I feel convinced that the wrong which has been done in the failure to provide for the bounty this year will be rectified to some extent at least when Congress meets in December."

FOREIGN.

A bloody battle has been fought at Songhwan, Corea, in which the Chinese were defeated with 1,400 loss. The loss of the Japanese was less than 100 men.

Many tin plate works in South Wales, which have been closed for some time, are preparing to resume work in view of the passage of the Tariff bill in Washington.

On account of the war between China and Japan, both governments are seeking loans of money. Fully $500,000,000 have been offered to China, while Japan has authorized a loan of $80,000,000.

Ben Tillett, who was the organizer of the great London dock strike, has been repudiated by his followers, who are tired of stinting themselves to pay him a salary of $1,500 a year for getting them into trouble.

A firm of wool dealers in Hamilton, Ontario, have over 1,000,000 pounds of wool stored in warehouses, nearly all of which will be shipped to the United States when the new tariff becomes a law. The Canadian wool clip, as well as the clip of the last year, is nearly all in the country warehouses.

The celebration of the feast of the Assumption has been made the occasion for a riotous demonstration in Belfast, Ireland. The disturbances were begun by a mob of nationalists, who first attacked and beat a party of Protestants and then vented their wrath upon Protestant people. The residences of a number of Protestants were then attacked and more or less damaged.

The Samoan question is again giving the government uneasiness. A rebellion has existed in the islands for some time past, and the forces of the native government have not been able to suppress it. As Great Britain, Germany, and the United States have guaranteed the autonomy of the islands and the preservation of good order, the three powers are morally bound to extend assistance to the native king.

Real Faith never grows weak by having to wait. Sufferers taking Hood's Sarsaparilla for chronic complaints should be patient and the result will be satisfactory. Hood's Cures.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

The Japanese government wants to secure the services of 1,000 Americans to go to the dominion of the Mikado and help the Japanese in their struggles with the Chinese. The sum of $25 per month, besides transportation to and from Japan, and necessary rations, are promised those who will enlist. It is contended that a regiment of 1,000 men would furnish material from which officers could be secured to lead the nation's troops.

The catalogue of the Marengo Female Institute is something quite unique and attractive. This is a growing institution of high grade in West Alabama; was established in 1834, is fully equipped, and charges less than any first-class female college in the State. For catalogue address J. W. Beeson, A. M., president, Demopolis, Ala.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
Lake	Aug. 24
Leaf River	Aug. 30
Mt Zion	Sept. 21
Wilson's Springs	Sept. 27

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Notice.

We have been notified that the new Discipline will be ready in a few days. We will fill all orders as soon as they come. LAIRD & DOMINICK.

Jackson, Miss., Aug. 4.

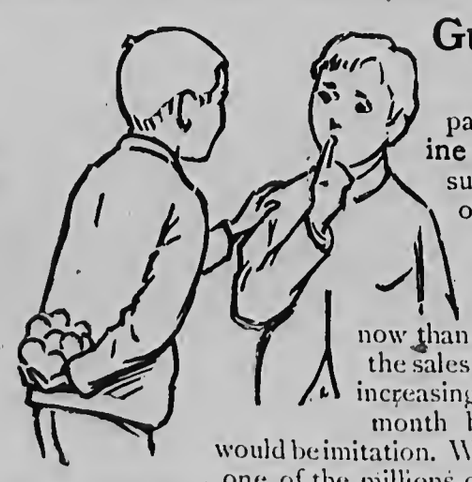
Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

CAMP MEETING.

Leaf River Camp Meeting is to begin Aug. 30. The camp ground is located in a beautiful pine grove on the banks of Leaf river, one mile from Tuscanola, a station on N. O. and N. E. R. R., 126 miles from New Orleans. Mrs. Mary McGee Snell has consented to be with us. We also extend a cordial invitation to all the preachers of the Seashore district. They will be entertained free of any cost to them.

W. G. FORSYTH, P. C.

Aug. 18, 1894.



Guess How Many packages of Pearline have been consumed. Hundreds of millions! Successful from the very start, it is more successful now than ever. Every year the sales are piling up and increasing, though every month brings some new would be imitation. Why is it? If you're one of the millions of women who are using **Pearline**, you won't have to ask why. This is the reason: It is the best thing of its kind. And that is what most women want, for their washing and cleaning. ALWAYS refuse imitations. 372 JAMES PYLE, New York.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Rienzi	Sept. 22, 23
Kossuth	19, 30
Booneville circuit	Oct. 6, 7
Corinth circuit (Fri.)	12
Iuka circuit	13, 14
Iuka station (Mon. morn.)	15
Corinth station (Mon. night)	15
Pleasant Ridge	16, 18
Brown's Creek	20, 21
Marietta	27, 28
Blue Springs	Nov. 3, 4
Ripley and New Albany	10, 11
Ripley circuit	17, 18
New Albany circuit (Fri.)	23
Jonesboro	24, 25
Booneville and Baldwyn (Th. night)	29
Guntown	Dec. 1, 2

I will preach at Corinth the first Sunday in September; Iuka, second Sunday, and Booneville, third Sunday. Let trustees make a report of all church property. Let local preachers report in writing the extent and results of their labors. Let the exhorters present their reports.

T. W. LEWIS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tremont	Aug. 23
Amory and Smithville	25, 26
Nettleton	29
Fulton	Sept. 1, 2
Athens	5
Pontotoc	8, 9

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Beulah	Aug. 26
Friar's Point	Sept. 2
Boliver, at Winterville	2

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

(Concluded.)

Ocean Springs and Scranton, at S.	Aug. 25, 26
Eastabuchie, at Camp Ground	Sept. 1, 2
Americus and Esc., at Ward's	8, 9
Vancleave, at Red Hill	15, 16
Tallsbeck, at Betico (Wed.)	19
Pearlington, at Logtown	21, 24
St. Tammany Camp Meeting	26-30
Covington cir., at Camp G. (Wed.)	27
Gainesville mission, at Pine Greve	29, 30
Augusta, at Galloway Ch	Oct. 13, 14

The church registers and records should be on hand, and pastors be ready to answer Question 14. An urgent effort should be made to bring up arrears in salary and to report good progress in the collections.

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—THIRD ROUND.

Indian Mission	Aug. 31
Neshoba, at Philadelphia	Sept. 1, 2
Fannin, at Drake's (Fri.)	7
Staens Creek, at Richland	8
Brandon	9, 10
Homewood, at Mutual Un	14
Trenton, at Clear Creek	15, 16
Montrose, at Holders	22, 23

C. MCDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Flora circuit, at Brownsville	Aug. 26, 26
Jackson cir., at Flagg Chapel (Tues.)	28
Camden circuit, at Thomastown	Sept. 1, 2
Tranquil circuit, at Zeigler ville	8, 9
Mount Olivet circuit, at Dover (Tues.)	11
Bolton circuit, at Ratliff Chapel	15, 16
Jackson—First Church	22, 23
Jackson—Capitol Street	22, 23
Madison circuit, at Madisonville	29, 30

E. H. MOUNGER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Live Oak, at Pine Grove	Aug. 26, 28
Port Vincent	29
Ponchatoula, at James Chapel	Sept. 1, 2
Franklinton, at Mt. Hermon	8, 9
Amite City, at Tangipahoa	9, 10
St. Helena	15, 16
East Feliciana	22, 23

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Port Gibson	Aug. 26, 26
Rolling Fork and Anguilla, at	Sept. 1, 2
Cary, at	4
Mayersville, at	8, 9
Warren, at Oak Ridge	15, 16

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Bowerton	Aug. 26, 26
Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	15, 16
Martinsville	22, 23
Hazlehurst	28, 30

R. D. NOREWORTHY, P. E.

MERIDIAN DIST.—THIRD ROUND.

Linwood, at Hopewell	Aug. 26, 26
Daleville, at (Wed.)	29
DeKalb, at Pleasant Ridge	Sept. 1, 2
Marion, at (Wed.)	6
Why Not, at	8, 9
Chunky, at	15, 16
Lauderdale, at	22, 23
Mathersville, at	28, 30

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

South Bossier, at Houghton	Sept. 1, 2
Grand Cana, at G. C. (Sun. and Mon.)	9, 10
Red River, at Campobello	15, 16
Victoria and West Natch., at Shiloh	22, 23
Annacoco-Holly Grova (Wed., Thur.)	26, 27
Many	29, 30
Fort Jessup, at Fort Jessup	30, Oct. 1
Sabina, at Bayon Scie (Fri., Satur.)	5, 6
DeSoto, at Pelican (Sun., Mon.)	7, 8
Natchitoches station	13, 14
Cane River, at Reagan's Chapel	13, 14
Shreveport—Second Church	21
North Bossier, at Benton	27, 28
Pleasant Hill (Fri.)	Nov. 2
Caddo, at Keachia	3, 4
Coushatta, at Coushatta	10, 11
Wesley, at Wesley Chapel	10, 11
Shreveport station—First Church	17, 18
Mooringsport, at Greenwood	24, 25
Mansfield station	Dec. 1, 2

District Sunday-school Convention for all circuits, stations and missions south of and including DeSoto circuit to be held at Marthaville, Wednesday and Thursday, Oct. 3 and 4.

District Sunday-school Convention for all circuits, stations and missions north of and including Mansfield station to be held at Shreveport, Wednesday and Thursday, Oct 31 and Nov. 1.

District Preachers' Meeting to be held at Shreveport in connection with the above, commencing Tuesday, Oct. 30.

The conventions announced above will be held in compliance with resolution of the late District Conference, passed unanimously, when, with one exception, all the pastors in the district were present, and we hope they will see that all Sabbath-schools and preaching places are represented. They can appoint or have them elected.

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700 Cotton street, Shreveport, La.

ALEXANDRIA DIST.—FOURTH ROUND.

Centerville	Sept. 1, 2
Montgomery	8, 9
Bunkie and Evergreen	15, 16
Big Cane	22, 23
Pineville	28, 30
Dry Creek	Oct. 6, 7
Simsport, at Riverside	13, 14
Lecompte, at W. C.	20, 21
Ada circuit	27, 28
Chicot	Nov. 3, 4
Columbia	10, 11
Spring Creek, at Glenmore	17, 18
Boyce	24, 25
Alexandria	Dec. 1, 2

S. J. DAVIES, P. E.

Excursions to Michigan.

On Aug. 13 and Sept. 17 the Queen & Crescent Route will sell tickets to certain points in Michigan at one fare for the round trip, good twenty days for return. Inquire for further particulars to any Q & C. agent.

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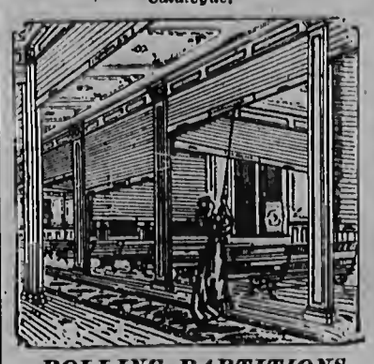

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COTTON.	
Low ordinary	5⅛ @ — —
Ordinary	5⅝ — —
Good ordinary	5⅞ — —
Low middling	5⅞ — —
Middling	6⅛ — —
Good middling	7 — —
Middling fair	7 9-16 — —
Fair	8⅛ — —
Galveston middling	6⅛ — —
Mobile middling	6 9-16 — —
Memphis middling	6⅛ — —
SUGAR.	
OPEN KETTLE:	
Prime	— — — —
Fully fair	5⅛ — —
Good fair	— — — —
Common	— — — —
CENTRIFUGAL:	
Seconds	3 — 3
Prime yellow	3 9-16 3 11-16
Gray white	— — — —
Choice white	— — — —
Standard granulated	4⅛ — —
MOLASSES	
OPEN KETTLE:	
Fancy	— — — —
Fair	— — — —
Good common	— — — —
Syrup	— — — —
RICE.	
No. 2	2⅛ 2⅛
Good	4⅜ 5⅛
Fair	4¼ 4⅜
Prime	5⅛ 5⅛
Rough, ₩ bbl	4 00 — —
Polish, ₩ ton	13 00 — —
FLOUR.	
Extra Fancy	— — 2 70
Fancy	— — 2 45
Choice	— — — —
Minnesota Patents	4 12½ 4 25
Winter wheat patents	3 95 6 80
Minnesota bakers	3 50 — —
CORN PRODUCTS.	
Corn meal	2 70 — —
Cream meal	3 25 — —
Grits	3 40 — —
Hominy	3 26 — —
GRAIN, ETC.	
CORN:	
White, ₩ bushel	— — 58
Yellow	56 57
Mixed No. 2	55 56
OATS:	
Western	— — 40
Texas rust-proof	57 58
BRAN:	
₩ cwt	80 85
HAY:	
Prime	14 00 15 00
Choice	15 50 15 00
PROVISIONS.	
PORK:	
Mess (Standard)	14 75 15 00
Prime Mess	14 75 15 00
Rumps	14 00 — —
BACON:	
Fancy Breakfast	10½ 11½
Shoulders	8 — —
Sides, short rib	8¾ 8⅞
Sides, long clear	8¾ 8⅞
HAMS:	
Sugar-cured	13 16½
DRY SALT MEAT:	
Shoulders	8⅞ 7
Sides, short rib	8 8¼
Sides, long clear	8 8¼
GROCERIES.	
COFFEE:	
Prime	20¼ — —
Fair	18½ — —
Common	18¼ — —
TEAS:	
Choice	— — — —
He-No	— — — —
BUTTER:	
Western Creamery	26 — —
Western Dairy	12 — —
Common	— — — —
LARD:	
Refined	8¼ 8½
OILS:	
Coal, bbls	8¾ — —
Coal, cases	14½ 18
Cotton seed, crude	25 26½
Lard, Extra No. 1	60 — —
VEGETABLES.	
CABBAGES:	
Western, ₩ 100	2 00 2 50
Chicago, ₩ 100	— — — —
Louisiana, ₩ [illegible]	— — — —
POTATOES:	
New Louisiana	— — — —
Western	1 75 1 90
ONIONS:	
New Louisiana	— — — —
Western	1 90 2 50
BALING STUFFS.	
BAGGING:	
Jute, 2 lb. ₩ yard	7 — —
Jute, 1¾ lb. ₩ yard	6½ — —
Lane Mills Cotton Bagging	— — — —
BALING TWINE:	
₩ lb	6⅝ 7
TIES:	
₩ bundle	80 82½
SUNDRIES.	
POULTRY:	
Old Hens, Western	3 50 4 00
Young Chickens	1 00 3 00
Chickens, Southern	2 50 3 25
Young	1 00 2 00
Turkeys, Southern	— — — —
EGGS:	
Western	14½ 16
Southern	16½ 18
WOOL:	
Lake, ₩ lb	12½ 18
Louisiana	11 11½
Burry	6½ 6½
COUNTRY HIDES:	
Green Salted, ₩ lb	2½ — —
Dry salted	3½ — —
FERTILIZERS:	
Cotton seed, ₩ ton	10 00 — —
Meal	21 00 21 50
Pure ground bone	— — — —
Muriatic acid, ₩ lb	— — — —
Sulphuric acid	— — — —

—*Picayune*, August 21.

K. of P. at Washington, D. C.

The Queen and Crescent Route offers special inducements to travelers to Washington and the East. On the occasion of the Knights of Pythias conclave at Washington, Aug. 27 to Sept 5, it will sell tickets at low reduced rates. Its train service can not be excelled. Its rates are as low as any. Call on any Q. & C. Agent for full particulars as to rates and schedules, or address

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Christian Advocate.

VOL. 41.—NO. 35. NEW ORLEANS, THURSDAY, AUGUST 30, 1894. WHOLE NO. 1984

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

UNFAILING.

BY THE REV. HENRY BURTON, M. A.

There is an arm that never tires,
So gentle, yet so strong;
The arm on which our grief expires,
And sighing turns to song.

There is a well that never fails;
When earthly springs are low,
The weary heart, in Baca's vales,
Hears the soft overflow.

There is a light that never dies,
Clear shining through the years;
For changeless love lights up our skies,
The rainbow gilds our tears.

There is a song our soul may sing
When lying in the dust—
A stricken bird with broken wing—
It is the song of trust.

There is a joy does not depart,
Whatever seeming ill
May throw its shadow on the heart—
The joy of his sweet will.

There is a rest, a Sabbath rest,
Beyond the sin and care;
But he who leans on Jesus' breast
Finds heaven is everywhere.

Liscard, England.

"Why They Did Not Join the Methodists."

(Continued.)

In the second table, as he calls it, Bro. H. says: "They"—the Methodists "are broader than the Bible and broader than their own Discipline." How so? In this way: The Discipline says: "No one shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church," and then it provides that "if a member of our church endeavor to sow dissension in any of our societies by inveighing against either our doctrines or Discipline," and shall persist in such practice, he shall be expelled from the church.

Now, taking these two provisions of our Discipline in connection with the fact that Baptist ministers inveigh against our doctrines and Discipline, he concludes that when we invite them to the Lord's table we are broader than our own Discipline, and guilty of breaking our solemn vows. To superficial minds his reasoning may appear to be sound. He asks his good sister if such an invitation as we extend would include him, and she, always ready with a convenient answer, says, "It certainly would." But she is just a little too fast for safe traveling.

Bro. H. had fixed his eyes on "inveighing against either our doctrines or Discipline," and thought that was the thing for which a member of our church can be expelled. But if he will look again, he will find that something is said about endeavoring to sow dissension in our societies by this inveighing against our doctrines and Discipline. Let him go into any Methodist community and endeavor to sow dissension in the church, and then present himself at the Lord's table, and he will find that the invitation does not include him, and that we are not broader than the Bible and our own Discipline. He may preach against our doctrines and our Discipline if he wishes to do so, and we shall not call in honesty and sincerity in question, but when he endeavors to sow dissension in our churches, then he becomes guilty of unchristian conduct, and is not embraced in the invitation to the Lord's Supper.

Bro. H. says the Methodists have persistently misrepresented the Baptists. If so, he ought not to complain, for he has set them a most humiliating example.

Misrepresentation No. 7: Methodists teach a doctrine of obedience to ecclesiastical authority which is contrary to the Bible.

Hear him: "Then I wish to say another thing. Baptists believe that God alone has a right to say what we shall believe and do. Methodists say that men have a right to say to other men with what they shall believe and do; and they must obey under penalty of being excluded from the ministry, and even from the church."

Bro. H.'s little book has one excellence worthy of all praise. His accusations against Methodism are positive and explicit. He knows what he would have to prove. His logic, however, is exceedingly defective. He has not been able to sustain a single charge. The weakness of the arguments offered to sustain the charge made in the above quotation is so manifest that they can deceive no one except such as a very accommodating sister. For the benefit of such it may be well to look into this a little.

To prove his statement he offers three arguments. He refers, first, to a question and answer given in the ordination of elders. The question is this: "Will you reverently obey your chief ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?" This is the answer: "I will do so, the Lord being my helper."

Now, what is there wrong in this? Does not the New Testament authorize the existence of church government?—and does not the idea of government imply governors and obedience? And were there not different orders of ministers in apostolic times? "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Paul was an apostle, and Timothy and Titus were evangelists, acting under his authority and directions. Timothy was stationed in Ephesus, and Titus in Crete. He wrote two epistles to Timothy, and one to Titus, commanding them to do certain things. Here we have an illustration of the government of the Methodist Church respecting the ministry, and we feel perfectly safe in following the guidance of such inspired directions. Paul not only exercised authority over evangelists, but the same thing is true of elders. "From Miletus he sent to Ephesus and called the elders of the church," and said to them: "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." Here we have an illustration of the authority exercised by the ministry over the church. These elders were overseers, or bishops, over the flock. Paul gave instruction to the elders under him for the benefit of the flock under them. Other references to the teachings of the New Testament might be made. Peter exhorted the elders not to be lords over God's heritage, showing that they had authority over the church and might abuse it. (See also Heb. xiii, 17.)

Now, before it can be proven that the submission of one grade of ministers to another, in the exercise of their godly admonitions and judgments, is contrary to the Scriptures, it must be shown that the church government in the days of the apostles was wrong, and that when the spirit of inspiration was withdrawn no room was left in the church for the exercise of common sense. If at any time the admonitions and judgments of our chief ministers are not "godly," the responsibility is with them, and no one is under obligations to obey.

L. CARLEY.

(To be continued.)

Our New Educational Plans.

Dear Brethren: The Board of Education established by the last General Conference appreciates the importance and the magnitude of the work committed to it, and will neither despise the trust nor shrink from its execution. The problems presented, however, are both difficult and delicate, and demand mature consideration before the policy of the Board and the line of educational advance can be safely defined and promulgated. Financial conditions also limit our activity for the present. Under these circumstances the action reported by Dr. Kirkland in another column is, we think, safest and wisest for the church, as it reduces the expenses during the period of investigation to the smallest possible sum.

According to the General Minutes of 1893, which omit many institutions (at least four in Virginia, with buildings and endowment of $400 000), our church has under its care 179 schools and colleges, in which $6 023,042 is invested. These institutions were all separately organized, and are held under every variety of tenure and of relation to our church. They have charge of the educational work of our people, which is not only important, but necessary to the church for the accomplishment of its mission.

The character of our educational institutions, and their maintenance and development, are of vital importance to us; hence it is that the General Conference, determined to give connectional strength and supervision to this great agency. When an interest is aroused proportioned to the importance of this work, and the energies of our million and a third of members are concentrated and directed on strategic points by a connectional system, we shall see a great advance along this line.

There is need also of wise counsel and united action, in view of the situation in which our church institutions find themselves in the presence of the modern movement for free education by the State, extending gradually into all fields of instruction and covering all branches of knowledge. It is scarcely too much to say that a crisis is upon us from this movement which must be met. We have a field and a mission in this work of education, and if we rightly understand and occupy the field, we shall achieve the mission. Otherwise our interests will suffer great loss, and our work of spreading scriptural holiness throughout these lands will be greatly impeded.

The Board has made arrangements for the necessary clerical work, and the members, including the secretary, will give unpaid service in planning and presenting this interest to the church. The brethren who have been announced as its representatives at the various Conferences were specifically elected by the Board for that duty, and go with its full sanction and authority.

As a part of the duty laid upon the secretary, I will visit such of our institutions as circumstances allow, and will be pleased to counsel with them as they may desire. While laden with many duties and responsibilities which prevent me from giving that undivided attention to this work which its importance would fully justify, I shall be glad to be useful where I may, and am pleased to feel that the church is not burdened for my support.

I ask the cordial co-operation of all the Conferences in the plans of the Board, which carry out the orders of the General Conference, and the prayers of our people for the success of this new movement in our church.

Fraternally, WM. W. SMITH,
Cor. Sec.

Lynchburg, Va., Aug. 20, 1894.

Notes from Delhi District, Louisiana Conference.

MR. EDITOR: Having seen no news from this district for some time, I take the liberty of sending you some notes. We can't boast of such a scene as that enacted at the Arcadia District Conference—you know we are in the swamp—but we can show up very favorably along other lines.

On July 3 the Sunday-school Conference of this district convened at Oak Ridge. This was one of the most pleasant and profitable meetings of the kind I have ever attended. Men had been appointed to lead the discussions on the various subjects, and, with two exceptions, they were all on hand. The discussions on the various subjects were very interesting. Bro. Reames struck the key-note when he said that "head culture without heart culture is a dangerous thing." Our presiding elder, Rev. H. O. White, gave us the advantage of his large experience in many short speeches, always to the point, and always containing something for his auditors to take home with them. The young men did most of the preaching.

Rev. R. A. Davis and the good people of Oak Ridge made us feel perfectly at home, and, as a result, we enjoyed ourselves to the fullest extent.

The District Conference of this district met in Winnboro, La., on July 25. Pastor Chas. F. Staples and his good people had made ample provision for supplying every need of their guests, and, as might be supposed, every member of the Conference was put at the best place in town.

The first day of the Conference was devoted to Sunday-schools, many of the brethren giving glowing accounts of their schools. The remainder of the time of the Conference was devoted to reports from the work and from committees. Some good work has been done, some revivals were reported, some improvements in church property have been made, and many plans have been laid for the future.

We had the pleasure of having Rev. A. D. McVoy, president of Mansfield College, and Prof. C. C. Weir, agent of Centenary College, with us. We enjoyed their talks very much, and hope to be able to respond in a substantial way soon.

Rev. B. F. White, at Monroe, is, as usual, hard at work. Last Tuesday he had Rev. J. F. Foster, of Delhi, to address the Epworth League, and Rev. Robt. Wynn, of Parker Chapel, New Orleans, with Bro. Foster, to help him in a meeting. He looks for Sam Jones to storm the town in about a month from now.

Rev. I. T. Reames has had four good meetings on his work this year. He hopes to build a church this Fall at Clear Lake, having the ground and about one hundred dollars toward that end.

Rev. J. F. Foster is doing a good work at Delhi, and is going into the regions beyond.

Rev. N. S. Cornell reported his work in good condition. He has the banner Epworth League of the district.

Rev. R. A. Davis is in favor with the good people of Oak Ridge. He has completed a beautiful little church at Collinston, which he hopes to have dedicated soon.

The people of Lind Grove report that Rev. J. H. Brown is doing a good work.

Rev. H. W. Knickerbocker, at Bastrop, is hard at work, both for himself and his brethren in the ministry.

Rev. H. O. White, our presiding elder, is in favor with the people of the whole district, who, in this case, would like to see the time-limit abolished.

Rev. C. R Godfrey reports Floyd in a flourishing condition.

West Monroe has not grown as she should this year, as I have been sick off and on since May; but, with the Lord's help, we will be on hand at the great round-up this Fall. Rev. J. F. Foster is booked to help us in September, and Rev. I. T. Reames for the fourth week in August at Cuba.

Yours, etc., WM. G. EVANS.

Domiciliated.

This little note will inform the friends of Centenary College that we are now "at home" in the president's house, and will be ready to enter upon the work which begins Sept. 5. We were cordially received by the good people of Jackson, many attentions being shown us, which were highly appreciated. We had a weary time waiting on railroad rapidity to deliver our goods. Our car was ready to leave New Orleans, Wednesday evening, and it arrived at Ethel, a distance of one hundred and thirteen miles, the next Monday about noon. That is rapid transit that means something. However, clever friends took care of us meanwhile, and other clever friends hauled our chattels at a very small cost. Excepting a few articles smashed *in transitu*, we are all here, and expecting a good opening on the first day of the session.

I am constantly receiving letters of inquiry about terms, etc. Let me say now to every reader of the ADVOCATE that the instruction imparted at our school is inferior to that of no other college, and the terms are as cheap as at any other. The tuition is $35 for the whole session, which begins the first Wednesday in September and ends the first Wednesday in June. The best of board can be obtained for $10 per calendar month. The dormitory rooms are given rent free, but the student must furnish it, and he can do that as cheaply as he likes.

Now, let every Methodist in Louisiana who has a boy of school age, send him along to us. All we ask is a fair trial. C. W. CARTER, President.

Jackson, La., Aug. 26, 1894.

Report of Committee on Education, Shreveport District Conference.

Dear Brethren: Your Committee on Education heard with pleasure the speech of Rev. C. W. Carter, D. D., president of Centenary College. We listened with interest to his recital of its past history, and that interest was accentuated when he spoke of its present work and future prospect. It is matter for just pride that so many of its graduates have taken first rank both in Church and State. This is as it should be. Methodism was cradled in one of the world's foremost universities, and throughout her useful career has been the persistent advocate and promoter of education.

Though Methodism has been foremost in her aggressive zeal for the world's evangelization, her zeal for the cause of education has kept pace. Wherever the voice of her heralds has been heard proclaiming the "glorious gospel of the blessed God," it has not been long until the walls of a college building arose, that sanctified learning might complete the conquest which revealed religion had begun. Pursuing this policy in the past, we have triumphed. Success in the present, or for the future, requires, more than ever, the continuance of the like sound policy. The facilities for knowledge are wider; the level of intelligence is higher. Other educational influences—some of them indifferent to Christianity; some positively opposed to its spirit and precepts—must be combatted. If our loved church is to continue her leadership of men, and maintain her place as the molder of mind, she must demonstrate her fitness for this lofty function by her superior culture.

In the cheering report made by President Carter, we would not overlook his earnest plea for co-operation, both with financial gifts and patronage. Brethren, the appeal is to you. You concede that the college is vitally related to the intelligent piety of our church. We, therefore, in conclusion offer the following resolution:

Resolved, That as an earnest of our devotion to Centenary College, we pledge ourselves, as a District Conference, to send one student who wishes to prepare himself for the ministry in our church.

We feel that this report would be incomplete unless we called attention to the Mansfield College for our girls. Whatever may be said for the education of our boys, that, and more, may be said for the education of our girls, if for no other reason because the burdens of life fall heaviest upon them. In the cultured, competent hands of Rev. A. D. McVoy, D. D., and the teachers associated with him, we are confident our girls will receive the best education under the most favorable circumstances. We, therefore, commend this institution to our people for their patronage.

J. L. PIERCE,
J. E. SELBY,
A. S. LUTZ.

Whitworth College.

There may be those who suppose that Whitworth College is an antiquated concern as to its furnishings, using worn-out "tin-pan" pianos, last century bed-room suits, etc. If there are such persons, they do not know the new president. The following, clipped from the Crystal Springs Meteor, will be an eye-opener on that subject:

A BIG PURCHASE—A FINE SCHOOL.

Under date of Aug. 11 the Commercial-Appeal has the following personal notice: "Rev. John W. Chambers, president of Whitworth Female College, of Brookhaven, Miss., was in the city yesterday, and, as a result of his visit, the two Behr Bros. grand pianos, purchased by O. K. Houck & Co. at a special sale in New York, have become the property of Whitworth College."

It may be a matter of interest to Whitworth's friends and patrons to know that the regular list price of these two instruments was $3,100.

The handsome oak suits purchased for the dormitory, together with other improvements going on at the college, backs up in handsome style the superb faculty which President Chambers' ability just gathered together.

In every department of the work is seen the hand of a master. So abundant have been the labors of our brother in other church work that we were surprised to learn that he had had fourteen years' actual experience in the school-room. No wonder that applications for catalogues are coming in more rapidly than the demand can be supplied. The school was never more worthy of the liberal support of our people than it is to-day.

Crystal Springs Camp Meeting.

The camp meeting on Hennington Camp Ground, near Crystal Springs, opened Thursday evening, Aug. 10, with a large attendance. Some thirty or more families were already encamped on the grounds, and many came out from Crystal Springs to hear their former pastor and present presiding elder preach the opening sermon. Bro. Norsworthy gave forth no uncertain sound. His preaching was clear and vigorous, and the congregation was deeply moved. The after service of consecration and prayer was one of the best of the meeting.

Rev. Joe Jones reached the grounds Friday, beginning his work Friday night. He worked untiringly from the hour of his arrival. With one or two exceptions, he preached four times every day. He had the ear of the people from the first. His manifest sincerity and candor gave him a sympathetic hearing, notwithstanding his powerful conscience-stirring denunciation of sin and castigation of sinners. Bro. Jones has rare power of humor, and sometimes was grandly eloquent. Congregations grew steadily, and on Sunday there was an overflow.

On Wednesday the Mississippi Chautauqua Assembly met, and elected officers for the ensuing year—Bishop Galloway, president, and this correspondent, secretary. It is expected that another year an excellent literary and educational programme will precede the annual camp meeting, and the plan is to organize as many local circles throughout the State as possible, making them tributary to the annual assembly. I shall be glad to co-operate with any of your readers in the organization of local circles.

A number of preachers were present, and helped to make this camp meeting a success.

R. W. BAILEY.

Hazlehurst, Miss., Aug. 28, 1894.

In the Living Present.

General denunciation is rampant. The "ins" are all rascals and rogues; the "outs," the quintessence of purity. That men may advocate a given measure from conscientious convictions of duty, though radically disagreeing with us, does not seem possible with many. Does not this impossibility prove that the said skeptics are also knaves, if not simpletons? Our government—National, State and Municipal—is representative. If the representatives are bad, then those whom they represent can not be good, for the latter put the former in office.

The New Orleans city government is now being indiscriminately condemned. Some of the councilmen have been charged with crime. One Callahan, a prominent Knight of Labor, has been convicted of bribe-taking. Let no guilty man escape. But now to charge that all the officials of our city are "boodlers" establishes, if it establishes anything, that we ourselves are not pure, are not to be trusted. When charged with crime, even the law of our land looks upon the party charged as innocent until proven guilty. Should we, under the reign of the gospel, do less? Of those in authority we should think and speak with respectful deference.

Our readers are aware that with the new Tariff bill an income tax has been fixed. Less than $4,000 go free. But on an income to that amount, and more, an annual tax of two per cent. has been imposed. Methodist preachers are not likely to be afflicted by this law. Treasurer Carlisle expects an annual revenue of fifteen million dollars from this source. All European governments have similar laws, most of them taxing incomes of less than $1,000.

The courts in Pittsburgh, Pa., have decided that nuns may be employed as teachers in public schools, and that they may wear, while thus employed, their official, outlandish garb. Have no idea that the decision will stand in the Court of Appeals, but it shows the great danger to which our free institutions are constantly exposed.

Much ado was made by Monsignor Satolli's decision in the case of Bishop Watterson, of Columbus, O. The Pope's representative endorsed the official action of the Columbus prelate in regard to temperance matters. But the great Italian has discovered that he put his hand into a hornet's nest. A little more than two-thirds of the entire liquor traffic in the United States is in the hands of Roman Catholics. Bishops, priests and laymen became alarmed, and apprised Satolli of the situation. Now the Pope's delegate announces officially that said criticised decision affected simply the Watterson case. That, and nothing more. That he had no idea of interfering with the administration of discipline in other dioceses, etc.

ICH DIEN.

It is related that the late Dr. Phillips Brooks, on seeing a caricature of himself with strictures on his appointment as Bishop, immediately penned the following lines:

"And is this, then, the way he looks,
This tiresome creature, Phillips Brooks?
No wonder, if 'tis thus he looks,
The church has doubts of Phillips Brooks
Well, if he knows himself he'll try
To give these doubtful looks the lie.
He dares not promise, but will seek
Even as a Bishop to be meek;
To walk the way he shall be shown,
To trust a strength that's not his own,
To fill the years with honest work,
To serve his day and not to shirk;
To quite forget what folks have said,
To keep his heart and keep his head;
Until men, laying him to rest,
Shall say, 'At least, he did his best.'"

PATHWAYS THROUGH LIFE.

BY EMMA C. DOWN.

You say, that your life is a failure,
Your future holds naught that is sweet,
That the troublous years bring little but tears,
And always, always defeat.

Mistakes—ay, sins you call them—
May cover your past like a pall,
But the soul that is strong to outlive its wrong
Is the bravest soul of all.

You long to go forth in the battle,
But your feet are fettered quite;
Remember, who serve in the corps of reserve
May be able as those who fight.

You chafe to enter the races,
For pleasure and gold and fame;
Yet many who win 'mid the plaudit's din
Find the prize but an empty name.

The toil that is yours seems fruitless,
Your days are dreary and long;
But the lowliest duty may glow with beauty
When wrought with a cheerful song.

The world's best sweets are denied you,
You have tasted earth's cup of woe;
But who suffers to give that others may live
Has the noblest life, I trow.

O, let us, my friend, do bravely
The work that to us is given,
And smile in belief that what causes us grief
May keep us the closer to heaven.

The pathways we traverse are many
And some are by the barrenest strand;
But with visions grown wide we shall wonder we sighed,
For they led to the Beautiful Land.

—Ladies' Home Journal.

Tinnevelli, The Most Christian District of India.

BY HENRY G. HAWKINS.

Tuticorin is in Tinnevelli district. *Omnis India in tres partes divisa est.* For official purposes India is divided into three parts: Bengal Presidency, Bombay Presidency and Madras Presidency. Each presidency is divided into districts. Madras Presidency comprises all the southeastern portions of the country, and its most southern district is Tinnevelli. It has twelve towns of over 10 000 people each, and it possesses much antiquarian interest, because of its many ancient and magnificent buildings. Along the courses of its rivers have been found sepulchral urns which contain bones, pottery, bronze ornaments, beads, iron weapons and other implements of prehistoric races. It was the seat of the civilization of the Dravidians, who, though at last subdued by the all-conquering Hindu Aryans, gave twelve distinct languages to forty-six millions of people in Southern India. It was in Tinnevelli that Francis Xavier, "the apostle to the Indies," began his preaching in India, 352 years ago. The coasts were at that time famous for pearls, and all the pearl fishers became Xavier's converts. During a whole hour one Sunday afternoon I watched the descendants of these fishermen perform mass in the cathedral at Tuticorin, and in the cool of the evening their Bishop was observed pacing the long, galleried roof of his palace. My native hotel proprietor told me that he was a Christian; that all the people of Tuticorin were; and then he hurried on to attend to his Sunday business. There are some Hindoos and Protestants, but most of the 16,000 people of Tuticorin are Roman Catholics.

The early history of Tinnevelli down to 1781 is a confused tale of anarchy and bloodshed, but it is now the most Christian district of India. The Roman Catholics and Protestants are about equal in number. Counting both, there are in the district about one Christian to every ten of the population, whereas in all India there is not one to each hundred.

In the district is a place called Nazareth, with more than 1,000 population, all of whom are Protestant Christians. Five miles from that place is another with 2,000 people, every one of whom is said to be a Christian. And at Palamoottah, just as the setting sun was casting his last rays over the scorched land, I climbed up and looked along the thoroughfare, and far out over city and distant plain, from a lofty cupola where sits the bell which rings the hour of worship for hundreds of Christians who exhibit in their lives the gospel they profess, composing, as they do, one of the largest Christian congregations of India.

Tinnevelli city itself is a stronghold of Hindnism. I walked all around their great temple, gazing upon its interesting architecture, and was going toward the inner shrine when a crowd of rough young fellows began to ask my purpose, and if I were a Brahman. I proceeded far enough to get glimpses of the temple elephant, the broad sacred tank and the 1000 pillared hall, and then, directed by a young Brahman who attached himself to me at the gateway, I was going to the high priest's house for permission to look further, when the following sign arrested my attention:

UPPER CLAPTON GIRLS' SCHOOL.

Entering, I found the Christian principal very friendly, and willing to take me in charge for the remainder of the day. We let the temple alone and visited instead several mission schools, both for boys and girls, right there in the thickness of the degradation of idolatry. Except at Benares, the Hindu's Jerusalem, the degrading effect of idolatry is nowhere else so visibly demonstrated as it is around the sacred wells and temples of the extreme south of India. But Christian schools and other forces will at last undermine it all.

The Upper Clapton Girls' School is new and has just opened. The money was furnished by a lady of Upper Clapton, London. The teachers are one male principal and 5 mistresses, costing altogether 60 rupees per month. There are 120 students, 8 of whom belong to Christian families, the remaining Hindoos. In boys' mission schools the students furnish books, but in all girls' schools everything is supplied by the society or donations. Boys come gladly and freely, but about one-third of the girls must be collected by a conductress who goes to their homes for them morning and noon. Boys' schools open at seven, the girls' at nine o'clock, because of home business. The schools have no vacations, except the Christian and Hindoo holidays, making altogether more than two months. Scripture lessons are taught daily. The five female teachers of the Upper Clapton School are graduates of the Sarah Tucker Institution, of Palamcottah, and the school is under the supervision of Annie Jane Askwith, who also manages the Sarah Tucker Institution with all its 53 branch and Zenana schools. This institution of the Church Missionary Society of England has many students, with a school of 60 blind girls and boys attached, and has done more than any other institution for the women of South India.

The following are the statistics of the Church Missionary Society for Tinnevelli district in 1893: Congregations, 52 670; baptized, 48,126; communicants, 12,652; school children, 13,218; result-grants, 8,535 rupees; contributions of agents, 8,204 rupees; contributions of congregations, 13,035 rupees.

Result-grants refers to aid received by some of the schools from the government, and contributions of agents means the contributions by the missionaries themselves.

The other society at work in the district is the Society for Propagation of the Gospel, also of England.

Bombay, June 14, 1894.

The Neglected District.

The following resolution, offered and passed, no doubt, by a unanimous vote at the last Opelousas District Conference, deserves consideration. If true, it should be corrected by the Board of Church Extension; and if untrue, the minds of the dear brethren serving in that district should be relieved from the hallucination under which they are laboring.

Resolved, That it is the sense of this District Conference that our district, and the whole of Southern Louisiana which sorely needs the help of the Church Extension Boards, has been overlooked by these Boards, and that we call the attention of these Boards to the extreme need in this section.

(Signed) W. W. DRAKE,
J. S. SANDERS.

The zeal manifested in this resolution is beautiful and refreshing. The vast possibilities of that district, the expanse of territory undeveloped and wholly neglected by our church, the sweep of the prairies down to the sea, the room for the freezing thousands of the great Northwest, the balmy atmosphere, the soft breezes tempered with bromine from the Gulf—all these influences are enough to enthuse the most stolid, and make them magnify their presiding elder, their own appointments, and the whole district. Everything is apt to be touched with a roseate tinge; hence the desire to have this beautiful country fully developed spiritually, as well as temporally, is irresistible, and, giving way to the impulse, they would unlock the heavy chest of the Church Extension Society and pour out its coin generously for the capture of this land for Christ.

Now, second, our side—a view that is cold and calculating, with only facts before our mind. If this is true, who is to blame? And surely our champion for church extension in Louisiana would not let such a resolution pass through his District Conference unless it was true. But if it is true, thus blazoned to the world, is it not an indirect reflection on the presiding elders and pastors who have been serving this district heretofore? Leaving the writer out, who once had the honor of serving that district, it has been supplied by just as wide-awake, progressive men as now have the appointments in charge. During these ten years of neglect where were these men? It is distressing to have to cast an indirect reflection on all these brethren to awaken the Church Extension Society to its great neglect of this territory.

But there is still another side to this question; it is the inside facts and figures. These dear brethren have erected a man of straw, laboring under a hallucination which is wholly untrue. The facts are these: In the ten years since the organization of the Church Extension Society, the Opelousas district has received from both Boards three times as much as any other district in the State, except the New Orleans district. In that period the Opelousas district has received thirty-three hundred dollars ($3,300), two hundred dollars more than the New Orleans district has received. This district has received more than any three country districts in the State. This is neglect with a vengeance. These figures are taken from Dr. Morton's last report to the General Conference. During this period the Opelousas district has collected twelve hundred and fifty-seven dollars for church extension. That District Conference surely wants the whole of the church extension collection, if in the presence of the above figures it reiterates the statement that the Boards of Church Extension have neglected that territory. To say it has been "overlooked" is truly nonsense in the presence of the liberality of both Boards to this district. This resolution was certainly penned without reference to figures or facts, for these brethren would not have gone so far contrary to the real state of the case. It is to be hoped that the Opelousas district will not be neglected in the future, but be treated as liberally as in the past. May the forces that now man this district push the battle and plant churches in all the vast unoccupied territory till it shall be developed into two large districts!

S. S. KEENER.

Baton Rouge, La.

The Residue Theory.

There is and has been from Mr. Wesley's day to the present time quite a number among his followers that advocate "The Residue Theory." Its advocates, however, do not always call it by that name. They speak and write of it as "inbred sin" and "remains of the carnal mind," etc. It will be observed that none of these phrases are found in the Scriptures. But I do not urge this as an objection to the doctrine of "inbred sin" in regenerate, pardoned believers if it can be shown that the idea is contained in the Scriptures. If it can be proved from the language of Scripture that sin, in the proper meaning of the word, remains in a justified, regenerated believer, we must accept it as true, even though unable to understand how it can be possible. Sin and guilt are correlatives; the one implies the other. It does not help the matter to call it "inbred sin," just as if all sin is not inbred. But waiving that point, if it be sin involving guilt (as it must, if sin at all), whether originating in or outside of the sinner, it needs to be pardoned and destroyed in the act that justifies him. We could tolerate the other phrase, "remains of the carnal mind," if allowed to put our own construction upon it, but not if made to mean sin and guilt. The "Residue Theory" logically necessitates the "Second Blessing Theory." The latter stands or falls with the former. If all sin is pardoned and subdued in spiritual regeneration, there is no necessity for the "second blessing." So we take it that our second-blessing brethren adhere to the "Residue Theory." They must accept the inevitable consequences of the theory. I put it this way: They either do or do not believe all sin pardoned in the act of regeneration. If they do believe it all pardoned, they renounce the "Residue Theory" and, by consequence, the "Second Blessing Theory," and hence there is no issue between us. But if they answer that all sin is not pardoned when God pronounces the sentence of justification, we are perplexed to know how much and what sort of sins are pardoned and what not. I suspect our second-blessing brethren will not be able to help us out of our perplexity.

I hope my second-blessing brethren will not rush into print to tell me what Mr. Wesley said and wrote on this subject; I know that already. I simply want to know how one can be pardoned and stand condemned at the same time; how sin can be subdued and yet remain regnant; how one can enjoy the consciousness of the divine favor through the witness of the Spirit, and yet be in bondage to sin; or how there can be "inbred sin" that does not involve guilt and condemnation; or how sin can be at all if not "inbred." The plot thickens; the difficulties increase in number and magnitude as we proceed.

Again, let me insist that these difficulties be removed before charges of antagonism to the doctrine of holiness be preferred against the writer and others of his way of thinking.

I believe in the doctrine of holiness, and preach it, and am trying to live a life of holiness. D. G. W. ELLIS.

Vicksburg District.

The spirit of the Lord is among us, and the shout of victory comes from almost every point along the line of battle. I have never been associated with a more earnest, laborious and self-sacrificing band of preachers, and the Lord is graciously rewarding their zeal. Unless the signs fail us, there will be good reports to go up to Conference next December of the labors of these faithful men of God. They are visiting from house to house, looking after the lost, the weak, the sick and the afflicted, and are preaching the gospel of power from their pulpits. While they do not claim merit for these things, they do claim to be in the line of duty as expressed by our Lord when he commanded us to preach to everyone, and Christ is fulfilling his promise to be with them. How beautifully and inseparably the duty and the promise are blended together!

And the people are not slow to catch the zeal that inspires the life of the pastor. They are not only receiving the Word into their hearts, but are manifesting the same by finishing, repairing and painting their houses of worship, and by repairing and securing homes for their pastors; but they also promise the full payment of their assessments. It is an unquestionable sign of a sound and growing religious life when people cheerfully put themselves and their money into the service of the Lord. I came home last night so tired and exhausted, I did not think it possible to think or act until I could get needed rest. And as I sat in the most comfortable chair in our humble home and listened to Mrs. W. read the letters that came while I was away, she read one from a young brother that made me forget for a season the fatigue of constant hard labor. It read thus: "I place at your disposal the money to pay the way of any young preacher whom you may select in Millsape College for one year." The young man was at that very moment in my house, and felt the Lord had heard my prayer by directing this brother to send me aid for one I did so long to help.

J. M. WEEMS.

Port Gibson, Miss.

Providence Camp Meeting.

Our annual encampment for Providence Camp Meeting, Brookhaven district, Mississippi Conference, has come and gone, and the good impressions made and influences propagated will linger in the memories of preachers and people for months and years to come. The spiritual aspects of the meeting were said to be the best at Providence for years; and the social features were a factor, forming no mean part in the renewal of old friendships and the reunion of Christian hearts, while they had fellowship one with another and held sweet communion with our divine Lord.

In this tabernacle of feasts old feuds were forgotten, covenants made for more thorough consecration to God, resolutions formed, and vows made to erect and re-erect family altars, and to conform home life to the pattern of our great High Priest. The visible results were meager when compared with the deep spiritual work which God wrought among his people. Nine accessions and fifteen conversions were among the visible fruits, and who can estimate the value of such work?

Ministerial aid came promptly to our rescue, and I never heard better preaching at a camp meeting. The brethren came in the spirit and temper of the Master, and declared the whole counsel of God with that earnestness and unction which has marked and stressed our Methodism from the beginning. Entire consecration to God and his cause were characteristics in every sermon and service. The power of God was signalized in all the exercises—in the service of song, as in the experience meetings.

The ministerial brethren who came to our assistance were Revs. R. D. Norsworthy, P. E.; W. B. Lewis, of Natchez; M. L. Burton, of McComb City; Ira B. Robertson, of Bowerton; R. W. Bailey, of Hazlehurst; W. W. Simmons, of Fayette; F. M. Williams, of Mt. Olivet; Wiley Fergusson, of Yazoo, and J. G. Cammack, of Fannin. The labors of these dear brethren, like precious ointment, will linger long in our hearts and in our homes.

Our camp meeting association tenders a vote of thanks to Miss Fannie Larkin, Bros. B. F. Goza, Henry Henington and the choir at Providence for their untiring efforts to promote the glory of God in the sweet songs of our Zion.

Our third quarterly meeting was held at the camp ground, Monday, the sixth instant, with R. D. Norsworthy, P. E., at the helm, steering the ship of church. He is urbane, kind and tender to his preachers, yet punctilious and rigid, supervising all the interests of our Zion, having at heart the prosperity and progress of the church in the Brookhaven district. His administration has been a benediction to this pastor and his people. May the great Head of the church preserve and sustain his useful life for enlarged work in the Master's vineyard.

In conclusion, will you permit me to say that the article in your issue of the second of August, from our belligerent brother at Wesson, smacks neither of saintliness nor that charity which suffereth long and is kind; and at what remote period in the future will the Tennessee editor and our own-beloved Mellen cease their tirades against the authorities of the Methodist Episcopal Church, South, and that wonderful committee of the last General Conference, which have rendered themselves so very obnoxious to these aforesaid brethren? Yours in the gospel,

W. W. HURST.

Do not forget a kind word to each member of the family on parting at night, or a pleasant greeting on meeting in the morning.

In Memoriam.

MRS. MARY S. MURRAH.

The subject of this brief sketch, relict of the late Rev. William Murrah, D. D, of the North Mississippi Conference, was an elect lady of the church, a matriarch of Methodism. Her place of residence for many years was on the boundary line between Alabama and Mississippi, about eleven miles east of Columbus, Miss.; but for several years past she had made her home at the residence of her son-in-law, Dr. Harrington, of Lowndes county, Miss., where she died April 30, 1894, at the ripe age of seventy-eight years. She was born Sept. 6, 1815, in Camden, S. C. Her name before marriage was Mary S. Cureton. Converted in early life, she joined the Methodist Church, and lived and died in its communion, adorning her profession by a pious walk and a godly conversation.

To her native graces of person and character were added the attractiveness of many excellencies of mind and heart. Her life was an exemplification of that spiritual beauty commended by the Apostle Peter; that adorning which, though hidden, is yet incorruptible, even the ornament of a meek and quiet spirit. This inward adorning, which, in the light of God, is of great price, found expression in her person and character, and gave a charm to all her outward life. Of life's vicissitudes, its responsibilities and cares, and its sore chastenings, she had her share, and amidst them all bore her part in the spirit of meekness and of unmurmuring submission to the will of her heavenly Father. Such a life could not fail to leave an impress for good upon her family and those who knew her best. Her husband found in her a helpmeet in the work of the ministry, and a companion in all the relations of home and domestic life. He could safely trust in her, while her children were ready to rise up and call her blessed.

Though unable, by reason of bodily infirmities, to attend upon the services of the sanctuary, she yet found communion with God in the daily reading of his Word and in her private devotions. Her Bible, good books and religious newspapers furnished food for thought, and brought her into companionship with the good of all the ages, and kept her in touch and sympathy with the current enterprises and work of the church. Amid the delightful atmosphere of a pleasant home, with those who esteemed and loved her, kindly cared for by her excellent son-in-law, and enjoying the loving ministries of a devoted daughter, she had much to render her last days peaceful and happy. Her life's evening sky was serene.

Sister Murrah was truly a mother in Israel, not only by reason of her ripened age and the maturity of her many virtues, but also in that she was both the wife and mother of Methodist preachers. Her husband, eminent in the ministry, served the church in responsible positions, and stood as a conspicuous landmark in the early Methodism of Alabama and Mississippi. One of her sons, Rev. W. B. Murrah, D. D., is the popular president of Millsaps College. Another son, Rev. J. T. Murrah, is serving with great acceptability a charge in the North Mississippi Conference. When the latter, her youngest son, decided to enter the ministry, this Christian mother felt that her cup was full, recognizing herein the answer to her fervent prayers and the fruition of fondly cherished hopes. The memory of such a life is indeed blessed. To her children, specially, it is a legacy richer than gold or silver or worldly estate. The gates of the heavenly mansions, ajar to receive the glorified mother, let glimpses of celestial light down to earth. May the stricken ones see the open gates, and follow her footsteps along the shining way!

T. C. WIER.

Seeking a Better Earth.

Do not be afraid of missing heaven in seeking a better earth. Be sure that, down to the last and pettiest detail, all that concerns a better world is the direct concern of Christ.

Where are you to begin? Begin where you are. Make that one corner, room, house, office, as like heaven as you can. Begin with the paper on the walls, make that beautiful; with the air, keep it fresh; with the very drains, make them sweet; with the furniture, see that it be honest. Abolish whatsoever worketh abomination—in food, in drink, in luxury, in books, in art; whatsoever maketh a lie—in conversation, in social intercourse, in correspondence, in domestic life. This done, you have arranged for heaven, but you have not got it.

Heaven lies within, in kindness, in humbleness, in unselfishness, in faith, in love, in service. To get these in, get Christ in. Teach all in the house about Christ—what he did and what he said, and how he lived and how he died and how he dwells in them, and how he makes all one. Teach it not as a doctrine, but as a discovery, as your own discovery. Live your own discovery.

Then pass out into the city. Do all to it that you have done at your home. Beautify it, ventilate it, drain it. Let nothing enter it which can defile the streets, the newspaper offices, the booksellers' counters; nothing which maketh a lie in its warehouses, its manufactures, its shops, its art galleries, its advertisements. Educate it, amuse it, church it. Christianize capital, dignify labor. Join councils and committees. Provide for the poor, the sick and the widow. So will you serve the city.—Drummond.

Gladstone and the Methodists.

The current number of the Methodist New Connexion Magazine contains a brief, but interesting article on Mr. Gladstone. It pronounces no opinion on his political course, but confines its remarks to his religious character and attitude towards the Methodists of Hawarden. There is a special reason for this tribute, because the New Connexion is the only Methodist body represented in Hawarden; and his bearing towards that denomination and its ministers has been most courteous and friendly. The ministers stationed at Hawarden have also had a good opportunity of witnessing his private life. His outspoken and consistent profession of faith, his habit of visiting and praying with the sick poor, and his able defenses of Christianity against the attacks of skepticism are spoken of in terms of warm appreciation. The following extract will be read with interest:

"The Methodist New Connexion, however, has stronger grounds for such gratitude than any other body. We have been Mr. Gladstone's nearest neighbors, and indeed his only Nonconformist neighbors in Hawarden. Unlike other modern statesmen in England, who have sought to crush dissent out of villages, Mr. Gladstone has not only preserved friendly relations with ourselves, but has sought our acquaintance by every possible courtesy. For more than twenty years he has taken the opportunity of calling in a free way upon our ministers resident at Hawarden, entertaining them at the castle and engaging in converse with them in that delightful way by which he puts everyone at ease with whom he converses. In one case, when Mr. Gladstone called at Hawarden manse, the minister and all his family were out save the minister's venerable and afflicted sire. The prime minister of England asked to be permitted to see him. On being introduced to the veteran, he sat down by his side and spent an hour with him, talking at first on general matters, but quickly entering upon the higher subjects bearing on personal experience. The old Methodist found that enjoyment of religion was by no means limited to his circle, and that a High Churchman and a prime minister could speak as good experience as any uttered in a class meeting. For Mr. Gladstone's transcendent abilities all feel admiration, but these things win our hearts."

The Malone College.

The Malone College, for the education of girls only, is situated at the junction of the K. C., M. and B. and L. C. R. R., in the town of Holly Springs, the highest point in the State of Mississippi. The property is owned by a stock company; but the college is under the auspices of the M. E. Church, South, at Holly Springs and of the North Mississippi Conference.

The college building is well ventilated and furnished throughout with new furniture, and the fare is just such as the president, his family and the teachers have, for they all sat at the same tables. Our faculty is composed of seven members of the Methodist Church and one Presbyterian. Two of them are daughters of Methodist preachers, and one of them a Methodist preacher's widow. Not one of them could be induced to play a game of cards, pass the wine glass or attend a dance.

Our prices are out low to correspond with the scarcity of money. Board at ten dollars per month. Tuition in collegiate department, three dollars; French, two dollars; music, including use of piano, three dollars; art, two and three dollars. Elocution in class, one dollar. This we are enabled to do by spending no money to publish costly catalogues or send drummers abroad, depending alone on the health and accessibility of our locality and the work we are doing to advertise us.

We closed our last session with forty music pupils, and twice the number of boarders we had the year before.

There are no incidental fees. Patrons are only bound for the time they send; can withdraw at any time. Traveling preachers are charged only half-price for board and tuition.

The next session will begin on Tuesday, Sept. 18, and continue nine months. Payments monthly or in advance. J. W. HONNOLL, Pres't.

Holly Springs, Miss., Aug. 6, 1894.

The man who is trying to obey God without loving him will never be able to do it.

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The Cuisine.

CONDUCTED BY L. A. B.

TEA CAKES.—Yolks of six eggs, half a pound of butter, one pound of sugar, one pound of flour, one teaspoonful of baking powder; roll thin, and bake. Make icing with the whites of the eggs, flavor with cinnamon, and spread over the tops of the cakes.

DAINTY DESSERT.—Soak one cup tapioca in cold water for an hour or two, cover with boiling water and boil until clear; do not make it thick enough to make a stiff jelly. Add sugar to taste, and one or two oranges cut fine, or season with almond. Serve either warm or cold with rich cream.

In the absence of other green vegetables cabbage makes an excellent salad, but it must be cut in very fine shreds on a cabbage cutter, and if at all wilted, crisped in cold water and dried thoroughly. Use plenty of oil, and four tablespoonfuls of vinegar, and serve with crackers and cheese.

POTATO OMELET.—Take a pint of cold mashed potatoes and heat over the fire with two tablespoonfuls of sweet cream, beating with a fork until smooth and light. Add four beaten eggs, pepper, salt, and a little nutmeg, and press through a sieve, beat one tablespoonful of butter in a sauce-pan, and cook half of this mixture like an omelet.

TO SERVE COLD BEEF.—Cut cold roast beef in slices, put gravy enough to cover them, and a wine-glass of catsup, or a lemon sliced thin; if you have not gravy, put hot water and a good bit of butter, with a teaspoonful of browned flour; put in a closely covered stew pan, and let it simmer gently for half an hour. If you choose, when the meat is done, cut a pickle in thin slices, and chop a bunch of parsley small, and add it; serve with boiled or mashed potatoes with it.

PRUNE PUDDING.—Soak one pound of prunes over night. In the morning remove the stones, put the prunes in a porcelain-lined kettle with sufficient water to prevent burning, cover the kettle and cook slowly on the back part of the stove until the prunes are perfectly tender; this will take about an hour, then add a cup of sugar and stand aside to cool; when cold press through a colander, or, if you have a "Keystone" beater a few revolutions will reduce them to a smooth pulp. Beat the whites of three eggs to a stiff froth, add them to the prunes. Have one quarter of a box of gelatine soaked one half an hour in half a cup of cold water, stand this over the fire until the gelatine is dissolved, stir into the prunes with the whites of the eggs; turn into a mold and stand away to harden. When ready to serve, turn into a pretty dish and pour around it a custard made from a pint of milk, two tablespoonfuls of sugar and the yolks of three eggs. This custard may be very delicately flavored with bitter almond; be careful only to add a few drops or you will destroy the flavor of the prunes.—Table Talk.

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Hygiene.

Exercise for Middle-Aged Men Whose Lives Are Sedentary.

Men whose lives are devoted to office business need vigorous out-of-door exercise just as much as any other class of people and too often confine themselves to driving in the parks or to walking. The London Hospital and Medical Journal suggests that these exercises are not sufficient for Englishmen, and asks, "Why should the literary man, the doctor and the stock broker or the merchant not play cricket after forty-five? What is to become of his dinner hour? is asked. If a better luncheon were taken at midday and a lighter dinner at six in the evening, there is no reason whatever why a man of forty-five and up to sixty-five or seventy should not be in the cricket-field at half-past seven, and play brisk until nine or half-past. An hour and a half at cricket after a light dinner would make the middle-aged men so young that they would not know themselves. Writers would write twice as brilliantly, and business men would be cleverer and keener by half.

"The average middle-aged Englishman of the professional and business classes grows fatter, wheezier, more pompous, and more dull and uninteresting every year of his life. To get a laugh out of him is impossible; to crack a joke at his expense is to commit the unpardonable sin. His innocent pleasures have vanished with his youth, and 'he has nothing now left to live for but his respectability, and his money bags.' The contrast between the youthful Englishman and his middle-aged parent is startling. The former is all life and fun; the latter is a moving mountain of fat. It is all for want of out-door exercise and recreation. Twenty-five years ago the solemn father of today was the fun-loving son of a middle-aged father. If anybody had then shown him in a prophetic mirror the figure he would cut at the end of a quarter of a century, he would have committed suicide in disgust. All this roundity, wheeziness, irritability of temper, incapacity for work, and general disgust with life and all things in it, can be cured forever, and the cure for the vast majority of cases is one or two hours daily vigorous exercise in the open air."—Journal of Hygiene.

The Soda Fountain.

"Nervousness is as much a fad as anything else," said Dr. Egbert Dixon, of Buffalo, to a Washington Star reporter, "and the modern soda water fountain has more to do with the increase of the mania than anything else. In days of old, when soda water was first added to the wares of the druggist, it was devoted entirely to satisfying the public taste for something cool, sweet and refreshing. Fruit syrups of a harmless character were fizzled up to a proper degree of gaseous bubbling and the mission of the soda water fountain was a commendable one. Nowadays it is devoted to bromos, nervines and lots of other things that are made from the deadliest sort of drugs, while they are hung with signs inviting people to become their own physicians by trying some of the countless nostrums which are alleged to cure anything from a headache to an ingrowing toenail in an almost inconceivably small space of time. The tired-out individual sees one of the nervine signs and mistakes his weariness for nervousness and straightway proceeds to doctor himself with something, he knows not what, but which, on account of its powerful properties, braces him up and makes him feel bright. The natural result follows. He takes some more of the soda water fountain stuff whenever he gets tired, and in a month or so his system is on the road to general breaking up. Drugging one's self at a soda fountain is dangerous, and, as I said in the beginning, nervousness is largely a fad. If supposed sufferers from nervous attacks would only go out and split wood for half an hour, if men, or take a brisk walk, if women, and then take a bath and take a nap, there wouldn't be so much heard of this silly rot about nervousness being our national disease."—New Orleans Picayune.

Bananas for Fatigue.

The satisfying qualities of the banana are becoming recognized by our athletes. This fruit is easy to carry, and its firm yet juicy substance affords meat and drink in one. It is better than an orange, for it is easier peeled and has no pips; and it is superior to grapes, because it contains a larger dose, and does not need such careful handling. Of course Stanley's travels have drawn attention to its sustaining power, and its cheapness has placed it within the reach of most people. Formerly bananas were a luxury reserved for the rich, and only figured at the desserts of the wealthy; but now every cyclist can obtain them, and for a long journey there is nothing more invigorating. It is true that they are insipid in this country, but a taste for them once acquired is generally lasting. They are not only refreshing, but they are more—they are sustaining. The insipidity may be overcome by sliding and putting lemon juice over them. If considerable lemon juice is used, a trifle of sugar may also be added.—New York Advocate.

From the Work.

Rev. G. W. Gordon, Neshit circuit, North Mississippi Conference, Aug. 21: "We have held 3 meetings, resulting in 61 accessions to the Methodist Church and several to the Baptist and C. P. Churches. Have two other meetings to hold. 'Praise God, from whom all blessings flow!'"

Rev. W. T. Woodward, P. C., Bayou Barbary, La., Aug. 21: "Glory to God in the highest, peace on earth, goodwill toward men! A hush arbor meeting was held at Bayou Barbary, conducted by Rev. J. L. Morrill, of Cartersville, Ga. Eleven new family altars erected, 17 accessions, about 60 conversions, 35 entire sanctifications. Thank God for calling such men as Bro. Morrill unto his glorious ministry."

Rev. J. W. Lee, Vinton, La., Aug. 15: "Have just closed a good meeting at Calcasieu. The church was edified, the wicked made to think seriously, a number professed conversion, two joined the church, and others are expected to join soon. Bro. Hocult, of West Lake, rendered me excellent help, preaching from beginning to end soul-stirring sermons. He waked the slumberers and fed us with the riches of the gospel. He got into the hearts of my people. May the Lord bless him and make him always a 'timing fuel'"

Mrs. Mary McGee Snell, Water Valley, Miss., Aug. 21: "I have been here eight days teaching the Bible. We have had a glorious time. Bro. Price says it is the kind of a revival he has prayed for for two years—a deep, thorough work in the hearts of church members. There were established yesterday thirty or more family altars. The church has been gloriously brought closer to God. I believe that is the kind of work needed. When the church is awake then sinners will be converted. We are now in the midst of happy times. I came from Amory here. In the Amory Church a deep hurt of two years' standing between two of the most prominent families in the church was healed in Christ. We had a great time there. Praise the Lord for wide open doors for my work for souls."

Rev. C. W. Perkins, Tyro, Miss., Aug. 18: "I have held two meetings on the Tyro circuit. Had 47 additions to our church and baptized 20 children. Bro. T. W. Dye assisted me at Free Springs. He planted and I watered, and God gave the increase. It was the old-time religion; deep convictions and then great rejoicing. Bro. Dye certainly captured the people at Free Springs and planted in them some good, clear-cut Methodist doctrine. Bro. N. C. Terry was with me at Mt Vernon. He gave us some good, sound preaching, and the Lord blessed us with a glorious revival. Bro. Studivant said that it made him think of the old meetings they used to have in his father's lifetime. Let us give God all the honor and glory for what has been done, and may God bless those brethren for their help in the meetings. More anon!"

Rev. J. R. Whittington: "Carthage circuit is on a boom. Closed our third protracted meeting last night. Results: 27 joined the church, about 30 professed perfect love in God, or sanctification. Bro. Morrill, of Cartersville, Ga., did the preaching, and in power and love he does it well. He backs everything up with a 'thus saith the Lord.' His preaching is forcible, logical and biblical, and he addresses himself directly to the hearts and consciences of men. His strongest efforts are direct to his hearers to know salvation, and to know that they have it now. It is amusing to hear his explanations between head and heart religion. In our three meetings we have received 79 on profession of faith, 53 adults baptized and 10 children. We asked God for 100 souls early in the year, and in our two meetings yet to be held we will reach the 100 mark easily. I can safely recommend Bro. J. L. Morrill, of Cartersville, Ga., to all our brethren. Many family altars and class meeting established. Pray for us."

(Continued on Fifth Page.)

A Veteran's Story

Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 146th St., N. Y. City, writes voluntarily. In 1852, at the battle of Fair Oaks, he was stricken with typhoid fever, and after a struggle of several years in hospitals, was discharged as incurable with Consumption. Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, August 30, 1894.

The Temporal Advantages of Godliness.

Men all admit that godliness is quite profitable so far as the hereafter is concerned, but some seem to think that it has little, if any, value in this present life. While they acknowledge the great worth of religion in one's dying hour, they discount its temporal advantages. Such an attitude toward religion is due to ignorance or to thoughtlessness. The more we study the advantages of godliness, the more we are impressed with the universality of its influence. As Paul says in his first letter to Timothy, "It is profitable unto all things, having promise of the life that now is, and of that which is to come."

The aim of religion is not primarily to better man's circumstances, but to bring him into harmony with God by making him pure and holy. One of the results of the hope of eternal life, however, is the improvement of man's surroundings.

In the first place, godliness conduces to physical safety. It is a truism that where Christianity is strongest, there human life is most respected. The fact that in Christian lands crimes of every sort are committed does not invalidate the statement. The God-fearing man lifts not up his hand against his neighbor. The ungodly and the profane, those who have not accepted Christ to reign over them, are the ones who do acts of violence, who fill our jails and penitentiaries. Were all men to obey the Golden Rule, there would be no need for prisons and reform schools, for police officers and courts of justice. But as long as a part of the race live without Christ, just so long will there be need for these things. When the nations of the world are ready to carry out strictly the commands of the gospel, then will war be no more. Truly did Isaiah say, "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Alfred the Great, who compiled the first written code of laws for England, prefaced it by the Ten Commandments and ended it with the Golden Rule. Referring to the introduction, he added, by way of comment, "He who keeps these shall not need any other law book."

Again, godliness conduces to health. He who observes the laws of righteousness observes the laws of health. Paul says: "Every man that striveth for the mastery is temperate in all things. Now they [*i. e.*, the contestants in the games] do it to obtain a corruptible crown, but we are incorruptible." Because a man is a Christian is no reason why he should neglect the laws of health. Feebleness of body does not constitute piety any more than does asceticism. By cultivating physical health and strength we honor God, for in so doing we are enabled to labor more efficiently and earnestly. Moreover, we are told in the Word of God that our bodies are his temples, and that his spirit dwells in us. Shall we then despise "our earthly house of this tabernacle"? Shall we act so unreasonably as to take no care of the physical man? Temperance in all things should be the rule of our lives; then we shall enjoy the favor of God and the approval of our own consciences.

Another advantage of godliness is that it makes men faithful in business. Does a life of righteousness unfit a man for work? Who will dare to make such an assertion? The better the Christian, the better the lawyer, the better the doctor, the better the merchant, and so on in all the trades and professions. Where is the merchant or the farmer or the manufacturer or the railroad president who will say that he had rather not have Christians in his employ, because Christians, as a rule, are careless, unfaithful workmen? An employer has little need to watch those of his employees who, belonging to some Christian denomination, endeavor to practice the teachings of the Savior. The employee who attends church and Sabbath-school regularly is not apt to turn out a rascal. The chances are largely against it. How is it with him who is a frequent visitor to the saloon, the pool-room and the theatre? How is it with the young man who desecrates the Sabbath by playing base ball, and who swears like a trooper? Is he the kind of fellow that men naturally trust? Need such a young man be astonished if he is never promoted?

The most frequent objection raised against religion—an objection behind which many young people take refuge—is that it tends to make men morose, and causes them to think perpetually of facing death and the judgment throne. In a world so full of care and suffering, they say we can not afford to part with anything that brings brightness and refreshment. If the objection were true, it would be a very serious one; but, as a matter of fact, religion is not the handmaid of sourness and gloom. She is no foe to the beautiful and joyous. She teaches men to cultivate music and poetry and painting and sculpture and oratory and architecture and whatever else may add to man's comfort and enjoyment. She opposes these things only when they are prostituted to base uses. What musical compositions are grander, more inspiring than the oratorios of Handel? Even lively and artistic music when not wedded to debasing words, and disassociated from evil surroundings, is absolutely devoid of any corrupting influence. The master artists nearly all have pictured Bible scenes and characters in their sublimest productions. No other literature is superior to that of the English race, and the great reason of its excellence lies in the fact that it is permeated through and through with Christian truth. If you were to go through the masterpieces of English literature (leaving out a few exceptions), and strike out every Bible allusion and quotation and every thought of Scripture origin, you would render them almost worthless. The grandest passages in Plato and Seneca, and other ancient classical writers, are those which approach nearest to the teachings of Christ.

Who can number the blessings of Christian civilization? When we begin to enumerate the advantages of godliness even in this life, we are lost in wonder, love and praise. What can the atheist or the infidel offer that will compare with the transforming, uplifting power of the gospel of Christ?

Our Circulation.

Something was said recently in our columns about a slight falling off in our circulation. The reason of this should have been stated at the time. The falling off is due solely to the fact that the present publisher has carried out the instructions of the Publishing Committee in cutting off delinquents. At the last meeting of the Publishing Committee there were a few subscribers who were in arrears since '89; quite a number who owed for '90, and a still larger number who owed for each year since. The Publishing Committee gave instructions that the business should be conducted as nearly as possible on a cash basis. In obedience to these instructions the present publisher sent statements to all delinquents, and, after waiting a reasonable time, cut off all who were in arrears for one year or more. But for this cutting off we would have been able to report at this time a considerable increase. This wholesale cutting off, while it is rather a drastic measure, is nevertheless sometimes necessary. Soon after J. G. Grant became publisher he cut off about half the entire list, reducing the number of subscribers to about thirty-six hundred. He soon regained the old figures, however, and he has always regarded this cutting off as a wise financial measure. No publisher, unless he has unlimited means, can afford to carry subscriptions indefinitely. The ADVOCATE this year has paid cash for paper, ink and everything else. It is on a thoroughly sound basis financially. If all our preachers will bestir themselves during the fall months, they can largely increase our subscription list. If all would do as well as some have done, the ADVOCATE would flourish like a green bay tree. Of course, during the past few months, it has been hard to raise money for any purpose, owing to the general financial stringency; but a new era is dawning upon our section. Crops are good almost everywhere; and, as a rule, the crops have been made this year on less expense than usual. In a few weeks money will begin to circulate freely. Then we look for subscriptions to roll in at a lively rate. Our preachers know, of course, that they can have subscriptions charged to them when they know the parties to be perfectly good.

Schools and Colleges.

We know of no paper in the South that advertises more schools or better schools than does the NEW ORLEANS CHRISTIAN ADVOCATE. In addition to those which have been previously noticed we invite attention to the following:

MRS. HAYES' SCHOOL.

This school is worthy of the attention of those who have either boys or girls to educate. First, it merits attention for healthfulness of location, Opelousas and the Opelousas country generally being noted for salubrity. We have a personal acquaintance with Sister Hayes running through a period of more than ten years. She is a woman of fine literary attainments and admirable Christian character. She has also had a large and successful experience as an educator. Those who patronize this school may rest assured that their children are in safe hands.

PORT GIBSON FEMALE COLLEGE.

This is one of the historic educational institutions of Mississippi, it having been founded in 1844. It has spacious, beautiful, well-shaded grounds, and buildings of ample dimensions admirably suited to college purposes. The president, Rev. W. H. Huntley, is a highly cultivated gentleman of genial manners and fine character. Those who are casting about for a place to send their daughters should send to Bro. Huntley for a catalogue. See advertisement.

MALONE COLLEGE.

This institution is located in a city which is unsurpassed in the South for healthfulness. The college buildings have been newly furnished throughout. Its faculty has been carefully selected with a view to efficiency. All the departments—music, art, elocution, etc.—are well equipped. Both board and tuition are remarkably low. Bro. Honnoll is to be congratulated upon his success. See advertisement in another column.

OUR OWN SCHOOLS.

If the Methodists of Mississippi and Louisiana do not educate their sons and their daughters, it will not be because the church has failed to make provision for them. Louisiana has Mansfield and Centenary. Mississippi has Millsaps for the boys, and for the girls there are no less than six colleges under Methodist control—Whitworth, East Mississippi, Grenada, Holly Springs, Edward McGehee and Port Gibson. Our Methodist people should certainly investigate carefully the merits of these schools before sending elsewhere. Other things being equal, preference should always be given to our own schools. If we do not sustain our own schools, who will?

That Protest.

We deem it proper to say a word about the protest which was published in the ADVOCATE soon after the adjournment of the General Conference. The editor signed that protest, believing then, as he believes still, that it was the duty of the Committee on Episcopacy to investigate all matters referred to them without regard to any possible action of the Committee on Appeals. But this is not saying, as some seem to think, that the Committee on Episcopacy ought to have condemned Bishop Hargrove. That is another matter altogether. The protest was simply against non-action. The protestants simply held that the Committee on Episcopacy ought to have made a report of some kind, either approving the Bishop's course or disapproving it. The publication of the protest, we think, should have ended the matter; but as we had admitted an article from "Gilderoy," making reference to the case, we allowed Bro. Mellen to reply, and then admitted "Gilderoy's" rejoinder. We do not expect, however, to open our columns to an endless discussion of this threadbare subject. One thing we wish to say, as a mere matter of justice: We think Bro. Mellen has been unjust in his references to Dr. Hoss. We do not mean that he is intentionally so—we know Bro. Mellen too well for that; but really so nevertheless. Dr. Hoss's action may be open to criticism; but to impugn his motives is quite another matter.

From now until Oct. 1 we will present a copy of Dr. Sawyer's book, "The World in the Church," to every new subscriber and also to every old subscriber who will renew for one year in advance, *i. e.*, up to October, 1895. This work has been highly commended by our church papers and by many of the leading men of Southern Methodism, including most, if not all, our Bishops. Here is an opportunity to get the book as a present for doing something which you ought to do anyway—subscribe for the ADVOCATE. This offer is made only to those who send cash with the order at the rate of $2 per annum.

An anarchistic organization, known as "The Black Hand," has been brought to light in Chicago. This organization, it is said, is largely responsible for many of the incendiary fires that have raged in that city in the last few months. Branches of the organization are said to exist in other cities.

Education.

The Nashville Advocate, of the sixteenth, has a very able symposium on education. The several papers are from leading educators in our church. The following from the pen of Dr. W. B. Murrah is of such excellent quality and withal so timely that we leave out some matter which we had intended to publish in this issue in order to make room for it.

WHEREFORE THE DENOMINATIONAL COLLEGE?

You ask, "Wherefore the denominational college?" I might reply by asking, Wherefore the denomination? Answer one question, and you answer the other. A denomination can not defend its right to exist unless it stands for something distinctive in doctrine or polity or in both. A mission sufficiently well defined and of so great importance as to justify the existence of a denomination demands intellectual leadership, consecrated and devoted to the accomplishment of a great purpose. Such leadership must be trained under favorable conditions in order to secure loyalty and enthusiastic service. There may appear now and then exceptional instances of men who seem to contradict this statement. Mr. Wesley was trained intellectually at Oxford, but he well understood that if Methodism was to do anything really great it must have its own schools. His prescience in planning for the future, in the light of subsequent developments, is one of the marvels of history. At the first Methodist Conference ever held the question was asked: "Have we a training-school for our helpers?" The policy here indicated has characterized us as a church, especially in America, and our wonderful growth and marvelous achievements abundantly vindicate the wisdom of the policy. In thus insisting that the existence of the denomination implies the necessity for the denominational college, I do not mean that there is need for the sectarian college. The denominational college in its best sense is not sectarian. I doubt if the purely sectarian institution is ever worthy of the name college. It is too narrow. A college should exercise the largest intellectual hospitality. It should welcome truth always in every department of research, and love it for its own sake. This, however, is perfectly consistent with the statement that a denomination which has a mission worth accomplishing must have its own college, where its leaders, at least, are trained under conditions favorable to its distinctive and characteristic purposes. It is here that formative influences operate most powerfully in shaping and fixing character, and there is no future for the denomination that does not maintain its own college.

It is now very generally conceded that the educational work is not only a legitimate, but it is a normal function of the church. There can be no symmetrical and healthy church growth without it. A denomination is untrue to its high calling if it does not enter this important department of work. It has no right to relegate this part of its obligation to the State or to any other agency. The denominational college opens the broadest and most inviting field for the exercise of benevolence. There is nothing, not even the foreign missionary work, that offers such opportunities and motives to Christian beneficence. The life of the church is quickened, its otherwise dormant powers aroused, and its latent energies turned into active forces by founding and maintaining colleges. Without such institutions the resources of the church would not be fully utilized. A great deal of the wealth and zeal which flow through these channels could not be turned into other currents. Helping aspiring young men and women to rise from obscurity and poverty and fit themselves for larger places of usefulness in the world, stirs activities which would never have been brought into play but for the denominational college.

But the strongest and most influential argument for the denominational college is to be found in the fact that in no other way, in this country at least, can the cause of Christian education be promoted. Private and corporate enterprises can not be depended on. To the church, and to the church alone, we must look to emphasize the Christ idea in education. The State school is here, and it is here to stay. We had as well recognize this fact, and adjust ourselves to it. I do not believe the arguments against the State entering the domain of the higher education have been successfully answered; but I know of nothing vainer than a war waged against State schools. While we are quarreling with an established order of things, the State is going on equipping its colleges and making it harder every day for the denominational colleges to compete with its institutions.

What we need more than anything else is to have the Christian people of this country thoroughly saturated with the truth that Christian education in the sense of developing man in the entirety of his being must be accomplished by the church. The State will educate, in a limited sense, but it will do it upon precisely the same principle that makes cannon. It may or it may not employ Christian men to do its work. In many instances it does. As long as we have strong and influential denominational colleges the State will, as a matter of policy, respect, to some degree, the Christian sentiment of the country. But the State is accountable only to Cæsar, and Cæsar's work it will do.

Christian education is, and of necessity must be, the work of the church. Abandon denominational colleges and you give away with education in its true and highest sense.

NOTES.

Be sure to read what our Board of Education has to say on the first page.

***

The Debs' strike cost the people and the railroads about $81,000,000. In this amount the strikers themselves lost $20,000,000 in wages.

***

A large aerolite exploded near Columbus, Miss., not long since. It created great consternation among the negroes, who imagined that the day of judgment was at hand.

***

Of the 238 men in the graduating class at Yale, about fifty have done something toward paying their way through college, and ten have received nothing at all from home. Money has been earned in all sorts of ways, from tending door in the State Legislature to shoveling snow and oaring for boarding-houses.—Nashville Advocate.

***

"Communications" are one thing and "reports from the work" quite another. When we receive reports from pastors we mark the date on the back and hand them over to the printer with instructions to publish in chronological order, giving preference to postal card reports. What we have said in the ADVOCATE about communications has no reference to reports from the work.

***

We invite special attention to a communication of Rev. R. Selby Harrison in another column. He represents a worthy cause. As is well known to many of our readers, the towns on the coast of Mississippi are strongholds of Catholicism. Protestantism is at great disadvantage. In order to succeed in that region Methodism needs neat, attractive, modern buildings in every town. Especially do we need them at Biloxi. Our little band there has done what they can, and their efforts should be supplemented by aid from abroad. Methodists elsewhere who see the Lord has prospered can render noble service to their Master by contributing of their substance in aid of this enterprise.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2.25. This offer applies to old subscribers as well as new, provided they pay their subscription to August, '95.

PERSONALS.

Rev. J. W. McNeil is still quite sick.

Dr. L Sexton is gone to New York for a few days.

Rev. J. O. A. Clarke, D. D., L.L. D., of the South Georgia Conference, is seriously ill.

Rev. Josiah Barker, a superannusted member of the Alabama Conference, died recently.

Dr. C. W. Carter spent Sunday in the city, preaching two excellent sermons at Louisiana Avenue.

Rev. F. N. Parker will return this week from Chautauqua, where he has been taking a month's rest.

Dr. H. M. DuBose will spend two or three months traveling and lecturing through the Atlantic States.

Dr. R. M. Sanders, formerly president of Martin College, is spending the year in St. Louis at the home of his son.

The pulpit of Rayne Memorial was filled on Sunday morning by Rev. R. H. Wynn, and at night by Dr. J. T. Sawyer.

Bishop Wilson is in Brazil holding the Annual Conference of the Brazil Mission of the Methodist Episcopal Church, South.

Rev. George G. Smith has an article in this issue that will be of special interest to members of the Vicksburg District Conference.

Free Board at Centenary College.

We will pay the board of any boy at Centenary for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes.

W. C. BLACK,
112 Camp Street, New Orleans, La.

$500 Will Be Given

For any case of Rheumatism which can not be cured by Dr. Drummond's Lightning Remedy. The proprietors do not hide this offer, but print it in bold type on all their circulars, wrappers, printed matter, and through the columns of newspapers everywhere. It will work wonders—one treatment curing any ordinary case. The full supply of two large bottles will be sent to any address by express on receipt of $5, together with special directions for use. Agents wanted.

A Pentecost.

By a private letter from Rev. H. C. Morehead, presiding elder of the Sardis district, North Mississippi Conference, we learn that a great tidal wave of revival power is sweeping through that district. Large numbers are being converted and added to the church. The following pastors have seen the work of the Lord thus prospering in their hands: Young, at Pleasant Grove, Clifford, at Courtland; Geddie, at Panola; Braswell, at Morganville; Perkins, at Tyro; Brown, at Wall Hill; Dye, at Cockrum; Jones, at Pleasant Hill; and Gordon, at Nesbitt.

Such news as this is truly refreshing. Would that all the churches could receive such a visitation! What Methodism needs to-day worse than all things else is power from on high. Give us this and we can afford to wait indefinitely for new machinery, or a restatement of doctrines, or additional legislation.

G. A. R. Encampment

At Pittsburgh, Pa., Sept. 8 to 16. The Queen and Crescent Route will make low reduced rates for the occasion.

Call on any Q. & C. agent or address
I. HARDY, A. G. P. A., Vicksburg, Miss.
R. H. GARRATT, A. G. P. A., New Orleans, La.
A. J. LYTLE, D. P. A., Chattanooga, Tenn.
W. C. RINEARSON, G. P. A., Cincinnati.

Mrs. Lucy Jones.

Mrs. Lucy Jones, wife of Rev. J. A. B. Jones, of Mississippi Conference, died at the parsonage in this place, to-day, at 1:15 P. M. A true and faithful Christian and noble woman has gone to her eternal reward. She will be buried at her old home, Port Gibson.

E. H. MOUNGER.
Bolton, Miss., Aug. 24, 1894.

[The above note will be read with deep sorrow by the numerous friends of Bro. and Sister Jones throughout Mississippi and Louisiana. Sister Jones was a noble Christian woman whose friends were legion wherever she was known. We tender our deepest sympathies to our brother in his bereavement.—EDITOR.]

An Appeal.

To the Methodists of the Mississippi Conference:

Biloxi is a city of 5,000 inhabitants, with electric lights, two ice factories, one flour mill, three large canning factories and several smaller ones, the population increasing all the time and the Catholic population largely in the majority. The Methodist Church has been struggling against this tide of Roman Catholicism for many years, and while we have needed help from the outside, this is the first time we have made an appeal for assistance. Our membership is 105, and we have a fine prospect for growth if we could only make our church as comfortable and pleasing to the eye as it needs to be. We have the largest congregation of any Protestant Church in the town, and if we were the recipients of $125 toward purchasing seats—we have $110 in bank—we would be encouraged to go forward with the completion of the church.

Our church, which is located in the center of the town, when completed will be worth $5,000, and all needed to complete the auditorium is to have the seats. Of course, on account of the stringency of the times, we can not expect you to send us large amounts; but if one hundred and twenty-five members of the Methodist Church in Mississippi would send me one dollar each, it would be worth to Methodism more than you can imagine.

Think of 1,100 actual communicants of the Catholic Church against 105 Methodists! We are doing what we can—can not you do this much toward establishing our beloved Methodism on a solid footing? We need your help, else we would not ask it. Send the money—what you can—to my address below.

REV. ROBT. SELBY,
Pastor M. E. Church, South,
Lock Box 1895. Biloxi, Miss.

Shreveport District Conference.

STATISTICAL REPORT.

Preaching places	102
Members	4176
Churches owned by us	58
Churches completed this year	4
Churches completed since 1890	18
Parsonages owned by us	15
Parsonages built since 1890	4
Churches now being built	4
Accessions this year	206
Conversions this year	106
Prayer meetings	85
Laymen who will lead prayer meetings	209
Class meetings	14
Sunday-schools	56
Officers and teachers	262
Sunday-school scholars	2172
Union Sunday-schools	22
Places destitute of Sunday-schools	81
Epworth Leagues	5
Members of Epworth Leagues	122
W. F. Missionary Societies	11
F. and H. Mission Societies	2
Juvenile Missionary Societies	5
Church Conferences this year	43
People attending our ministry	7000
Increase in attendance	20 per ct.
Collected for ministerial support	27 per ct.
Amount collected on assessment of district stewards	16 per ct.
Sermons preached to children	38
Sermons on education	19
Sermons on missions	40
Sermons on giving	15
NEW ORLEANS ADVOCATES taken	215
Nashville Advocates taken	29
Other Advocates taken	31
Books sold to the value of	$48 90

A Traveling Man.

Mr. B. C. Wolfe, of Washington, Mo., writes that after taking Drummond's Lightning Remedy for Rheumatism for one week, the pain had almost left him entirely. He slept better, had no more night sweats, and appetite was good. He also wrote that he would not take $100 for what the remedy had done for him. There is no waiting weeks and months to get satisfaction. The remedy attacks the disease at once. Send $5 to the Drummond Medicine Co., 48 Malden Lane, New York, and the full month's treatment of two large bottles will be sent to you by return express. Agents wanted.

Shreveport District.

NOTICE.

To the Pastors and Members of the M. E. Church, South, in the Shreveport District—

Dear Brethren: Convinced that it is not practicable to comply with the resolutions of the District Conference, to appoint an organizer of Epworth Leagues for the entire district, I have divided the district into two departments. Bro. H. W. Rickey will serve the brethren in all charges north of and including Mansfield, and Bro. N. E. Joyner will serve those south of Mansfield. These brethren will serve at such times as will not interfere with the work in their charges. Pastors and leagues will confer with these brethren.

ROBT. J. HARP, P. E.

The Illustrated Lesson Papers.

MR EDITOR: In the Vicksburg District Conference it was recommended that the questions in the Illustrated Lesson Papers be made more simple.

There are two papers for little children—the O. L. P. and Illustrated Lesson Paper. The I. L. P. is not intended for very small children. Will you be kind enough to ask the committee to say through the ADVOCATE how these lessons can be simplified. I take at random a lesson in June, and take five questions.

1. Where is the lesson found?
In the Book of Exodus.
2. Did Pharaoh consent for the children of Israel to go?
He did at last.
3. Who pursued them?
Pharaoh and his army.
4. Who went with the Israelites?
The angel of the Lord.
5. What was above them?
A pillar of cloud.

Now, let anyone of the committee be kind enough to tell how this can be simplified. As I have prepared these lessons, if they are not simple, I alone am to blame; but I really think they are, and the Little People is still more so. In justice to the criticised, please publish this. Do not do like one of the Advocates—publish the criticism, and reject the defense. Yours,

GEO. G. SMITH.
Macon, Ga.

When Weary and Languid

Use Horsford's Acid Phosphate.

When you are weary and languid with the heat of Summer, and strive in vain to keep cool, and your temper also, the use of Horsford's Acid Phosphate will materially aid you.

Vicksburg District Preachers' Meeting.

As the publication of the program of this meeting was so long delayed, as to make it impossible for some of the brethren to prepare for it at the time specified, I suggest a change of time to Oct. 9-11. What do you think of it, brethren? Write me.

J. M. WEEMS, P. E.

HEALTH-MAKING.

Plenty of fresh air, deeply breathed in, and CREOLE FEMALE TONIC rightly used, will send pure, rich blood through the veins, put rose-bloom into the cheeks, and make of nervous ladies, new creatures abounding in good health. Try it.

Grenada Female College.

Presidents Malone and McIntosh are hard at work overhauling and refitting the Grenada Collegiate Institute, putting carpets on the floors and new furniture in the rooms, and getting ready to make all the girls comfortable who come to this school. The faculty is equal to the best, and the outlook for attendance is very encouraging. Pupils are already arriving. The health of Grenada is splendid—not a serious case of sickness been in the town this year. Parents will take no risk sending their daughters here.

T. B. MALONE, Pastor.

To Patrons of Millsaps College.

I have a boarding-house near Millsaps College. I have comfortable rooms, and will do all I can to make my boarders have a home feeling. Parents who entrust their boys to my care may be sure that I will do what I can, and may be sure that I will watch over them as I would my own. Rates, $10 and $12 per month. Address Mrs. L. A. Quin, Jackson, Miss.

Brethren owing anything either to me, or to the "Religious Book Co., Ltd.," will confer a great favor by sending at once all they can possibly raise on their accounts.

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Aberdeen, Miss.

Rev. W. M. McIntosh will begin a meeting in Aberdeen, Miss., Thursday, Sept. 6. We are praying, working and hoping for a good meeting, and, judging of the future from the past success of the evangelist, if we all do our duty, we shall not be disappointed.

AMOS KENDALL, P. C.
Aberdeen, Miss.

Do not be deceived.—The following brands of White Lead are still made by the "Old Dutch" process of slow corrosion. They are standard, and always

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The recommendation of any of them to you by your merchant is an evidence of his reliability, as he can sell you ready-mixed paints and bogus White Lead and make a larger profit. Many short-sighted dealers do so.

FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors, a one-pound can to a 25-pound keg of Lead, and mix your own paints. Saves time and annoyance in matching shades, and insures the best paint that it is possible to put on wood.

Send us a postal card and get our book on paints and color-card, free; it will probably save you a good many dollars.

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NATIONAL LEAD CO.

FROM THE WORK.

(Continued from Third Page.)

Rev. N. M. Clark: "We have just closed a great meeting at Scooba. James McCaskill, of Columbus, did the preaching. He is a strong man. He has great power with God and man."

Rev. J. D. Newsom, Ethel, Aug. 17: "At Tabernacle, Ethel circuit, the Lord has been gracious. In a six days' series of services 12 or 15 converted to God and 6 added to the church. The membership was greatly revived and raised to a higher consecration in prayer meeting and Sunday-school work, long needful to promote the strength and growth of the Lord's Zion. Thanks to Bro. W. A. Dollar for efficient help."

Rev. J. H. Rogers, Poplar Creek circuit, Kosciusko district, North Mississippi Conference: "I want to say through the columns of the ADVOCATE that we have held two meetings with wonderful success. In the first one we were assisted by Rev. W. D. Bass, of Corinth, Miss. In this meeting we had 100 conversions and 31 accessions. In the second meeting we had no ministerial help, but we had a glorious meeting—50 conversions and 12 accessions. God be praised!"

Rev. W. F. Rogers, Brown's Creek, Corinth district, North Mississippi Conference: "We are glad to say that Bro. G. W. Bachman, our Sunday-school agent, has been on our circuit about five days preaching a gospel, pure and strong, and talking up the Sunday-schools, and lecturing the children and young folks, and selling good books, supplying the Sunday-school with literature. On Sunday he preached on the Sacrament of the Lord's Supper to the edification of all who heard him. We think Bro. Bachman is the right man in the right place. We hope he will come to see us again."

Rev. W. M. Sullivan, P. C.: "Franklinton is still moving on as usual. Held two of my meetings, Revs. J. M. Morse and V. D. Skipper doing the preaching in power and demonstration of the Spirit, and to the satisfaction and delight of those who heard it. Results: 22 accessions, a number of conversions. This is a pleasant work. People not hard to please with a preacher, for they let the writer stay here for three years. I think this country is building up in many respects, taking great interest in church and school work, besides they are constantly improving their farms. New houses going up in all parts of the country. I can say to my successor he will find as good, kind people here as he will anywhere I have ever gone. We expect a full report again this year. In three years we have gone from $340 to $650, losing one church this year."

Rev. H. P. Crowe, Cleveland, Miss., Aug. 22: "We have just closed two fine revivals. One held at Shipman's Chapel resulted in 26 accessions to our church, leaving only three men in the community out. I was assisted by Rev. W. H. Sanders, who did valuable service and was highly appreciated by the people. Also one at Cleveland, in which the town was greatly blessed, resulting in 9 accessions to our church. On Sunday afternoon the men of the town held a private meeting, pledging themselves to renounce sin, stand by the right and to lead a more consistent life. I was ably assisted by Bros. Whitehurst and Brooks, who rendered valuable service and endeared themselves very much to our people. Our prayers go with them to their respective charges. The Delta is fast surrendering to God. Revivals are sweeping the entire country—people joining the church by the scores. Much love to the ADVOCATE."

A GREAT MEETING.

Scottsville Holiness Camp Meeting this year measured up in extent and depth of the work of the blessed Holy Spirit of previous years. I thank God—and shall to all eternity—that it has been my privilege to attend that consecrated place seven consecutive years.

Preaching evangelical, scriptural, and in "demonstration of the Holy Spirit, and with power;" giving emphasis to the cardinal doctrines of Methodism. No come-outism, fanaticism, but a steady glow of fervor and sanctified enthusiasm that made the very atmosphere heavenly. Such praying and prevailing! Such singing with the "spirit and the understanding also!" Many were "born of the Spirit," and testified to the blessed fact; many experienced the work of entire sanctification by faith, as a subsequent blessing to regeneration, attested unto by the blessed Holy Spirit, and witnessed for themselves to the fact. Some came 2, 3, and 400 miles to get the blessing, and got it. How many converted and sanctified is not known.

Bishop Key, in the experience thirteen years, was present, and other "pastors, evangelists and teachers," numbering perhaps 60 to 75. Many of these preachers have "stood fast for years in the liberty wherewith Christ hath made them free," and quite a number entered into the rich and blessed experience that the "blood of Jesus Christ his Son cleanseth from all sin." Hallelujah! THOS. B. WHITE.
Lake Providence, La.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

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Equitable,	"	"	"	"	"	40,117,610

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On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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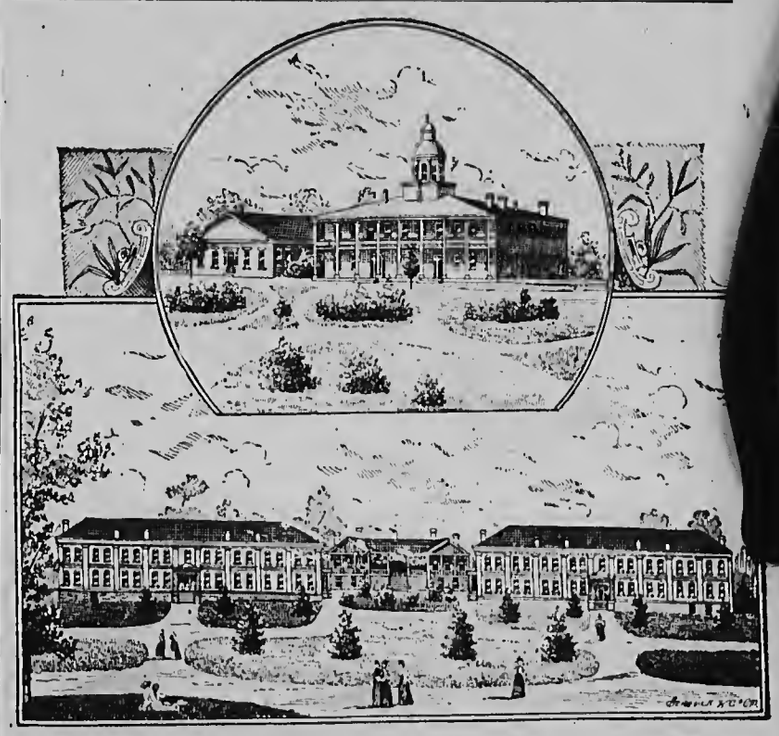

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Girls and Young Women.

35th Session Opens Sept. 12, 1894.

With increased facilities in every department. Health conditions, always good, have been vastly improved by remodeling and refurnishing Margaret Hall. The introduction of single beds marks the beginning of a new era. Hot and cold baths have been provided. Modern heaters, new pianos and new apparatus put us in the lead in equipment and conveniences.

Our faculty challenges the admiration of all competitors. Terms, exceedingly low when compared with the conveniences and facilities furnished.

For catalogue and further information address

(Rev.) J. W. CHAMBERS, A. M., President,
Brookhaven, Mississippi.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

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Sold by All Druggists.

GULF COAST COLLEGE,

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(Co-educational.)

The next session of this institution will open on the *first Monday*, third day, in September next, under the presidency of

REV. J. M PUGH, A. B., A. M.

Competent teachers will be employed as the patronage may demand. The course of study will embrace the usual curriculum taught in colleges.

The discipline will be mild and firm, with a parental supervision of the conduct of the students in and out of the recitation-room.

Rates for tuition and board will be reasonable.

For further information apply to the president.

Port Gibson Female College.

Graduates of this college have been declared, as a body, the best equipped for State examinations. New curriculum. Latest text books. New pianos. Methodist property. Large double-storied brick buildings. Christian culture is the end of our mission. Board, washing, lights, furnished room, $12. Tuition, $4. Latin or French required in classical course, and taught without extra charges. Write to

REV. W. H. HUNTLEY,
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WANTED.

A young lady desires a situation to teach in a school or family. Qualifications—Latin French, Music, Mathematics and the Higher English branches. She would like a school consisting of several families. Has had considerable experience in such a school for three years. References exchanged.

MISS BETTIE SAUNDERS,
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For Stomach affections, Loss of Appetite, Mental Depression, Poorness of the Blood, Fever and Ague, Retarded Convalescence.

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MANSFIELD, LA.

Analysis of Ricks' Mineral Water.
PARTS PER 1000.
NEW ORLEANS, LA., Sept. 28, 1889.

Ferrous (Iron) Carbonate	62.48
Calcium (Lime) Carbonate	40.69
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Calcium (Lime) Chloride	.725
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This water is both calcarious and chalybeate, and deserves to be brought to the attention of the medical profession. A. L. METZ, Analytical Chemist, Tulane University of Louisiana.

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DR. CHILES'
Painless Pile Remedy.

The only positive cure known for piles of whatever kind, external, internal, blind or bleeding, itching, chronic, recent or hereditary. Price, $1.00 a box; six boxes for $5.00. Sent by mail on receipt of price. Thousands have been cured by their use. No medicine to take internally, but applied to the affected parts. Sold by druggists, or direct from me.
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HOME CIRCLE.

THE VACANT PLACES.

BY LILLY M. BRADFORD.

Only a clock tick, low and deep,
Only a flower on the window-sill,
Only a tabby, lying asleep,
And the house so perfectly quiet and still.
Only the page of the Book Divine,
Spread to be read in the corner there.
Only the knitting, where needles shine
On the stand that waits by the matron's chair.
China and glass, and glittering tin,
Grandmother's closet is bright to-day;
And I know so well, as I peep within,
That the dear "old folks" have gone away.

Close to the lattice the ivy clings,
Nodding to cypress and dark bluebell,
Where many a fledgeling has tried its wings,
Around the curb of the mossy well;
Grandmother's garden, so tastefully made,
Lilac and rose in bright array;
And near at hand, in the alder's shade,
A robin is singing his roundelay.
"Madam, indeed you are late to-day;
The dear 'old folks' have gone away."

Thickly strewn is the new-mown hay
Where evening shadows are deepening long,
And through the hedge, far over the way,
Comes the maid, with her pail and milking song.
And oft, when hours are growing late,
When duties of life seem cold and chill,
I shall stand and wait at the garden gate,
But will miss the face at the window still;
For other hands and other feet,
And other hearts will be here that day,
To fill the place that is now so sweet,
And the dear "old folks" will be gone for aye.

The Art of Conversation.

"The first essentials of good conversation are having something to say and being in earnest. Why did not you talk to Mr. Arnold to-night as you just have to me? He is so famous and so wise that you were afraid of him? Besides you are diffident by nature? Then conquer nature; for diffidence, as Joseph Jerrold says, 'is an acquaintance which hourly picks your pocket, which makes you hob and nob with fustian when otherwise you might jostle with court rufflers.'

"Some years ago the daughter of the American Minister to Germany asked an experienced woman for advice in her social career. The first requisite, she was told, was to learn the German language, of which she knew nothing. To get it she must lay aside her books, conquer her habit of reticence, and talk. 'Make people talk to you; talk to them; everybody—servants, shopkeepers, authors, princes. Never mind mistakes; nobody will laugh at the minister's daughter, but talk!' In six months she was the marvel of the place, having learned to speak the language with richness and purity."

"Fidelity and adherence," murmured Cinderella, "combined with courage. Go on."

"One learns to talk only by talking. Practice is the best of professional educators. Chesterfield, when a boy, resolved not to utter one word, even in common conversation, which should not be the most expressive and the most elegant with which the language could supply him for the purpose; and Doctor Johnson's rule was always to talk as well as you can, no matter what the company, and, by so doing, that which was an effort at first will become easy. No art, unless it be the art of thought, can be so constantly practiced as conversation; its very facility may be its way, for, excepting again right thinking, good conversation is perhaps the rarest of accomplishments."

"Now, having learned to talk," said Elizabeth dryly, "it may be well to inquire what to say. Shall one begin with the weather?"

"The weather is too marvelous to be despised, and Mr. Ellwanger is right in calling it the oil of conversation's wheels. It is capable, too, of more than the commonplace exclamations. One of the pleasant recollections of my life is a conversation beginning with, 'The sky to-night was a battle-field for the armies of glory and gloom.' I was a timid girl, but I was surprised into a response which led to a lively talk and a lasting friendship. The subject really matters little. The main thing is to begin at once, and to leave a gate open behind you. People who benumb their companions with monosyllables, and the utter dropping of the conversation ball as it is tossed, are as rude as the person who shuts a door in another's face. Periods are out of place in conversation, where the dash and the interrogation point should reign supreme.'"

"But the dash implies interruption. Is it not as rude to open a person's door uninvited as to close your own door in his face?"

"Interruption should come from one's self. A person should never talk so long as to require interruption. 'Take as many half-minutes as you can get,' advised Sidney Smith, 'but never talk more than half a minute without pausing and giving others a chance to strike in!'"

"You believe in questions, also—those torture-screws of society?"

"There are questions and questions, as there is laudable and ignoble curiosity. The people most worthy of attention do not intrude their views without knowing they are desired, and yet they may have treasures untold which are yours for the asking. 'We should have to be shipwrecked on Juan Fernandez,' writes Mr. Lowell, 'not to find men who know more than we.' Yet questioning must be discriminate. Mr. Mallock says he does not call a woman cultivated whose one question at dinner is, 'Have you read so-and-so?' But he calls a woman cultivated who responds as one passes from subject to subject—who, by a flash of her eye, by a slight gesture of the hand, by a flush in the cheek, makes him feel, as he talks of some lovely scene, that she too could love it; as he speaks of sorrows, that she herself has known them; as he speaks of ambition, or hope, or remorse, that all these things are not mere names to her, but things."—Lucy Elliot Keeler, in The Outlook.

"To Be Happy Is One of the Cardinal Virtues."

There is nothing better than to be happy; joy is the real root of morality; no virtue is worth praising which does not spring from mines contented and convinced, and free of dread and gloom. No religion was ever divine which relied on terror instead of love; and no philosophy will bear any good fruits which propounds despair and deduces annihilation. This is where, by their own true instincts, the great poets have done so much more for mankind than most of its benefactors, delighting as they do in life, and preserving amid its deepest mysteries and hardest puzzles a divine serenity about its origin and purpose. Observe our English Shakespeare! How calm, how complacent! how assured his glorious genius always abides! A page of him taken almost anywhere—set beside a page of modern pessimism—is like the speech of a prince in his pleasure house compared with the moanings of a sick wretch in a Spital. All genuine poets, from Homer to Browning, are radically joyous. Keats writes:

"They shall be accounted poet-kings
Who simply tell the most heart-easing things."

And Hafiz says: "It is whispered of me in Shiraz that I was sad, but what had I to do with sadness?" Art in all its highest forms bears no message so imperative as to emphasize the beauty and maintain the dignity and delight of life, and you may judge first-class writers and painters, as we shall some day judge philosophers, by their fidelity to this wholesome errand of joy.—Sir Edwin Arnold.

Much of the unhappiness which sometimes attends married life owes its origin to a lack of the amenities and courtesies which were so assiduously practiced by both parties before marriage. The feeling that it is not worth while to keep them up is answerable for much of the loss of respect, want of chivalry and indifference which gradually lead to the decay of affection. In the same way brothers and sisters rub off the bloom of fraternal regard by the absence of those gentle and respectful manners with which they greet all outside friends. Insensibly they become careless, indifferent and rude, and black looks, hard words and sharp answers poison the home which might have been the haven of peace and happiness, had not the respect for one another's personality been broken down.—New York Ledger.

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Highest Honors—World's Fair.
DR. PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

IF I KNEW.

BY MAUD WYMAN.

If I knew the box where the smiles were kept,
No matter how large the key
Or strong the hold, I would try so hard.
'Twould open, I know for me.
Then over the land and the sea, broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I know a box that was large enough,
To hold all the frowns I meet,
I would like to gather them, everyone,
From nursery, school, and street,
Then folding, and holding, I'd pack them in,
And turning the monster key,
I'd hire a giant to drop the box
To the depths of the deepest sea
—Worthington's Magazine.

How Children Educate Their Parents.

"One never knows how ignorant and helpless she is," exclaimed a young matron not long ago, "until she begins to train her first child."

She might have added, had she thought a little longer, that no human being ever does so much for others in an educational way as the first baby. His little hands guide his father and mother in a way of which they neither know nor dream. Often their first real lesson in responsibility is given them by their little one. The transformation effected by the dimpled darling in the crib is akin to the miraculous. The young mother, so careful about everything that can directly or remotely affect her baby's well-being, so heedless of her own comfort, so ready to lose rest and sleep in his behalf, was, you would have said a year ago, a giddy, flitting thing, a mere butterfly whirling here and there, caring for fun and for pleasure, for pretty gowns, for the last waltz, for her cat and her dog, for anything which promised a good time. But the baby has already made her aware of what life's supremest meaning is; she has entered into the holy of holies by way of the altar of sacrifice; she is responsible for another never-ending life.

So with the young father. He feels the throbbing of a manliness quite new. He works in the shop or on the farm with a greater resolution, a more definite purpose, he tells of "that boy of mine," and looks an inch taller. This son is a hostage to fortune; he is a pledge that the good old name is to be handed down in honor and pride.

The little one trains the mother in patience. If her temper was formerly quick or petulant, capricious or whimsical, she can not now indulge it; for it will not do to set the baby a bad example. Her tones, her expressions of face, are suited to the tiny bit of herself. For mother's eyes are baby's skies. She learns to be brave where once she was timorous; for she does not wish her child to be afraid of thunder storms, nor of cows, nor of beetles and centipedes. Father and mother try to be more truthful than ever. They want their boy to be true. They learn that every promise must be kept religiously; that they must not allow so much as a doubt of their word, once given. They acquire bit by bit a feeling of responsibility, unlike anything they have ever known before.

Children educate their parents psychologically too. In the hurry and din of the world's market men and women lower their standards of value; they grow complex as to motive; they think upon loss and gain, and value the pitiful dross of material success unduly. Children, left to themselves, are straightforward and simple; they go directly to the heart of things; they are wonderfully clear-sighted and keen. "Trailing clouds of glory do they come," and so their fancies are vivid and sweet, their imagination is active. Sometimes they baffle older people by statements which can not be verified in our customary scales, but this is only because they are nearer the angels than we, and hear whispers to which our ears are deaf.

A child can suffer as keenly over a deprivation or a disappointment as a man over the loss of a fortune. Therefore, it is worth while for parents to learn sympathy with children in children's trials, not calling that a trifle which deeply wounds a little loving heart. It was with the deepest wisdom that our blessed Lord set a child in the midst of his disciples, and bade them look and learn, and become like the little ones, of whom, as he said for all the ages, is the kingdom of heaven.—Harper's Weekly.

Let every man that is a man, every woman that is a woman, in some moment of sacred silence answer honestly one or two questions: Will your children have as good a chance as you had, not merely in temporal, but in spiritual matters? Or will they reproach you some day, and say that you have robbed them of the best part of what should have been theirs? Are you doing by them as you wish to be done by? They have a right to receive from you an example of positive piety. It will be worth to them more than lands and gold.

Household religion! Something which shall brighten the eye, sweeten the voice, check the hasty word, alter the impatient tone, make the brow smoother, the heart happier, and the home a paradise! This is what we need. May it grow and prevail mightily throughout the land in this year of our Lord, 1894!—Selected.

Centenary -:- College,
JACKSON, LA.

This institution now belongs to the Louisiana Conference.

The next session opens Wednesday, Sept. 5. The course is complete and the Faculty competent. Tuition is $35 per session of nine months. Board and lodging from $10 to $16 per month. Special attention is given to training boys in manliness and morals.

For further information apply to Prof. G. H. Wiley, Jackson, La., or to C. W. CARTER, President.

Silliman Institute
For Young Ladies,
CLINTON, LA.

Unsurpassed in the South for healthfulness, beauty of location, and buildings, general appointments and standard of scholarship. Extensive additions to buildings and equipment just completed, to satisfy growing demand. Four hours from New Orleans or Vicksburg. Hill country. Pure water. No malaria. Four courses, leading to degrees. Best advantages in music and art. Terms moderate. Session begins Sept. 12, 1894. For particulars and catalogue, address GEO. J. RAMSEY, A. M., President.

Edward McGehee College
FOR GIRLS.
WOODVILLE, MISS.

Next Term opens on Wednesday, Sept. 5, 1894.

Our grade is high. Our work is thorough. Our teachers are the best. Our rates are as low as those of any other first-class college.

This is the College for Methodists in Southern Mississippi and Eastern Louisiana especially to patronize.

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J. A. MONROE, A. M., President.

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INSTITUTE.
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Regular session opens Sept. 4. Classical, Literary and Commercial Courses. Short-hand, Type-writing, standard systems. Normal Penmanship. Boarding students under supervision of Principal. Day and Evening Classes. Write for circular.

G. W. HARMAN, Prin. Com. Dept. H. S. CHENET, A. M., Principal.
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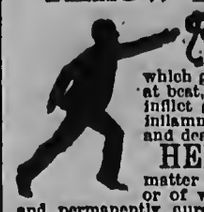

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OBITUARIES.

We publish obituaries of 900 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 900. Poetry excluded from this column.

CARSON—Mrs. MARIANA CARSON, daughter of the late Rev. T. Y. Ramsey, of the North Mississippi Conference, was born at Marion, Ala., July 22, 1855; was married to Dr. R. B. Carson, Oct. 16, 1890, and died at her home in Durant, Miss., July 23, 1894.

Soundly converted, she faithfully served her Lord for many years. At all times solicitous for the welfare of the church, she was ever ready to take the load in every good work. A woman of a high order of intelligence and of extensive reading, she was fitted to grace any circle or fill in any place in the church open to her sex. She was a close Bible reader from her childhood. Her intimate acquaintance with its precious contents was shown by the frequency and appositeness of her quotations from its pages. She prayed a great deal in secret, and the effects of prayers were shown in a consistent and beautiful life. She loved her husband with an intense devotion, and made his home the dearest, happiest spot on earth to him. To our widowed mother she was not only a beloved daughter, but a trusted, familiar companion. To brother, sister or friend she was a safe counsellor; to the sufferiug or sorrowing, she was unselfish and tireless in ministering to their needs. The last year of her life was one of much feebleness of body and great suffering, but she bore it in meekness and submission. When the end came she was ready and died in peace. A good woman who loved God and worked righteousness has gone to her reward.

HER BROTHER.

RINEHART—Our dear Bro. and Sister S. D. Rinehart, of Douglas, La., received a terrible shock in the sudden and tragic death of their second son, DAVID. He had for some months been employed by Mr. Fisher, of Clarence, La., seven miles east of Natchitoches, on Red River. At the time he was engaged in getting some timber in the swamp when he was terribly crushed by a falling tree. The skull was broken and his right side terribly crushed, yet he lived seven hours after the accident.

He was brought home yesterday on the train and buried in the cemetery at Douglas. A large congregation of relatives and friends attended his funeral.

DAVID SUMPTER RINEHART was born in Edgefield county, S. C., Dec. 2, 1870. He made a profession of religion and joined the M. E. Church, South, at about thirteen years of age. His death occurred at Clarence, La., Aug. 7, 1894.

David was a young man of noble character. He was universally loved in the community where he was raised, as well as in the community where he met his sad and untimely death. His employer said to this writer: "He was the most trustworthy young man I ever had in my employ." He was out off in the prime of young manhood. May his young friends take heed to this lesson! God bless and sustain the bereaved family!

JNO. A. MILLER.

Ruston, La., Aug. 10.

WATSON—Mr. G. K. WATSON was born in Columbus, Miss., May 29, 1841, and departed this life at his home in Ellisville, Miss., July 24, 1894. He was married to Miss S. R. Saltonstall, of Shubuta, Miss., in June, 1867. Seven children blessed their union.

Bro. Watson was a member of the Methodist Church, and for years prior to his death he exhibited those graces and virtues which adorn Christian character and make it lovely and attractive. He seemed to have an overcoming faith, and the gentle, loving spirit as manifest in his home life and in social and business circles won for him the confidence and esteem of the people generally, and made his companionship desirable and helpful. He was one of the most guileless of men, and during his last illness, which was protracted, he murmured not, but submissively, with Christian patience, bore his sufferings and spoke of his dissolution with such calmness and serenity of soul that the living were impressed with the power of our holy religion. He leaves a wife and six children to mourn for him. May the good Shepherd lead them into pastures green, and by waters still, and may the light, the beautiful light of God, shine in unto them till the shadows flee away!

O. D. BOWEN,
Pastor Ellisville Baptist Church.

RAMSEY—THOS. Y. RAMSEY, infant son of Josiah B. and Sallie Carey Ramsey, was born at McComb City, Miss., Feb. 14, 1894, and died July 6, aged four months and twenty-two days.

He was a bright, beautiful baby boy, and filled the home with gladness. Our heavenly Father thought it best to take him to himself. The young father and mother are suffering sorely, but "it is well with the child." Heaven is far richer now than all the world besides. May the Blessed Spirit comfort the bereaved!

T. Y. RAMSEY.

WALKER—HULAN WILKINS WALKER, only son of Daniel and Fannie Walker, was born Nov. 18, 1892, and died July 17, 1894.

Mysterious are the providences of our God. Just why he took little Hulan away and made the home so sad, we can not tell; but we know he doeth all things well. Hulan can never come back to you, parents, but God help you to go to him.

M. L. WHITE.

Mt. Carmel, Miss.

SMITH—ROBERT HOWARD SMITH, infant son of C. M. and S. C. Smith, was born May 19, 1892, and died July 11, 1894.

Little Robert was laid nicely away at Bethel Church to await the resurrection morn, when he will be raised in power and in the likeness of Christ, when parents will see him again.

M. L. WHITE.

Mt. Carmel, Miss.

BROWN—BENJ. LEWIS BROWN was born July 21, 1813, and died at his home in Kemper county, Miss., Aug. 21, 1893.

Grandpa had been a sufferer with cancer in the face for several years, but two weeks before his death he did not suffer any, and when death came it was welcomed by "Thank God, I'm going home." He sang, "We'll work till Jesus comes," etc.; clapped his hands, shouting, "Glory! glory!" and thus sweetly passed away. Grandpa was faithful in all the relations of life; a true and loyal member of the M. E. Church, South, for more than a half century, his home always a home for ministers, and his charities for the poor abundant until infirmities deprived him of ability. He was highly esteemed and his advice sought as a Christian by those who knew him best. He was always opposed to any side-track worship of God in devotion or donation, preferring direct approach in service or offerings. He visited our home and would have us sing and play, "Angels, guide me home" for him, and it seemed he realized the guidance of the white-robed band. We mourn not as those who have no hope.

BRILLA BROWN.

JOHNSTON—LUTHER E. JOHNSTON, the subject of this sketch, was born in Albemarle county, Va., February, 1817. Of his parentage and early life nothing is known by the writer. He came to Mississippi in 1836. In 1845 he was married to Mrs. R. M. Breitling. Several children were born to them—all of whom, except one son and daughter, live in Texas. Our brother was converted and joined the M. E. Church, South, the same year in which he was married, and remained faithful to the vows then made to the close of life.

He was honest, true and industrious, and respected by all who knew him. He moved to Texas in 1869, where his widow and most of his children now reside. He and his wife came back to Mississippi on a visit to their son, Abram Johnston, and other relatives in December, 1893. Bro. Johnston was attacked with *la grippe* before his arrival at the home of his son. He grew rapidly worse until his death, which occurred Dec. 28, 1893, in his eighty-sixth year. He expressed himself as ready and willing to die. Thus has passed away a good and true man.

D. G. W. ELLIS.

WHITE—BEATINA M., only daughter of Rebecca and A. White, died at their home in Pearlington, Miss., Aug. 2, 1891, aged one year and ten months.

When death strikes down the innocent and young, for every fragile form from which he lets the panting spirit free a hundred virtues rise in shape of mercy, charity and love to walk the world and bless it. The death of an infant child is like the sunset that rounds out and completes the perfect day. How lovely the light lingers in the upper atmosphere! How the cloud-specks catch and reflect the sun's rays, and soe-ere yet their golden tints are darkened—the evening star is shining!

Parents, weep not for thy babe, for by its death your affections are linked to heaven. So live and act that when you hear the Master calling, "Come up higher," you may meet little Beatina safe in the Shepherd's fold.

W. A. BROWN.

NELSON—CUTHBERT NELSON, son of Adolphus and Mary Nelson, was born Oct. 14, 1880, and died July 27, 1894.

Another pure, sweet spirit has taken its flight back to the One who gave it. He suffered one year. The last three weeks of his life he suffered the most intense pain, and the death angel came and bore him away. He was a patient sufferer; told his loved ones not to weep for him; that he was not afraid to go. Little Burtie knew he was not going to cross the dark river of death alone.

Weep not, dear loved ones; we know you are lonely and miss his bright face everywhere. The home does not seem the same any more, but he is safe in the arms of Jesus, and is free from pain and temptation. May his dear loved ones live so as to meet him on the other shore. "The Lord gave, and the Lord taketh away; blessed be the name of the Lord!"

F. E. MCDONALD.

Americus, Miss.

JOHNSON—Mrs. ALICE JOHNSON, daughter of Mr. Stephen Miller, was born in Coahoma county, Miss., Oct. 22, 1848. At the age of twenty she professed religion and joined the Baptist Church. Fifteen years after, in Brownsville, Tenn., she united with the M. E. Church, South, in which communion she remained to the end of her earthly pilgrimage. May 7, 1877, she was married to Mr. W. H. Johnson, whom she survived five years in widowhood. After years of suffering from a painful bronchial cough she died in profession of great peace with God, July 4, 1894, in the forty-sixth year of her age, at Ethel, Miss.

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Which must be carried on, and safely may,
Yet keep those cares without thee: let the heart
Be God's alone, and choose the better part.
Through all thy actions, counsels and discourse
Let mildness and religion guide thee out;
If truth be thine, what needs a brutish force?
But what's not good and just ne'er go about.

—Henry Vaughan.

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The conditions essential to a revival are found in II. Chron. vii, 14: "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sins, and will heal their land." - Record.

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NEWS OF THE WEEK.

DOMESTIC.

The prospects for the University of Mississippi are more flattering than any of the recent sessions.

Both Houses of Congress adjourned on Tuesday, the twenty-eighth, until the first Monday in December.

A fire in a mine at Franklin, Wash., on Aug. 24, created much disaster. About thirty-four men were killed.

It is proposed to remove the Government Building from the World's Fair Grounds at Chicago to Atlanta for the exposition there.

The encampment of the Mississippi National Guard, which was held near Meridian since the twentieth, came to a close on Aug. 25.

Another councilman was indicted for bribery by the Grand Jury, in this city, last week. This is the eighth councilman indicted for bribery.

Councilman Callahan, who was tried for bribery in the Criminal Court, in this city, last week, was found guilty. His attorneys have applied for a new trial.

There are 68,000 postoffices in the United States. About 67,000 of them do not pay their running expenses. The profit of the New York City postoffice is $4,000,000 a year.

Five thousand ex-Confederates, representing many commands, gathered at the Chautauqua grounds in Ruston, La., on Aug. 23, at the convocation of the North Louisiana Camps.

Within a comparatively short time the new navy of the United States will be strengthened by the addition to the active force of six new armored ships, including the three large battle-ships, Oregon, Indiana and Massachusetts.

Citizens in the thirteenth ward, up town, near Audubon Park, this city, have applied at City Hall to be commissioned as special police officers, in order to protect their property from the numerous thieves who nightly prowl in that part of the city.

The great textile strike in Fall River, Mass., developed into a lockout on Aug. 23, the employers closing all the mills. These mills include every establishment engaged in the manufacture of print cloth, and the shut-down throws 22,645 men and women out of employment.

The Wilson Tariff bill, which was finally accepted by the House of Representatives about two weeks ago, became the law of the land at midnight, on Aug. 27. At that hour the ten days allowed the President by law to consider the bill expired, and as he did not veto it nor yet sign it, it became law without his approval.

There is much speculation among the politicians in Washington City concerning the effect on Louisiana politics from the treatment which the sugar industry has experienced at the hands of the Democracy in Congress. The Republicans hope that the voters of the sugar districts have been so exasperated by the injustice and hostility toward the sugar industry displayed by the Democrats of the House and Senate that they will try to send at least three Republican members to the House. They will send their speakers to assist Republican candidates in the canvass to promise sugar bounties and protective taxes on all the products of the State.

FOREIGN.

For the week ending Saturday there were 146 new cases of cholera and 79 deaths from the disease in Galicia, Austria. In Bukowina 16 new cases and 15 deaths were reported.

The activity of the Chinese in hunting down the Japanese spies increases every day, and if the Chinese are to be believed, the coast must be overrun with agents of the Japanese government.

A statue of Joan of Arc has been unveiled at Dom-Remy, France, the native place of that heroine, in the presence of 20 000 pilgrims. Religious processions and fetes were also held in honor of her memory.

The report that the Rev. James A. Wyley, a Presbyterian missionary, has died from injuries received at the hands of Chinese soldiers at Liao Yang, north of New Chang, China, while they were marching to Corea, is officially confirmed.

A great anti-lords mass meeting was held in Hyde Park, London, on Aug. 26, by the National League. It is estimated that 70 000 persons were in attendance. It is said the addresses of the speakers were received with only moderate applause.

Nineteen Japanese warships and three transports arrived in Taiung river, on the eighteenth instant. They landed 6,000 men, who, proceeding inland were attacked by 1,000 Chinese, who succeeded in dividing the Japanese force into two parts. The Chinese artillery, located on an eminence, poured a heavy fire into the ranks of the Japanese, making great havoc. The Japanese were compelled to retreat to the sea, where their fleet prevented further pursuit by the Chinese. The Japanese loss is reported to have been over 1,300.

The Success which Hood's Sarsaparilla has had in freeing old and young from afflictions caused by impure blood, is really remarkable. Hood's Sarsaparilla is a building-up medicine.

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THE PRACTICAL POULTRY KEEPER.—Embraces all the latest ideas on the subject, finely illustrated, and is a complete treatise, covering the whole subject. Gives minute instructions in feeding, rearing, care and management of poultry. How to treat diseases of poultry; how to make an incubator and how to raise artificially-hatched chickens; how to preserve eggs; how to pack eggs and poultry for market.

THE PRACTICAL HORSE AND CATTLE DOCTOR.—This book was written by two distinguished veterinarians, one a specialist in diseases of the horse, the other in those of the cow. It describes the symptoms of the diseases with which horses and cattle are afflicted, and in such a plain and thorough manner that the malady will be readily detected; it also gives the cause of every disease, a knowledge of which in many cases will avert the evil; and it likewise contains plain and explicit directions for the treatment of disease, as well as the correction of all unruly and vicious habits, etc.

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Address REV. W. C. BLACK,
112 Camp street, New Orleans, La.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
Leaf River	Aug. 30
Mt. Zion	Sept. 21
St. Tammany	Sept. 22
Wilson's Springs	Sept. 27
Palmer	Oct. 6
Salem	Oct. 18

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

CAMP MEETINGS.

There will be a camp meeting at Salem Camp Ground, Americus circuit, Seashore district, Mississippi Conference, beginning on Thursday night before the third Sunday in October. All ministers are invited to come and urged to attend. There will be conveyance for ministers at Moss Point, Miss., on Thursday morning.

J. H. HOLLAND, P. C.

The St. Tammany Camp Meeting will commence Sept. 22, and continue eight days. We will be assisted by Godbey, Ellis and others. All ministers with lay workers are invited. Come and help us, and we will take care of you. We have a public tent on the ground.

D. C. RAWLS, P. C.

The Palmer Camp Meeting will begin Saturday, Oct. 6, and continue eight or ten days. This camp ground is located in Harrison county, a delightful place with plenty of good water. The meeting will be conducted on the self-sustaining plan. There will be a public tent under the management of the camp ground. Preachers will be furnished conveyance from Mississippi City, on the L. and N. R. R., and accommodation during the meeting. All are invited. For further information address, H. C. BROWN, P. C.
Stonewall, Harrison county, Miss.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Minter City and Strathmore	Sept. 23
Grenada circuit	29, 30
Grenada station	30; Oct. 1
Tillatoba	6, 7
Charleston (Wed.)	10
Coffeeville	13, 14
Abbeville	20, 21
Toccopola	27, 28
Oxford station	28, 22
Chapel Hill	Nov. 9, 4
Pittsboro (Wed.)	7
Atlanta	10, 11
Ebey	17, 18
Paris	24, 25
Water Valley circuit	Dec. 1, 2
Water Valley station	2, 2

The trustees will please be ready with their reports. Local preachers most all be present with written reports.

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Pott's Camp	Sept. 15, 16
Holly Springs station	22, 23
Byhalia	22, 30
Waterford	Oct. 6, 7
Holly Springs circuit	13, 14
Red Banks	20, 21
Mt. Pleasant	27, 28
Olive Branch	Nov. 3, 4
Ashland	10, 11
Cornersville	17, 18
E. Holly Springs circuit	24, 25

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Batesville	Sept. 8, 9
Sardis	15, 16
Senatobia	22, 23
Pleasant Hill (Thurs.)	27
Como	28, 30
Courtland	Oct. 5, 7
Cockrum, at Greenleaf	12, 14
Hernando	20, 21
Walt Hill (Thurs.)	25
Tyro, at Free Springs	27, 28
Arkabutla	Nov. 3 4
Pleasant Grove, at ——	10, 11
Nesbit, at Hinds' Chapel	17, 18
Panola, at Love Joy	24, 25
Morgansville, at ——	Dec. 1, 2

Let local preachers and exhorters be present with written reports, as the law requires, and the pastors and trustees of church property be ready to answer Ques. 23 and 24.

With the liberal and constant blessings of God, this district ought and will pay every cent of assessments if the whole church will do her duty. Let no one fail.

H. C. MOREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Greenwood	Sept. 8, 9
Carrollton	15, 13
Winona	22, 23
Sidon	29, 30
Indianola	Oct. 6, 7
McNutt	13, 14
Black Hawk	20, 21
Wesl	27, 28
Carrollton	Nov. 3, 4
Brooklyn and Dublin	10, 11
Leherton	17, 18
Walden	24, 25
Winona circuit	Dec. 1, 2

S. M. THAMES, P. E.

COLUMBUS DIST.—FOURTH ROUND.

West Point	Sept. 8, 9
Tibbee	15, 16
Crawford	22, 23
Columbus circuit	29, 30
Starkville circuit	Oct. 6, 7
Starkville station	7, 8
Columbus station	13, 14
Sparta	20, 21
Cedar Bluff (Tues.)	23
Brooksville	27, 28
Sturges	Nov. 3, 4
Hebron	10, 11
Shuqualak (Wed.)	14
Mashulaville	17, 18
Macon	24, 25

T. C. WIER, P. E.

CORINTH DIST.—FOURTH ROUND.

Rienzi	Sept. 29, 23
Kossuth	29, 30
Booneville circuit	Oct. 6, 7
Corinth circuit (Fri.)	19
Iuka circuit	13, 14
Iuka station (Mon. morn.)	15
Corinth station (Mon. night)	15
Pleasant Ridge	13, 19
Brown's Creek	20, 21
Marietta	27, 28
Blue Springs	Nov. 3, 4
Ripley and New Albany	10, 11
New Albany circuit (Thurs.)	13
Ripley circuit	17, 18
Jonesboro	24, 25
Booneville and Baldwyn (Th. night)	28
Guntown	Dec. 1, 2

I will preach at Corinth the first Sunday in September; Iuka, second Sunday, and Booneville, third Sonday. Let trustees make a report of all church property. Let local preachers report in writing the extent and results of their labors. Let the exhorters present their reports.

T. W. LEWIS, P. E.

ABERDEEN DIST.—THIRD ROUND.

Fulton	Sept. 1, 2
Athens	8
Pontotoc?	8, 2

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

Friar's Point	Sept. 2
Boliver, at Winterville	2

Pastors will please bear in mind that a written report is now required in answer to the twelfth question, and that registers and records of Church Conferences must be at Quarterly Conferences for examination.

J. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

(Concluded.)

Eastabuchie, at Camp Ground	Sept. 1, 2
Americus and Esc., at Ward's	8, 9
Vancleave, at Red Hill	15, 16
Tallahala, at Betico (Wed.)	19
Pearlington, at Logtown	21, 24
St. Tammany Camp Meeting	22-29
Covington cir., at Camp G. (Wed.)	27
Gainesville mission, at Pine Grove	29, 30
Augusta, at Galloway Ch	Oct. 13, 14

The church registers and records should be on hand, and pastors be ready to answer Question 14. An urgent effort should be made to bring up arrears in salary and to report good progress in the collections.

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—THIRD ROUND.

Indian Mission	Aug. 21
Neshoba, at Philadelphia	Sept. 1, 2
Fannin, at Drake's (Fri.)	7
Steens Creek, at Richland	8
Brandon	9, 10
Homewood, at Mutual Un	14
Trenton, at Clear Creek	15, 13
Montrose, at Holders	22, 23

O. MCDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Camden circuit, at Thomastown	Sept. 1, 2
Tranquil circuit, at Zeigler ville	8, 9
Mount Olivet circuit, at Dovar (Tues.)	11
Bolton circuit, at Ratliff Chapel	15, 16
Jackson—First Church	22, 23
Jackson—Capitol Street	22, 23
Madison circuit, at Madisonville	28, 30

E. H. MOUNGER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Ponchatoula, at James Chapel	Sept. 1, 2
Franklinton, at Mt. Hermon	8, 9
Amite City, at Tangipahoa	9, 10
St. Helena	15, 13
East Feliciana	22, 23

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Rolling Fork and Anguilla, at ——	Sept. 1, 2
Cary, at ——	4
Mayersville, at ——	8, 9
Warren, at Oak Ridge	15, 16

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BROOKHAVEN DIST.—THIRD ROUND.

Pleasant Grove	Sept. 1, 2
Beauregard	8, 9
China Grove	12, 13
Martinsville	22, 23
Hazlehurst	22, 30

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—THIRD ROUND.

DeKalb, at Pleasant Ridge	Sept. 1, 2
Marion, at —— (Wed.)	5
Why Not, at ——	8, 9
Chunky, at ——	13, 13
Lauderdale, at ——	22, 23
Mathersville, at ——	22, 30

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

South Bossier, at Houghton	Sept. 1, 2
Grand Cane, at G. O. (Sun. and Mon.)	9, 10
Red River, at Campobello	15, 10
Victoria and West Natch., at Shiloh	22, 23
Anacoco—Holly Grove (Wed., Thur.)	28, 27
Many	29, 30
Fort Jessop, at Fort Jessop	29, Oct. 1
Sabine, at Bayou Scie (Fri., Satur.)	5, 8
DeSoto, at Pelican (Sun., Mon)	7, 8
Natchitoches station	12, 14
Cane River, at Reagan's Chapel	12, 14
Shreveport—Second Church	21
North Bossier, at Benton	27, 28
Pleasant Hill (Fri.)	Nov. 2
Caddo, at Keachie	3, 4
Coushatta, at Coushatta	10, 11
Wesley, at Wesley Chapel	10, 11
Shreveport station—First Church	17, 18
Mooringsport, at Greenwood	25, 26
Mansfield station	Dec. 1, 2

District Sunday-school Convention for all circuits, stations and missions south of and including DeSoto circuit to be held at Marthaville, Wednesday and Thursday, Oct. 3 and 4.

District Sunday-school Convention for all circuits, stations and missions north of and including Mansfield station to be held at Shreveport, Wednesday and Thursday, Oct 31 and Nov. 1.

District Preachers' Meeting to be held at Shreveport in connection with the above, commencing Tuesday, Oct. 30.

The conventions announced above will be held in compliance with resolution of the late District Conference, passed unanimously, when, with one exception, all the pastors in the district were present, and we hope they will see that all Sabbath-schools and preaching places are represented. They can appoint or have them elected.

ROBT. J. HARP, P. E.

700 Cotton street, Shreveport, La.

ALEXANDRIA DIST.—FOURTH ROUND.

Centerville	Sept. 1, 2
Montgomery	8, 9
Bonkie and Evergreen	15, 16
Big Cane	21, 23
Ploeville	29, 30
Dry Creek	Oct. 6, 7
Simsport, at Riverside	13, 14
Lecompte, at W. C.	20, 21
Ada circuit	27, 28
Chicot	Nov. 3, 4
Colombia	10, 11
Spring Creek, at Glenmore	17, 18
Boyce	24, 25
Alexandria	Dec. 1, 2

S. J. DAVIES, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Plaquemine, at Plaqoemine	Sept. 2
Lower Coast, at Wesley	9
Baton Rouge	13
Carondelet	29

I will attend the Quarterly Conferences through the month of August, then go to my work at Centenary College.

O. W. CARTER, P. E.

DELHI DIST.—THIRD ROUND.

Winsboro, at Boeff Prairie	Sept. 1, 2
Harrisonburg, at Island	8, 9
Rayville	15, 16
Waterproof	22, 23
Lake Providence	29, 30

H. O. WHITE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Plaquemine and Brulee, at Prairie H.	Sept. 1, 2
Lake Arthur	8, 9
Lake Charles and West Lake	15, 16
Sulphur Mine, at Calcasieu	18, 19
Grand Chenier	22, 23
Crowley	29, 30

J. M. BEARD, P. E.

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We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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In Italy two per cent. of all the insanity is caused by drink, in Austria, 15, in France, 20; in England, 32, and in Sweden, 50.

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BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

HOLINESS.

(Rom. vi, 22; 1. Cor. iii, 16, 17; Eph. iv, 24; 1. Thess. iv, 7; Heb. xii, 10.)

Holiness and sanctification—set apart to the service of the Lord—mean the same thing. The former is of Saxon, the other of Latin origin. We will treat here our first text. It contains a statement of

1. The design of our holy Christian religion. What is the object of its introduction?

(1) To free us from sin. From the guilt and consequences of the transgression of God's law. The blood of Christ cleanseth from all sin. Our Master was called Jesus, because he was to save his people from their sins. Sin an intrusion from hell.

(2) To make us servants of God. Angels are ministering spirits; we, ministering mortals. Milton speaks of the service of the former:

"Thousands at his bidding speed
And post o'er land and ocean without rest.
They also serve who only stand and wait."

Servants are expected to be humble, obedient, industrious, faithful. Up and doing. The night cometh, when no man can work.

2. Thus saved from sin, converted, being no longer servants of evil, but of God, we "have our fruits unto holiness." Holiness here indicates the necessary holy life, the invariable outcome of salvation. Holiness to the Lord our watchword. If holy in heart, the life, too, will be holy. Sweet and bitter water can not flow from the same fountain. With the heart

(1) The head holy. "Thinketh no evil." Intellect the workshop of the Holy Ghost.

(2) The tongue holy. No backbiting, slandering, equivocating, censoriousness. Speaking to edify, instruct, encouraging to do right. Commending the good. Calling the bad by the proper name. Peace-making.

(3) The hand holy. Giving to the Lord's cause. Helping the poor, sick and needy. Raise the fallen, lead the blind.

3. The finality will be everlasting life. Citizenship in the New Jerusalem.

(1) Having become children of God, we are his heirs.

(2) Having been his servants, we shall have our proper reward. "Well done, thou good and faithful servant."

(3) Having been freed from sin, and having led holy lives, we shall see God and live in his presence forever.

Fall Session of the Corinth District Preachers' Meeting.

TO BE HELD AT RIENZI, OCT. 9-11, BEGINNING AT 2 P. M.

1. Our Distinctive Doctrines, and the Duty of Preaching Them—J. W. Bell, W. J. Burt, W. Ira Smith.

2. Relation of Children to the Atonement—H. R. Tucker, J. W. Ramsey, S. B. Cox.

3. The Conditions of Salvation—W. C. Harris, W. A. Clark, M. L. Tucker.

4. Woman's Place in the Church—J. M. Bradley, W. F. Rogers, P. R. Hoyle.

5. The Bible, and the Best Way to Study It—J. H. Shumaker, L. A. McKeown, M. T. McLain.

6 What Studies a Preacher Should Pursue after Graduating in the Conference Course—W. C. Harris, H. R. Tucker, J. P. Moore.

7. Denominational Loyalty—J. E. Buck, J. A. Greene, J. T. Mink.

8. How to Reach the Masses—H. M. Young, J. T. McKeown, W. A. Robertson.

9. How to Hold a Church Conference—J. H. Shumaker.

10. Friendly Criticism—J. W. Bell.

Sermons: Repentance—W. G. Burks; Infant Baptism—M. H. Honnoll. Justification by Faith—C. H. Pittman.

Experience Meeting—U. A. Barkley.

T. W. LEWIS.

K. of P. at Washington, D. C.

The Queen and Crescent Route offers special inducements to travelers to Washington and the East. On the occasion of the Knights of Pythias conclave at Washington, Aug. 27 to Sept 5, it will sell tickets at low reduced rates. Its train service can not be excelled. Its rates are as low as any. Call on any Q & C. Agent for full particulars as to rates and schedules, or address

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New Orleans.
I. HARDY, A. G. P. A.,
Vicksburg, Miss.
S. C. RAY, T. P. A.,
Dallas, Texas.
W. C. RINEARSON, G. P. A.,
Cincinnati.

Excursions to Michigan.

On Aug. 13 and Sept. 17 the Queen & Crescent Route will sell tickets to certain points in Michigan at one fare for the round trip, good twenty days for return. Inquire for further particulars to any Q & C. agent.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8	@ — —
Ordinary	8½	— —
Good ordinary	8	— —
Low middling	8¼	— —
Middling	8½	— —
Good middling	8 15-16	— —
Middling fair	7 8-16	— —
Fair	8½	— —
Galveston middling	8 9-16	— —
Mobile middling	6½	— —
Memphis middling	6⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	3½	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2½	2⅝
Prime yellow	3 15-16	4
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
STRUP	— —	— —
RICE.		
No. 2	2½	3½
Good	4⅜	5⅛
Fair	4¾	4⅝
Prime	5⅛	5½
Rough, ₩ bbl	4 00	— —
Polish, ₩ ton	12 00	— —
FLOUR.		
Extra Fancy	— —	5 70
Fancy	— —	5 45
Choice	— —	— —
Minnesota Patents	4 12½	4 25
Winter wheat patents	3 25	3 50
Minnesota bakers	3 80	— —
CORN PRODUCTS.		
Corn meal	2 60	2 65
Cream meal	2 25	— —
Grits	2 50	— —
Hominy	2 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	58	55
Yellow	58	59
Mixed No 2	— —	58
OATS:		
Western	— —	40
Texas rust-proof	— —	52
BRAN:		
₩ cwt	80	85
HAY:		
Prime	14 90	15 00
Choice	15 50	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	14 75	15 00
Prime Mess	14 75	15 00
Rumps	14 00	— —
BACON:		
Fancy breakfast	10½	12½
Shoulders	8	— —
Sides, short rib	8½	8½
Sides, long clear	8½	7½
HAMS:		
Sugar-cured	12	13½
DRY SALT MEAT:		
Shoulders	5½	7
Sides, short rib	6	6½
Sides, long clear	7	7½
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	18½	— —
Common	18½	— —
TEAS:		
Choice	— —	— —
No. 2	— —	— —
BUTTER:		
Western Creamery	20	— —
Western Dairy	18	— —
Common	— —	— —
LARD:		
Refined	8½	8½
OILS:		
Coal, bbls	8½	— —
Coal, cases	14½	15
Cotton seed, crude	28	24½
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	1 88	1 90
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 00	2 15
ONIONS:		
New Louisiana	— —	— —
Western	1 90	2 40
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	7	— —
Jute, 1¾ lb, ₩ yard	8½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	7
TIES:		
₩ bundle	60	62½
SUNDRIES.		
POULTRY:		
Old Tiens, Western	3 75	4 25
Young Chickens	1 00	2 00
Chickens, Southern	3 50	2 25
Young	75	2 00
Turkeys, Southern	— —	— —
EGGS:		
Western	14½	15
Southern	15½	15
WOOL:		
Lake, ₩ lb	13½	12
Louisiana	11	11½
Burry	8½	8½
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	2½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	31 00	31 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Picayune*, August 31.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SAY THE LOVING WORDS NOW.

Year after year, with a glad content,
In and out of our home he went—
In and out.
Ever for us the skies were clear;
His heart carried the care and fear,
The care and doubt.

Our hands held with a careless hold
All that he won of power and gold,
In toil and pain.
O dear hands that our burdens bore—
Hands that shall toil for us no more—
Never again.

Oh! it was hard to learn our loss,
Bearing daily the heavy cross—
The cross he bore;
To say with an aching heart and head,
"Would to God that the love now dead
Were here once more!"

For when the love we held too light
Was gone away from our speech and sight,
No bitter tears,
No passionate words of fond regret,
No yearning of grief could pay the debt
Of thankless years.

Oh, now, while this kind love lingers near,
Grudge not the tender words of cheer,
Leave none unsaid;
For a heart can have no sadder fate
Than some one day to awake—too late—
And find love dead!

—Harper's Weekly.

"Why They Did Not Join the Methodists."

(Concluded.)

The next argument offered to sustain this seventh misrepresentation of the Methodist Church is the fact that "there are rules for silencing a preacher if he does not obey."

It is well known that there must be penalties provided for disobedience to the rules of any organization. There can be no effective administration without them. A man's intellectual inheritance and acquisitions must be very small not to be able to see this at once. If the New Testament contains any directions as to the government of the church, penalties for disobedience, even to exclusion, are based on Scripture authority.

To put some solidity, if possible, into the sandy foundation upon which this charge is based, Bro. H. reiterates what he had said before, to the effect that our church provides for the expulsion of members who inveigh against our doctrines and Discipline. As I have already disposed of this, I dismiss it without further attention. The fact is, all this hue and cry about Methodists submitting to the authority of man, in preference to that of God, is unreasonable and false. There is not a denomination of Christians on earth that does not have laws and regulations for which they can not find an express "Thus saith the Lord." All enlightened interpreters of the Scriptures teach that, in the place of specific injunctions and prohibitions covering every particular relation in life, there are great principles laid down, and that conformity to these principles is conformity to the Word of God. Some liberty is allowed man for the exercise of his knowledge and judgment in determining where and when these principles apply. All wise men, in all denominations, study these principles and use this liberty.

Misrepresentation No. 8: No one can be a member of the Methodist Church unless he is eligible to membership in the college of Bishops.

To make sure of putting an end to all Methodistic proclivities in the mind of his disaffected sister, Bro. H. said to her: "I want to tell you another thing. When you join up here, you will not be a member of the Methodist Church. Nor can you ever be; you would simply belong to the Methodist society." He told her this for her intellectual illumination. "For," said he, "I want you to be the most intelligent Methodist among them." She felt the enlightening influence of his oracular utterances in her inmost soul, and said to him: "I thought I knew something of the Methodist Church, but I guess I didn't." She was certainly fortunate in having the guidance of such an intellectual genius and master of arts. Encouraged by the scintillations of her increasing brightness, he brought forth out of his treasure the following matchless illumination: "The General Conference is the Methodist Church, or, more properly speaking, the college of Bishops. The laws of our State decide that the General Conference is the church. But the Methodists understand that the college of Bishops is the church. At the General Conference which met in Virginia some years ago, a Mr. Galloway was elected a Bishop. He arose and said: 'I thank God I have lived to see this day, for I am, for the first time in my life, a member of the Methodist Church. I have been a member of the Methodist society for many years, but for the first time in my life I am a member of the Methodist Church.' And what he said was true. So when Sam Jones says, 'Quit your meanness and join the church,' it is a pretty hard road he is sending the poor sinner on, if he knows what he says, for no one can be a member of the Methodist Church except he be a Methodist preacher, and he must first pass through all the grades from 'joining the Conference' to the office of Bishop."

When this extraordinary feat was accomplished, it is no wonder that all Methodistic taints were eliminated from the mind of his listener, and that she was ready to say: "I give it up. I did not know anything about it." At last, having the eyes of her understanding thoroughly opened, Bro. H. says to her: "Perhaps you can now see why the preachers first commune together and then invite the society to the second table." Yes, she ought now to be able to see most anything.

In reply to all this stuff, I have simply to say that there is not one word of truth in it. The General Conference is not the church, neither is the college of Bishops, and Methodists do not so "understand" it. Will there never be an end to the age of evolution? Anyone who can believe that the General Conference of the M. E. Church, South, would vote for a man for the episcopacy as ignorant as the language put into the mouth of Bishop Galloway would indicate, and then, after such talk, ordain him to that high office, is too simple ever to make an intelligent member of the Methodist Church, and we are perfectly willing for all such to remain with congenial company.

There are many other statements in this unscrupulous little book that are either totally untrue, or so framed as to be misleading. Here are a few samples: Methodists "have hopelessly split on a question of politics." Every well-informed Methodist knows that the division referred to was not caused by a question of politics, but by a question of ecclesiastical administration. After saying that a minister's wife and children can not commune with him in the Methodist Church, he says: "If anyone denies it, I will take his Discipline and show it to him, written down for him by the Bishops whom the preachers swear to obey without question." The Bishops do not write the Discipline; neither do the preachers swear to obey them. There is no telling what will be evolved from a diseased or deformed brain. When certain questions are asked a preacher in the ordination of elders, he says, he answers on his knees. There is nothing of it in the Discipline, nor in the usage of the church. "He takes a solemn oath to obey his superiors, whom he consents to call masters." We take no oaths, and call no man master. For giving the invitation to the Lord's Supper, as written in the Discipline, a minister is "subject to be censured or dismissed from the ministry." It is all bosh. "If the presiding elder of this circuit should choose, for any reason, to shut up that house up there, which this community built for a meeting-house, he can lock the door and put the key in his pocket, and the whole congregation, stewards and preacher thrown in, can't help themselves. That house don't belong to them. It belongs to the Conference, and they might hold meetings in the street, but they have no power, legal or ecclesiastical, to make him let them in." How anyone, with two or three Disciplines to guide him, could perpetrate the above, is beyond comprehension. But, then, Bro. H. is a master of arts. Our church-houses do not belong to the Conference, and the presiding elder has no such authority. "You see now on what ground they assess every member so much. They furnish the house and the preacher, and have a right to charge." The Conference does not furnish the house, nor "assess every member so much;" neither is this done by anyone else, except the stewards, and then by their consent.

After all this, it is easy to see why Bro. H. put the word "Apology" as the caption of his preface, and then wrote, "I feel like begging pardon for sending out the following bit of personal experience." It is also easy to see why he said, "It would crush all the manhood out of me to be a part of such a system."

L. CARLEY.

The University of Chicago.

The University of Chicago is unique in the fact that it gives no vacation. The year's work is divided into quarters. They, in turn, are divided into two terms. Professors and students may, within certain limitations, choose their rest time in that part of the year which suits them best. President Harper has just taken his recreation in the form of superintending, during six weeks, the work of the great Chautauqua Assembly. The work of the university goes on without interruption.

A common misapprehension has been that a Summer school, under the auspices of the university, is conducted during the Summer months. This is by no means true. No diluted milk for babes is offered to the eager student. Rigorous university work goes on from July to July.

The feeling is growing that most of us do not need three months for recreation. Instead of resting, we are likely to vegetate. My own experience has been, that after I had rested two weeks, the coming to a higher latitude has made it possible for me to keep at work throughout the Summer months. The time will surely come when all the larger universities will have to follow the example of their youngest competitor.

It is a young institution, just entering on its third year. During these few years President Harper has received gifts amounting to $8,000,000. He has seen ten university buildings erected. Two of these, the Kent Chemical Laboratory and the Ryerson Physical Laboratory, cost upwards of $300,000 each. Ground is broken for two new buildings, which will be ready for use in time to greet the new year. Much has been done, but, as President Harper says, "We have a beginning, a good beginning, a large beginning, but only a beginning."

A divinity school is an integral part of the university. A law department will not be established until some good friend is minded to give $1,000,000 for its endowment. From three to five millions are needed for the adequate endowment of a medical school. It will be remembered that President Gilman said years ago: The founding of a university is no longer a matter of thousands of dollars; it is a matter of millions. President Harper is a man of dauntless energy, and nobody seriously fears that he will not get all the money he wishes for the perfecting of his plans for a great university.

From what has been written, it will be seen that a wonderful opportunity is offered to teachers from the South better to equip themselves for their work. Forty Southern teachers have been here this Summer. More than six hundred students have been enrolled. Representatives from the faculties of the best institutions in the country have been present. Among the institutions so represented are: Vanderbilt University, The Universities of Ohio, Kansas, Nebraska, Wisconsin, Washington, Utah, Oklahoma, Minnesota, Georgia, and Texas. Prof. Aven is here from Mississippi College; Prof. Swearingen and I from Millsaps College. It is not intended for this university to enter in competition with the colleges of the country. Stronger emphasis will be put on the graduate work each year. Before many years it is hoped that no collegiate work will be done here at all.

The divinity school is in the hands of the Baptist denomination. Its students are not confined to members adhering to that faith. Of the first fifteen students enrolled this Summer, no one was a Baptist. The Vanderbilt professor of Hebrew is studying in the University of Chicago divinity school. There can not be any such thing as Baptist Hebrew, chemistry, sociology.

The Disciple denomination will erect near the university grounds its own divinity house. A small theological faculty will be maintained. Their students will have the advantage of the equipment of a great university. No separate professorships of Hebrew, of church history, of New Testament Greek, of sociology, will be established. The main duties of the separate theological faculty will be to expound the doctrines which differentiate their denomination from all others.

In another respect the University of Chicago differs from other universities. It feels more than they (or, at least, in a different way) its obligation to the great numbers who can not attend college, but who have high intellectual aspirations. For such, a course of instruction by correspondence is offered. It is not claimed that the study can be done as well away from the personal influence of the teacher. But something akin to the best work can be done. The university recognizes the correspondence study to the extent of giving university credit to those who stand in Chicago satisfactory examination on the course pursued. Last year more than six hundred students were pursuing correspondence courses. It is interesting to know that among the students enrolled is a ranchman from Arizona, who is studying Arabic. Students are to be found in the Sandwich Islands, in Australia, in the South Sea Islands. In addition, every Winter a large faculty of university extension lecturers is employed conducting classes at "centers," both by means of lecture work and class work. Anyone who has read of the wonderful history of university extension in England will be ready to believe that America offers a fine field for extension laborers.

W. L. WEBER.

Mansfield Female College.

This college opens on Sept. 5, fully prepared for the work of another year. It has had in the past a good patronage, and those who have remained faithful in supporting the institution have been rewarded by the benefits they have received in the superior education of their daughters. It is an established fact that it is worth more to a Louisiana girl to graduate within the State than out of it, for many are seeing the folly of sending out of the State for the same advantages as are here obtained, and thereby weakening the institutions of the State. This suicidal policy has been largely followed by the Methodists of this State to the great detriment of the institutions of the church. The time has come to ask every Methodist, with a son or daughter to educate, what he proposes to do with reference to the claims of his own institutions, for more Methodists send out of the State than any other denomination. About $90,000 is expended by the people of this State in patronizing institutions without the State. This amount would place every institution of the State upon a solid and flourishing basis. The policy pursued by several institutions outside of the State is to underbid for pupils when they come in competition with the institutions bidding for their own legitimate patronage.

Mansfield College has suffered especially from this ruinous and dishonest method of securing patronage to go abroad. This Summer a new danger has threatened the patronage of Mansfield. A prominent Methodist institution of Texas, grasping for greater numbers, has made a bid for Louisiana patronage, and, securing a list of Mansfield patronage, has directed catalogues and personal letters to the patrons of Mansfield, offering free tuition and reduced rates to win patronage away from an institution of the same church, and with success in many instances. Is this a just and an honorable method to break down one church school to sustain another? It is a known fact that this Texas institution is already overcrowded, and boasts that it can afford to take pupils free of tuition from this State, and in one instance offers to take two from the same family for the expense of one. This is a discrimination in favor of Louisiana.

Is there no protection from such dishonest methods? Is it right to cut each other's throats to secure patronage? Will not the Methodists of this State resist such unworthy appeals for their patronage, and rally to their own institution, where they can secure the best terms and the best advantages? Will you allow yourself to be bought off from your own college, and permit it to suffer for the want of your patronage?

I make a strong and earnest appeal to every Methodist of this State to support Mansfield and Centenary, for they can do more for your children than other institutions outside of the State. Many send abroad and often regret their mistake, but I never heard anyone regretting that they sent to Mansfield. This is the college for you, and will be a blessing to your daughter as long as she lives. Fortunate will be the girl who comes to Mansfield.

A. D. MCVOY, Pres.

"The Do-Without Week."

We note with gladness the broad and general interest manifest in our church on the subject of foreign missions. The all-inclusive command, "Go ye into all the world and preach the gospel to every creature," is taking deep hold upon the heart and conscience of our people. They are inquiring, thinking, writing, laboring, and, we trust, praying for missions as never before.

In common with the general movement the Board of Missions has set apart a week for self-denial and prayer for this great work. We desire this timely action of the Board to come upon the thought and heart of the church, and hope our people will give it careful reading. H. C. MORRISON, Sec.

THE ACTION OF THE BOARD.

Recognizing the fact that the occasional observance of a season of self-denial and prayer is promotive of the spiritual life and power of the church, we, the officers and members of the Board of Missions, prompted by episcopal suggestion, do hereby call upon and request the members of our church throughout its bounds, to set apart and observe the week in February, 1895 (embracing the fourth and tenth days of the month, inclusive), as a "Do-without Week." And that religious services be held daily through the week by the pastors in their respective churches, according to a programme to be hereafter prepared by a committee appointed by this Board, through its chairman or otherwise.

We call upon our people to refrain from all needless expenditure during that time, and reserve and use the money which would otherwise be expended in this way as a daily offering at the services named. And also that a special contribution be made by the congregations and Sunday-schools on the Sabbath and closing day of the services, to the cause of missions.

All funds thus secured by the observance of the 'Do-without Week" to be forwarded to the treasurer of this Board and placed in the treasury. Furthermore, that it be made the duty of the Committee on Programme to place this matter properly before the church through the church papers.

E. W. COLE, Pres.
H. C. MORRISON, Sec.

Whither Are We Drifting?

Your visits are always hailed with pleasure, and I thought I would write you a few lines in regard to our recent camp meeting. Well, our camp meeting has come and gone, and nothing worth relating has transpired. It was certainly the most unsatisfactory meeting, and productive of less spiritual benefit, than any I ever attended in my life. If anyone was benefited, I did not hear of it. In the first place, it was proposed to omit the morning prayer meeting at the stand, for fear the preachers would be disturbed and broken of their morning rest. Did anyone ever hear of such a thing before? Alas! alas! And it was a Methodist preacher that stood in the pulpit and made the announcement. One in high authority! He said the preachers were weary and needed the morning hours for rest, and they did not want any songs or prayers at that hour. Was ever such a thing heard of before at a Methodist camp meeting? Why, the morning prayer meeting was always a benediction to my soul. I prize the privilege of prayer too much to see it omitted in divine service; and wasn't this meeting intended as a spiritual feast—a feast of tabernacles?

Then the experience meetings were omitted. They always took place at the eight o'clock services heretofore, and were a decided means of grace to a great many. Then our disciplinary rule is to have singing and prayer at the close of the sermon. This was omitted frequently. Is it any wonder that the meeting was barren of good results?

"Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And who that knows the worth of prayer,
But wishes to be often there?"

Personally, I am opposed to the plan of sending off for some stranger to conduct our camp meetings. Not that I am opposed to evangelists, but I think we have talent and brains enough in our Conference, and even in our own district, to carry on all our meetings successfully without being dependent on perfect strangers. As to the profanity, slang and irreverence, I never was so mortified in my life at anything coming from one who claims to be a minister of the gospel. He claims to be a sinner saved by grace. Doubtless, he has a great deal for which to be thankful; but I think if he would confine his efforts to the temperance platform, he would do a great deal more good. As it is, his example in profanity and irreverence is doing much damage, especially to young people. But as to that, I heard older people adopting his expressions, and laughing heartily at them. At this rate it will not be long before "Ichabod" will have to be written over the pulpit at our camp meeting.

As a great social meeting, a kind of picnic on a big scale, it was a success; but, spiritually, it was a signal failure. If I live to attend another camp meeting, I hope it will be baptized by prayer and our standard hymns.

"Prayer is appointed to convey
The blessings God designs to give.
Long as they live should Christians pray;
They learn to pray when first they live."

And, furthermore, our English language is rich enough in words to convey any idea we wish to express in decent language. Respectfully,

R. M. B.

In the Living Present.

Dr. Koch, of Berlin, has discovered an "anti-toxine"—a preventative and cure of diphtheria. When taken within thirty-six hours after the appearance of the disease a speedy cure is ensured. Its use places nurses and room-mates beyond danger. Diphtheria creates sad havoc in the land. Very few households have been able to keep the fell destroyer from crossing their threshold. We hope that the remedy will soon be generally known. The consumption remedy, by the same inventor, created a great excitement a few years ago. The trouble with that remedy is, that it requires the greatest skill in preparing and administering it. The remedy is scientifically correct, but lack of skill prevents practical utility.

Preachers who pathetically and repeatedly told their auditors that Cæsar's wife had the fever, can now teach the same moral, but vary their phraseology, by declaring that Alexander II., Czar of Russia, is afflicted with kidney disease. Physicians assert that he can live but a few years more. A deep shadow rests on that family. The second son has reached the last stage of consumption. He now dwells in the Crimea, whose climate is very beneficial in cases of pulmonary diseases. Disease and death, servants of God, are, like their Master, no respecter of person.

Not only Jews of the masculine gender, such as Rothschild, Bleichroeder, Seligman, etc., attained to great prominence. Some of the fair sex of their race acquired unenviable notoriety. Hebrew women, as a rule, excel in all that makes woman a queen. But Sara Bernhardt, the actress, and Nellie Nensirether, the adventuress seductress of William K. Vanderbilt, of New York, are Jewesses.

Abbe Brunean, several years the popular priest at Entremmes, France, heeded not Paul's injunction about preaching to others and becoming ourselves castaways. He murdered a fellow-priest. Found guilty, he was guillotined on Aug. 30. He was penitent when executed. During his trial it was demonstrated that he had been a voluptuary. "Let him that standeth take heed, lest he fall."

Quite a large number of young women have recently become nuns in our Crescent City. Our dailies speak pathetically about the "brides of Jesus." The ceremony of initiation is called beautiful, etc. Yes, "brides of Jesus" sounds pretty; but knowing human nature as we do, many of them will believe, after the romance of their trip has passed away, that at the entrance of the nunnery the inscription has been placed: "All hope abandon ye who enter here." ICH DIEN.

A recent article in the Japan Mail asserts that there could be no greater mistake than the assertion sometimes made that Christianity has gained acceptance only among the ignorant and lowly. In the country at large nearly forty per cent. of the Christians belong to the "shizoku," or intellectual class of Japan. In the city of Tokyo nearly seventy-five per cent. of the members are "shizoku."

DON'T WAIT.

BY M. L. DONNELLY.

If you're anything good to say of a man,
  Don't wait till he's laid to rest,
For the eulogy spoken when hearts are broken
  Is an empty thing at best.
Ah, the blighted flower now drooping lonely
  Would perfume the mountain-side,
If the sun's glad ray had shone to day,
  And the pretty buds espied.

If you've any alms to give to the poor,
  Don't wait till you hear the cry
Of wan distress in this wilderness,
  Lest the one forsook may die.
Oh, hearken to poverty's sad lament!
  Be swift her woots to allay,
Don't suffer God's poor from your favored door,
  As you hope for mercy one day.

If your heart be sickened with life's affliction,
  Don't wait to receive sweet balm
From the frail, weak man who never can
  The storms of passion calm.
Seek refuge in Him who will ne'er despise
  The penitent, earnest prayer;
Hail blest relief from tears and grief,
  And the mind's unceasing care!

Don't wait for another to bear the burden
  Of sorrow's irksome load;
Let your hand extend to a stricken friend,
  As he totters adown life's road.
And, if you've anything good to say of a man,
  Don't wait till he's laid to rest;
For the eulogy spoken when hearts are broken
  Is an empty thing at best.

—St. Paul Globe.

South India—Madura.

BY HENRY G. HAWKINS.

Exactly one hundred miles north of Tinnevelli is Madura, with a population of 87 000. It is upon the Vaigai river; it is now the capital of the district of the same name, and it was formerly the capital of the old Pandyan kingdom.

The chief objects of interest in Madura are the Palace of Tirumala Nayak and the Great Temple. Tirumala Nayak was a great ruler of Madura from 1623 to 1659. His palace has been restored, and is utilized for public offices. It forms one of the finest public buildings of India. The entrance is on the east side, by a granite portico, built in honor of Lord Napier and Fetrick, who ordered the restoration. At each corner of the east face is a low tower. The Napier Gateway gives access to a quadrangle 252x151 feet. On the east, north and south sides of this is a corrider, with its roof supported by arches that rest on great, granite pillars five feet in diameter, cased in yellow cement. On the west side the corrider is double, and 67 feet broad. Above the corriders, and especially on the west side, are the different apartments—a lofty hall, a grand dome and smaller domes, the throne room, galleries where the ladies sat in Tirumala's time and watched the royal receptions, Tirumala's bed-room, where were four holes in the middle of the roof.

"There is a legend that Tirumala's cot was suspended from hooks fixed in the four holes, and that the large hole between the two south holes was made by a thief who descended from it by the chain supporting that corner of the cot, and stole the crown jewels. Tirumala is said to have offered an hereditary estate to the thief if he would restore the jewels, adding that no questions would be asked. On recovering the jewels he kept his word, but ordered the man to be decapitated."

From the roof a fine view of the city may be had. At the foot of the stairway is a door leading into a room, which is considered the most elegant part of the palace. One of the smaller and best-preserved domes has been left unrestored, with its original paintings. In one place are two monoliths of black basalt eighteen feet high.

The Great Temple forms a parallelogram, 847x729 feet, surrounded by nine gopuras, one of them being 152 feet high. A gopura is a name given to the great architectural mass above the gateway of a temple in South India. Looking from a distance or from outside the enclosure the gopuras are the most prominent parts, being higher than the central buildings. To describe this temple, with all its different wonderful apartments, full of superb carvings, would take too long. One part of it is dedicated to Shiva, and the other portion to his fish-eyed consort, Minakshi. This temple also has its hall of 1,000 pillars. "It is not their number, however, but their marvelous elaboration, which makes it the wonder of the place." Its sculptures surpass those of any other hall of its class. Tirumala began, but did not finish, a great gallery or resting-place for the deity of the temple, who was said to pay him a visit of ten days annually. Tais, if finished, would have been finer than his palace. Though unfinished, it cost five million dollars. "On the left of its doorway is a singular group representing one of the Nayaks shooting a wild boar and sows, according to the legend which says that Shiva commiserated the litter of little pigs, took them up in his arms, and, assuming the shape of the sow, suckled them. A portly figure, either that of Shiva or the Nayak, is seen holding up the dozen little pigs." This is only one of hundreds of carvings in stone and marble throughout the temple. For full descriptions I refer you to History of India and Eastern Architecture, by James Fergusson. The sacred cars seen in connection with the temple at Tinnevelli are huger than those here, but there are four golden litters said to be worth from $3,000 to $5,000 each, besides costly jewels kept here, as at most of the great temples.

In the temple enclosure is a sacred tank, and a tank in India is not simply a large cistern, but rather a great pool or artificial lake, the stagnant waters of which are considered by the natives as a panacea for all ills, but by those who know more of God's laws of health, to be one cause of the numerous deformities that prevail among the people, so noticeable to a new-comer, who has them, everywhere and in varied form, thrust before his eyes by those seeking alms.

Near this tank is a little chamber where, in 1706, the subjects put their queen and starved her to death, with rich food kept near enough by for her to see and smell, but not touch it.

The huge temple elephant was down sick, and had been so for months. (He has since died.)

My day at Madura was some festival occasion, and at night they fired big guns and had a very curious and noisy torchlight procession.

Two miles from the center of the city is another tank, fenced in with stone, with a temple forming an island in the center. This tank is so large that the road around it forms the fashionable drive of Madura. Not far from this tank is a banyan tree, with numerous large trunks, the parent one scarcely distinguishable from the later ones—a rival of the great banyan at Calcutta, and that other one in India under which a British duke is said to have shaded his army of 10,000.

"Don't Oppose Holiness."

We are indebted for an able and wonderful article under this heading to our eminent and pious brother, Dr. J. B. Walker; but it is very likely to hurt wherever it touches, especially since all discussions on this important topic has for some months been prudently kept from the columns of the NEW ORLEANS ADVOCATE. With all respect and love for the beloved Doctor, I think it a very imprudent venture of his to arouse a subject in the columns of our Conference paper, upon which there is such opposite and antagonistic views entertained by able and eminently pious men from both sides. Whatever was the intention of Dr. Walker in writing this article, it will seem to many a mischievous thrust at an old sore that is yet far from being healed. It was, indeed, very prudent in the management of the ADVOCATE to suppress all discussion on this subject from its columns since the success of the paper was menaced thereby; writers from both sides having an ungovernable disposition to bicker and hurl missiles at each other, and neither seemed to respect the views of the other. Dr. Walker's move is an aggressive one, and is to be deplored by both parties; for he has no more right to attack the doctrine of entire sanctification in the columns of our paper than an advocate of the doctrine has to teach it as opposing all other views. He having made the advance, may expect to be met on middle ground.

Personally, as a Methodist, I embrace the doctrine of entire sanctification, unfortunately, if not in a certain sense, vulgarly termed the second blessing. I do not profess to enjoy this high state of perfection, still I adopt the doctrine as cardinal in my theology and teach it as I understand it. I find it inculcated, even inextricably platted in the very foundation of Methodism. Wesley treats on it very logically and elaborately and specially in several sermons, and refers directly or indirectly to it frequently throughout his doctrinal standards, to say nothing of his letters. Watson teaches it, Clark teaches it, Fletcher teaches it, Vinet (Pastoral Theology, course of first year) teaches it, the Bible teaches it; then who will rise to-day in our church and denounce it as undoctrinal and unscriptural? Nor do these authorities disagree in any point on this subject, though the Doctor plainly says they do. The Doctor claims that he has prayerfully studied the Bible with all the available helps for half a century, and has failed to discover the necessity for a second cleansing; yet Mr. Wesley was, perhaps, as close a student for as long a period, and he both taught the necessity for it and the filling of this necessity in entire sanctification; so you see there are scholarly and pious men on both sides of this question. Yet I suppose Mr. Wesley, like the rest experiencing and teaching this doctrine, must be and is set down as a fanatic, mad man, or some other such curiosity or intellectual monstrosity.

One of the most infallible proofs of the deep spirituality of this experience is the strength of its opposition. It has ever been that truth must force its way against the stontest adversity, and Christianity must ever stem an almost irresistible tide of mockery and scorn—carnality and spirituality are at war. Christianity will advance, but the devil disputes its ground. The learned Doctor, seeming to feel within himself that he is trespassing on forbidden territory, courteously apologizes that the advocates of this doctrine are not satisfied to enjoy this blessing themselves, but are over-zealous to force it on others; hence his timely treatise. Now, if they are trying to force it on our beloved brother or any of his friends, or anybody else, it is certainly not through the columns of the ADVOCATE, and it is consequently a needless self-indulgence in him to justify himself with such an excuse. We would prefer to resort elsewhere than in the ADVOCATE for controversial discussion of this topic, since it breeds the bitterest contention. If, on the other hand, they burn to proclaim the glad tidings to their fellow-men, it is but the spirit of the gospel that moves them; it is their inalienable privilege—aye, their bounden duty—to teach it to all men; for "woe is me if I preach not the gospel."

I have not a desire to encroach more extensively on your valuable space in the ADVOCATE by replying to every charge made against some of our brethren and their views. I can not here go into detail in defense of the doctrine or those teaching it; my object has been to discourage such a policy of rebuke. It is to be hoped this discussion will not continue. Let them teach sanctification if the Spirit moves them, and let them be fanatics if they will; let them multiply if the Lord wills, and who will dare throw a stumbling-block in their way. I pray God to create more such fanatics in the church. May he make us all this fanatical, even Dr. Walker, and then there will be great rejoicing in Israel. Let the Holy Ghost descend and the fire fall, and let us with one accord and in the same spirit sing:

"Oh for a thousand tongues to sing
My great Redeemer's praise."

J. W. LEE.

Only This.

It is not necessary to reply to all the words used by my brother, "Gilderoy," in his article in the ADVOCATE of to-day, Aug. 23. He appropriately headed his communication, "A Gun That Kicks." I will just let him pick himself out of the mud. A few points only need notice:

1. It is true a majority of the General Conference did pass that "miserable performance of the Committee on Episcopacy"—Report No. 5—on the night of May 18; but what comfort can be had out of that, it is difficult for more than the twenty-four protestants to see, especially when we consider how abruptly debate was shut off.

2. The Committee on Episcopacy utterly failed and virtually refused to pass upon the law points involved in the complaints against Bishop Hargrove's administration, although they had exclusive jurisdiction of those questions. A discussion, which was ruthlessly and apparently designedly thwarted, would have made manifest the failure of the committee to discharge the duty laid upon it.

3. Three hundred and nineteen members of the General Conference did not vote to adopt that Report No. 5. All who voted in the negative did not sign the protest, because they were not asked to do so. It is not correct to say that the vote was 319 to 24. Bro. "Gilderoy's" pen slipped.

4. Dr. Kelley was never tried by the Tennessee Conference, nor by a lawfully constituted committee of trial; nor was there ever any proper arrest of his character, or notice of complaint. The whole thing was the action of the Bishop and a few members of the Conference. The law of the church was disregarded throughout those proceedings. The Tennessee Conference, by its delegates to the General Conference, refused to defend the appeal, and virtually repudiated the action of the committee of trial, which had been appointed over the written protest of 116 members of the Tennessee Conference.

5. As for myself, I voted to reverse the action of that packed committee, instead of voting to remand the case, because I did not believe the evidence in the case sustained the charge (which charge, by the way, very curiously was never put upon the Minutes of the Tennessee Conference), or proved any violation of the law of the church, and it was needless to remand the case. An unlawfully inflicted penalty had been endured.

However "aggressive" I may appear, and however severe my language may have been in my former communication, or in this one, I disclaim any "vicious" or malicious motive, feeling, or intention. At the same time I repeat my words of warning.

The church—the Methodist Episcopal Church, South—may go on in spite of disruptions, etc. So has the Church of Rome; but Rome does not improve.

T. L. MELLEN.

Wesson, Miss., Aug. 23.

Begin with small things. You can not enter the presence of another human being without finding there more to do than you or I, or any soul, will ever learn to do perfectly before we die. Let us be content to do little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?"—Charles Kingsley.

Pessimism, So Called.

Is it the part of wisdom or prudence to shut our eyes to positive facts simply because it is unpleasant to contemplate them, or unfashionable to admit their existence even? What is to be gained by such a course but "strong delusion," that may cause us to "believe a lie, . . . and all be damned who believe not the truth, but have pleasure in unrighteousness"? It is said he is doubly armed who is forewarned, because, if he may not wholly avert an impending calamity, he may prepare to safely meet it.

The prophetic declaration is emphatically made by inspiration that the world will grow worse and worse, and that the Lord will destroy it. Now, what will the optimists do with these two solemn and stubborn facts? If the world will grow worse, why not now? If not now, when will it grow worse? Who can tell whether now or later on? But that it will be so, sooner or later, there can be no question. Then, as eternal vigilance is the price of salvation as well as of liberty, let us be ever on the alert. The siren's enchanting song, "There is time enough yet," has lured numberless victims to loiter in forbidden places until it was everlastingly too late to be saved. The fact that the earth has not yet been burned up is evidence that it is not yet quite as bad as it will become, sooner or later; and the fact that it shall be burned up is evidence that it will become worse and worse until it be destroyed. But it is becoming fashionable now to call those pessimists who quote these Scriptures! But Christ was called a glutton and a wine bibber, and even accused of having a devil and casting out devils by Beelzebub! St. Paul has forewarned us that "evil men and seducers will wax worse and worse, deceiving, and being deceived." And he further declares that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." But the inspired and faithful apostle didn't stop at that; he went further, and said, "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." Don't the apostle mean to say that the time will come—to-morrow, maybe, or next day—when there will be so many optimists the people full of lusts will just "heap" the "deceivers and deceived" up around them, and listen to their siren songs of "Peace, peace," when there is no peace, and that sudden destruction shall come upon them as travail upon a woman with child? If so, had we all not better admit these inspired truths—that the world will grow worse and worse, and that the Lord will destroy it—and get ready, without delay, to stand from under the awful judgments that shall come upon the wicked?

These thoughts have been prompted, and these well-meant remarks have been made, on account of what occurred at the University of Nebraska last week, and elsewhere after.

D. W. FOSTER.

Plaisance, La.

"Meats and Herbs."

The above is the title to a chapter of Bishop Haygood's book, "Jack-knife and Brambles." The aim of the chapter is the defense of Christian liberty in minor matters of conduct, such as "roaching the hair," "wearing suspenders," shaving one's face, drinking coffee, etc.; not to allow anyone that has an abnormal conscience about the correctness of such actions to interfere with one's personal liberty in the premises. One action enumerated in the bill of rights given, as illustrations, is the smoking of cigars. Harm to our boys will result by the Bishop's claiming the "tobacco habit" to be as inoffensive to others and as harmless to one's self as "wearing suspenders" or "roaching the hair."

There was a time when Paul said, "Take a little wine for thy stomach's sake, and thine often infirmities." Had Paul lived in the nineteenth century, and realized the stupendous evil of the drink curse as we see and feel it, we feel sure he would have given a different prescription. The slogan cry of the saloon to-day is, "Personal liberty" in the matter of drink. I favor all "personal rights" that work no harm to one's body or soul, and no harm to one's neighbor.

Surely Bishop Haygood will not insist that the "tobacco habit" is innocent of evil. It is not a matter of some crank's opinion, or conscience, to oppose the use of tobacco in the forms now extant. Like opium and arsenic, it may have its place as a medicine, and be proper to use it as such.

The republics of France and the United States, on the ground of the injurious effects upon health and life, forbid the use of tobacco to students attending the government schools. Several of our States have felt compelled to pass restrictive laws in its use. The Methodist Episcopal Church, in its investigation of the tobacco question, has concluded it not as innocent as wearing "galluses," or "turning down plates at the table." No applicant can enter the itinerancy of that church until he vows to abstain from the use of tobacco.

Cognizant of the hard struggle mothers are having to save their boys from the "tobacco habit," it is to be regretted that Bishop Haygood did not, for their sakes as well as Christ's sake, practice self-denial, and abstain from the appearance of evil by eliminating "smoking cigars" from his illustrations of harmless, indifferent acts. There was a time when it was considered a harmless indulgence to use alcoholic and malt liquors. Ministers and officers in the church manufactured, bought, sold and used them as a beverage; but to do so now would, in many religious bodies, be equivalent to expulsion from the church. God's Word says to the Christian: "Know ye not that ye are not your own?" "Ye have been bought with a price;" "Know ye not that your bodies are the temple of the Holy Ghost?" "Glorify God in your bodies and spirits, which are his." With the above declarations thundering in our ears, then look at the way men, women and children are using tobacco, to the destruction of mind and body. I fail to see it to be an impertinent act to challenge the entire consecration of soul, body and spirit to the service of the Lord Jesus Christ of any avowed disciple, that, with the light and record of the evil consequences of the tobacco habit of this day, still defiantly continues the selfish practice, and, when remonstrated with, pleads the personal liberty act.

R. B. DOWNER.

Covington, La.

Notes and Resolutions from Shreveport District Conference.

A sad feature in the reports was a rather low spiritual state of the church. Thirty-five prayer meetings and fifteen class meetings, with only two hundred and nine, out of a membership of four thousand and more, leading the public meetings.

RESOLUTIONS ON THE EPWORTH LEAGUES.

Resolved, That we, as preachers, will inform ourselves as to the workings of the League, and impart the knowledge to the people.

Resolved, That we establish an Epworth League wherever possible.

Resolved, That we make every effort to circulate the Epworth Era, our Epworth League paper, within the bounds of this district.

RESOLUTIONS ON SABBATH OBSERVANCE.

Whereas, There is a growing tendency to desecrate the Sabbath by social visiting, railway traveling, picnic excursions, and kindred amusements; therefore, be it

Resolved, That we, as a church, will, by precept and example, use our utmost influence against the open and profligate desecration of the Christian Sabbath.

Resolved, That the resolution of the General Conference touching the Sunday mails be read to all our congregations by the preachers.

Resolved, That with gratitude we acknowledge the firm and noble stand taken by the majority of our legislators of 1892-1894 against the repeal of the Sunday law.

[Ringing resolutions on temperance were passed, which we are obliged to omit for want of space.—EDITOR.]

RESOLUTIONS ON BOOKS AND PERIODICALS.

Resolved, That we be more zealous in circulating our worthy NEW ORLEANS CHRISTIAN ADVOCATE; that we give its management a ringing endorsement, and that we will press its interests home on our people.

Resolved, That we lend ourselves to the seed-sowing service of scattering broadcast our books and periodicals.

Resolved, That we discourage the use of leaflets, quarterlies and lesson helps during the Sunday-school hours at the expense of searching the Scriptures, and neglecting the blessed heritage of being filled, thrilled, and kept by the comforting words of the Book of books.

EXTRACTS FROM REPORT ON MISSIONS.

The Shreveport district has increased very much on all lines. Instead of sixteen or seventeen charges, which were here twelve years ago, there are now about twenty, and a call for three or four more. We regret that our liberality is not commensurate with the demand. It is the opinion of your committee that two or three charges more should be organized in this district.

[We omit the names of the charges.—EDITOR.]

Resolved, That we memorialize the Bishop and his cabinet, recommending the forming of four missions within this district.

Resolved, That we recommend to the Bishop and his cabinet the necessity of a new district in middle West Louisiana, in order to meet the demands of our people throughout this section of country.

Conference Claimants.

MR. EDITOR: I see the Australian Methodist Church pays her superannuated preachers from five hundred to one thousand dollars a year, according to the time they have preached, while our great boasted church pays from twenty-five to two hundred. Why is this so? Is it not because the men that make our church laws are preachers that get large salaries and laymen that are rich, and they look upon an old, poor, worn-out superannuated preacher as of no account? If not so, what is it? I looked to our last General Conference with some hope that they would condescend to do something; but I suppose it was too small a matter for them. Is it not so? If not, why is there no necessity for it? Selfishness is the ruling passion of human life, and in everything Self says, "Let me have it." It is part of the old serpent. You may think you have killed him, but he will come to crawl off, and say, "Let me have it." Those men that make our laws are good religious men, and some of them may be sanctified men; yet Self says, "Let me have it."

I remember once quite a young preacher was elected to the General Conference, while a very distinguished and popular preacher, being absent, was left out. Quite an indignation was gotten up by the people; said it was prejudice and jealousy. A few of us asked the young preacher to get up in Conference and tender his place to the big preacher; that it would raise him up in the Conference. We voted for the young preacher, but, "No, no," Self said; "let me have it."

Mr. Editor, I did see old Self throttled once in my life, not in a Methodist Conference, but in a Presbyterian Presbytery. Old Dr. Stratton was put in nomination for the General Assembly. The old man rose up in graceful dignity, and said: "My brethren, it is an honored thing to go to the General Assembly, and I love to go; but you have sent me many times, while some of my brethren here are just as worthy and qualified as myself, and have never gone. Now, you withdraw my name, and send some brother that has never gone," which they did.

Now, Mr. Editor, there is no collection in the church so cheerfully responded to as the Conference collection. Then why so little collected? Since I have been a superannuated preacher I have watched that thing, because Self says, "Let me have it," and I find one trouble among the people; indeed, I am troubled about it myself, whether it is a charity, or for service rendered. I wish that thing was settled. When I entered the ministry my salary was one hundred dollars, if I could get it; but to go on when I got old and worn out the church was bound for my support. Well, it has paid me from seven to ten dollars a month—then root, pig, or die—out of which I must furnish house, provisions, clothing, taxes, medicines, doctor bills, insurance, traveling expenses, to contribute to every charity, church expenses, my wife's quarterage to the church she belongs to. But if it is a charity, I want to know it. If so, I don't want it. I don't want to be a church pauper—no, no; but if it is for long service done, then I want it. The Methodist in Australia pays for service rendered, and not as a charity. As such, they pay according to the time served; but our church does not.

Now, is it a fact that every superannuated preacher in the Mississippi Conference is considered a church pauper? I scorn with all my contempt such an idea; yet our Conference Board will give a preacher as much for one year's service as for fifty, if his necessities require it. Well, if it is a charity, it is right; but Self says, "Let me have it." Ah, me, how selfish we are and don't know it!

I knew a preacher once that on his last round he would do as many as doing now on the last round—take up collection for all collections ordered by the Conference; then sit down and divide out to each according to his taste, go to Conference, read out his report away down low, and say, "Well, I done the best I could;" but he became superannuated. Oh, what a change came over his dreams! No man was more clamorous for his annuity. It may be that man may be me, for what you know. I am glad of one thing, there is a waking up on this subject, though it may be not very pleasant to some. Well, please excuse me if I have said anything harsh in this paper, I did not intend it.

A. B. NICHOLSON.

Three Amens.

I wish to say through the columns of your paper three Amens to the article of "Gilderoy," which appeared in the NEW ORLEANS CHRISTIAN ADVOCATE of Aug. 23.

JNO. B. HOLLOMAN, Steward.

Phœnix, Miss., Aug. 26, 1894.

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—George Dana Boardman.

Rose Tobacco Cure

A CHEAP, QUICK, PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

How to Get Good Teachers.

School Boards, College Trustees, or anyone else desiring competent teachers for any department of school or college work, can obtain the names of such teachers free by addressing Prof. J. M. Dewberry, Manager of the School Agency, Montgomery, Ala., stating what position is to be filled, the kind of teacher desired, and the pay. It deals with white teachers and white schools only. No teacher is enrolled who does not show scholarship, teaching ability and good character. This agency recommends teachers to schools, colleges and families, in every Southern and Southwestern State. Competent first grade white teachers, desiring the aid of such an agency, are invited to write for circulars.

THE CUISINE.

CONDUCTED BY L. A. B.

Oatmeal Cakes (Good for Afternoon Tea).

Two cupfuls of oatmeal, two cupfuls of flour, one-half cupful of sugar, one-half cupful of shortening, suet or butter, one-half cupful of warm water, one teaspoonful of salt, and one-half teaspoonful of soda. First mix well together the oatmeal, flour and sugar, and salt. Melt the shortening, and dissolve the soda in the warm water, and pour into the flour mixture as quickly as possible. Turn it on to the moulding-board, and roll smoothly until about one-quarter of an inch in thickness; cut up into small cakes of any size preferred. Then roll each cake very thin, and bake in rather a slow heat until well browned. Let them stand on the baking-pan only a moment after taking from the oven. Handle with care, as they break very easily while hot. They will keep well in a tightly-covered tin can or earthen jar. If a coffee cup is used for the measure, and suet for the shortening, this rule will make two pounds, and will cost about twelve cents, and will last—how long?

A good Scotch woman is famed for these cakes, not only in the town where she lives, but in many other towns where her visitors have carried her recipe and sounded her praises as well as that of her cakes.—Good Housekeeping.

SALADS AND SALAD DRESSING.—Recipes for salad are so many and so minute that nothing but a good cook book would seem to be necessary to insure a good salad. Experience proves that this is not the case, and that the best of all ways to learn to make salads is to watch the work of one who has mastered the art. A perfect salad dressing is one which suits the meal of which it forms a part. A beginner may safely follow these general rules: For plain French dressing, put into a bowl one saltspoonful of salt and one-quarter of a saltspoonful of white pepper. Mix with one tablespoonful of oil, and when well mixed add two more tablespoonfuls of oil and one of vinegar. Mix well with a fork and pour over the lettuce or other vegetable. A tablespoonful of chervil or tarragon may often be added with good effect. In making a mayonnaise dressing success depends upon getting a right start. If the ingredients betake themselves in different directions no amount of coaxing or driving will bring them together again. A cold, deep dish or bowl, a cold egg, oil that is cool, are all necessary. Put the yolk of the egg in the cool bowl and stir with a fork. If the yolk goes to pieces before it is stirred, reject it, and take one which will keep its shape, showing that it is fresh. Add a few drops of oil at a time, stirring constantly. When it becomes thicker than thick cream add a few drops of vinegar. When the vinegar is blended add more oil until it is very thick, then add two tablespoonfuls of vinegar, half a teaspoonful of salt and a dash of red pepper.—Good Housekeeping.

TOMATO OMELET.—Beat well three eggs, a pinch of salt and a teaspoon of flour or a teaspoon of cornstarch. Add two-thirds of a cup of strained canned tomatoes. Stir well and pour into a well-buttered spider. Cover with a tin cover and set a hot griddle on this. Place where it will brown, but not burn. When the mixture has thickened, slip a pancake-turner under it, fold over, slip on a hot platter and serve at once.—Exchange.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

FROM THE WORK.

Rev. J. S. Hodges, Cary circuit, Mississippi Conference: "Closed a gracious revival at Sunflower Chapel on Aug. 9. Was assisted by Bro. H. M. Ellis. His preaching was with power. Results: 8 accessions, church revived, and quite a number of conversions. We will build a new church there soon. To God be the praise."

Rev. J. S. Hodges, Cary circuit, Mississippi Conference: "We have just closed our second meeting on this work at Sharbrough's Chapel. It lasted six days. Bro. H. M. Ellis was with us, but preached only four sermons on account of sickness. Results: 8 accessions, about 15 conversions, church revived, and old difficulties settled. Bro. Joe Jones will be with us at Cary in October. Pray for us here in the Delta. Have driven blind tigers from Cary."

Rev. T. B. Cottrell, L. P., Lake City, Miss., Aug. 27: "At this writing we are in the midst of a gracious revival. Much good is being done, and we believe the Spirit of God is with us. Sinners are being converted to God, backsliders reclaimed, and the church built up. Our beloved presiding elder, Dr. E. H. Mounger, was with us two days last week. On his return, Bro. R. J. Jones, of Yazoo City, came to our help. Those holy men of God preached to us with power and demonstration of the Spirit of God, and to the good of immortal souls. Our beloved pastor, Bro. T. J. Norsworthy, is doing all the preaching now, and keeping up the same interest. He is a power in the pulpit, and preaches to the satisfaction of us all. We endeavor to continue the meeting through this week. Pray for us, that we may receive a pentecostal blessing."

Rev. L. J. Jones, P. C., Pleasant Grove circuit, Aug. 21: "On Saturday before the second Sunday in July we began a meeting at Sartin. The meeting lasted five days. I was assisted by Bro. H. P. Lewis, of Summit. There were several hundred people on the grounds. The church was made to rejoice in the love of God. Only one accession to the church, as nearly all in that community belong to the church. Our meeting at Tilton began last Saturday, lasting five days. We had Bro. Ferrell Felder and Bro. Beeson to assist us. We received 8 members, baptized 18 children. Many of our members praised God for that religion that will enable us to hold family prayers, tell our experience and plead with sinners to repent. It is thought that there were 800 people present on Sunday, and a great many more in the week than the house would hold. The members here say that the assessment of the church will be paid in full."

Rev. Thos. H. Dorsey, P. C., Fulton circuit, Mississippi Conference, Aug. 17: "We have just closed two good revivals—one at Fulton, the other at Evergreen. Quite a number of conversions and backsliders renewed in the faith, and the church is left in a good spiritual condition. We are indebted to Bros. L. T. Sargent, J. A. McDougal, W. A. Graves for assistance. Bros. Sargent and McDougal did fine work at Fulton, preaching with the demonstration of the Spirit's power. Bro. Graves preached for us at Evergreen, bringing our people powerfully under the influence of the Holy Spirit by the powerful truths which he so clearly presented. He is young, but a good gospel preacher. He thoroughly won the hearts of the congregation. The time is not far distant when any charge in the Conference would be glad to have him as its pastor. Everything is moving nicely. We are arranging to build a new church, which we hope to accomplish at a very early date. Bless the Lord for his goodness!"

Rev. M. L. White, Mt. Carmel, Miss., Aug. 19: "Meeting began at Mt. Zion Saturday before first Sunday in August. At first service revival began, and continued through. The best meeting I have seen at Mt. Zion. Two accessions to church—one a young lady, a graduate from Whitworth College. Bro. C. H. Ellis did the preaching. He is a good worker; good, deep work done here by him. From Mt. Zion we went to Santee Church, the mother of Methodism. Here commenced meeting Saturday before second Sunday. What a revival! Several conversions, 7 joined the church, persons prayed and testified who never had before. Mt. Carmel circuit is in better shape than ever before. Rev. C. H. Ellis conducted this meeting also, with the assistance of Bro. Partridge three days. To God be all the praise! God has honored old Santee by calling one of her young men to preach the gospel—W. A. Miller—who was licensed by last Quarterly Conference. He wants to attend next session of Millsaps College. I do trust that a way will be opened for this young preacher, that some one who is able will offer to help him. I believe some way will be made."

(Continued on Fifth Page.)

HYGIENE.

Among the Invalids.

It is very desirable that anyone who has the care of a family, and so, sooner or later, of the sick, should be ready for all emergencies of disease and accident. And as a great part of the care of the sick lies in their fit nourishment, it is equally desirable to know just what dishes are the best and most sustaining for the ailing and the convalescent. For it goes without saying that certain ailment which is good for one thing is bad for another; thus beef tea (which has gone through various phases of approbation and contempt, and is now again in partial favor, as it is said to be an excellent stimulant if not an entirely satisfactory food, and to have good reparative properties in certain cases) should not be given in either rheumatic fever or typhoid, as it is both heating and aperient, whey in such instances replacing its use. As a usual thing, where mutton broth is allowed, veal and chicken broth can also be given—more for the sake of variety, however, than for any other reason, as a patient is very apt to feel disgusted if fed too long on any one thing. Calves'-feet jelly, which was once a great thing to rely on, and then fell into desuetude, has been restored to favor in some degree, on the authority of the usage of St. Bartholomew's Hospital in London.

Milk, however, is the diet on which most physicians fall back in emergencies, as being the natural food of mankind, and of all mammalia, preferable to the various gruels, that have a tendency to acidity. Where milk is not easily digested, lime-water should be mingled with it, a tablespoonful to a gohlet; being tasteless, it does not change the flavor of the drink; but occasionally salt or bicarbonate of soda may be used instead, the latter being best where there is constipation. Where milk will not digest at all, cream, diluted with as much hot water, will sometimes answer as well. Milk in a tablespoonful dose every half hour, one-third of it lime-water, can be given when no other food can be retained, and will sustain the patient till more can be taken. In great irritability of the stomach koumiss is prescribed, as it checks nausea in its various stages. When isinglass is boiled in milk, making blanc-mange, the result is a very delicate and easily digested food; sometimes merely scalding a stick of cinnamon in milk gives a very pleasant pungency, by way of change, where there is weakness of the bowels especially; and hot milk, not boiled, is thought usually to preserve the energy better than cold milk does. When a patient is recovering from illness, digestion in a measure re-established, but still wanting, the yolk of an egg two or three times a day is nourishing and good taking in milk. This is better whole than beaten, as less air is taken with it then, and after a little practice it is no more difficult to swallow than an oyster is. After night-sweats a drink of cold tea in the morning acts as a mild tonic.—Harper's Bazar.

Some Reasons for Daily Exercise.

1. Any man who does not take time for exercise will probably have to make time to be ill.

2. Body and mind are both gifts; and for the proper use of them our Maker will hold us responsible.

3. Exercise gradually increases the physical powers, and gives more strength to resist sickness.

4. Exercise will do for your body what intellectual training will do for your mind—educate and strengthen it.

5. Plato called a man lame because he exercised the mind while the body was allowed to suffer.

6. A sound body lies at the foundation of all that goes to make life a success. Exercise will help to give it.

7. Exercise will help a young man to lead a chaste life.

8. Varied, light, and brisk exercises, next to sleep, will rest the tired brain better than anything else.

9. Metal will rust if not used, and the body will become diseased if not exercised.

10. A man "too busy" to take care of his health is like a workman too busy to sharpen his tools.—Reflector.

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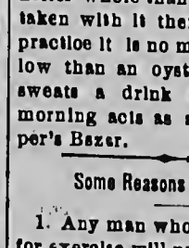
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Thursday, September 6, 1894.

Go Thou and Do Likewise.

A Sunday or two ago Dr. C. B. Riddick, pastor of First Church, this city, held a Church Conference. There were four or five hundred people present. Among other items of business transacted was the presentation of the claims of this paper, the official organ of the Memphis Conference. This was in the regular order, for it is part of the business of the Church Conference to inquire if our church papers are circulated and read. The members of the First Church were reminded of their duty to subscribe for their own church papers and periodicals and read them. For a pastor to do this is no desecration of the Lord's day. The object is not to advertise and sell so much work done by a printing press, but to introduce into the hands of the people religious literature.

The object of a religious journal is not merely to give the news of the moral side of the world and its churches, but to promote the kingdom of God. It seeks to accomplish by the fireside what the preacher does in the pulpit and pastorate—the salvation of the soul.

We commend Dr. Riddick's course in this matter to all our pastors. Don't be afraid of wasting time by presenting the claims of your paper to the church, and don't be mealy-mouthed about it.—Memphis Advocate.

A layman in one of the charges of our Conference spent about half a day in securing renewals to the Tennessee Methodist in his charge, and, as a result of his labors, forwarded us that afternoon his check for $36. He did not retain any commission. There is not a layman in the Conference with more absorbing business demands, or more successful than this man. If one layman or the preacher in each charge would do as well, several thousand dollars would be sent to this office within a few weeks, which would greatly relieve the pressure these hard times.—Tennessee Methodist.

[The above clippings from two of our church papers of recent date are worthy of the attention of pastors and leading laymen everywhere. They show what can be done where there is a will to do.—EDITOR.]

More perfect information in regard to the Debs' strike at Chicago simply exhibits the folly of the movement. It is reported, apparently on good authority, that twenty-five carriage painters in a Chicago factory struck through sympathy. Their places were almost immediately filled by twenty-five skilled workmen, and these were strikers from the Pullman works. Was there over any undertaking more inconsistent and more at odds with itself?

Monteagle.

Finding it necessary to take an absolute rest, we hied away a few weeks since to Monteagle. We were chaperoned by an elect lady whom we have known rather intimately for some years. Our route was by the Q. and C. Having six hours in Chattanooga, we, of course, spent part of the time upon Lookout Mountain, visiting "The Inn," "Sunset Rock," "The Garden of the Gods," with its strange furnishings—"Noah's Ark," "Damon and Phythias," "Mahomet's Tomb," "The Judgment Seat," and other places of interest. Although we had visited Lookout before, we enjoyed the trip hugely. We have seen few finer views than are to be had from the top of Lookout. We reached Monteagle about twenty-seven hours after leaving New Orleans. This was our third trip to Monteagle. We were on the programme the first year of the Assembly, and enjoyed a similar honor four years since. The place has undergone a marvelous transformation since we saw it first. Then there were only two houses on the grounds. The people dwelt in tents, soldier fashion. Now there are more than a hundred residences, some of them quite handsome. The grounds have also been very much improved. The attendance is said to have been larger this year than ever before, and the crowd would have been much larger still if first-class hotel accommodations could have been had on the Assembly grounds. This want will be met before the next Assembly, a sufficient sum of money having been raised in a few minutes at a public meeting. The programme this year, so far as we heard it, was good. We heard several excellent lectures from Dr. John R. Sampey, of the Baptist Theological Seminary at Louisville, on such subjects as these: "David as a Religious Poet," "The Proverbs of Solomon." We also heard three fine lectures from Dr. J. E. Gilbert, of Washington City, on "The Bible the Word of God," "The Bible in English," "The Books of Moses." Several lectures on art were given by Prof. W. M. R. French, director of the Art Institute, Chicago. Percy Meredith Reese, of Baltimore, a professional lecturer, gave several lectures which were illustrated by stereopticon views. We heard only one of these, viz., "Rome, the Mistress of the World." It was magnificent—not only entertaining, but instructive. One very interesting part of every day's programme at Monteagle is the twilight prayer service. This is remarkable in the first place for the attendance, the house being filled to overflowing at every service. This is in part due, perhaps, to the fact that the people who go to Monteagle are people who attend prayer meeting at home. But this is not the whole secret of the matter. There is something in the manner of conducting it which keeps up interest in it. In the first place, this prayer service lasts just a half hour—no more, no less. It commences exactly on time, and closes exactly on time. The songs are short; usually not more than two or three verses are sung. The prayers are also very short, rarely exceeding two minutes in length. (This is merely a guess, as we did not apply our chronometer to anybody's prayer.) The talks are short. The leader makes a very brief talk, and when the meeting is thrown open for talks, the people follow the example of the leader. No long-winded harangues are ever heard there. Special attention is paid to the children. Something is said for their benefit in almost every service. Then they are frequently called upon to repeat verses of Scripture, which they do with evident relish. Of the several schools at Monteagle we know nothing personally. Having gone there for rest, we did not try to take in everything. We are informed, however, by those who have facilities for knowing whereof they affirm, that the several schools are well equipped. To give an idea of the variety of work that is carried on at Monteagle, we present a list of the schools: Physical Culture, French and German, English Literature, Art, Sculpture, Music, Voice Culture, Latin, Greek, Science, Penmanship, Stenography and Typewriting. In addition to these, a Peabody Normal Institute was carried on for about three weeks by a faculty of nine thoroughly competent teachers. It may be interesting to Mississippians to know that Mississippi is more largely represented at Monteagle than any other State, except Tennessee. Louisiana is also more largely represented than we had supposed. Every Southern State sends representatives. Monteagle stock is rising. This year the Assembly more than paid expenses. This will be gratifying to friends of the Chautauqua movement everywhere. The Monteagle Assembly was projected in order to provide a Summer resort for families that do not like the dissipations of an ordinary watering-place. The problem has been solved. It has been demonstrated that a Summer resort which taboos cards, dancing and the like, and which makes provision for innocent recreation and intellectual improvement, can be sustained. Monteagle is no longer an experiment, but a decided success. One beautiful feature of the place is the perfect harmony that exists between the different denominations. Baptists, Methodists, Presbyterians forget their differences and dwell together in brotherly love. We met many acquaintances from different sections. Rev. J. P. Drake and Rev. J. W. McLaurin, of the Mississippi Conference, were enjoying themselves hugely at the time of our departure; Dr. C. G. Andrews had left before our arrival. We were sorry to have missed his excellent sermon. Rev. Henry Carre, of New Orleans, arrived just before we left.

Nothing But Wind.

The much-talked-of pronunciamento of the Pope's American representative anent the liquor traffic turns out to be nothing but wind after all, as the following from the New York Advocate shows:

It is becoming apparent, as might have been expected, that the Roman Catholic kingdom of God as respects the saloons is not to be in power, but in word. Mgr. Joseph Schroeder, Professor of dogmatic theology in the Catholic University of Washington, has consented to discuss the subject in the New York Times. He says that the intent and purport of Satolli's letters have been exaggerated as well as distorted; that the delegate's two letters related entirely to the diocese of Columbus; that his approval of the steps taken by that Bishop does not compel all other Bishops to promulgate similar regulations. He affirms that "the Roman Catholic Church has never in any wise condemned the reasonable and moderate use of spirituous beverages." He affirms that the apostolic delegate has never declared it to be a scandal in itself for a Catholic to conduct a saloon, nor has he ever approved of such or any similar proposition; and concludes by saying that "the main thought of the apostolic delegate, and of Archbishop Corrigan in reply to the obtrusive Wine and Spirit Gazette, was to sustain the jurisdictional powers of a Bishop to issue independent regulations in furtherance of the spiritual welfare of his people." The apostolic delegate never intended to promulgate a fundamental declaration as to the liquor question, so-called, with respect to the advantage or disadvantage, the propriety or impropriety, of the manufacture, sale, or use of spirituous liquors, or with respect to temperance, total abstinence, or prohibition.

The Conference Fund.

We regret exceedingly to learn that the Conference Fund for the Mississippi Conference is in arrears. This ought not to be. The Mississippi Conference took a step in the right direction when it inaugurated the plan of making quarterly payments to the claimants on this fund. A superannuated preacher should not be made to wait until the end of the year for the pittance allowed him for his support. He needs money all through the year, just as other people do. The Mississippi Conference made a good beginning in this matter; but this year the funds have not come in promptly. This is due, no doubt, to the general financial stringency. We believe, however, that in spite of hard times money can be raised in many of our charges for this cause. There is no cause that appeals and lies nearer the hearts of our people. During our career as a pastor we always found it easier to raise money for the Conference Fund than for anything else. Let our preachers present this claim as early as possible, and forward the moneys raised to the treasurer. We happen to know that some of our old battle-scarred veterans are greatly in need of money.

Arcadia District.

From a private letter from Rev. J. L. P. Sheppard, of the Louisiana Conference, we make the following extract, which will be gratifying to lovers of our Zion everywhere:

The revival fire is still burning on the Arcadia district. Since my last report McClendon, on the Vernon circuit, has had glorious meetings; nearly fifty conversions and accessions. Hamil, on the Valley circuit, has had gracious meetings; a score or more conversions and accessions. Vienna, under Williams and son, has been led on to a gracious victory for Christ. Other meetings now in progress which will doubtless swell the song of triumph. We bless God and take courage.

The fruit product of California this year is unprecedented. Though the canneries are in full blast, only a small part of the crop can be thus secured. Immense quantities are being shipped for the East and for Europe. New York is the great Eastern depot. Ten, twenty, forty carloads in a day pour into that city. The Eastern trade began in 1867, when a few packages were sent by express, and at a loss. But the trade has grown with each year, when in a single day and by a single train 480 tons come to the markets of New York. Other cities, of course, share with New York, and shipments are made direct to London.

From now until Oct. 1 we will present a copy of Dr. Sawyer's book, "The World in the Church," to every new subscriber and also to every old subscriber who will renew for one year in advance, *i. e.*, up to October, 1895. This work has been highly commended by our church papers and many of the leading men of Southern Methodism, including most, if not all, our Bishops. Here is an opportunity to get the book as a present for doing something which you ought to do anyway—subscribe for the ADVOCATE. This offer is made only to those who send cash with the order at the rate of $2 per annum.

We clip the following from the Nashville Advocate:

The farewell meeting in Batesville, Ark., on the eve of the departure of Miss Essie Case for mission work in Mexico, was an occasion of great interest. Miss Essie was reared in Batesville, and in the church which gave her a parting blessing. The assistant editor, who pens these lines, knew her when she was a guileless little girl, a lover of flowers, giving promise of sweetest womanhood. The promise has been redeemed, and the church has in her a consecrated, holy woman. Our church never sent to the foreign field a purer, lovelier character. May she have many stars in her crown of rejoicing!

Free Board at Centenary College.

We will pay the board of any boy at Centenary for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes.

W. C. BLACK,
112 Camp Street, New Orleans, La.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College, Mayne College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $1 each. Write for sample copies and begin work at once.

NOTES.

Memphis had a quarter-million-dollar fire on August 21.

***

Speaker Crisp, of the National House of Representatives, is a communicant in our church.

***

J. D. Hamilton, a prominent Nashville layman, a member of the Book Committee, is seriously sick.

***

Rev. Henry Carre, of this city, preached at Westminster Presbyterian Church, in Nashville, a few Sabbaths since.

***

The Tennessee Methodist is authority for the statement that J. P. Hanner, Jr., has been elected to the chair of natural science in Millsaps College.

***

Rev. Dr. A. Coke Smith claims that a South Carolina Methodist gave the first one hundred thousand dollars ever given by one man for the endowment of a Methodist College.

***

Francis A. Palmer, of New York City, has given $10,000 as an endowment for the home for aged ministers of the Christian denomination, to be located at Castile, N. Y.

***

Port Gibson Female College has also very gratifying prospects for the Fall session. It has a high standard and an excellent faculty. It is thought that the opening will be better than for years past.

***

Bishop Keener has appointed Rev. W. A. Rogers presiding elder of the Spartanburg district, South Carolina Conference, in place of Rev. J. C. Kilgo, the newly elected president of Trinity College.

***

Mrs. M. E. McQueen, widow of the late Rev. H. McQueen, died a few days since at Meridian, after an illness of more than a year. Sister McQueen was a noble Christian woman—one of the very salt of the earth.

***

Miss Belle Kidwell has been licensed to preach in the Methodist Episcopal Church, South, by the Quarterly Conference of the Eagle Valley circuit, Five Rivers district, East Columbia Conference.—N. C. Advocate.

***

The Methodist Episcopal Church has 202 educational institutions with an attendance of over 43,000 students. Its college property and endowments are valued at $23,583,000, the annual income for educational purposes being $1,810,171.

***

We are pleased to learn that the outlook for East Mississippi Female College is exceedingly cheering. The old wooden buildings in the rear are being removed. The new buildings are in fine repair. A very fine opening is anticipated.

***

Miss Minnie Cowan, of Oxford, Miss., after a short visit to friends in Memphis, Tenn., left for Sherman, Texas, Sept. 3, to resume her position as mistress of the Latin language and literature in the North Texas Female College at that place.

Work was commenced a few days since on the Scranton and Moss Point railroad.

***

Rev. F. N. Parker has returned from his four weeks' trip to Chatauqua as fresh as a bright Spring morning.

***

Rev. T. K. Faunt LeRoy is spending a few days at Mansfield. His pulpit was ably filled last Sunday by Dr. J. B. A. Ahrens.

***

The Southern Christian Advocate, of Aug. 16, was an educational number, and contained several very readable articles upon the subject of female education.

***

Our young friend, Hampton Singleton, has started a paper at Jackson, La., called the Democratic Record. He makes a good beginning. Success to the new enterprise!

***

A Methodist who prefers a State school to his own cares more for something else than he does for his religion. Let him name that something to himself.—Bishop A. G. Haygood.

***

Rev. Walter R. Branham, one of the oldest Methodist preachers in Georgia, died on Monday last at his home in Oxford, Ga. He has been preaching sixty years, and has filled the leading pulpits of the State. He was several times a delegate to the General Conference.

***

Dr. J. W. Lee, pastor of St. John's, is delivering an interesting series of Sunday night lectures on his recent visit to Palestine. His subject last Sunday evening was Jerusalem, and next Sabbath he will tell his audience about the Church of the Holy Sepulcher.—St. Louis Advocate.

***

Our correspondents will have to cultivate the grace of patience. We would be glad to put a bushel of grist into a two-peck hopper, if we knew how; but we have never yet learned that art. Until we learn it, we can't give everybody's article a place immediately after its reception.

***

War is costly. We are told that the battle-ship Indiana cost about one-third of what our government paid for the Louisiana purchase, and nearly half of what Alaska cost us, either of which is many times as large as New England, and worth thousands of millions of dollars.—Holston Methodist.

***

The Attorney General of the United States has ordered the prosecution of the Western Bank Note Company for making the plates for the issue of special warrants by the State of Mississippi. In case of conviction the maximum penalty is $5,000 fine and fifteen years' imprisonment.

***

Says the editor of the St. Louis Advocate:

It seems strange that in any part of the North American Continent, Protestant places of worship should be demolished by Roman Catholic mobs, and yet this very thing has occurred in French Canada. It is a queer illustration of mediævalism in the new world and nineteenth century.

***

Prof. T. W. Dyer has an advertisement in this issue of the institution over which he presides, the University Training-school. Prof. Dyer's reputation as a teacher is well established, he having been engaged in educational work in this city for more than twenty years. He has called to his assistance an able faculty. See advertisement.

***

We have known some preachers to spend thirty minutes commenting on Scripture before they designated their text, then preach an hour, and just at the time to dismiss the people turn in and talk a half hour longer. Such men should be spoken to. They damage the very cause they would serve. As a rule, all that is said in a public address after forty minutes have been consumed tends only to rub out all that has been put into the mind of the hearer up to that time. Ring on, Bro. Longjaw, and give the people a chance to breathe!—Texas Advocate.

***

It is with deep regret that we record this personal item: "Talladega, Aug. 11.—Maj. J. W. A. Wright, principal of the Talladega Military Institute, died very suddenly this morning at 4 o'clock of heart failure. Maj. Wright was just sixty years old. He was an honor graduate of Princeton College. He married Miss Margaret Tutwiler, eldest child of Dr. Henry Tutwiler, of Green Springs, and was for some years co-principal of the celebrated school at that place. He entered the Confederate Army as captain, was badly wounded and taken prisoner, and made a romantic and hazardous escape from a moving train into Canada. He ran the blockade and went at once to Richmond and reported for duty, and served till the last day as lieutenant-colonel, with the rank of major at the close of the war. His scientific attainments were remarkable. The death of no citizen of Talladega could have been a greater blow to the community."—Alabama Advocate.

Indian Mission.

MR. EDITOR: Will you please allow me space in the ADVOCATE to report the following amount on salary and land for Indian Mission in Mississippi, to-wit:

Dr. Freilck and wife	$ 1 00
J. F. Tinsley	1 00
Mrs. C. C. Stedman	10 00
Rev. J. W. Dawson	2 00
Miss Flora Watson	1 00
Rev. G. McDonald	5 00
Rev. H. W. Van Hook	2 50
Rev. J. H. Foreman	1 00
Rev. H. E Partridge	2 00
Lake station	35
Young People's Missionary Society, Shubuta	6 60
Malihew Howes	1 00
Lizzie Howes	1 00
Annie Howes	1 00
Little afflicted girl	5 00
Vicksburg District Conference	10 25
Miss Lizzie McClelan	50
R. M. Cassell	25
James Whitaker	25
W. W. Warren	25
W. W. Dixson	50
Cash	10
Mrs. J. H. Foreman	1 00

Many thanks to all the above for amounts sent, and an earnest prayer that God may graciously bless all the givers to this important work.

And I want to ask the special prayers of all that read this for the speedy and permanent restoration of the dear little afflicted girl that, with above $5, has paid $10 for this glorious work. Pray earnestly that she may be restored to perfect health. May God graciously bless her, and may she be spared to her parents and the church for a long life.

Brethren and sisters, let the amounts come on, as we greatly need means to carry forward the work. Bro. Cammack has been receiving some new members recently and baptizing some infants. Pray for him and the work, and send me the means to carry on the work. Send as before to me at Oak Ridge, Miss. Send registered letter, or postoffice money order, on Vicksburg or Phœnix Draft or check on Vicksburg or Jackson, Miss.

Yours for the salvation of the Indians,
A. D. MILLER.

Oak Ridge, Miss., Aug. 25, 1894.

AN ABSOLUTE FACT.

Sufferers from headache have an assured relief in Preston's HED AKE—the only known remedy which can be guaranteed to cure every type of headache in fifteen minutes.

Dr. Harmon's "Select Sermons."

The following extract from a private letter to the author gives in few words our Senior Bishop's estimate of the work:

Ocean Springs, Miss.

Rev. J. W. Harmon, D. D.—

My Dear Doctor: I was glad to receive a copy of your sermons; they are the exact transcript of your treatment and style as spoken, when first uttered in the pulpit. They touch the ear and thought of the body of Methodism, and will have a good sale. J. C. KEANER.

The work will be sent postpaid on receipt of price, $1. Address

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112 Camp street, New Orleans, La.

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The man or woman who is profitably employed is generally happy. If you are not happy, it may be because you have not found your proper work. We earnestly urge all such persons to write to B. F. Johnson & Co., Richmond, Va., and they can show you a work in which you can be happily and profitably employed.

From Rev. Irvin Miller.

Thanks to a kind Providence, I am almost restored to my usual health, after having been down to the gates of death almost, my life being despaired of both by my physicians and friends. By the advice of my physicians, I left home May 31, to visit and spend the Summer in Kentucky, my native State, and recruit my health, being under the treatment and supervision here of Dr. Evans, an old practitioner (who is a cousin of mine). My physician dismissed me several weeks ago, and I have been visiting around among my relatives and friends in the counties of Marion, Boyle, Washington, and Nelson, my health improving nicely all the time. I now weigh 175 pounds, which is a gain of 30 pounds since my arrival here. I think I will be restored to my usual health and strength, and will be able to labor in the cause of my Divine Master again in the humble sphere in which I move. I feel that my affliction and recovery have strengthened my faith and increased my desire to do good to my fellow-beings.

I am now visiting my relatives in and around Bardstown, where Bishop Galloway held a District Conference last Spring. Preacher and people were carried away with him, both in his preaching and presiding, as well as his social intercourse, and this was not confined to Methodists, but ministers and members of other denominations are loud in his praise. I must confess this makes me feel a little proud of our Mississippi Bishop. His visit here was a blessing to Protestantism as well as Methodism in this old town, where Catholicism is so strong. This portion of the State is suffering from a severe drouth, which, it is estimated, has already cut off the corn crop one half; the blue grass, and other pasturage, is drying up, and stock water getting scarce. I hear as much complaint of "hard times" here as in Mississippi.

Yours in Christ, IRVIN MILLER.

Bardstown, Ky., Aug. 16, 1894.

Contributions for Kobe Industrial School for Girls.

MR. EDITOR: Please report to all interested the following sums received by Mrs. M. I. Lambuth for the Kobe Industrial and Training School—viz.: From Mrs. Dr. E. E. Hoss, $3; Miss SueBancroft and Mrs. Clara C. Fant, Holly Springs, Miss., $10.

Will you add these sums to the amounts I sent you and as yet unreported in ADVOCATE—viz.: Miss Angie Patton, $1; Mr. S. S. Cope, $10.

If you will put this in a column with the amounts heretofore printed by you, the total ought to encourage other liberal givers. Yours in hope,
J. P. DRAKE.

MR EDITOR: The enclosed was written hastily, and may not be in exact shape to go into the ADVOCATE Our wish is to report distinctly in your paper, at least once each specific sum as received, and to keep the column open all the time as a reminder to the people to continue to give. By some mistake, and I suppose in your absence, the whole thing has dropped out the last few weeks. Would you not revive it, giving the total of amounts received up to last time it appeared and adding below the amounts as reported in this enclosure. Sister Lambuth is anxious to have this done, and it will be the best way of auditing accounts with our constituents. We will be so much obliged if you will attend to this for us.

I've continued to enjoy myself here, but miss your good company. I expect to return home Monday. If you say so, and I get time, will write for ADVOCATE some of my impressions of the trip and stay here, having reference to what you may give us next week. Yours cordially,
J. P. DRAKE.

Monteagle, Tenn.

Previously reported	$190
Mrs. Dr. E. E. Hoss	3
Miss Sue Bancroft and Mrs. Clara C. Fant, Holly Springs, Miss.	10
Miss Angie Patton	1
Mr. S. S. Cope	10

Brethren owing anything either to me, or to the "Religious Book Co., Ltd.," will confer a great favor by sending at once all they can possibly raise on their accounts.

F. D. VAN VALKENBURGH, Agt.,
9 Chartres St., New Orleans, La.

Notice.

To Friends of Education:

I have agreed to make Dr. DuBose several appointments to lecture in Mississippi. Any society would do well to secure Dr. DuBose's services. Read what the papers have to say. The Doctor will be in Mississippi from Sept. 20 to Oct 20. Let me hear from anyone interested in the elevation of the public.

I. W. COOPER,
Financial Agt., Millsaps College.
Jackson, Miss.

Dr. DuBose will deliver the following course of lectures:

"Looking Forward, or a Study of Life in the Twentieth Century."
"Les Miserables."
"The Song of Songs, a Social Idyll."
"Lost Atlantis."
"The Tragedy of Faust."
"Tennyson and His Work."
"Woman as a Builder."

These lectures have been delivered before cultivated audiences in almost every section of the Union, and have elicited the most genuine applause and appreciation.

ENDORSEMENTS.

We have never heard Dr. DuBose surpassed on the platform.—Hays County (Texas) Times.

He has the eye and the gesture of the orator.—Bishop Fitzgerald.

Dr. DuBose is one of the most accomplished ministers in the Methodist Church.—Nashville Christian Advocate.

He stands in the front rank of orators.—St. Louis Christian Advocate.

Dr. DuBose's style possesses the ideality of true oratory.—Little Rock Gazette.

Mr. DuBose was greeted with an ovation at the close of his address. [Before the Epworth League International Conference.]—Cleveland Plain Dealer.

Rev. Horace M. DuBose, "the poet preacher," delivered an instructive lecture before the Geographical Society last evening. His clear enunciation and choice diction made it a pleasure to listen to him.—San Francisco Chronicle.

Dr. DuBose is one of the most eloquent and scholarly men on the Pacific Coast.—Pendleton (Oregon) News.

"The eloquent Dr. DuBose."—Onward, Toronto, Canada.

Mr. DuBose's address was remarkable for classic and scholarly grace.—Memphis Appeal-Avalanche.

"Dr. DuBose's lecture on 'Atlantis' would have instructed and entertained the most cultured audience in America."—Rev. Sam Jones.

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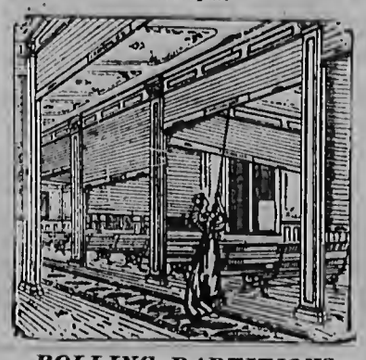

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Ask any agent for particulars, or address R. H. Garratt, A. G. P. A., New Orleans; I. Hardy, A. G. P. A., Vicksburg, Miss.; S. C. Ray, T. P. A., Dallas, Texas.; A. J. Lytle, D. P. A., Chattanooga, Tenn.; J. R. Mogregor, T. P. A., Birmingham; W. A. Beckler, N. P. A., Chicago, Ill.; C. A. Baird, T. P. A., Detroit, Mich.; W. P. Cooley, T. P. A., Pittsburg, Pa.; C. W. Zell, D. P. A., Cincinnati, O.; A. Whedon, P. & T. A., Louisville, Ky.; W. C. Rideamon, G. P. A., Cincinnati.

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I have small family, and can easily make ample arrangements to care for the stipulated number of boarders. I could enter the "traveling connection" now, so far as the requirements of an English education are concerned, but, knowing the present and future demands of the church for thoroughly cultured ministers, I am resolved, if possible, to finish a college course before entering the "ranks."

Should my case address itself to the Christian sentiment of any parents or guardians, they will please communicate with me. Brethren of the "cloth," do what you can for me, and if I live, 'twill not be lost.

Fraternally,
W. L. ANDERSON, L. P.,
Horn Lake, Sardis district, North Miss. Conf.
Horn Lake, Aug. 31, 1894.

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Thanks.

To the Presiding Elders of Mississippi Conference of the M. E. Church, South—

Dear Fathers and Brethren: I hereby tender you my sincere thanks for the favor you have bestowed upon me in selecting me as the beneficiary of the Peter James scholarship for the session of Millsaps College for 1894-5; and I assure you I will endeavor to prove myself worthy the confidence you have in my qualification for the same. I am,
Yours fraternally and sincerely,
H. P. LEWIS, Jr.

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Dr. Carradine will hold a revival meeting in Meridian, Miss., under a big tent; time, Sept. 30 to Oct. 13.

All our preachers are hereby specially invited and will be entertained free. We will endeavor to secure special rates on all railroads, and at boarding-houses. W. W. HOPPER,
For Committee.

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FROM THE WORK.

(Continued from Third Page.)

Rev. G. W. Bachman, Durant, Miss., Sept. 1: "The great tent meeting conducted by Rev. W. M. McIntosh will close here to-morrow night after eleven days' continuance. The interest is intense and widespread. To date about ninety persons have registered for membership in the different churches, and dancing and card-playing have received death-blows. Never has there been such a religious awakening and uplifting in this town. Rev. A. W. Langley has been long and seriously sick with fever; but we hope the crisis is past, and that his valuable life will be spared to the church yet many years. Rev. B. F. Phillips is convalescing."

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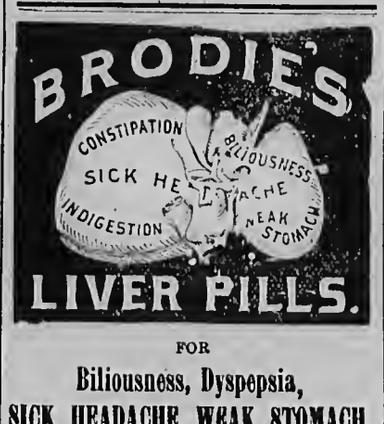

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Sodium Chloride	16.845
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This water is both calcarious and chalybeate, and deserves to be brought to the attention of the medical profession. A. L. METZ,
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The only positive cure known to man of whatever kind, external, internal, blind or bleeding; itching, chronic, recent or hereditary. Price, $1.00 a box; six boxes for $5.00. Sent by mail on receipt of price. Thousands have been cured by their use. No medicine to take internally, but applied to the affected parts. Sold by druggists, or direct from me.
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HOME CIRCLE.

A TRUST SONG.

Better a smile than a sigh, dear,
Better a kiss than a frown;
Better a look toward the sky, dear,
Than always be looking down.

Better in time of trouble
A song of hope and cheer,
Than a heart that broods n'er sorrow,
And makes that sorrow dear.

The joys we find in to-day, dear,
Perhaps seem poor and small;
But better a little sun, dear,
Than to have no sun at all.

Then make the most of the present,
And its little joys, I say;
For what is here we have, dear,
But to-morrow is far away.

So look is my face and smile, dear,
And sing a cheerful song;
It never is worth our while, dear,
To help life's worries along.

We have love, and we have each other,
And God, who is kind and true,
And we'll hope for the best, and trust the rest
To him life's journey through.

—Exchange.

A Young Man Should Remember

1. That, whatever else he may strive to be, he must, first of all, be absolutely honest. From honorable principle he can never swerve. A temporary success is often possible on what are not exactly dishonest, but "shady" lines; but such success is only temporary, with a certainty of permanent loss. The surest business successes—yes, the only successes worth the making—are built upon honest foundations. There can be no "blinking" at the truth or at honesty, no half-way compromise. There is but one way to be successful, and that is to be absolutely honest; and there is but one way to be honest. Honesty is not only the foundation, but the copestone as well, of business success.

2. He must be alert; alive to every opportunity. He can not afford to lose a single point, for a single point might prove the very link that would make complete the whole change of business success.

3. He must ever be willing to learn, never overlooking the fact that others have long ago forgotten what he has still to learn. Firmness of decision is an admirable trait in business. The young man whose opinions can be tossed from one side to the other is poor material. But youth is full of errors, and caution is a strong trait.

4. If he be wise, he will entirely avoid the use of liquors. If the question of harm done by intoxicating liquor is an open one, the question of actual good derived from it is not.

5. Let him remember that a young man's strongest recommendation is his respectability. Some young men, apparently successful, may be flashy in dress, loud in manner, and disrespectful of women and sacred things. But the young man who is respectable always wears best. The way a young man carries himself in private life ofttimes means much to him in his business career. No matter where he is, or in whose company, respectability and all that it implies will always command respect. And if any man wishes a set of rules even more concise, here it is:

Get into a business you like.
Devote yourself to it.
Be honest in everything.
Employ caution; think out a thing well before you enter upon it.
Sleep eight hours every night.
Do everything that means keeping in good health.
School yourself not to worry; worry kills, work doesn't.
Avoid liquors of all kinds.
And lastly, but not least, marry a true woman and have your own home.—Cosmopolitan.

The devil always has a good start in the family where no religious papers are taken.

Hope is the grease to the wheels of endeavor.

Awarded
Highest Honors—World's Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Jesus in the Family.

When the child does wrong, kindly yet certainly tell him of it. His conscience will respond to your gentle, anxious words. Tell him that Jesus is grieved at the wrong, and waits to forgive. Put your hand on the little fluttering, angry heart, and say that it is wrong, and needs the Holy Spirit of God to calm it and fill it with love. Try to make Jesus one of your family. Try to speak of him so familiarly, yet always reverently in tone and expression, that the children will look upon him as one of you. He sits at the meals with you; always recognize the Heavenly Guest as being present. He mingles with you in the children's hour; if the play pass the bounds of good nature, be sure to ask if the Lord will not be grieved. Let evening prayer shut the door on frolic and fun, on romp, on shout, on mother's last note at the piano. Make the Guest of Cana's wedding a guest in the home of wedded happiness.

Then the family prayer itself should be vital. You may often with propriety call the children by name. The children will always start to listen when, in family prayer, we call anyone of them by name before God. They all listen when we tell the great Master what Mary and John have need of; what sort of a girl and boy we want them to be. But there is no end to vital prayers. The last word is as fresh as the first, if you talk to God of what you really want.

After all, it is the side-lights which parental behavior throws on religion that tell. Hear a parent say, "I suppose I *must* go to prayer meeting," instead of a joyful expression of pleasure that the hour is at hand. Hear a parent dissect the sermon with caustic criticism at the Sunday dinner, or speak disparagingly of ministers or fellow-Christians. To jest on sacred themes, to complain of one's lot, to suffer unheroically, to doubt God's providence in the hearing of his children, are the things which nullify the gospel. To be mean and penurious with money; to put off the tradesman's bill unpaid; to complain of the expensiveness of the church; to be unkind to the servants in the house—the children who see such things can swallow large doses of catechism and not show the effects of the medicine.—Christian Household Magazine.

Humor in the Family.

Good humor is rightly reckoned a most valuable aid to happy home life. An equally good and useful faculty is a sense of humor or the capacity to have a little fun along with the humdrum cares and work of life. We all know how it brightens up things generally to have a lively, witty companion, who sees the ridiculous points of things, and who can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishaps than to cry or scold over them. Many homes and lives are dull because there are allowed to become too deeply impressed with a sense of the cares and responsibilities of life to recognize its bright and especially its mirthful side. Into such a household, good but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day. While it is always oppressive to hear persons constantly striving to say witty or funny things, it is comfortable seeing what a brightener a little fun is, to make an effort to have some at home. It is well to turn off an impatient question sometimes, and regard it from a humorous point of view instead of becoming irritable about it. "Wife, what is the reason I can never find a clean shirt?" exclaimed a good, but rather impatient husband, after rummaging all through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked, then with a comical look, she said, "I never could guess conundrums; I give it up." Then he laughed, and she went and got his shirt, and he felt ashamed of himself and kissed her, and then she felt happy; and so what might have been an occasion for hard words and unkind feelings became just the contrary, all through the little vein of humor that cropped out to the surface. Some children have a peculiar faculty for giving a humorous turn to things when they are reproved. It does just as well sometimes to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.—Presbyterian Banner.

ADAM NEVER WAS A BOY.

Of all the men the world has seen
Since Time his rounds began,
There's one I pity every day—
Earth's first and foremost man;
And then I think what sin he missed
By failing to enjoy
The wild delights of youthtime, for
He never was a boy.

He never stubbed his naked toe
Against a root or stone;
He never with a pinhook fished
Along the brook alone;
He never sought the humblebee
Among the daisies coy,
Nor left its business end, because
He never was a boy.

He never hooky played, nor tied
The ever ready pail
Down in the alley all alone
To trusting Fido's tail;
And when he home from swimming came,
His happiness to cloy,
No slipper interfered, because
He never was a boy.

He never ont a kite string, no!
Nor hid an Easter egg;
He never ruined his pantaloons
A-playing mumble peg;
He never from the attic stole
A coon hunt to enjoy,
To find the "old man" watching, for
He never was a boy.

I pity him. Why should I not?
I even drop a tear;
He did not know how much he missed;
He never will, I fear.
And when the scenes of "other days"
My growing mind employ,
I think of him—earth's only man,
Who never was a boy.

Which Will You Choose, Boys?

I read of a boy who had a remarkable dream. He thought that the richest man in town came to him, and said: "I am tired of my house and grounds; come and take care of them, and I will give them to you." Then came an honored judge, and said: "I want you to take my place; I am weary of being in court day after day; I will give you my seat on the bench if you will do my work." Then the doctor proposed that he take his extensive practice and let him rest, and so on. At last upshambled old Tommy, and said, "I'm wanted to fill a drunkard's grave; I have come to see if you will take my place in these saloons and on these streets?"

This is a dream that is not all a dream. For every boy in this land to-day who lives to grow up, some position is waiting as surely as if the rich man, judge, doctor, or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pulpits to be filled by God-fearing ministers, and thousands of other honorable places; but there are also prison cells and drunkards' graves. Which will you choose?—Canada Presbyterian.

Facts for Boys.

The use of intoxicating liquor as a beverage not only ruins a man mentally, and uses up his money, but makes him much more liable to disease when there is an epidemic. It is said that "the great fever which swept through London a hundred years ago was fatal only to drunkards, and that during the yellow fever, which was in New Orleans about twenty-five years ago, five thousand drinking men had it before it touched those who used nothing that will intoxicate. The same story may be told about cholera. Ten thousand deaths from cholera in the British Isles, and not a half-dozen total abstainers in the number."

Another fact is, that a small amount of whisky given to a person who never drinks may save his life in time of sudden illness, when upon an habitual drunkard with the same illness it would have no effect. The only safe way is to resolve never to drink wine, beer, whisky, or any such thing, and keep the vow. It is evil, only evil, and that continually, when used as a beverage, "and whosoever is deceived thereby is not wise."—New York Advocate.

A Boy's Logic.

A boy astonished his Christian mother by asking her for a dollar to buy a share in a raffle for a silver watch that was to be raffled off in a beer saloon. His mother was horrified and rebuked him.

"But," said he, "mother, did you not bake a cake with a ring in it, to be raffled off in a Sunday-school fair?"

"Oh, my son," said she, "that was for the church."

"But if it was wrong," said the boy, "would doing it for the church make it right? Would it be right for me to steal money to put in the collection? And if it is right for the church, is it not right for me to get this watch if I can?"

The good woman was speechless, and no one can refute the boy's argument.—The New York Witness.

Idle Amusement.

The increase of games for the amusement of the family circle is not a good omen. They may be comparatively harmless and conducted in a manner that does not directly affect the character and morals of the players, but they become absorbing. As soon as the family circle is gathered, chess, chequers, parchesi, etc., is suggested and a group gather around the game. Books are forgotten, the piano is not opened, the work-box is left untouched, and precious hours are almost criminally wasted in idle amusement. Why not have family reading circles instead of family games? In the end they are more pleasing and infinitely more profitable.

Self-denial, that rare virtue that good men preach and good women practice.—O. W. Holmes.

IT GIVES WARNING that there's trouble ahead—if you're getting thin. It shows that your blood is impoverished, and your organs deranged, so that whatever you eat fails to properly nourish you. And just as long as you remain in this condition, Consumption, Pneumonia, and other Scrofulous and dangerous diseases are likely to fasten upon you.

You should build yourself up with Dr. Pierce's Golden Medical Discovery. Purify and enrich the blood, rouse every organ into natural action, and build up healthy, wholesome, necessary flesh.

Ocean Port, N. J.

DR. R. V. PIERCE: *Dear Sir*—We have used your "G.M.D." in our family and find nothing else to equal it. One of our children had the pneumonia, and one lung become consolidated, but by the use of the "Discovery" she has entirely recovered, and is now in good health.

Ruth A. Sickles

Southern Pacific Company.

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Arrive.		Leave.	
Passenger	8:50 p.m	Passenger	7:00 a.m
Chic. St. L. mail	8:30a.m	Chic. St. L. mail	6:00p.m
Chic. limited	7:20 p.m	Chic. limited	11:30a.m

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J. W. COLEMAN, Asst. Gen. Pass. Agt., N. O.
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Kansas City and Memphis Fast Train	4:00 p. m	10:00 a. m
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The direct and favorite route to Kansas City, Denver, and All Points West.

The short line to Hot Springs and points in Arkansas and North Louisiana.

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and it isn't "as good as," no matter what any grocer may tell you about any imitation of Pearline He makes more money on it, of course—but do you want to ruin your clothes for his profit? Some of the imitations of Pearline are sold at a lower price, naturally. They ought to be cheaper, for they're not as good. Some of them are dangerous, and would be dear at any price. None of them is equal to Pearline, the original washing compound, which saves more work in washing and cleaning than anything else that doesn't do harm. Pearline is never peddled, and it offers no prize packages. Every package is a prize in itself. 574 JAMES PYLE, New York.

Centenary -:- College,

JACKSON, LA.

This institution now belongs to the Louisiana Conference.

The next session opens Wednesday, Sept. 5. The course is complete and the Faculty competent. Tuition is $35 per session of nine months. Board and lodging from $10 to $16 per month. Special attention is given to training boys in manliness and morals.

For further information apply to Prof. G. H. Wiley, Jackson, La., or to C. W. CARTER, President.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
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(Co-educational.)

The next session of this Institution will open on the *first Monday* third day, in September next, under the presidency of

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Competent teachers will be employed as the patronage may demand. The course of study will embrace the usual curriculum taught in colleges.

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For Catalogue address

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When answering advertisements please mention the ADVOCATE.

Two Stepping Stones

to consumption are ailments we often deem trivial—a cold and a cough. Consumption thus acquired is rightly termed "Consumption from neglect."

Scott's Emulsion

not only stops a cold but it is remarkably successful where the cough has become deep seated.

Scott's Emulsion is the richest of fat-foods yet the easiest fat-food to take. It arrests waste and builds up healthy flesh.

Prepared by Scott & Bowne, N. Y. All druggists.

MARRIAGES.

MOODY—SHARP.—At the residence of the bride's father, Mr. Zach Sharp, near Mandeville, La., Aug. 19, 1894, by Rev. Robt. B. Dower, Mr. Emmet T. Moody to Miss Rachel Sharp.

HONEYCUTT—ANDERSON.—At the Methodist Church, Sinnsville, Miss., Aug. 23, 1894, by Rev. N. M. Clark, Mr. D. G. Honeycutt, of Sinnsville, Miss., to Miss Florence G. Anderson, of Marion, Miss.

SEBASTIAN—SEBASTIAN.—At the residence of the bride's father, Mr. W. W. Sebastian, Spring Ridge, La., Aug. 22, 1894, by Rev. Robt. J. Harp, Mr. Chas. W. Sebastian, of East Feliciana parish, La., to Miss Mary E Sebastian, of Caddo parish, La.

BENTON—HOWARD.—In the Methodist Church, Franklinton, La., June 30, 1894, by Rev. W. M. Sullivan, Rev. W. H. Benton to Miss Margie Howard, all of Franklinton, La.

RICHARD—BATEMAN.—At the residence of Mr. Ernest Gleclaird, Donaldsonville, La., Aug. 22, 1894 by Rev. H. S Johns, Mr. George H Richard, postmaster of Donaldsonville, and Miss Bereice Bateman, all of Ascension parish, La.

They left at once for St. Louis, Mo., on a bridal tour.

BOWIE—ATKINSON.—Near Brownsville, Hinds county, Miss., Aug. 15, 1894, by Rev. J. G. Galloway, Mr. S. B Bowie, of Warren county, to Miss Louisa Atkinson.

OBITUARIES.

HAMMITT—Robert Elisha Hammitt, son of Enoch and Jane Hammitt, was born in St. Marys county, Md., Jan. 1, 1812, and died at his residence, in Natchitoches parish, near Campti, La., July 19 1891. He came to Louisiana when twenty-two years of age, and after several removals finally settled permanently in Natchitoches parish. Fifty-two years ago, under the ministry of Rev. Newton C. Hammitt, he was happily converted and joined the M. E. Church South. Few laymen have been more highly esteemed and honored. He held official place in the church all his religious life, and proved true to every trust. He was honored with official position in his parish government for a large part of his life, and surrendered his trust a short time before his death without spot on his official character, and esteemed by all who knew him.

Robert E. Hammitt's name is a synonym for probity, his Christian life and character a model for the church, and his noble Christian charities the evidence of his love to God and his fellow-men. His house was the preachers' home and a refuge for the weary traveler. His hospitality was unbounded. He was greatly beloved.

He was twice married, and leaves a wife, five boys and four daughters. All of these are grown and married, and traveling "in the way their father trod" to a home beyond the skies. He is honored with forty-eight living grandchildren and one great-grandchild, all of whom have received a Christian training through the influence of his life and counsel.

Though dead, he yet lives to bless the church and community in his noble life and example. We laid him to rest within a few feet of the church he built, loved and honored. May his numerous descendants and friends so live as to meet him in heaven! R. S. Isbell.

Texas Advocate please copy.

SMITH—Mrs. Kate Smith, the only daughter of Mr. and Mrs. James Barrow, was born Feb. 20, 1867, and died July 3, 1894. Her disease was congestion. All that medical skill could do was done for her relief, but to no purpose, for our heavenly Father had a place for her on high.

She was so gentle and so affectionate that she had the good-will and love of all who knew her. She was a Christian. She joined the Salem Baptist Church on Aug. 9, 1891, when she was fifteen years old, and lived a member of that church until three years ago, when she joined the Methodist Church, as that was her husband's church. She was married to Mr. Wilson Smith, Dec. 24, 1890. Her little Bible was handed me a few days ago, and all through its pages showed that she loved it and read it, for verses of deep meaning were marked with her pencil. So close was her attention to the preaching of the gospel, that the margin of the leaves told when, where and by whom were the texts preached. Several papers came weekly to their home; but her Christian papers—the New Orleans Advocate and The Record—were hers to read first.

Bitter are the pangs of her husband's grief. Death has robbed her sweet little children of their mother's gentle, loving, but firm guidance. Father, mother and four fond brothers miss her coming and going. Dearly bereaved friends, look to Jesus for sustaining grace. "Whom the Lord loveth he chasteneth."

We laid her to rest in Bluff Springs Cemetery, while we linger a little while longer to await our call to meet her beyond the skies.

A Friend.

MARTIN—Jennie Lee Richardson was born in Brandon, Rankin county, Miss., Jan. 11, 1858, and died at the same place, June 18, 1894, aged thirty-six years five months and two days. She was married to James Ed. Martin, Nov. 27, 1883, and was the mother of seven children, six of whom preceded her to the "better land." She leaves a husband, one sweet little boy and two affectionate sisters.

In early life she was converted and joined the M. E. Church, South, under the ministry of Rev. Geo. F. Thompson. She was sick two months, and was never heard to complain or murmur. In her last hours she called her husband and relatives around her, and admonished them to meet her in heaven. She was a diligent worker in her Master's kingdom. She loved the service of God's house; her seat was never vacant unless providentially kept away. The church has lost one of its best members whose place can hardly be filled, the community one of its best citizens, and her family the best of counselors and friends. But why should we mourn her loss? In the future we shall meet to part no more.

A large concourse of friends and relatives followed her remains to the village cemetery, where she sleeps until the resurrection morn. We deeply sympathize with the bereaved ones, and pray that their great affliction may be sanctified to their eternal welfare, and that finally they may join their loved ones in that land where "there shall be no more death, neither sorrow nor crying." Husband and sisters, you are sad to-day, but think how happy she is. She is in heaven, and radiantly beautiful, where she will never suffer any more.

Eunice and Carrie Washburn,
Brandon, Miss.

CRIDDLE—At the residence of her daughter, Mrs. J. H. Fox, in Clinton, Miss., on June 24, 1894, Mrs. Emma J. Criddle fell on sleep. Since April 26 her sufferings had been acute and constant. All this she bore with such meekness and patience, it was a lesson to all about her.

She was the daughter of Jas. J. and Harriot Dunton Shirley; was born Dec. 26, 1850, in Clinton, Miss. Here she was reared, and was graduated from Central Female Institute—now Hillman College—July 1, 1869; was married Jan. 26, 1871, to Mr. J. A. Criddle.

It was the verdict of all who knew her: "A good girl, a good woman, a good wife, and such a dear, good mother." Early in life she was converted and joined the M. E. Church, South, and the peace and grace of religion sweetened her character, sustained her through the trials of life, and were a rod and staff to comfort her at the last sad parting from her family. "Pray with me," she said to a loved one, and then came a great peace and tranquility till she passed away into eternal glory. Dear, patient, loved one, while our hearts break and tears flow at our great loss, yet for your sake we would not call you back.

To the stricken husband, two noble daughters, an aged mother, whose stay and comfort she was, we say: "Carry the image of her life, her gentle goodness, in the holy of holies of your hearts, and think of her now as in the realms of happiness, where you shall soon go to join her."

HOLBERT—Maude V. Hilly, eldest daughter of F. A. and Puella Hilly, was born in Claiborne parish, La., Sept. 19, 1868. At the age of nine years the writer witnessed her conversion—a clear, bright, joyous conversion—clearing away all sin and doubt and fear. From that day on her Christian character was kept untarnished; and though not always actively engaged in church work, her impress was everywhere seen for Christ. On May 12, 1885, she was married to Joel W. Holbert, a young lawyer of Homer, La., with whom she established a Christian household, in which she was rearing two beautiful children "in the way they should go." After a most painful illness of several weeks, on Aug. 4, 1894, she left her earthly sorrows for heavenly joys.

Her religion was not for exhibition. It was a rule of life, and brought forth its fruits at the critical moment. When she had reached the "ford of the river," and saw the crossing was near, she gave her young sister and children to the care of Mrs. Taylor—another sister—and whispered, as she entered the dark shadows of Jordan, "Though I walk through the valley and shadow of death, I will fear no evil, for thou art with me"—and the waves lashed over her and choked her voice.

Many times I have heard Maude shout a chorus of praises with her saluted mother, but sighs succeeded these periods of praise. Now they sing together "with joy unspeakable and full of glory." Hymn No. 694. We'll meet them there. J. A. Parker.

GIBSON—Willie L. Gibson died Dec. 6, 1893, aged twenty years. Willie possessed one of nature's grandest gifts, a sunny disposition—one that never failed to find the silver lining to every cloud. He was ambitious, as was proven by his unceasing efforts to acquire an education. He left Silver Creek, Miss., his home, in September, to enter the Medical College at Louisville, Ky. He left with cherished plans and bright prospects for the future, and we believe that, in all truth and earnestness, he strove to keep the promise made his mother at parting, "I will try to be a man." Oh! how little we dreamed when we saw him leave, that golden September morning that in three short months the death angel would come for our loved one, and his body would be sent back to us a cold and lifeless corpse! How handsome and strong he looked just in the morning of life when all things seemed brightest and fairest! Indeed, it was hard to realize when we looked on that still form and pallid brow, beautiful even in death, that it was the same manly boy that left us such a short time before, and our hearts went out in loving sympathy to the grief-stricken family as we breathed our last farewell over the remains of dear Willie Gibson.

To the bereaved relatives and friends we would say: Weep not. "Just beyond the walls of jasper" Willie is waiting to welcome you home. A Friend.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The great object for which the church exists is to save souls. This is old; but thousands of church members have lost sight of it.

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. Chas. Hemmes,
500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

A drawing preacher may be a good thing, but a holding church is far better.

PIMPLES

Freckles, Blotches, Roughness, Eczema, Scald Head, Tetter, and all other skin disorders can be banished with

HEISKELL'S OINTMENT.

It makes the skin soft, smooth, and healthy, producing a clear and brilliant complexion. Price 50c. per box, at the druggist's or by mail.

JOHNSTON, HOLLOWAY & CO., Philadelphia.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York.

Millsaps College,
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HIGH GRADE COLLEGE for Boys and Young Men

LOCATION—The Capital of the State. Unsurpassed for accessibility. Twelve passenger trains arrive and depart every day. Spacious grounds, high, dry and healthful.

ADVANTAGES—Thorough instruction by the most skillful and progressive teachers. Excellent morals and religious influences.

EXPENSES—Remarkably reasonable. College fees only $30 for the entire session. Board in students' homes and private families, $12 per month, including lights and fuel. Table board from $8 to $10 per month. Students in clubs board themselves at a cost of from $5 to $6 per month.

Next Session Begins Sept. 26, 1894.

For Catalogue and other information apply to

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The Fifty-Ninth Annual Session Begins Sept. 26, 1894. All the Schools—Literary, Art, Music, Oratory, and Physical Culture—under the superintendence of excellent teachers. Number of *boarding pupils limited to fifty.* Only one case of fatal sickness among the boarding pupils *in forty years.* Art teacher now on her eighth visit to Europe. Send for Catalogue.

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No. 78 CAMP STREET.

Cash Assets, December 31st, 1886,	$400,179.08
Cash Assets, December 31st, 1887,	$413,860.76
Cash Assets, December 31st, 1888,	$459,369.56
Cash Assets, December 31st, 1889,	$510,584.54
Cash Assets, December 31st, 1890,	$551,897.82
Cash Assets, December 31st, 1891,	$600,414.81

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Solicits Fire and River Business

Liberal Settlements and Prompt Payments.

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Opens Sept. 12th, 1894. One of the leading schools for Young Ladies in the South. Magnificent Buildings, with all modern improvements. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far famed for health. Twenty American and European teachers. Thorough courses leading to Degrees of B. A., and M. A. Unsurpassed advantages in Music, Art and all branches. Pupils from seventeen States. For catalogue address

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THE GENUINE JACKSON CORSET WAIST

STANDS AT THE FRONT.

It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

Made Only by the JACKSON CORSET CO., Jackson, Mich.

The Queen and Crescent Route

THE ONLY LINE THAT

Is 33 miles shortest New Orleans to New York and Washington. 67 miles shortest to Birmingham. 90 miles shortest to Cincinnati.

That runs Solid Vestibuled trains, New Orleans to Meridian, Birmingham, Chattanooga and Cincinnati.

That carries through Sleepers to Knoxville, Bristol, Washington, Philadelphia and New York, over the shortest route and on Quick Schedules.

Special Attention paid to the Service between Local Points.

THE ONLY LINE THAT

Controls a Route, Shreveport to Cincinnati, all under one name and management.

That carries you Shreveport to Chattanooga, Knoxville, Bristol, Washington and New York with only one change of cars.

That runs through car from Shreveport to Atlanta (via Birmingham) without change. This car is attached at Meridian to Solid Vestibuled Train for Chattanooga and Cincinnati.

Choice of Routes to and from Texas and California, via Shreveport or via New Orleans.

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W. C. RINEARSON, Gen'l Pass'r. Agt., Cincinnati, O.

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Largest Stock.

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Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

Another councilman was indicted by the Grand Jury, in this city, last week.

Following the settlement of the Tariff bill by Congress and the arbitration of local labor troubles, a substantial industrial revival has begun in North Alabama. Nearly all the mines are again in operation, and many are daily increasing their output.

The Leona river, swollen to a raging torrent, rushed down upon the town of Uvalde, Texas, on Aug. 31, submerging and wrecking many houses and drowning a number of people. A good many lives were lost. Owing to the flood, the Southern Pacific railroad suffered a loss of forty miles of its track, amounting to $1,250,000.

Minnesota has been terribly scourged by forest fires. Six towns were wiped out and hundreds of dead is the record made by the fires in that State in twenty-four hours. Hinckley suffered most, and it is thought the list of the dead in that town will exceed 500. Relief has been coming in to the stricken section as fast as it can be sent.

The city of Chicago is engaged in the construction of a drainage canal from Lake Michigan to the Illinois river, which latter stream empties into the Mississippi, not far above St. Louis. It is proposed to make this a navigable waterway between Lake Michigan and the Mississippi river, large enough to permit the passage of considerable vessels between the Northern lakes and the Gulf of Mexico.

Chattanooga has been fixed upon by the location committee of the International Union of the Epworth League as the place for the next international conference, June, 1895. Dr. S. A. Steel, secretary of the national body, has officially announced the decision, and negotiations are already making to secure tents for 10,000 visitors. This is the largest national religious body that has ever met in the South, and a large guarantee fund was raised and enthusiastic public meetings were held advocating Chattanooga's claims.

With but little care and no trouble the beard and mustache can be kept a uniform brown or black color by using Buckingham's Dye for the Whiskers.

Secretary Carlisle appears disposed to take a very radical view of the provisions of the new Tariff law, as far as bounty payments are concerned. Not only does he hold that the licenses issued to producers to manufacture sugar during 1894 do not entitle the growers to bounty on sugar produced under such license, but he has further ruled that the law directly forbids the payment of bounty on sugars actually manufactured, inspected and weighed prior to the date on which the law took effect, on which the bounty had not actually been paid, although the claims had been approved.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
St. Tammany	Sept. 22
Wilson's Springs	Sept. 27
Palmer	Oct. 6
Mt. Zion	Oct. 11
Salem	Oct. 18
New Prospect	Oct. 26

Cured with One Bottle.

Mr. Jordon Baker, Tifton, Ga., had muscular rheumatism for ten years. After using a bottle of Drummond's Lightning Remedy for Rheumatism, he wrote to the manufacturers that he was satisfied he would be cured by the time the bottle would be used up. If you want satisfaction, insist on having Drummond's Lightning Remedy. Nothing can take its place. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and two large bottles of the remedy will be sent to your express address. Agents wanted.

CAMP MEETINGS.

Our Mt. Zion Camp Meeting is changed from September to the second Sunday in October, beginning on Thursday night before.

R. M. BLOCKER.

Lisbon, La.

New Prospect Camp Meeting is to begin Friday night before the fourth Sunday in October. This camp ground is located in the beautiful piney woods of Jackson county, Miss., sixteen miles north of Ocean Springs, Miss. Our beloved presiding elder and preachers of the Seashore district are cordially invited to attend free of charge. You come too, Dr. Black; we want to get up a carousement.

GEO. W. HUFF, P. C.

A Tonic for Nervous Prostration,

Horsford's Acid Phosphate.

Dr. A. E. CAROTHERS, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged laotation."

The cholera is now in Holland.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

FRUIT PRESERVED

in its natural state for years, by using

Fruit Preservaline

No Cooking. Cold Process.

PRESERVES, JAMS, JELLIES, MARMALADES, PICKLES, CATSUPS, CIDER, ETC.,

never mold, ferment nor spoil it

"Fruit" Preservaline be used.

Simple, Tasteless, Harmless and Cheap.

Sample box, enough for 15 gallons, with directions, sent by mail, post-paid, on receipt of 50 cents.

THE PRESERVALINE MFG. COMPANY, 12 Cedar St., New York.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Lula	Sept. 16
Jonestown	17
Shelby	23
Hollandale	30
Clarksdale	Oct. 7
Gunnison	8
Lyon	14
Tunica	21
Shaw	28
Greenville	29
Hill House	Nov. 4
Rosedale	11
Bolivar	18
Arcola	25
Friar's Point	Dec. 2

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Pickens circuit, at Pickens	Sept. 2, 3
Kosciusko and Durant, at Durant	9, 10
Poplar Creek, at Wesley Chapel	15, 16
Lexington and Tchula, at Tchula	22, 23
Sallis circuit, at Sallis	29, 30
Belzona circuit, at Hickory Grove	Oct. 6, 7
Ethel circuit, at Marvin Chapel	13, 14
Kosciusko circuit, at Harmonia	20, 21
Enpora circuit, at Matherston	27, 28
Stewart circuit, at Chapel Hill	Nov. 3, 4
Ebenezer circuit, at Liberty Chapel	10, 11
Chester circuit, at Salem	17, 18
Weir circuit, at Pisgah	24, 25
Rural Hill circuit, at Rural Hill	29, 30
Louisville circuit, at Rocky Hill	Dec. 1, 2

Trustees of church property and all local preachers will be expected to have written reports of the state of the church property and of their work during the year.

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Pott's Camp	Sept. 15, 16
Holly Springs station	22, 23
Byhalia	23, 30
Waterford	Oct. 6, 7
Holly Springs circuit	13, 14
Red Banks	20, 21
Mt. Pleasant	27, 28
Olive Branch	Nov. 3, 4
Ashland	10, 11
Cornersville	17, 18
E. Holly Springs circuit	24, 25

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Batesville	Sept. 8, 9
Cardis	15, 16
Senatobia	22, 23
Pleasant Hill	(Thurs.) 27
Como	28, 30
Courtland	Oct. 6, 7
Cockrum, at Greenleaf	13, 14
Hernando	20, 21
Wall Hill	(Thurs.) 28
Tyro, at Free Springs	27, 28
Arkabutla	Nov. 3, 4
Pleasant Grove, at ———	10, 11
Nesbit, at Hinds' Chapel	17, 18
Panola, at Love Joy	24, 25
Morgansville, at ———	Dec. 1, 2

Let local preachers and exhorters be present with written reports, as the law requires, and the pastors and trustees of church property be ready to answer Ques. 23 and 24.

With the liberal and constant blessings of God, this district ought and will pay every cent of assessments if the whole church will do her duty. Let no one fail.

H. C. MOREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Greenwood	Sept. 8, 9
Carrollton	15, 16
Winona	22, 23
Sidon	29, 30
Indianola	Oct. 6, 7
McNutt	13, 14
Black Hawk	20, 21
West	27, 28
Carrollton	Nov. 3, 4
Brooklyn and Dublin	10, 11
Leherton	17, 18
Valden	24, 25
Winona circuit	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Minter City and Strathmore	Sept. 23
Grenada circuit	29, 30
Grenada station	30, Oct. 1
Tillatoba	6, 7
Charleston	(Wed.) 10
Coffeeville	13, 14
Abbeville	20, 21
Toccopola	27, 28
Oxford station	28, 29
Chapel Hill	Nov. 3, 4
Pittsboro	(Wed.) 7
Atlanta	10, 11
Ely	17, 18
Paris	24, 25
Water Valley circuit	Dec. 1, 2
Water Valley station	2, 3

The trustees will please be ready with their reports. Local preachers must all be present with written reports.

R. A. BURROUGHS, P. E.

COLUMBUS DIST.—FOURTH ROUND.

West Point	Sept. 8, 9
Tibbee	15, 16
Crawford	22, 23
Columbus circuit	23, 30
Starkville circuit	Oct. 6, 7
Starkville station	7, 8
Columbus station	16, 14
Sparta	20, 21
Cedar Bluff	(Tues.) 26
Brooksville	27, 28
Sturges	Nov. 3, 4
Hebron	10, 11
Shuqualak	(Wed.) 14
Mashulaville	17, 18
Macon	24, 25

T. C. WEBB, P. E.

CORINTH DIST.—FOURTH ROUND.

Rienzi, at Wesley	Sept. 22, 23
Kossuth, at Pleasant Hill	19, 30
Booneville circuit, at Shady Grove	Oct. 6, 7
Corinth circuit, at Gaine's Chp'l. (Fri.)	11
Iuka circuit, at Bethel	13, 14
Inka station	(Mon. morn.) 13
Corinth station	(Mon. night) 15
Pleasant Ridge, at New Hope	18, 19
Brown's Creek, at Friendship	20, 21
Marietta, at Palestine	27, 28
Blue Springs, at Leighton	Nov. 3, 4
Ripley and New Albany, at Ripley	10, 11
Jonesboro, at Ebenezer	17, 18
New Albany cir, at Bethelhem, Fri.)	23
Ripley circuit, at New Hope	24, 25
Booneville and Baldwyn, at B (Th. n.)	29
Guntown, at Pleasant Valley	Dec. 1, 2

I will preach at Corinth the first Sunday in September; Iuka, second Sunday, and Booneville, third Sunday. Let trustees make a report of all church property. Let local preachers report in writing the extent and results of their labors. Let the exhorters present their reports.

Preachers meeting at Rienzi, Oct. 2-11. We hope to see all the preachers, both traveling and local, at Rienzi.

T. W. LEWIS, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

(Concluded.)

Americus and Esc., at Ward's	Sept. 8, 9
Vancleave, at Red Hill	15, 16
Tallahalla, at Bethco	(Wed.) 19
Pearlington, at Logtown	21, 24
St. Tammany Camp Meeting	23-30
Covington cir., at Camp G.	(Wed.) 27
Gainesville mission, at Pine Grove	29, 30
Augusta, at Galloway Ch	Oct. 16, 14

The church registers and records should be on hand, and pastors be ready to answer Question 14. An urgent effort should be made to bring up arrears in salary and to report good progress in the collections.

HENRY E. PARTRIDGE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane, at G. C. (Sun. and Mon.)	Sept. 9, 10
Red River, at Campobello	15, 18
Victoria and West Natch., at Shiloh	22, 26
Anacoco—Holly Grove (Wed., Thur.)	26, 27
Many	29, 30
Fort Jessup, at Fort Jessup	30, Oct. 1
Sabine, at Bayon Scie.	(Fri., Satur.) 5, 6
DeSoto, at Pelican	(Sun., Mon.) 7, 8
Natchitoches station	13, 14
Cane River, at Reagan's Chapel	18, 14
Shreveport—Second Church	21
North Bossier, at Benton	27, 28
Pleasant Hill	(Fri.) Nov. 2
Caddo, at Keachie	6, 4
Coushatta, at Coushatta	10, 11
Wesley, at Wesley Chapel	10, 11
Shreveport station—First Church	17, 18
Mooringsport, at Greenwood	25, 28
Mansfield station	Dec. 1, 2

District Sunday-school Convention for all circuits, stations and missions south of and including DeSoto circuit to be held at Marthaville, Wednesday and Thursday, Oct. 3 and 4.

District Sunday-school Convention for all circuits, stations and missions north of and including Mansfield station to be held at Shreveport, Wednesday and Thursday, Oct 31 and Nov. 1.

District Preachers' Meeting to be held at Shreveport in connection with the above, commencing Tuesday, Oct 30.

The conventions announced above will be held in compliance with resolution of the late District Conference, passed unanimously, when, with one exception, all the pastors in the district were present, and we hope they will see that all Sabbath-schools and preaching places are represented. They can appoint or have them elected.

ROBT. J. HARP, P. E.

700 Cotton street, Shreveport, La.

ALEXANDRIA DIST.—FOURTH ROUND.

Bunkie and Evergreen	Sept. 8, 9
Montgomery, at Atlanta	15, 16
Big Cane	21, 23
Ada circuit	29, 30
Dry Creek	Oct. 6, 7
Gimsport, at Riverside	13, 14
Picevi le, at Holloway	20, 21
Lecompte, at W. C.	27, 28
Chicot	Nov. 3, 4
Columbia	10, 11
Spring Creek, at Glenmore	17, 18
Boyce	24, 25
Alexandria	Dec. 1, 2

C. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Donnsville, at Downsville	Sept. 8, 9
Lisbon, at Arlena	13, 16
Summerfield, at Harmony	21, 23
Tulip, at Mount Moriah	29, 30
Homer station	Oct. 6, 7
Minden, at Pine Grove	13, 14
Valley, at Bellview	20, 21
Calhoun, at Calhoun	27, 28
Haynesville, at White Hall	Nov. 3, 4
Ringgold, at Andrew Chapel	10, 11
Sparta, at Bear Creek	17, 18
Arcadia, at Arcadia	22
Vienna, at Antioch	24, 23
Ruston, at Ruston	25, 26
Farmerville, at Farmerville	27
Vernon, at Wesley Chapel	Dec. 1, 2

J. L. P. SHEPPARD, P. E.

EPWORTH LEAGUE.

BY REV. HENRY H. AHERNS.

Theme for Prayer Meeting.

ABIDING IN CHRIST.

(John xv, 4, 5, 10; I. John ii, 27.)

1. Our Master requires constancy in his followers. No vacillation.

(1) Built on a rock—not on the sand. Can smile at Satan's rage. Firmly established.

(2) The apostle suggests the necessity of the heart being established. The poet prays: "I want a principle within."

(3) Though we are a revival church, and insist on holding periodical revivals, we battle at the same time against periodical backsliding. Think of the "foolish virgins."

2. Our text indicates the source from which Christian constancy is derived. We abide in him.

(1) Christ is the true vine. Rooted in infinite love. Pregnant with life. His precious blood has not lost its power.

(2) We are the branches. No life of our own. "I live, yet not I." Spiritual life is a divine infusion. By faith are we saved through grace. Wesley well said,

"I the chief of sinners am,
But Jesus died for me."

(3) Separation from the vine will result in the death of the branches. Not being prayerfully connected with Christ, we are devoid of spirituality.

3. In the tenth verse, first text, Christ makes a practical application of the above figure of vine and branches: "If ye keep my commandments, ye shall abide in my love," etc.

(1) Abide in his love—have a constant consciousness of his favor. Exultingly declare: "He loved me, and gave himself for me."

(2) Not occasional elations, but obedience constitutes the miraculous leverage which raises us "to the rock that is higher than I." Complying with Christ's behests is tantamount to abiding in him. Keep his commandments—one and all, great and small. Keep his commandments constantly, conscientiously. Heed what Samuel said to wayward Saul: "To obey is better than sacrifice."

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

For all Facial Blemishes Use CUTICURA SOAP

ASHAMED TO BE SEEN because of disfiguring facial blemishes is the condition of thousands who live in ignorance of the fact that in CUTICURA SOAP is to be found the purest, sweetest, and most effective skin purifier and beautifier in the world. For pimples, blackheads, red and oily skin, red, rough hands with shapeless nails, dry, thin, and falling hair, and simple baby blemishes, it is wonderful.

POTTER DRUG AND CHEM. CORP., Boston.

OLD and NEW AGENTS WANTED Everywhere Hundreds of men and women are now earning $100. every month canvassing for the world famous fast selling new book

Our Journey Around THE World

By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. 82 x 8 1/2 at thousand. Agents average 50 to 50 orders a week. One sold 200 in his own township; another, a lady, 54 in one Endeavor Society; another, 183 in 15 days. It sells at sight. 5000 more men and women agents wanted at once. Now is the time. Distance no hindrance, for We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

BLANCARD'S IODIDE OF IRON. ALSO IN SYRUP. PILLS.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its regular course.

None Genuine unless signed "BLANCARD." E. Fougera & Co., N. Y., and all Druggists.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	4 15-16	@ — —
Ordinary	5 7-16	— —
Good ordinary	5 13-16	— —
Low middling	6 3-16	— —
Middling	6 7-16	— —
Good middling	6 5/8	— —
Middling fair	7 1/8	— —
Fair	8 7-16	— —
Galveston middling	6 3-16	— —
Mobile middling	6 1/8	— —
Memphis middling	5 7/8	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 1/8	3 5-16
Prime yellow	3 13-16	3 15/16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 1	3 1/8	3 1/8
Good	4 1/8	4 1/8
Fair	4 1/4	4 1/4
Prime	5	5 1/4
Rough, ₩ bbl	3 00	3 25
POLISH, ₩ ton	12 00	— —
FLOUR.		
Extra Fancy	— —	3 70
Fancy	— —	3 45
Choice	— —	— —
Minnesota Patents	4 12 1/2	4 35
Winter wheat patents	3 25	3 30
Minnesota bakers	3 50	— —
CORN PRODUCTS.		
Corn meal	2 30	2 35
Cream meal	2 25	— —
Grits	2 40	— —
Hominy	2 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	73	— —
Yellow	70	— —
Mixed No. 2	70	— —
OATS:		
Western	— —	40
Texas rust-proof	38	40
BRAN:		
₩ cwt	80	85
HAY:		
Prime	14 00	15 00
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	15 25	— —
Prime Mess	14 75	15 00
Rumps	14 00	— —
BACON:		
Fancy Breakfast	10 1/2	11 1/2
Shoulders	— —	8
Sides, short rib	8 1/2	— —
Sides, long clear	8 1/2	9 1/2
HAMS:		
Sugar-cured	13 1/2	13 1/2
DRY SALT MEAT:		
Shoulders	7 1/2	7 1/2
Sides, short rib	8 1/2	— —
Sides, long clear	8 1/2	— —
GROCERIES.		
COFFEE:		
Prime	20 1/2	— —
Fair	12 1/2	— —
Common	15 1/2	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	23	— —
Western Dairy	13	— —
Common	— —	— —
LARD:		
Refined	8	— —
OILS:		
Coal, bbls	8 1/2	— —
Coal, cases	14 1/2	15
Cotton seed, crude	26	26 1/2
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western	1 25	1 75
Chicago, ₩ 100	— —	— —
Louisiana, ₩ 100	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 12	2 25
ONIONS:		
New Louisiana	— —	— —
Western	2 00	2 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7	— —
Jute, 1 3/4 lb. ₩ yard	6 1/2	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6 1/2	7
TIES:		
₩ bundle	77	80
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	1 50	3 00
Chickens, Southern	2 75	3 25
Young	1 25	2 50
Turkeys, Southern	— —	— —
EGGS:		
Western	15 1/2	16
Southern	12 1/2	17
WOOL:		
Lake, ₩ lb	12 1/2	13
Louisiana	11	11 1/2
Burry	8 1/2	8 1/2
COUNTRY HIDES:		
Green Salted, ₩ lb	3 1/2	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	21 00	21 50
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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LOOK UPWARD.

BY MARY ELIZABETH CLOUD.

Do not fold the hands in sorrow,
Ever fearing that to-morrow
Will be darker than to-day.
Look to Jesus! He is near thee;
Not another so can cheer thee;
At his feet thy burden lay.

Do not worry! Nay, upwinging
With the lark, be ever singing;
For such song thy heart was made.
Sing not only in the sunlight;
There were two who once at midnight
In the dungeon sang and prayed.

In thy hand God's blest Word taking,
Seek some heart that's near to breaking;
Tell it what I tell to thee.
Through its tears 'twill greet thee, smiling,
Strengthened by thy sweet beguiling,
And *thy* heart will lighter be.

Weep not that thy lamp is wasted
Ere such joy thy heart hath tasted.
Up! up! 'tis not yet too late.
Just around thee souls are dying;
Save them, while the hours are flying,
Through the open western gate!

Work for God, and do it quickly!
Deeds of blessing scatter thickly
Over all the waiting land;
Work in gladness or in sorrow;
Ever work; some blest to-morrow
With the reapers thou shalt stand.

—Zion's Herald.

Nashville Notes.

BY W. M. LEFTWICH.

Paul was a little in doubt at one time, not knowing whether he was in the body or out of the body. It is not surprising, therefore, if we, about the "Hub," should be a little perplexed, not knowing whether we are in "orders," or only in "office." It is fortunate that the dust of doubt only covers those who are in "office," as well as in "orders," otherwise we would have confusion worse confounded in the wordy and windy discussion of the subject in the church papers. I suppose that the "rim" is in such rapid movement that you never stop long enough to make distinctions between tweedledum and tweedledee. You are fortunate, as distinctions, like comparisons, are sometime invidious. If you will pardon a Philistine expression, "Where are we at any way?"

Whatever may be the merits of the discussion, one thing may be safely assumed, that there are some who are in "orders" who would like to be in "office" also. If the discussion of the subject should induce preachers and people to read carefully Dr. Tigert's "Constitutional History of American Episcopal Methodism," they will be fully satisfied on the subject before they are through with it. They will not only see the development of constitutional law, but the where, the how and the when of the introduction of nearly every distinctive feature of Methodist polity. After reading this able work, I am perfectly willing to accept the statements and conclusions so ably put by the editor of the connectional organ, the Nashville Christian Advocate, and go on calling sinners to repentance and building up the church in the most holy faith of the gospel. This is the important thing now before us.

The pastors of our city churches are all at their posts and their work, none having gone off for a vacation, except Dr. Young, who is traveling in Europe for his health. His pulpit—Carroll Street—has been ably filled by his assistant, Bro. Brooks. The Doctor expects to reach home by September 15. During the Winter and Spring we had notable revivals in some of the leading churches, which added largely to our church membership. But our numbers are diminished during the Summer by removal. Students who complete their courses in our schools, colleges and universities return to their homes, or go into other sections of the country to teach or preach. We furnish many teachers to the schools of the country from Nashville. The removals from West End Church during the Summer would make quite a strong church if they were all together in one place. This causes our membership to fluctuate and renders regular church work at this season unsatisfactory. Besides, a great many of our best people go into the mountains for the Summer and suspend active work for several months. The members of West End Church who have summered at Monteagle alone this season would make a fine congregation, while the can't-get-aways can do but little more than "hold the fort." In our sixteen pastoral charges in and about Nashville, and the eight or ten chapels and preaching-places in the city mission besides, the Gospel Tabernacle and the Gospel Wagon, we are trying to preach the gospel to every creature, and thus meet our obligations to this people. Other denominations are doing their part well, and some of them are quite strong in this city. Besides, we have a multitude of benevolent and Christian organizations that use halls, tents, private dwellings and churches in which to carry on their work.

We are just now having a regular camp meeting, with cloth tents to live in, surrounding a large cloth tabernacle for public service in the heart of the city, on one of the most popular avennes, conducted by "The Seventh-day Adventists." They ring their rising bell at 5 A. M. Prayers at 5:30; breakfast at 7; prayers in tents at 8; business meeting at 9; religious service at 10:30; dinner at 1 P. M. Religious service at 2:30; business meeting at 5; religious service at 7:30; retiring bell at 9:15; silence bell at 9:30. This in a city of churches. But the novelty of it draws many people who are not drawn to the churches, while the earnestness, zeal and devotion of those conducting it catch some who go to churches, and a few who belong to the churches, but who are carried away by their strange doctrines and strange methods. They make a plausible argument in favor of the seventh day of the week for the Sabbath, instead of the first day, while there always has been, and always will be, people who are easily moved by the doctrine of the second coming of Christ. These people are here as missionaries to evangelize the city.

Our schools, colleges and universities will soon open, and again be crowded with young people from every section of the country seeking an education. According to the expectations of those who have these institutions in charge, the hard times will not affect the attendance, but they will all be full to the brim. Vanderbilt, Price's, Belmont, Ward's, Peabody, Boscobel, Clark's, East Side, and all the rest, will be crowded to their largest capacity. These schools bring to Nashville not less than one million dollars annually, and send away many times more than value received in developed intellect, character and qualification for a higher Christian citizenship. Money judiciously invested in education and character is never lost. The failure of crops, manufactures, banks and business can not reach that investment. It is absolutely safe.

As I said in another paper, the recent improvements in the Publishing House on the second floor, by which each connectional officer has his own separate room, will greatly economize the disappointment of visitors. The visitor can see each giraffe in his own stall without seeing the whole menagerie. It is still true that "distance lends enchantment" which a nearer approach sometimes dissolves. The visitor will not experience such a shock of disappointment when he only sees one at a time. Economy in disappointment is sometimes worth more than economy in money. The connectional officers are now preparing their reports and making ready for the Fall Conferences. They have all been doing faithful work this Summer, sticking close to the work assigned them; but many of them will soon be on the move, following up the Conference and seeking closer contract with the church. Dr. Kirkland, Sunday-school Editor, has not yet moved to Nashville, but is expected next week. He will occupy the "Bishop's House" on the Vanderbilt campus with his bachelor brother, who is chancellor of the University. That is an admirable arrangement for all parties. Dr. Cunnyngham has spent the Summer at Monteagle working on the Sunday-school literature as aforetime. It is expected that he will continue in the office in some capacity for which he is so well fitted by scholarship and long experience. I am credibly informed that the Epworth Era, the new organ of the Epworth League, edited by Dr. Steel, is making a good start. The subscription list is sufficient to justify the issuing of the Era weekly from the first of September. It is a sprightly paper, and gives promise of large usefulness and long life. So may it be!

Life is made up not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—Sir H. Davy.

Conference Missionary Secretaries.

Chapter XI., Section 1, ¶ 358, and Art. XIX, of the revised Discipline reads as follows: "Any Annual Conference Board of Missions may, with the consent of the president of the Conference, employ a secretary to travel in its bounds, in the interests of its own missions, and the work of the General Board; provided, that two or more Conference Boards may unite in the employment of a secretary whenever they deem it advisable, and have one general secretary for the Conferences so uniting."

Without laying claim to an extensive reading of our church papers, I will state that, so far as I know, I was the first to suggest this plan in the NEW ORLEANS ADVOCATE of last year; and that after the publication of my article on this subject, I did, at the request of Dr. W. R. Lambuth, submit this method of missionary work in the Conferences to him. The plan of operation, as enacted by the General Conference, is not as comprehensive as I suggested, nor as I believe it will be made by the next General Conference. I think the present plan defective at three vital points.

1. There is an almost fatal absence of any suggestion, authoritative or advisory, by which to effect an intelligent federation of Annual Conferences in this work. There are few, if any, Conferences in the connection that can afford the expense of a secretary, and there is no provision in law, except the *may* without the *how*, for an understanding between the Conferences. If contiguous Conferences were in session at the same time, they might agree upon the federation, and leave the appointment to the presiding Bishop; but as the law now is, the act of federation will be a difficult one, and the securing of the right man may be more so, as he may be so placed in his own Conference as to cause his change to another appointment next to impossible. It seems to me it would have been a wise thing for the General Conference to have given the Bishop authority to divide the church into missionary districts, and then let the Annual Conferences select and ask for the man to fill the office, subject to episcopal appointment.

2. The next objection is to the term of the appointment. Neither the Conferences nor the Bishops should treat this appointment as a pocket in which to place some man otherwise hard to dispose of. The very best man in the federated Conferences should be selected, and he should be made to feel that his appointment was for a sufficient length of time to enable him to develop and strengthen his work. His will be a hard and a most difficult work, and yet, if he is wise and forceful in the presentation and execution of it, I am sure the results will be most gratifying.

3. These district or federated Conference secretaries should have been made the clerical members of the General Board. If they did the work assigned to them, they would have to understand the conditions and the needs of our mission fields, and, coming fresh from the people, they could best represent all sides of the question of missions.

These were my original views on this subject, and I now have strong hopes that the near future shall experience their more perfect development and application. But the question before us is, How shall we develop and utilize what we have? I believe there is much in it to the church at home and in our mission fields. The lack of information among our people on this subject, and of a more vigorous effort to secure funds for the cause of missions, is not attributable to a want of interest on the part of our preachers. They understand and appreciate the fact that this is the great heart-throb of life. But they are so pressed with the varied duties of the preacher and pastor, and the other agencies placed upon them, they have no time for the development of plans for the accomplishment of the desired end. If there is a hard-worked and over-worked class of men among us, it is our faithful pastors. They need and must have help, and I believe this action of the late General Conference is in the right direction to aid them and to develop the church. But how shall we take hold of it? I suggest that the Mississippi, North Mississippi and the Louisiana Conferences form themselves into a missionary district, and that the secretaries of the different Boards correspond, and then lay their agreed plans before their respective Conferences at their next session. Will not others write on this subject?

J. M. WEEMS.

Fort Gibson, Miss.

The Waifs' Home.

This institution, located in the city of New Orleans, is of recent origin, but we learn is in a high state of prosperity, is accomplishing much good, and that its future is very bright. Rev. A. E. Clay and his good wife seem peculiarly and happily adapted to this work. The thoroughly philanthropic feature of the enterprise is highly commendable, and the existence of such systematic beneficence is indispensable in a large city at least. As true Christianity and intelligence advance, we may reasonably expect more, and yet more, of their fruits manifested in the alleviation of suffering humanity. I believe that in the near future the indigent, suffering and cruelly treated will be protected and provided for almost without exception. Not only so, but I believe we shall soon have an adequate law for the prevention of cruelty to animals. I believe there is much sin committed in cruelty to dumb brutes. It is no Christian to overwork, or otherwise cruelly treat them, notwithstanding I have known ministers who were guilty. But pardon this digression. True Christianity ameliorates, elevates and fills man's heart with love to God and man. Without the ministry of the Word and the influence of Christianity there would be no true charity, and the waifs would be passed by unnoticed and unprotected.

It was my privilege recently to hear a lecture by Bro. Clay, in this place, in the interest of the Waifs' Home, and I must say that I was surprised beyond measure at some of his utterances. I will, with your permission, publish one. In laboring to convince his mixed audience of the importance of his work, he said that the "twenty years that he spent in preaching was that much time lost." Now, he has said it, and what are we to understand by it? I can understand that he either meant that his commission was not from God, and was consequently unfruitful, or that the Lord called him to preach, but made a mistake, and that he had entered the path of duty through his own better judgment. I have not a word to say against Bro. Clay's work. It is a much-needed work; but it rests absolutely upon the solid foundation of Christianity. My feeling on the subject of preaching is as different as possible from Bro. Clay's. I was deeply impressed to preach when I was a boy, and deferred the matter nineteen years. Nineteen years have passed since I entered the ministry, and never while I live will I cease to regret that I lost nineteen years of precious time by not obeying the call in early life. Let the Waifs' Home exist by all means. It shall have my sympathy and aid; but pray do not touch its foundation lest it fall.

H. ARMSTRONG.

Franklin, La.

For the Advocate.

A PRECIOUS PROMISE.

"Say ye to the righteous, that it shall be well with him."—Isa. iii, 10.

(L. M. Tune Windham.)

Dedicated to Rev. J. A. B. Jones.

BY THE AUTHOR, REV. W. L. C. HUNNICUTT, D. D.

When sinks my soul with grief and fear,
A voice proclaims with gladd'ning swell,
Sweet words my spirit bounds to hear:
It shall be with the righteous well.

See! o'er the earth, in want and pain,
Burdened and wronged, God's children dwell;
Their loss shall bring eternal gain;
It shall be with the righteous well.

O blissful thought to those who weep,
When tolls the woe-tongued funeral bell;
Our God has said of those who sleep,
It shall be with the righteous well.

Mine eyes, behold with glad surprise,
Here's heavenly light where darkness fell;
My fainting soul, with strength arise;
It shall be with the righteous well.

Then be my lot or high or low,
My home a palace or a cell,
I must be joyous since I know
It shall be with the righteous well.

O precious words of priceless worth,
Of endless peace their accents tell;
When we have passed the strifes of earth,
It shall be with the righteous well.

Enremont, 189 .

A Great Meeting at Durant.

For a few days this week I attended the meeting at Durant, Miss. The people got ready for it. They came together, united, were of one heart and soul, and were of one accord in one place. This is the prime condition for a great work of grace. So it was in apostolic times, and so it is now.

The coming of the evangelist, Rev. W. M. McIntosh, was preceded by four days of earnest service and devout praying for the Holy Ghost. When he got on the ground he perceived that the people had been baptized by the Spirit preparatory to the work—a desideratum without which no successful revival work can be done. The meeting had been well ventilated, and high hopes and large expectations were excited. This put the people in an expectant attitude. The people had been led to "appreciate the evangelist very highly in love for his work's sake"—an advantage of great value to the preacher of the gospel, and an item not understood nor appreciated by the people as it should be.

All the moral and religious forces in Durant, and for twenty miles in all directions, had concentrated and combined on that meeting. It was a meeting for all the churches in Durant, and for all in the regions round-about. This is no small item. The reputation of the evangelist as a specialist gave him grace and favor in the eyes of all the people. Expectation stood on tiptoe, and looked for something to be done. All eyes and ears were open, and all hearts in a receptive attitude.

Rev. W. M. McIntosh is a devout Christian and an earnest, zealous, fiery preacher of the gospel. He is a man of faith and prayer. He fully believes that God is going to honor his Word as preached by him and by others. When he preaches he commands attention, and when he listens he stimulates the preacher. His style is mainly hortatory, discursive, insistent, urgent. He makes one feel like it is instant action or immediate damnation. So far as personal salvation from sin is concerned, he knows no to-morrow. It is now or never.

I have never known any man who so powerfully influenced men to immediate, prompt, and decisive action. He charges the will, however stubborn it may be, and carries it by storm. As he understands matters, the great trouble of men is in their hearts, and not in their heads, and so he charges the heart at once without wasting time flinging hand-grenades of reason at their heads. He is as effective and as efficient in putting the church to work as in leading men to Christ. It is action, action, action, all the time, everywhere, and by everybody.

In this meeting Bro. McIntosh had the help and hearty support of the Methodist and Baptist pastors of the town. The pastor of the Presbyterian Church was in Virginia.

Rev. J. A. Leech, Rev. L. D. Worsham and Rev. J. H. Mitchell preached the Word in demonstration of the Spirit, and it was attended by the power of God.

I have been in many meetings where the crowds were larger, the convictions as many, and, apparently, deeper, and the conversions brighter, if brightness be estimated by shouting, but, if estimated by prompt and clear testimony and zealous work for the salvation of others, as bright as any. Many old feuds of long standing were settled, and some smaller stews were amicably adjusted.

Taken all in all, it was a great work of grace, and will be long remembered. It will be an event and an era in the history of Durant. Many things will date from the great revival.

GILDEROY.

East Mississippi Female College.

"From going to and fro in the earth" in the interest of East Mississippi Female College, I come at last to the point where a ball must be called. Three months of travel, not of rest, must suffice for one year, and we must turn attention to immediate preparation to receive the daughters of those who may honor us by trusting them to our care. We are not unmindful of the many courtesies shown us, both in public and private, as we have represented the claims of the institution over which we have the charge. To my brethren of the ministry I am doubly grateful for their interest manifested in me and my work.

Oh, how I wish it were in my power to open our doors free of all charge to the daughters of the parsonages of the Mississippi Conference! To support a family on a $300 or $400 salary leaves nothing for the education of sons and daughters. Millsaps has largely settled the question as to boys; will not some one do as well for the girls?

While we have been on the wing our Committee on Improvements has not been idle. Bro. Peebles would not recognize our surroundings now. The objectionable buildings have been removed; our grounds graded preparatory to the recreation of our pupils. The carpenters, tinners, glaziers and painters have added greatly to our comfort and appearance. Nearly every mail brings us letters of inquiry and demands for catalogues.

Though at a distance, our teachers seem to have caught the enthusiasm, and all have written expressing their readiness for the work.

Within the roll of furniture and the sound of tack-hammer indicate the spirit which possesses our matron. With all needed supplies in place, we are ready for a successful and pleasant year's work at East Mississippi.

Our terms are as low, or lower, than any school of equal grade in the State. This advantage is given us because of the loyalty of the citizens of Meridian to the institution. With half a chance we believe that East Mississippi Female College can be made the equal of any in the land.

Young ladies coming to us over the Vicksburg and Meridian road will be met in Jackson, and come over on the 6 P. M. train, Tuesday, Sept. 11.

T. B. HOLLOMAN.

Meridian, Miss., Sept. 1, 1894.

In the Living Present.

Robert Ingersoll has published a pamphlet whose title is "Suicide Not Sinful." No wonder. Unbelief leads irresistibly to that conclusion. If there is no conscious life beyond the grave, then the present life is not worth living. In Central Park, New York, a young Israelite committed suicide. In one of the pockets of the self-destroyer a copy of said pamphlet was found.

Gladstone—"the grand old man"—has given $6,000 to the Irish agitation fund. He may have given similar amounts before, but this time it became public. At the same time the Archbishop of Canada has asked the faithful in all Roman Catholic Churches to contribute liberally to the same fund. It would thus appear that the epithet "grand" attached to the old man's name is a species of *quid pro quo*. Gladstone's fondling of the Fenians reminds us of Jacob's double dealing. The hand was Esau's hand, but the voice was that of Jacob. Gladstone pretends to be a Protestant, but his actions strangely favor Rome.

Pullman, now part of Chicago, was considered a model town. Plan and construction excellent. Architectural beauty everywhere. No eye-sores. Everything perfect. But residence proved a failure nevertheless. The cause is apparent. The corporation owns the town. The workmen were not permitted to purchase and own homes. The moral is plain. Ownership of home secures good citizenship. Be it ever so humble, there is no place like home—if you own it in fee simple.

The Salvation Army has purchased in Mexico 200,000 acres of land for the purpose of colonizing them with 5,000 indigent families. But a similar enterprise in the same country—Bellamy—failed. It sounds so benevolent thus to provide for the poor. But are not the majority of the indigent shiftless and lazy? You set them up for themselves. But to stay up you have to keep them up.

In Antwerp the Peace Congress is in session. It designs to prevent further war. Arbitration is to settle all national and international trouble. "But," says Mephistopheles in Faust, "of ashy hue is all theory." When the passions clamor, reason raises its voice in vain.

When in England a few weeks ago, Emperor William II. of Germany paid a visit to Ex-Empress Eugenie, wife of Napoleon III. To save the feelings of the lady, he did not wear the uniform of the victors of Sedan, but that of an English colonel. It was feared that the French would look upon this visit as a menace to republicanism. But that fear was unfounded. The French press even praise the Emperor for comforting the desolate widow and bereaved mother. ICH DIEN.

"SOME DAY."

BY FANNIE CROSBY.

Some day my earthly house will fall,
I can not tell how soon 'twill be,
But this I know—my all in all
Has now in heaven a place for me,
And I shall see Him face to face,
And tell the story—saved by grace.

Some day the silver cord will break,
And I no more as now shall sing;
But, oh! the joy when I shall wake
Within the palace of the King,
And I shall see Him face to face,
And tell the story—saved by grace!

Some day, when fades the golden sun
Beneath the hazy-tinted west,
My blessed Lord shall say, "Well done,"
And I shall enter into rest,
And I shall see him face to face,
And tell the story—saved by grace.

Some day: till then I'll watch and wait,
My lamp all trimmed and burning bright,
That when the Savior opes the gate,
My soul to him may wing its flight,
And I may see him face to face,
And tell the story—saved by grace.

—Exchange.

That Neglected District.

Bro. S. S. Keener, in animadverting upon a resolution passed at the Opelousas District Conference calling attention to the small appropriations from church extension for building churches in Southern Louisiana, merits correction (1) when he confounds the appropriations of a former period, when he was the influential presiding elder, with those of the present; (2) when he makes the liberal gift to one costly church within the bounds of the district to represent munificence to the whole field; (3) when he supposes the present status of the Opelousas district being rapidly filled with Northern immigration, and heavily subsidized with Northern Methodist Church extension money, with the sparer period of a decade ago, *sans* railroads, *sans* immigration, *sans* enterprise; (4) when he contrasts the Opelousas district with its growing cities, and wealth of population, and dearth of churches, whole parishes within its boundaries being as destitute of preaching-places as the movers of this resolution of an evil or rebellious motive with other districts where no such state of things exists; (5) when he supposes some invidious reflection against former presiding elders to have been intended, when he ought to know that by this time his name is rarely heard or thought of in this connection; (6) when he charges the present presiding elder of the district with railroading a resolution against himself as president of the Board of Church Extension; (7) and when he accuses Bros. Drake and Sanders of sinister motives of another kind—Bro. Drake's name to the resolution being, doubtless, due to the fact that he was secretary of the Conference, and Bro. Sanders to a request to sign by some one, he, perhaps, having given little thought to the subject.

If Bro. Keener will take the church extension map, which is sent out by our wide-awake and capable General Secretary, and run his eye over the list of red crosses which represent aid given by our General Board to church building within our boundaries, he will discover that the carnation lines are so rare in Southwest Louisiana as that the fact could not well escape painful attention to those more deeply interested in the subject than himself amid changed surroundings. To the District Conference the presiding elder explained that the policy of the Board compelled greater liberality to the churches contributing most to the fund, but to no effect, since the resolution was aimed not so much against the practice as against the policy of the Board, or its missionary plan of procedure.

Finally, Bro. Keener may have overlooked the fact in estimating the large gifts to New Iberia and Crowley when he was presiding elder of the district, that within the last five or six years representing our time of greatest need, if not our period of crisis, that the district has received only the smallest pittance from either Board. If the writer is satisfied of anything in connection with his recent ministerial life, it is that he has said or done nothing to sully his record as a warm advocate of church extension in Louisiana.

J. M. BEARD.

A Lost Opportunity.

Forty-five years ago a noble young man, who had felt the "woe is me if I preach not the gospel," was at a Northern college preparing to enter the ministry and was nearing the close of the last session. A spell of long fever prostrated him for a while, and when he recovered a longing desire to visit his relatives in a famed Southern city possessed his soul, and he gave up to it instead of joining the Conference and accepting an appointment, as his brother (who was a member) had advised him to do. He promised his brother that he would return and join the same Conference with him or remain in the South and join some of the Southern Conferences, as his mother and family were Southern Methodists. After attending the Conference that was in session at the city where his brother was stationed, he stayed to see his brother off to his new field of labor, and, when bidding him "good-bye," with several other preachers in company, Old Father H. said, "Why, Paul, are you not going with us?" "Not now," said P., "I am going down to ——— first, and am waiting for a boat." "Ah, Paul; you will find it a hard road to heaven via ———. You had better turn and go with your brother this year. That city you are going to is a byway towards hell."

But the young man did not see it in that light, thinking a visit to his friends would brace up his failing energy and give him new strength to carry out his cherished plans to be a messenger of peace to troubled souls, so he went to his destination. But when he was once away from the influences that had surrounded him in his college life he, unsuspectingly and gradually, was led away from the strict path of duty by worldly companions whom he met in the fashionable circle in which he was sometimes thrown; and, with a natural inclination to enjoy "the pleasure of the world for a season," he fell from grace and wandered far from the loving Shepherd who had said to him in the years agone, "Feed my sheep." Although he did not lose his love of the church of his father's and mother's family, or ever become alienated from God's people, yet he lost the spirit of religion for awhile and often walked with the ungodly, and "was like the chaff which the wind driveth away." But his early environments and his mother's prayers saved him from utter ruin, and in his matured manhood and later years he has been an humble follower of Jesus, but has never enjoyed the peace of mind he might have had if he had listened to the call of his Master in the time of his opportunity.

In a letter to a friend this writer saw he said: "It seems that old Father H. was a prophet inspired of God when he gave me that advice, for I have found it just as he said it would be, and that was the one time and opportunity of my life in which I might have been a power in the earth against sin and wickedness; but I let it slip from my grasp, and ever since then I have been drifting and eddying about the world and down the stream of life at the mercy of every stumbling-block in my way, miserably pursuing a business that I always hated and had no talent for, with a lion or a devil forever in my path to turn me out of the strait and narrow way, not even chained like Bunyan's. Yet I am learning to become as a little child, which is true wisdom, and hope to make my election sure, through the mercy of Our Father who pities us when we are weak; but oh, that lost opportunity!"

MRS. L. CRARY SADLER.

Sanctification and Other Things.

Permit me, through the ADVOCATE, to express my grateful thanks to our good brother, "Glideroy," for the masterly manner in which he so completely squelches the Rev. T. L. Meilen in his reply to the intemperate arraignment of the General Conference for its action in passing the character and administration of Bishop Hargrove, contained in a recent issue of your excellent paper. Had I been in the Bishop's place, I would not only have suspended the political preacher, but would have degraded him from the ministry of the Methodist Church! Whenever a Methodist preacher gets to dabbling in modern politics, it is time for him to quit; and the rule applies with equal force to his clerical defenders.

I also feel truly grateful to Bro. Walker for his quiet, dignified, Christian and unanswerable exposition of the fallacy of the modern "sanctification" theory. There is not a line or word in the Bible which justifies the assumption that its Author recognizes any difference between regeneration and sanctification. The terms are synonomous, wherever used in God's Word. Sanctification, or the being set apart for the service of Jehovah, theologically considered, is the normal condition of every true child of God; and this state is as truly enjoyed by the converted or regenerated sinner as by the most eloquent and blatant expounders of the "second-blessing" theory, and, in thousands of cases, infinitely more so!

The trouble with a large percentage of these sanctified people is found in the fact that their heads have been converted, while their hearts remain untouched by the melting power of the Holy Spirit—a state of affairs which, unless corrected, will result disastrously in the "day of final accounts."

But there are a thousand arguments against the theory, and not one that commends itself to common sense in its favor. That there are many who are honest in their convictions in this regard, and that live in the enjoyment of God's love to a larger extent than the average Christian, is, doubtless, true; but, unfortunately, the larger element are not of this class.

Painful to say, the disease is growing, and unless we have a revival of the humble religion of the Bible and primitive Methodism, it will result in great harm to our beloved church.

REX.

Natchez, Aug. 27, 1894.

Trichinopoly—South India.

BY HENRY G. HAWKINS.

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Pour down their golden sands,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

The author of the famous missionary hymn which begins thus was drowned and lies buried at Trichinopoly. Behind a rather large building, now used as a judge's court, runs a straight stream. Between the house and the stream is a large well. Though all are in disuse at present, I judged that the arrangement was such as to supply the well with water from the stream in the dry season. The device for drawing the water out of the well is that so common in India, of bullocks attached to one end of a rope, and, by walking down an incline, drawing up the great bucket, or huge leather sack, fastened at the other end. The water here is let from the bucket into an imbedded trough, which conducts it to the bath. The bath is made of granite and white cement, embedded in the open courtyard. The dimensions, according to guess, are 18 feet long, 10 feet wide, and 7 feet deep. It has some ornamentation. Five steps lead down to the floor, and on a slab above is the following inscription: "In memory of the devoted, accomplished, beloved and universally honored servant of God, Reginald Heber, D. D., second Bishop of Calcutta, and one of India's truest and most loving benefactors, this stone was erected in the year 1882, at the expense of the government, on the margin of the bath in which he was drowned while bathing on the third of April, 1826. His body was laid under the chancel in the Church of St. John, Trichinopoly, in the hope of the resurrection of the just to eternal life through Jesus Christ."

The Mohammedan dome shows itself more conspicuously in Trichinopoly than in the places further south, but Hindoo shrines prevail. One of these is built very curiously and finely on the sides and top of a high rock. The view is very fine, looking from the top over the city, with its old palace grounds, modern churches and public buildings, its hovels and shops, in which are manufactured silver trinkets and cigars, that are famous all over India. The place on the rock was pointed out whence once, in the press of the multitudes, scores were pushed off the beetling precipice and dashed to pieces on the rocks and rough ground far below.

But the most interesting temple is about two miles distant, on an island formed by the rivers that have their confluence near the city. The temple enclosure is so huge that inside there are, as in other temples, a great bazaar, the homes of hundreds of Brahmans and the haunts of numerous beggars. You can get a score of guides, if you wish them; and, without your asking, perhaps two or three will attach themselves to you self-appointed. Quickly the news goes that a foreigner is visiting, and from somewhere near the inner shrine some one rides an elephant out to greet you, and receives in his big snout a coin or two, which he raises up to his master. This, also, when you leave. There is no recourse but to give him something, because, though you walk your best, and though the elephant seems hardly to be moving his limbs, he is outwalking you, and it would be a bad case if he got angry and wrapped you up in his snout. There are some fine architecture and other interesting objects in this temple; but I was glad to get away from the act of begging men and elephants.

I drove about Trichinopoly in a carriage, taking the Wesleyan native pastor with me. That night I got food, took a bath, slept in a nice bed with a punka waving over me—all at the station. Many of the station-houses of India have such accommodations.

Aden, July 17, 1894.

Orville-Whillington Camp Meeting.

At the request of Bro. George D. Anders, pastor in charge of East Feliciana circuit, Woodville district, Mississippi Conference, under whose supervision the above camp meeting was held, I have undertaken the pleasing, though somewhat arduous, task of placing before the readers of the ADVOCATE an account of the meeting, better known, perhaps, as "Bluff Creek Camp Meeting." This, its fourth annual service, commenced on the sixteenth instant and closed on the twenty-sixth, with the most wonderful display of power and love that I have ever beheld. Commencing on the sixteenth, while I was absent, and not being able to give a personal account of what transpired up to Monday, the twentieth instant, I subjoin here an extract from the Greensburg Echo, whose editor was on the ground:

"Socially, the meeting up to Tuesday, the day we left, was a grand success. We can't remember when we ever saw so many people together in the country. On Sunday there was hardly less than 2,500 persons on the ground, and all seemed bent on having a good time. The music was very good. Miss Bessie Munday, of Clinton, La., presided at the organ, accompanied by Mr. B. F. Batte, of Jackson, Miss., and W. J. McLean, of Gloster, Miss., with their cornets, which, blended together with a choir of voices, specially selected, made the welkin ring. We can say that up to Tuesday there seemed to have been much good accomplished."

Prayer service was held every morning at half-past six, and then four regular services each day, which was the regular order of worship. There were fifty accessions to the church, and between fifty and sixty conversions; possibly more, as it was impossible to get correct figures. Now, when I say conversions, I want it to be distinctly understood that I do not mean the simple hand-shaking variety, but "Simon-pure" conversions. Old men and old women, young men and young women, shouted the praises of God. The public collections, I think, amounted to something over $125, and I want to say just here, to the credit of the association, that the expenses of all visiting ministers to and from the grounds were promptly met and paid by the association. This, to my mind, was a long step in the direction of right, and I trust the precedent thus established may be followed up by other associations. There have been many improvements made on the grounds since their last service, and more vigorous efforts will be put forward in the future than there have been in the past, as it is the intention of the association to make this camp ground, with all its environments, second to none in the land. They have no gate fee, but depend entirely on the public collections for money to meet the current expenses, and so far the blessed Lord has brought friends to their aid.

Surely a more hospitable, kind and loving people can not be found; and their efforts to advance the cause of the Master should be seconded by all.

I can not close this communication without once more calling attention to the wonderful displays of divine power manifest at each service. Day after day, and night after night, as the hours for service drew near, the immense congregations would gather themselves together under the spacious tabernacle to lend an eager, listening ear to the old, old story, as it was so earnestly told from time to time. And as the sweet and blessed truths were wafted out upon the air, falling here upon a stony heart, and there upon a hungry soul eager to catch the faintest ripple of its heavenly cadence, bright scintillations of God's divine power and love would flash over the countenances of the audience, and the earnest, heartfelt amens that came in response, like a mighty tidal wave, sealed conviction in the heart of everyone. Eternity alone will reveal to our anxious gaze the fruitage of this wonderful outpouring of God's Holy Spirit. Such bountiful effusions of God's refreshing love are truly to us what the green and fertile oases of the desert are to the weary, thirsty traveler. Thank God for his love and mercy; thank God for Christian association; thank God for a Powell, a Dominick, a Jones, an Anders; thank God for a Roberts, a Skipper, a Johnson, and thank God for all who are laboring zealously to push the battle to the very gates of the enemy of our souls.

Oh, what a precious privilege that we were permitted to visit this camp meeting! The impressions made on our minds, we trust, will in future cause us to bear much fruit for the Master, and be as lasting as eternity. Thank God for Bluff Creek Camp Meeting! W. JAS. MCLEAN.

Gloster, Miss., Aug. 28, 1894.

Delhi District Sunday-School Conference.

The Sunday-school Conference of the Delhi district, of the Louisiana Conference, met at Oak Ridge, La., on July 3, at nine A. M. The presiding elder, Rev. H. O. White, conducted the opening religious exercises and presided throughout the meeting. Speakers had been appointed to read papers, or otherwise introduce the subjects to be discussed, and it was well that they had, as everyone knows the modesty of Methodist preachers, and these brethren were no exception to the general rule. Some of the extremely modest ones had to be "hit" before they could be gotten to their feet, and when they got under way, it looked like they would have to be "hit" to get them down again. The subject of the Sunday-school as a feeder to the church called out some good remarks from the brethren, while the Sunday-school as a place for indoctrinating our children, led by Rev. I. T. Reames, provoked one of the most animated and profitable discussions of the two days' meeting, the points specially under discussion being the placing of our catechisms in our schools, and the early indoctrinating of our children, as a safeguard against the incroachments of Roman Catholic doctrine. The subject of parental responsibility in Sunday-school work, introduced by Bro. Knickerbocker, was discussed to the profit of all present. One of the best speeches of the occasion was made along this line by Sister Carr, of Oak Ridge, who has for thirty years been a Sunday-school teacher. Sister Carr says, "If the parents would only see that the lessons were prepared, and would then come with them to Sunday-school, the whole question of keeping our children in the Sunday-school would be solved." Rev. J. F. Foster read a scholarly paper on "Christian Education," and covered the ground fully and ably that little was left to be said by anyone else. Bro. Reames made a good point when he said that "head culture without heart culture was a dangerous thing."

Our host, Rev. R. A. Davis, was busy about much serving, and was rarely heard from on the Conference floor; but when he did speak, we all learned something.

Rev. J. W. Davis was present, and, although he had not been appointed to lead a discussion, yet he made himself valuable to us all by his timely remarks on the various subjects.

There were several laymen present, who took part, to our profit, in the discussion. It is a good thing to some time see a subject through a consecrated layman's eyes. They often enable us to see our errors.

We were royally treated by the good people of Oak Ridge, who prepared two good basket dinners for us, which were served on the grounds. Our social intercourse with them was even more enjoyable than the good things upon which they feasted us. May they live long and prosper!

WM. G. EVANS, Sec.

[The above report should have been published some weeks since, but was delayed by accident.—EDITOR.]

D. G. W. Ellis.

I do not suppose I can give Bro. E. any light on the "residue theory," as he is not open to conviction. He says, "I suspect our second-blessing brethren will not be able to help us out of our perplexity." But I can give my theory.

1. Justification pardons all past sin; sin is the transgression of law, and is pardoned by repentance towards God and faith in Christ. All sin is gone. I am justified, no longer under condemnation: free, bless God.

2. Inherited depravity is not sin (but is at the bottom of all sin); "it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." (Seventh Article.)

This is the "residue," so called. Is this destroyed, killed, or done away with in justification? If so, all right. Hallelujah! If not, "Oh, wretched man that I am!" I can't repent of it; not responsible for it; can I get rid of it? Yes. How? By faith. (Acts xxvi, 18.) Christ says (John xv, 3), "Now are ye clean;" xvii, 17, prays that they might be sanctified. This mortifies the members, puts off the old man, kills the corruption of the nature, and brings you to Heb. iv, 9: "There remaineth, therefore, a rest to the people of God." This is consecrated faith; the other is justifying faith. The first comes after, the second before, justification. Can a sinner consecrate himself to God?

L. P. MEADOR.

Aug. 31, 1894.

The Work Cure.

In that moment when, as to most at some time or other, a kind of despairing feeling comes to you; when energy lags and the heart, bitten by the chill of some disappointment, sinks far below the zero point, then the safety for you, and the sure path into more genial, spiritual weather, is the duty next you. Do that anyway. Even with failing feeling and nerveless hands, compel yourself to do it. Do not put it off. Do not allow yourself bewailingly to wait for better mood. Do the duty next you; or anyway try at it. At least a fine sense of accomplishment will come stealing in, a very real consciousness of personal heroism. It is wonderful what strength the duty next one bravely done, or anyway bravely attempted, breeds in one.—Wayland Hoyt, D. D.

Searching.

It has been said that he is a stupid who loses patience with a stupid. And some of us who pride ourselves on our quickness might as well lay this to heart. Our superior excellence should test itself at this point. We are also to be charitable to those who are most uncharitable themselves. We owe love to all, even to those who love others the least. This commandment is exceeding broad, and puts an end to very much, if not to all, that counts itself perfection. If there were more self-examinations there would be less self-exaltation. A close, honest searching of our state hinders glib profession, but helps real progression. The less of the former and the more of the latter, the better.—Ex.

A Cloud-Burst on the Leona.

The Leona river heads up in some small canyons eight or ten miles north of Uvalde. It was dry from its head to some distance below Uvalde when the rain began at midnight last night. By 3:30 A. M. it was out of its banks; soon after 4 it began to encroach on the town, and by 5 o'clock it was up to the court-house and nearly a mile wide. Much of the town was flooded, and many of the small houses washed away. At daylight rescuing parties went in on horseback and rafts to relieve those who were on housetops, or had caught in the boughs of trees. Only six persons were drowned. Soon the water began to fall. By ten o'clock the river was again within its banks, and falling an inch a minute. The river was ten feet higher than it was at the great freshet in 1857. A cloud-burst is simply a very heavy rain. When there is a heavy rain for a few hours, and extending over several of the small canyons near the source of one of these so-called rivers, it's like pouring water into funnels or hoppers—it all runs down together and swells the stream to flood-tide in a very short time. A few years ago Alpine was flooded with water one to two feet deep all over the place in half an hour, and it all subsided in a few hours.

T. S. WEST.

Uvalde, Texas, Aug. 30, 1894.

A Philanthropic Enterprise.

The New York Independent calls attention to a philanthropic measure inaugurated by a large-minded citizen of New York. If liberal people in our other great cities would follow his example, it would be the means of accomplishing much good. The Independent says: "It was left for a New York merchant to take up the question in a thoroughly business-like way, and offer a solution that not only met the need of relief, but met it in a way that preserved thoroughly the personal independence of the people who were helped. Mr. Nathan Straus, on making inquiry into the conditions of life among the poor, found that one of their greatest hardships was the high price paid for the ordinary necessaries of life. In the matter of fuel, having neither the means to purchase in bulk nor room to store it, they were forced to buy in small quantities, of local dealers, at double the rates paid by others. While well-to-do people paid $5 50 to $6 a ton for coal, they paid at the rate of $12 to $14. So also in provisions. Mr. Straus bought large quantities of coal, hired piers and established stations, where anyone could purchase it in small quantities at even less than wholesale rates, for he paid all expense of storage and superintendence. Later on bread and various provisions were furnished in the same way. In order to extend the benefit as far as possible, he instituted a system of tickets for use by the various charitable organizations, who were very glad to help the destitute by the gift of a bod of coal, a loaf of bread, or some vegetables, rather than by the gift of money, which might do more harm than good."

Too Late.

Many a good man goes through life plain, plodding, living obscurely, yet living a true Christian life, doing many a quiet kindness to his neighbors and friends, yet seldom hearing a word of commendation or praise. The vase filled with the incense of affection, and kept sealed. The flowers are not cut from the stems. One day you stand by his coffin, and there are enough kind things said to have brightened every hour of his life, if only they had been said at the right time. There are enough flowers piled upon his casket to have kept his chamber filled with fragrance all through his years, if only they had been sent day by day. How his heavy heart would have thanked God, if in the midst of his toils, burdens and struggles he could have heard a few of the words of affection and approval that are now wasted on senseless clay! How much happier he would have been in his weary days if he had known how many generous friends he had! But, poor man! he had to die before the appreciation could express itself. Then the gentle words spoken over his cold form he could not hear. The love blossomed out too late.—J. R. Miller, D. D.

"The next time you meet the treasurer of your church, ask him frankly whether the pastor's salary has been regularly paid, as agreed when he was called. If it has, inquire of the officers of the church whether the amount the pastor receives is adequate for his support. If it is not, then exercise yourself to learn why it should not be made adequate. If his salary is not promptly paid, go to the officers of the church and inquire the reason. Do not rest until the finances of the church are managed in a thorough, business-like manner, and the pastor is paid both adequately and promptly."—Lutheran Observer.

No man is fit for God's service who is not willing to do little things.

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The Cuisine.

CONDUCTED BY L. A. B.

SOFT GINGERBREAD.—One-half cup sour milk, one cup molasses, one egg, one teaspoon soda, two cups flour, one-half cup butter, one teaspoon ginger. Bake in moderate oven.

ICING.—Boil one cup granulated sugar and four tablespoonfuls water until it ropes. Pour the syrup over the well-beaten whites of three eggs, beat until nearly cold and spread half an inch thick over the cake.

A FRUIT DESSERT.—Take the pulp of oranges, and cut in bits the edible part of pineapple cut in dice, and a cocoanut grated. Arrange in layers alternately, using a glass dish. Sprinkle each layer with pulverized sugar. Let it stand an hour or two, and serve.

CLAM-BROTH.—Clam-broth, which is highly recommended, not only for invalids, but as a steady diet for those inclined to grow stout, is made by simmering chopped clams in their own broth with an equal quantity of water, the broth strained through fine muslin and seasoned with pepper. If for an invalid, hot milk may be added when the broth is strained. Serve with toasted crackers.—Exchange.

LEMON PIE.—Dissolve one tablespoonful of cornstarch in a little cold water, and pour on it a cup of boiling water. When it boils up pour it on one cup of sugar and a tablespoonful of butter. When cool add the yolks of two eggs and the white of one well-beaten, and the grated peel and juice of one lemon. Put in a pie-plate lined with paste, and bake. When done spread over the top the white of an egg beaten up with sugar, and set it in the oven one or two minutes.

CHOCOLATE JUMBLES.—One cupful of butter beaten to a cream, beat in two cupfuls of sugar, add four well-beaten eggs, then three scant cupfuls of flour in which are two heaping teaspoonfuls of baking-powder and one-half teaspoonful of salt, if the butter is fresh. Add one or one-half cupful of grated chocolate to half the dough. In the other half add the juice and grated rind of an orange. Roll thin. Cut in fancy shapes, and bake in a quick oven. These are also excellent plain jumbles.—Good Housekeeping.

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Gen. Lew. Wallace lives in a comfortable house, not large, beautifully situated in the centre of about ten acres of native forest tree at Crawfordsville, Ind. Under one of these trees the General does much of his literary work.

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Hygiene.

Nervous Agitation.

What do we mean by nervous agitation? We mean a more or less violent commotion or stirring up of the mind, or the emotional part of our being something beyond what is normal or healthful. The sea is agitated by a storm and it roars and thunders as the waves dash on the shore. A horse is agitated by fear and trembles from head to foot. The humble bee that builds its nest in the fallow field is wild with agitation when the farmer in Autumn breaks up its home and scatters its brood with his plough.

Some agitations do harm and others do good. A stagnant pool is benefited when its waters are stirred or agitated, so the air can penetrate them. Sinful natures are benefited when a wave of moral feeling stirs them to their very depths. Sluggish natures are benefited when they are agitated in such a way as to make them work healthfully. But for over-worked, nervous people, those who do not eat well or sleep well, nervous agitation is often a serious injury to health. Indeed, I am sure it is a very frequent cause of ill health.

We get a very good illustration of this sometimes in experiments on animals. As a rule, I do not believe in experiments of this kind, but when they are made we ought to get some good out of them. The following one illustrates what I mean. It was made by a dairyman to see what the effect of nervous agitation would have on the milk of a cow. He says:

"I had a beautiful little Jersey cow, a great favorite—a perfect little lover, for she would follow me all about the yard for a caress. I was milking her, and was just about half through, and took a sample of her milk and set it one side. I then did something I was always sorry for afterward. I took a pin and gave her a sudden rake with it across her flank. She sprang into her stall and almost bellowed with fright; then she moaned and looked at me, but I petted her, and she was certain it was not me. She knew I would not do such a thing, but she could not tell what it was. Finally I quieted her down and resumed milking her, and I then took another sample of milk. I had a chemical analysis made of both samples, found fifteen per cent. less butter fat in the second sample than in the first; that much fat had gone somewhere else on account of the fright given her."

Almost any woman can observe in her own life what effect nervous agitation has on the children's capacity to work or to enjoy. How many of us have not often lost whole days and weeks in this way. Is there any means by which we may prevent those nervous shocks that strain us so, that do us so much harm? There are probably remedies for nearly every evil in the world, if we only knew how to apply them. It is a part of the business of life to find and apply these remedies.

The remedy for nervous agitation and its evils is first in avoiding the causes that lead up to it, and, second, in self-control. If we are observing, we can see for ourselves what these causes are, and keep out of their way, and if we do not always succeed we can then be philosophical enough to control ourselves so as little harm will come as possible. It may take a long time to learn how to master one's feelings, but the mastery when once made is a conquest greater often than was ever made by any general at the head of a victorious army.—Journal of Hygiene.

Dieting for Children.

It is as cruel a thing to compel a child always to clear his plate as it is at other times to refuse him more when he wants it. If you think the child is simply greedy, give him dry bread; but give him something. On the other hand, how often a child sickening in some fever has, by refusing food, even when sorely pressed, taught the mother wisdom. Again, children often have a hatred of certain articles of food. Fat, underdone meat, eggs, pork, liver, and other things are often hated by children, but a certain amount of fat and butter is desirable. In such cases it is unwise to press them beyond a certain point. Food eaten with aversion or under threats is pretty sure to disagree. Children should not be allowed to go too long without food, especially in the middle of the day. If they can not come home to dinner, make sure they have a good substantial lunch, and see that it is eaten, and that money that may be given to get it is not spent in other ways. Another mistaken idea is that sugar is bad for children. It is, on the contrary, one of the most nourishing articles of diet, and taken pure with food is quite wholesome. Not so, however, in the form of sweets eaten at all hours of the day, and of more than doubtful composition. Children should eat slowly and use their teeth well. All raw food and starch foods should be very well masticated. Water-cress and lettuce are good for children.—Leisure Hour.

From the Work.

Rev. W. J. Porter, P. C., Indian Bayou charge, Louisiana Conference: "Had a good meeting at Bethel. Bro. Telhout, State Secretary of Sunday-schools, was with us for two days, and Bro. Pickens one day. But the success of the meeting was due largely to the efforts of a layman (Father Staples), who carried on the meetings four days after the pastor was called off by sickness in his family. The meeting lasted nine days, resulting in 14 conversions and 14 applicants for membership. Began a meeting at Indian Bayou, Aug. 10, with a Church Conference at 3 P. M., and preaching at night. After nineteen days we closed with the following results: Five members expelled, 69 applicants for membership, 15 received, 83 conversions, and 5 sanctified. Praise the Lord! The following brethren did the preaching: Bros. C. F. Staples, W. B. Pilley, M. C. Manley, and J. M. Beard, P. E."

Rev. A. D. Miller, Oak Ridge, Miss., Aug. 25: "We have just closed our meeting at Wesley Chapel (Phœnix), Miss., and we had a very profitable meeting of six days. Our main effort was in the church, and we think there was much good accomplished in that direction. Many new resolutions were formed and vows made which we hope will result in much good. Bro. T. B. Holloman, of East Mississippi Female College, preached six very fine and edifying sermons, which were very highly appreciated by his many friends. Bro. F. M. Williams, of Satartia, preached two strong sermons, which we enjoyed. Bro. G. W. Alexander, local elder, preached once, which was enjoyed and followed by a fine altar service. The pastor did the rest of the preaching, and we had a good time. The choir deserves much credit for the delightful music during the entire meeting. We have many good people at Wesley Chapel. May God bless them all!"

Corinth District—Third Round Completed.

During the year I have traveled about thirty-six hundred miles to fill all my engagements. I find the work in a fairly prosperous condition. If the preachers will push matters, the collection will be good. In fact, we ought to raise every dollar of the connectional claims. Some of our people are far behind in liberality. Improvement has been made along many lines this year. A new church at Pine Springs, a parsonage enterprise projected, fine revivals at several appointments, indicate the zeal and efficiency of their young pastor. Fine revivals have been held on Brown's Creek, Ripley and Guntown circuits. Bro. M. H. Honnoll is closing up well on the New Albany circuit. At Ripley a handsome parsonage has been built, and Bell hopes to stay to enjoy it. At Boonville we need a new church; some of our people are of the same opinion. Ignorance is the greatest curse upon our country. Prejudice is the child of ignorance and the parent of much meanness. T. W. LEWIS.

Rev. J. W. Tinnin, P. C.: "We have held our protracted meetings, two in number. The Lord did more for us than we expected. Our first meeting began at Ebenezer, Saturday before the third Sunday in July; continued one week. Assisted by Rev. Milton Ferrell, L. P., and Dr. Bethea, L. P. Results: 13 conversions, 12 sanctifications, and 9 accessions to the church. The oldest members say that this was the best meeting ever held in that church. Our District Conference convened at Adams, July 26; closed the twenty-eighth, and we protracted the meeting thirteen days. Rev. J. V. Penn, of Pearlington, did the preaching. I have attended a great many glorious meetings, but never witnessed anything to compare with the Adams' revival. The Holy Ghost descended upon us during the first service, and remained during the entire meeting, and, glory to God! he is with us to-day! After hearing Bro. Penn's first sermon, the universal expression was, 'We have the right man.' I never saw better attention paid anyone. Everyone who attended the meeting was serious. I never witnessed such deep convictions. Several were in agony of spirit thirty-six hours, but finally swept gloriously into the blessing. Between 50 and 60 professed either conversion or reclamation; 130 were sanctified. During the two meetings 7 preachers professed the blessing of entire sanctification. Glory to God, salvation is rolling on!"

(Continued on Fifth Page.)

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of

Jos. Ruby.

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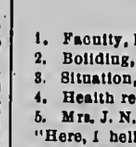

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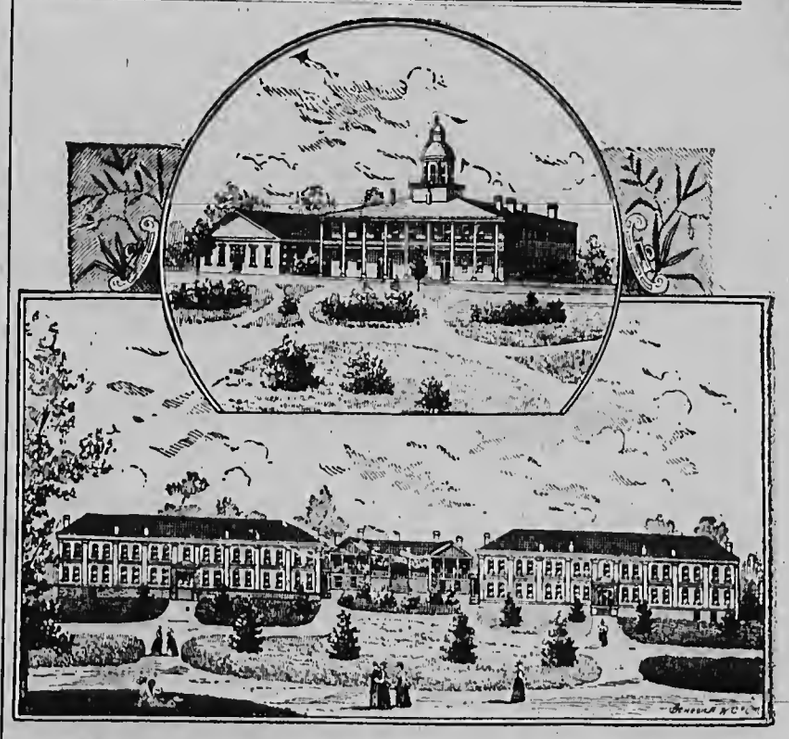

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Thursday, September 13, 1894.

Fruits Meet for Repentance.

At a meeting held recently in Columbia, Ala., one hundred and seventeen persons joined the church. Among the number were four notorious gamblers who had long been a curse to the town. These men brought all their cards and other gambling apparatus and delivered them to the preacher, who piled them in a heap and touched a match to them amid the songs, prayers and tears of a vast audience. Who says that the gospel has lost its power to save?

At a revival meeting held recently near Merkel, Texas, a saloon keeper of the name of Brooks was converted. He immediately made a public bonfire of his entire stock of liquors, his saloon fixtures and his books and accounts. That is a religion worth having. A religion that does not make a man "quit his meanness" will not stand the test at the great day. An event similar to this occured in Natchez, Mississippi, some years since, and the ex saloon keeper was faithful unto death.

Aroused at Last.

The people of the Crescent City are doing all in their power to ferret out corruption in high places and bring offenders to justice. Nine councilmen are already indicted, and it is almost certain that several others soon will be. But, as the criminal jurisprudence of the State allows long delays, and as the people do not wish to be ruled by such a gang, they have initiated impeachment proceedings against a number of the city fathers, including the mayor. The charges against the mayor are malfeasance, non-feasance, corruption, favoritism, oppression in office and incompetency. It is more than likely that several of the boodlers will soon be removed from office.

Back to Africa.

As is known to many of our readers, Bishop Turner, of the African Methodist Church, has been for some years trying to induce the negroes of the South to emigrate. He has found his task a difficult one. As a rule, Cuffie is satisfied with Dixie as a local habitation. Still the pertinacious prelate seems to have had some success. It is stated in the papers that about five thousand negroes will take their departure for Liberia before the first of December. The President of Liberia offers each immigrant twenty five acres of land and the agricultural implements necessary to till it. We predict that many of these will be anxious to return before twelve months have passed.

Municipal Misrule.

An appalling spectacle presents itself in the great urban centers of our heaven-favored land. For months the periodical press has teemed with sickening details of official corruption in several of our great cities. The villainy unearthed in these cities would be a disgrace to a barbarous nation. Indeed, it may well be doubted whether heathendom can match us in this respect. And the worst feature of the situation is that the half has not been told. The cities in which these exposures have been made are in all probability pretty fair samples of American municipal government. New York, Brooklyn, Memphis and New Orleans are probably not much further gone in rottenness than some other cities of anything like equal dimensions. In the larger cities and in some, at least, of the smaller ones official municipal corruption seems to be the usual order. And even where there is no downright corruption there is an appalling amount of misrule growing out of incompetency.

It is time that our people were waking up from their lethargy as to this matter and casting about for a remedy; for a remedy we must have, or our civilization will go the way of the great civilizations of the past. Just here it should be borne in mind that pathology goes before therapeutics. Diagnosis precedes prescription. The first duty of good citizenship, therefore, is to ascertain if possible the causes of the present state of things. An exhaustive enumeration can not be attempted here. A few of these causes we will, however, consider.

One cause which is patent to every reflecting mind is the indifference of our best people towards municipal affairs. It is a simple fact that, as a rule, the moral and religious element of society manifests very little interest in municipal government. Not only is this true of those who take no interest in politics in general; it is also true of many who take deep interest in State and National politics. Many who manifest very great concern as to the results of State and National elections do not even cast a ballot in a municipal election. Many others exercise the right of suffrage, but do nothing more. They do no work; they exercise no influence that looks in the direction of a purification of municipal politics. This indifference on the part of the best element of society is the chief cause of the evil under consideration. When a municipal election is pending, the devil's crowd are always wide-awake, thoroughly organized and at work with the pertinacious industry of beavers. Who ever knew saloon keepers to be caught napping in a municipal election? Who ever knew them to fail to unite and organize? Who ever knew them to fail to use their utmost influence and put forth their very best efforts for the success of their ticket? And what is true of saloon keepers is true of professional gamblers, and of the criminal classes in general. It may be set down as a rule as unalterable as the laws of the Medes and Persians that all classes that are opposed to honest municipal government will present a united front on election day, and that they will make no mistake. Our Savior's words are no less true to-day than when he spoke them eighteen hundred years ago: "The children of this world are wiser in their generation than the children of light." The vicious classes act upon the theory that success is dependent upon persistent, well-directed effort. The moral classes seem to think that success will come of itself without effort. Was there ever greater folly? In obedience to the injunction of an ancient sage we need to be taught by our foes. Let the moral forces of society forget their petty differences and become as thoroughly united as are the forces of evil; let them become as well organized, and be as careful to secure wise leadership; let them work with the same vigor and presistency, and the banner of right would soon wave proudly over many a city where now it trails in the dust. In most of our cities we do not believe it to be true that the forces of evil are numerically in the majority. They dominate the realm of politics solely because of the inertia and the folly of the moral element. It is time we were getting rid of the namby-pamby sentiment that a good man can have nothing to do with politics without being contaminated. How can a good man be corrupted by uniting with other good men to suppress villainy and to enthrone righteousness? Such a sentiment had its origin in the bosom of "the father of lies." Nothing would please the hosts of evil so well as for this sentiment to be acted upon by Christian people everywhere. Such a state of things would realize the Apocalyptic vision of "the devil turned loose."

Another prolific source of municipal corruption is a blind partisanism. We do not decry the existence of political parties. There are questions of governmental policy about which men differ; and so long as this is the case these differences will find concrete expression in political parties. The existence of these parties is not an evil, but a good. Any political party which holds the reigns of government and has no opposition is likely to become—yea, rather is sure to become—corrupt. It is not, therefore, of partisanism as such that we speak. What we condemn is a partisanism so blind that it can see no good outside of itself, so senseless that it extends its lines into regions where they do not belong, and so wicked that it adopts as its motto: "Our party, right or wrong." We do not believe that the lines of national political organization ought to be extended into municipal or other merely local elections. What has any question of tariff or coinage, or any other such question, to do with the question whether Smith or Jones shall be mayor or councilman in the village of Mugginsville, or the city of Sugartown? In a municipal election what good citizens need to know is not whether Jones favors this or that measure pending before Congress, for that is a matter with which Jones, in his capacity as a municipal officer, can have nothing to do. The question should be whether Jones is a suitable man for the position which he seeks—whether he is honest and competent. No man professing to be a Christian ought to vote for a candidate who is known to be dishonest or incompetent simply because he is the nominee of his party. Yet this is exactly the spectacle which greets our eyes to-day all over this land.

We once heard a church member say, "I would vote for a donkey or the devil either if he were nominated by my party." Such folly as this is to a large extent the cause of the official corruption which is making our nation a stench in the nostrils of civilization. The Christian's first allegiance is to Christ. His allegiance to any human organization, political or otherwise, should be ever regarded as secondary. He can not, therefore, use the prerogatives of citizenship for the enthronement of inquity. Shall I vote for a villain simply because through some trickery of his own or through negligence on the part of the better classes of society he has secured a party nomination? If I do so, then who is to blame if he filches money from the public purse, or is guilty of high-handed corruption of any sort? One of the great needs of our land to-day is a citizenship that fears God more than it fears man—that loves the right more than it loves party, pelf or power. One great lesson which the average Christian needs to learn is, that voting may be done as righteously as praying, and that a consecrated ballot is a powerful instrumentality for the pulling down of the strongholds of Satan's kingdom.

The New Orleans Secular Press.

The citizens of New Orleans and of the whole State of Louisiana are under lasting obligations to the press of this city for the noble stand they have taken in behalf of municipal reform. Everyone who knows anything of the situation here knows that the indictment and conviction of the infamous ring that dominates the city would have been utterly impossible without the aid of the secular papers. Such unanimity in behalf of reform is rarely seen. "Honor to whom honor is due."

Millsaps College.

The third session of Millsaps College will commence Wednesday, Sept. 26.

All new students should be present Tuesday, Sept. 25, that they may be examined and assigned to the proper classes. When students arrive in Jackson they must report to me as soon as possible, and secure board at some place approved by the college authorities.

W. B. MURRAH, Pres't.

From now until Oct. 1 we will present a copy of Dr. Sawyer's book, "The World in the Church," to every new subscriber and also to every old subscriber who will renew for one year in advance, *i. e.*, up to October, 1895. This work has been highly commended by our church papers and many of the leading men of Southern Methodism, including most, if not all, our Bishops. Here is an opportunity to get the book as a present for doing something which you ought to do anyway—subscribe for the ADVOCATE. This offer is made only to those who send cash with the order at the rate of $2 per annum.

BOOKS AND PERIODICALS.

BOOKS.

THE HIGHER CRITICISM. By H. L. Hastings, Editor of The Christian. "The Anti-Infidel Library" (No. 37). Published by H. L. Hastings, 47 Cornhill, Boston, Mass., 10 cents.

The author shows the want of agreement in the conclusions reached by the so-called "Higher Critics." He presents graphically their failure to furnish the proof for their conclusions or the reasons for their opinions to persons of average intelligence though not versed in the "Higher Criticism," and the arrogance with which they assume to themselves superior knowledge; and then he demands that they first determine among themselves just how much of the Bible is to be rejected, and give to the world, not authority, but the evidence for its rejection.

In order to test their work, Mr. Hastings suggests that a dozen of the more eminent "Higher Critics" be shut up with Hebrew Bibles, Greek Testaments, paper, pens, ink, scissors, paste-pots and brushes, but deprived of the writings of German theologians and French infidels, and let each one stay there until he has settled the authority, authenticity, inspiration, and inerrancy of each part of the Scriptures for himself; and, when they have all finished their work, that the results be compared. The author intimates that the comparison would show a theological crazy-quilt beside which Joseph's coat of many colors would be as plain as a Quaker dress pattern.

There is said to be a peculiar interest throughout the South in the forthcoming biography of General Lee, by his nephew and cavalry commander, General Fitzhugh Lee, which is to be published by D. Appleton & Co. in the Great Commanders Series. The relations, military and personal, of the author to the subject give the book a character which no other biography has had.

PERIODICALS.

The current number of Harper's Young People contains, besides the fifth instalment of Ruth McEnery Stuart's charming "Story of Babette," instructive articles on "Bows and Bow-shooting" and "Weather Hints to Young Sailors," a thrilling tale of a general's "Narrow Escape in Havana Harbor," and many delightful short stories and poems.

The September Harper's contains "A New England Prophet," the story of an Adventist alarm, by Mary E. Wilkins; "The General's Bluff," founded on a frontier campaign of General Crook, by Owen Wister; "The Tug of War," a tale of English men and women in Greece; chapters of "The Golden House," Charles Dudley Warner's novel of New York society, and the first of a two-part story of Narragansett Pier, by Brander Matthews.

There is more than the usual amount of adventure to attract the youthful readers to St. Nicholas, for September. Miss Molly Elliot Seawell tells of the memorable storming of Tripoli. Edwin Fiske Kimball tells the thrilling story of "The Wreck of the 'Markham,'" and the rescue of the crew. "Two School-houses and a Shipwreck," by Isabel Marbury, is an account of the succoring of the crew of an American vessel by the Japanese. Thomas C. Birnie tells of the hunting of a herd of wolves who pulled down a deer. John Williamson Palmer writes of "A Little King with a Long Name," the boy-ruler of Nepaul, and his warlike subjects. Naturalist Hornaday describes the Walrus, C. T. Lummis has another of his Pueblo folk-lore stories.

The Review of Missions, for September, is out in good time with a rich table of contents. In addition to a large amount of editorial and selected matter it contains the following original articles:

Home and Foreign Missions. The contents are as follows: West China—A Great Mission Field, Rev. John F. Goucher, D. D.; Mrs. Chika Sakurai, Rev. Tokichi Masao; The New World of Central Africa, Rev. J. M. Wright, D. D.; Romish Superstition in Durango, Rev. Robert E. Elliott; Medical Mission Work in China, Rev. J. W. Davis, D. D.; Home Evangelization in Its Relation to Foreign Work, W. H. Howland; Japan Jottings, Rev. James H. Petiee; Letters from Corea, Rev. W. D. Reynolds and Dr. A. D. Drew.

The Preacher's Magazine, for September, commends itself for the variety and excellence of its contents. The first sermon, "Clouds That Hide Christ," by the Right Rev. A. W. Thorold, D. D., is good. Rev. Mark Guy Pearse has one entitled, "Where Thou Dwellest," which is full of apt teachings. A layman's sermon, by Mr. John C. Havemeyer, on the theme, "Seen and Unseen," is attractive and profitable. Rev. H. S. B. Yates writes upon "The Teacher at Work." "God's Favors," by Rev. F. N. Trotter, and "A Tentmaker's Metaphor," by the Rev. Charles Cross, are among the articles. The "Short Sermons for Busy Men," by Dr. Parker, of London, are continued. Published monthly at 15 cents a copy, or $1 50 a year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

A prominent feature of the September Century is a continuation of the unpublished correspondence of Edgar Allan Poe, edited by George E. Woodberry. The inglorious end of Poe's aspirations for a government appointment are related with much particularity. Mrs. M. O. W. Oliphant, whose biographical work is not less attractive than her novels, contributes a paper on "Addison, the Humorist." A striking portrait of Addison, and one of the Earl of Godolphin, accompany the paper. There is also the first of two papers of "Recollections of Aubrey De Vere," the present paper being devoted to his childhood and boyhood, and the second to his youth. This paper contains, among other material, some humorous stories of life in Ireland a generation ago, with anecdotes of Daniel O'Connell, of whom an engraving is given.

The Review of Reviews, for September, might well be called an international political number. Every line is up to date and directly pertinent to the great problems that concern the world at the present moment. The most elaborate article is entitled "Political Japan and Its Leaders," by Mr. C. Meriwether. The writer is a Johns Hopkins graduate who spent some years as a professor in a government institution in Japan, and who has written the present article with reference to all these conditions which have brought Japan to a domestic and foreign crisis, the result of which is the existing war with China. Mr. Meriwether gives us clear accounts of the most significant party and military leaders. Under the title of "The Work of the Fifty-third Congress," the Review furnishes a record of the legislation of the past year, and devotes several pages of fine print to the actual tariff schedules, placing the McKinley rates and the new rates side by side. Mr. W. B. Shaw, of the Review staff, has also compiled for this number a summary account of the important laws that have been enacted by the fifteen State Legislatures which have been in session within the past six or eight months. Dr. Albert Shaw, editor-in-chief of the Review, presents an article on the new Hawaiian Constitution, evidently prepared from a close study of the complete document. He points out many interesting features, and regards the work of the Hawaiian convention as evincing a high order of statesmanship.

NOTES.

Millsaps College, it is thought, will open with two hundred pupils.

***

A notice of Dr. J. W. Harmon's "Select Sermons" will appear in our next issue.

***

Whitworth College, we are glad to learn, has promise of a very fine opening.

***

We are pleased to learn that Grenada Female College had a fine opening. The prospect is that every room will be filled very soon.

***

At the beginning of this century there were only forty-seven translations of the Bible in existence, while to-day three are ninety entire and two hundred and thirty partial translations.

***

Port Gibson Female College opened Sept. 12. This institution challenges comparison with any in this section as to its curriculum, its text-books, its faculty and its rates. Send for catalogue.

***

Four woman physicians have been appointed by the Board of Health of New York as members of the corps of fifty doctors to visit the tenement-houses, and give free treatment to the poor who need medical aid.

***

A movement is on foot to establish a Presbyterian college in Texas. An effort will be made to raise an endowment of $2,000,000, of which the people of Texas will contribute $1,000,000, the remainder to be furnished by the Presbyterian Church at large.

***

The Peter James scholarship in Centenary College has been awarded by the presiding elders of the Mississippi Conference to Perry Drake, son of Rev. J. P. Drake. The scholarship in Millsaps College goes to H. P. Lewis, Jr., son of Rev. H. P. Lewis.

***

Rugby School is the name of a new institution founded in this city for the purpose of fitting young men for college. The proprietors, Messrs. Ripp & Walls, have testimonials from high sources as to scholarship and fitness for their work. See advertisement in another column.

***

Says the Central Methodist:

The United States, Denmark, Switzerland, and Holland spend the most on public education per child, ranking in the order given. Austria, Italy, and Saxony spend the least. France spends the most on military per inhabitant, and Switzerland and the United States the least.

***

We have received a supplementary catalogue of Centenary College, giving the names of all its pupils since its founding in 1825. The number of pupils between the years '45 and '90 is 2,236. When it is remembered that the war with its four years of suspension is comprised in this period, this is an excellent showing.

***

The Christian Giver Co., of Atlanta, Ga., will publish soon a large octavo volume entitled, "Sketches and Portraits of Southern Methodist Preachers." The number of sketches and portraits will be quite large. The work will contain engravings of many of our leading colleges, churches, camp grounds, etc. There will also be a very brief history of the Southern Methodist Church, and a sketch of each Conference. A very large sale is already assured.

***

Miss Comstock, who is president of the Comstock Banking Company, of Green City, Mo., and cashier of the Comstock Castle Bank, of Green Castle, Mo., is probably one of the youngest bank officers in the country, says the New York Tribune. She entered the bank at Green City in March, 1892, as assistant cashier and bookkeeper, which position she filled in all its various duties. In September, 1893, the owners of that bank organized one in Green Castle, when they made Miss Comstock president of the old bank and cashier of the new one. As the president and directors of the latter bank live at some distance from it, Miss Comstock has the real work of the bank to do, and, despite the heavy responsibility, she is interested and successful in her work.

***

Warrants have been issued by United States Commissioner L. B. Moseley for the arrest of three of the officials of the State of Mississippi, viz.: Gov. J. M. Stone, Treasurer J. J. Evans, and Auditor W. W. Stone. The charge against them is that they caused to be issued State warrants which are similar to national bank currency. These State warrants were issued in accordance with an act of the last Legislature, and it was the imperative duty of these officials to execute the act. United State Senator McLaurin has tendered his services in behalf of the defendants free of charge. Judge J. A. P. Campbell, ex-Chief Justice of the Supreme Court, pronounces the course of the United States government entirely indefensible, and predicts its utter discomfiture when the case comes to trial.

PERSONALS.

Rev. R. H. Wynn is assisting his father, Rev. J. F. Wynn, in a revival work at Pineville, La.

Rev. S. B. Jones, D. D., a delegate to the last General Conference from South Carolina, and one of the leading educators of that State, died at his home in Spartanburg on the eighth.

Rev. H. W. Van Hook, of the Mississippi Conference, is having a prosperous year. He expects to report at Conference two new churches. He has had forty or more accessions and many conversions.

Rev. S. B. Stevenson has been transferred from the Arkansas to the White River Conference, and is stationed at Batesville, instead of Rev. J. M. Harley, who has been elected to a professorship in Hendrix College.

Dr. Z. T. Bennett, editor of the Arkansa Methodist, has resigned, and Dr. J. E. Godbey has been elected in his stead. Dr. Bennett has done faithful service. We part with him with regret. Dr. Godbey is a man of fine literary attainments and wields a vigorous pen. We welcome him to the honorable fraternity.

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each, and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes.

W. C. BLACK,
112 Camp Street, New Orleans, La.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $2 each. Write for sample copies and begin work at once.

We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

Special Notice.

The public exercises of the session of 1894-5 will be held in the University Chapel at 8:45 A. M., September 13, 1894. Addresses will be made by Hon. R. A. Hill, Hon. G. D. Shands, Rev. P. G. Sears and others. All students are urged and their friends are invited to be present. It is expected that the I. C. R. R. will sell round-trip tickets to visitors from its stations on the twelfth, good for three days.

You are cordially invited.

R. B. FULTON, Chancellor.

University, Miss., Sept. 4, 1894.

Notice.

The Annual Meeting of the Louisiana Conference Woman's Foreign Missionary Society will convene at Lecompte, Oct. 5-8, inclusive. All auxiliary societies are urged to elect delegates at once, and furnish reports of work in full. Let delegates report to Mrs. A. C. Collins, Lecompte, that they may be appointed to homes during the session.

MRS. C. J. FOSTER, Cor. Sec.

Notice.

All delegates from other auxiliaries intending to attend the Annual Meeting of the Woman's Missionary Society of the Louisiana Conference, at Lecompte, La., commencing Oct. 4, are requested to notify Mrs. A. C. Collins, president, as early as possible.

MISS ARDELISSA G. CARROLL,
Cor. Secretary.

Lecompte, La., Aug. 29, 1894.

Contributions for Kobe Industrial School to Girls.

Previously reported	$190
Mrs. Dr. E. E. Hoss	3
Miss Sue Bancroft and Mrs. Clara C. Fant, Holly Springs, Miss.	10
Miss Angie Patton	1
Mr. S. S. Cope	10

The Southern Pacific Company, after many disappointments, extended over a number of years, has succeeded in striking water in the Colorado desert. The well yields 9,000 gallons an hour, and if several more of equal capacity can be drilled, not only will the railway be greatly profited, but the desert itself may be redeemed.

To Friends of Japanese Women.

I have thus far (since Aug. 19) secured in cash and subscription the following contributions for the Kobe Industrial and Training-school:

First Church, Jackson, Miss.	$16 00
McComb City, Miss.	31 15
Hattiesburg, Miss.	24 70
Crystal Springs, Miss.	22 45
Magnolia, Miss.	22 05
Central Church, Meridian, Miss.	20 75
West End, Meridian, Miss.	17 50
Vossburg, Miss.	11 25
Capitol Street, Jackson, Miss.	9 60
Ellisville, Miss.	5 00
Enterprise, Miss.	3 15

I beg the brethren of the Mississippi Conference to please bear in mind that I did not leave this country with Bishop Galloway (being prevented from doing so on account of the strikes), that I am the same "Jap." that lectured through Mississippi last Summer, and that there is no mistake as to my identity.

TOKICHI MASAO.

Jackson, Miss., Sept. 6, 1894.

Contributions for Kobe Training-School.

Yesterday morning, while I was preaching in Crawford Street Church, in Vicksburg, a young drummer, who is a member of no church, happened to drop in. He took the very last seat, being indifferent as to whether he heard the sermon or not. By and by he became interested in the discourse, heard it through with the eagerest attention, and felt for the first time in his life the force of the appeal, "Come over and help us." When the collectors distributed subscription cards for the Kobe Training-school, the young drummer took one of them and wrote as follows:

"Come to Plazza Hotel to-morrow; if not in, will instruct some one to pay you $15. H. B. FAUNT LEROY."

This morning I called at his hotel, and he gave me the fifteen dollars, assuring me at the same time that he did this with his whole heart. Other contributions were also quite liberal, one woman subscribing as much as ten dollars. In all, the contribution from the Crawford Street Church amounts to $80 90. Let other churches also do likewise! Yours truly, T. MASAO.

Sept. 10, 1894.

Real Merit is the characteristic of Hood's Sarsaparilla, and it is manifested every day in the remarkable cures this medicine accomplishes. Hood's Sarsaparilla is the kind. Try it.

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

Programme for October Meeting of Brookhaven District Preachers' Institute.

1. What Is the Best and Most Successful Method of Taking Collections; and What Time Is Best for Them to Be Taken? Paper by Rev. T. L. Mellen; discussed by Rev. J. W. Tinnin and Rev. M. J. Miller.

2. What Is Meant by "Pastoral Instruction of Children," and What Is the Most Successful Means of Reaching Them? Paper by Rev. H. P. Lewis and Rev. R. W. Bailey; discussed by Rev. W. W. Hurst and Rev. L. J. Jones.

3. Sanctification: Its Nature and Importance. Paper by Rev. R. D. Norsworthy and Rev. W. T. Griffin; discussed by Rev. M. H. Moore and Rev. W. G. Backus.

4. Shall We Recommend to Our People Church Entertainments as a Scriptural Way of Raising Money for Church Purposes? Paper by Rev. I. B. Robertson and Rev. C. M. Crossley; discussed by Rev. J. T. Abney and Rev. B. W. Lewis.

Tuesday, Oct. 16, 7:30 P. M.—A sermon by Rev. J. W. Chambers: "Our Obligation to Support the Worn-out Preachers, Their Widows and Orphans."

Wednesday, Oct. 17, 11 A. M.—A sermon by Rev. R. W. Bailey: "The Pastor's Duty to the Cause of Church Extension." Wednesday, Oct. 17, 7:30 P. M.—A sermon by Rev. T. L. Mellen: "How to Conduct a Successful Revival."

The brethren who are appointed to take part in this programme will please prepare themselves, and meet with us at the Methodist Church in Crystal Springs, Oct. 16, 1894, at 3 P. M.

R. D. NORSWORTHY.

FROM THE WORK.

(Continued from Third Page.)

Rev. Jno. B. Kent, P. C., Bayou Chicot charge, Louisiana Conference, Sept. 6: "Closed a ten days' meeting at Bayou Clear last night with 7 accessions and a good work done. Bro. Turner rendered valuable aid during the last three days."

Rev. J. C. Mimms, P. C., Arcola station, Sept. 3: "We are progressing finely. Have baptized 3 infants, received 15 members, and have raised funds and let the contract for the building of a nice church, to be completed by the first of November. Conference collections all in cash and subscriptions. We hope to round up everything in full by Conference."

Rev. J. R. Hays, Carthage, Miss.: "Glory to God in the highest, peace on earth, good-will toward men.' We have just closed our last protracted meeting on this work with wonderful results. The church awakened, strong men made to quake and tremble, 50 family altars, 107 accessions to our church, with more to follow. Forty professed perfect love in God. Three additional prayer meetings and four class meetings. Glory to God for the power of the Holy Ghost! Rev. J. R. Whittington assisted in the meetings. Rev. J. S. Morrill, from Carterville, Ga., was with us in the spirit and power of the Holy Ghost at Carthage. Rev. H. B. Vandenburg, from Walnut Grove, was with us in two of our meetings; Bro. Terry, L. P., in one. To God we give all the glory."

FROM OPELOUSAS DISTRICT.

It may interest many friends to know that revival fires are still burning brightly on the Opelousas district. The two last Quarterly Conferences were held at Prairie Greig, on the Abbeville work, and at Indian Bayou. At Prairie Greig we had a fine meeting, and left the workmen putting the roof on what will doubtless prove the most beautiful country church in the State. It is modeled after that at Abbeville, though somewhat larger; and at Abbeville the popular pastor, Bro. Kelly, has the money in hand to erect a parsonage, which is to be begun at once and completed this Fall. At Indian Bayou the faithful pastor, Bro. Porter, had a revival in full swing when we arrived, Aug. 24, and by the time of our departure, Aug. 29, or five days later, there had been 32 conversions, 5 sanctifications and about 70 accessions. At earlier stages of the meeting Bro. Porter had been assisted by Bros. Manley, Staples and Pilley. It is the second successful revival that has been held on this work, and part of a tidal wave that has swept through the adjacent country, as Crowley, Abbeville, Plaquemine Brulee, Church Point, etc. Journeying to the next appointment on the schedule, we have been here at Opelousas for the past few days attending a meeting conducted by J. S. Morrill, the evangelist, who, like young Apollos, is both eloquent and mighty in the Scriptures; with the result so far of a number of conversions and sanctifications. Among the latter are Bro. E. T. Denson, the pastor, one of our strongest men, his wife and grown daughter, and about twelve or fifteen prominent members of his church. It is a meeting of great power and growing interest. These last-mentioned and more to follow will never oppose holiness again. When the enmity is slain the enemy lays down his arms. To the many who urge us to take up our pen in opposition to the opposers of holiness, we reply to what purpose, but the loss of time, patience and ammunition. When as saintly a man as Dr. Walker can not resist the temptation to assail what now seems to be regarded as the common enemy, and when as wise a head can find no joints between the harness larger than an objection, it is certainly time that simplekins and small fry should make an honest effort to resist impulse in that direction. As little as men may deem it, it is a great virtue, if not the highest wisdom, not to oppose holiness.

J. M. BEARD.

(Continued on Sixth Page.)

REMEMBER there are hundreds of brands of White Lead (so called) on the market that are not White Lead, composed largely of Barytes and other materials. But the number of brands of genuine

Strictly Pure White Lead

is limited. The following brands are standard "Old Dutch" process, and just as good as they were when you or your father were boys:

"Southern," "Red Seal," "Collier."

If you want colored paint, tint any of the above strictly pure leads with National Lead Co.'s Pure White Lead Tinting Colors, a pound of color to 25 pounds of lead. The best merchants sell them, the best painters use them.

A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

NATIONAL LEAD CO.

St. Louis Branch,
Clark Avenue and Tenth Street, St. Louis.

FOR

Biliousness, Dyspepsia,
SICK HEADACHE, WEAK STOMACH,
—AND ALL—
Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.
Price, 25c. a Box.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

Notice.

Bro. M. J. Miller's wife is quite sick here at my house, with something like typhoid fever.

We ask the prayers of the church for her recovery. JAMES G. SIBLEY.

Columbus, Miss.

[Bro. Miller has our sympathies and our prayers in his affliction.—EDITOR]

Under the Knife

Of the surgeon there is no more acute suffering than people endure every day with Rheumatism. Distorted and withered limbs mark its ravages everywhere. Dr. Drummond's Lightning Remedy for Rheumatism has a remarkable record of cures—not only relieving the pain, but restoring all the functions of the crippled limbs. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and the full month's treatment of two large bottles will be sent to your express address. Agents wanted.

A Miserable Taste.

That which hangs about most medicines is what we refer to. CREOLE FEMALE TONIC is an exception. It has a taste as pleasant as cordial, as comforting as wine, as sparkling and refreshing as spring water! Cures all diseases and irregularities of the uterine system, and brings the bloom of health to the cheeks.

Dr. Harmon's "Select Sermons."

Realistic sermons by that celebrated divine, Rev. J. W. Harmon, are now published in book form and nicely bound. They will be found very instructive. The memorial sermon on Gen. R. E. Lee, the Sermon by the Sea, and the Sermon on the Aristocracy of True Friendship, are entertaining reading.—Times-Democrat, New Orleans, La.

The work will be sent postpaid on receipt of price, $1. Address

REV. W. C. BLACK,
112 Camp street, New Orleans, La.

Dr. Price's Cream Baking Powder

World's Fair Highest Medal and Diploma.

Wanted.

A young lady desires a situation to teach in a school or family. Qualifications—Latin, French, Music, Mathematics and the Higher English branches. She would like a school consisting of several families. Has had considerable experience in such a school for three years. References exchanged.

Box 40. Miss BETTIE SAUNDERS,
Rocky Mount, Va.

School Wanted.

Wanted, a situation as teacher by a young lady who holds a first-grade certificate under the school laws of Mississippi, and who has had six years' experience in the school-room. Very best of references as to moral character, scholarship and teaching capacity.

Address: Miss CARRIE HIVELEY,
Hazlehurst, Miss.

To Patrons of Millsaps College.

I have a boarding-house near Millsaps College. I have comfortable rooms, and will do all I can to make my boarders have a home feeling. Parents who entrust their boys to my care may be sure that I will do what I can, and may be sure that I will watch over them as I would my own. Rates, $10 and $12 per month. Address Mrs. L. A. Quin, Jackson, Miss.

University of Mississippi.

Academic Department: 21 Schools. School of Pedagogy. Tuition Free to all students.

Law Department: Two years' course. Graduation equivalent to license in Mississippi.

Location unexcelled in beauty and salubrity. In respect to the high character exemplified by the student body, no institution can show a better record. Buildings cost over $250,000, libraries and apparatus over $100,000. No institution affords similar advantages at less cost. Board, $10 to $16 per month. Women admitted to all classes.

Opening exercises of next session at 8:45 a. m., Sept. 13th. Addresses then by Hon. R. A. Hill, Hon. G. D. Shands, Professor of Law, and Rev. Peter G. Sears, of the class of 1855. The public invited. For further information address,

R. B. FULTON, Chancellor,
University, Miss.

Odd Fellows at Lookout Mountain.

On Sept. 17 the Sovereign Grand Lodge convenes at Lookout Mountain.

The Queen and Crescent Route (Cincinnati Southern) will sell tickets at greatly reduced rates, affording a fine opportunity to visit the many points of interest around historic old Lookout.

Ask any agent for particulars, or address R. H. Garratt, A. G. P. A., New Orleans; I. Hardy, A. G. P. A., Vicksburg, Miss.; S. G. Ray, T. P. A., Dallas, Texas; A. J. Lytle, D. P. A., Chattanooga, Tenn.; J. R. McGregor, T. P. A., Birmingham; W. A. Beckler, N. P. A., Chicago, Ill.; C. A. Baird, T. P. A., Detroit, Mich.; W. P. Cooley, T. P. A., Pittsburg, Pa.; C. W. Zell, D. P. A., Cincinnati, O.; A. Whedon, P. & T. A., Louisville, Ky.; W. C. Rinearson, G. P. A., Cincinnati.

A position as teacher desired. English, French, Music, Elementary Latin. Refers to Bishop Whittle and Gen'l Custis Lee. Address Miss Whittle, Rocky Mount, Va.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual,	Total Dividends 1868 to 1892, 25 Years,	$84,520,680
N. Y. Life,	" " " " "	40,684,163
Equitable,	" " " " "	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

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Importer and Wholesale Dealer in All Kinds of Roofing Slate.
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For Young Ladies.

L. T. FITZHUGH, A. M., President.

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A select college of high grade, with limited numbers, undenominational, founded and equipped for the higher education of girls and young women by L. T. FITZHUGH, A. M., late President of Whitworth Female College. The very best facilities in all departments. Teachers trained in the best Universities and Conservatories of Europe. Conservatory of Music supplied with new pianos of best make. New buildings, heated by steam and lighted with electricity and gas. Most Beautiful, Attractive and Healthful Site in the South.

FIRST SESSION BEGINS SEPTEMBER 18, 1894.

For prospectus and other information apply to

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LaGrange Female College,

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Opens September 19, 1894.

Brick buildings, electric lights, water-works, baths, gymnasium. Conservatory advantages in Music. Elegant pipe organ. Art and Voice culture specialities. Elocution fine. Book keeping and harmony free. Sight-singing daily. Dressmaking, Typewriting, Stenography. Economical uniform. Health unsurpassed. Best social surroundings. Pupils board with faculty in college home.

Rufus W. Smith,
President.

EULER B. SMITH, Secretary.

EMORY COLLEGE

OXFORD, GA. Forty Miles East of Atlanta.
Location Proverbially Healthy! No Saloons.

68th Session opens Sept. 19th, 1894, closes June 12, 1895. Endowment recently increased $100,000 and equipments greatly improved. Total expense within reach. For full information address

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EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE TONGUE.

(James iii.)

Perfection our aim. Onward, upward. "Nearer, my God, to thee." Perfect is, who offends not in word.

Under "tongue" here understand man's controlling principle, expressed in words. That principle may be good or evil, of God, or of the devil.

The "tongue," as here defined, is compared to

1. Bridle and bit. With it we manage even unruly nags.

(1) Man who follows the lead of emotion or passion will go astray.

(2) Reason only, illuminated by the light from on high, should be our dictator and guide.

2. A rudder. Rudderless ships go to wreck. Impaired rudders expose to great danger.

(1) The rudder requires careful manipulation. Watch and pray.

(2) The rudder is under direction of the compass. On life's ocean only the Word of God will enable us to reach port.

3. A fire. An element of benefaction or of ruin.

(1) The combustion of a match may set a city on fire. A comparatively small sin, "polite quibbling," a white lie, etc., may result disastrously.

(2) Of benefit are the fires beneath the boilers of a steam engine. Sadly destructive were the forest fires in Minnesota last week. Are we a blessing or a curse to our fellow-men?

4. A wild beast. Thought of Hagenbeck's menagery.

(1) Man is naturally inclined to evil. Conceived and born in sin. Conversion tames. The hearts temples of the Holy Ghost.

(2) The tamed wild beast may relapse into primitive fierceness. Falling from grace disastrous.

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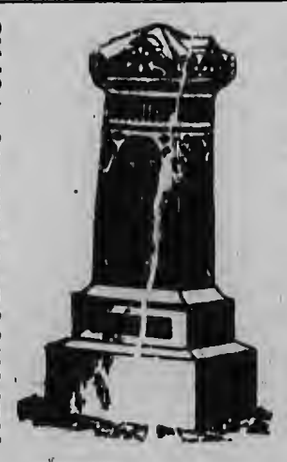

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HOME CIRCLE.

MOTHER'S HYMNS.

Hushed are those lips; their earthly song is ended;
The singer sleeps at last;
While I sit gazing at her armchair vacant,
And think of days long past.

The room still echoes with the old-time music,
As singing soft and low
Those grand, sweet hymns, the Christian's consolation,
She rocks her to and fro.

Some that can stir the heart like shouts of triumph,
Or loud-toned trumpet-call,
Bidding the people prostrate fall before him,
"And crown him Lord of all."

And tender notes, filled with melodious rapture,
That leaned upon his word,
Rose in those strains of solemn, deep affection:
"I love thy kingdom, Lord."

Safe hidden in the wondrous "Rock of Ages,"
She bade farewell to fear,
Sure that her Lord would always gently lead her,
She read her "title clear."

Joyful she saw "from Greenland's icy mountains,"
The gospel flag unfurled;
And knew by faith "the morning light was breaking"
Over a sinful world.

"There is a fountain—" How the tones triumphant
Rose in victorious strains!
"Filled with that precious blood for all the ransomed,
Drawn from Immanuel's veins."

Dear saint, in heavenly mansions long since folded,
Safe in God's fostering love,
She joins with rapture in the blissful chorus
Of those bright choirs above.

There, where no tears are known, no pain or sorrow,
Safe beyond Jordan's roll,
She lives forever with her blessed Jesus,
The lover of her soul.

The Gains of Drudgery.

One of the chief lessons which youth has to learn in its apprenticeship to life is the nobleness and gains of drudgery. The least bit of work well done is more to be desired than the most luxurious idleness. The people least to be envied in the world are those who do not know the joy of earning their bread, and are provided for "without the sweet sense of providing." There is, as Carlyle so often assured us, a perennial nobleness in honest toil. The bread for which we have worked is the only bread that is sweet to us, and by it the soul is fed not less than the body. If we can not altogether agree in the aphorism of a great French writer, who is himself an example of amazing industry, that "the man who works is always good," we can at least agree that he has become possessed of the elements of self-reverence and self-control, and aids in its development. For the idle youth is always the vicious youth. To have no work to do, or to take no interest in our work, is to lay ourselves open to the assault of every vice, the seduction of every sin. Those of us who have never known the day when we had no work to do, do not know how much we are indebted to the law of drudgery for such virtue of life and rectitude of thought as we possess. There is a worse hardship than drudgery: the hardship of indolence. The youth who is intent on making the best use of life will recognize that principle, and will learn to be grateful to that invisible Taskmaster who has made his life consistently laborious, and permitted him no bread nor leisure which he has not earned.

But over and above all these considerations that pertain to ourselves and our own interests, there is the obligation which lies upon us in the thought of our relation to the race. Others have built the houses in which we live, the churches in which we worship, the roads by which we travel. By the toil of patriots and sacrifice of martyrs there has been built up, inch by inch, through a thousand years of struggle, the great edifice of liberty and order which is our inheritance to-day. By the patient drudgery of scholars have come the fruits of learning; by the unrecognized heroism and unrewarded labors of many a man, writing in his lonely garret the book that brought him bare bread, the great literature which to-day is our boast and joy, our pride and consolation. We are the heirs of an immeasurable past, the residuary legatees of all the ages. It has been the business of each generation to add its stone to the growing cairn, its contribution to the general wealth of life, and pass upon its way unmurmuring to the final shadows. Our parents drudged for us, and if we are what we are, it is because hands that are long since dust once toiled for us, and generations of vanished lives were sacrificed in our service. He who ignores these obligations is a traitor to the race. As the past toiled for us, so now it is our turn to toil for the future. The gains of a past drudgery we inherit, and it is for us to add to the growing store. And this we may do in the certain conviction that no work well done can be worthless, that the humblest life lived in diligence and patience may be truly noble; for we live under a reign of law, which attaches "to every wrong and error a measured, inevitable penalty, to every rightness and prudence an assured reward—penalty of which the remission can not be purchased; and reward, of which the promise can not be broken."—Rev. W. J. Dawson, in The Young Man.

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40 YEARS THE STANDARD.

A Saloon Strike.

There would be some sense in that. A boycott on the saloon wouldn't upset the interests of the working man. The Herald of Gospel Liberty does some figuring: "There is much sympathy for the laborers; their wages are shamefully low just now, with a prospect of a further decline. This sympathy is just, and should be enhanced, and would be, too, if the laborer could be induced to go out on a strike that should reach across the country. They would not in their strike need to lay down their tools of labor and thus for the time stop their wages and close their larder doors. They would only need to drop their beer mugs and go out of the saloons. The saloons are the curses of the poor men. These, far more than a reduction in wages, make the strikes to seem necessary. Supposing a firm employing five hundred men should decree a cut of two dollars a week in wages, the whole land would be in sympathy with a protesting strike. But the saloons of any city will, on the average, take two dollars a week from the laborers. Why not strike against the saloon as well as the manufacturers? More than that. If the workmen were sober, they would have more money to spend at the clothiers, grocers, book stores, butchers, etc., and times would so improve that manufacturers, instead of cutting, could advance the wages of the workmen. Of the $900,000,000 annual drink bill of the nation, it is estimated that the laboring men pay $750,000,000. A strike against the saloons would save all this, or in sixteen years a total sum of $12,000,000,000. This sum would buy all the railroads of the land, or, if the labor men chose, they could with their savings from the saloons duplicate the roads and buy up all the banks in addition."

Home Happiness.

Probably nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family is something real. It does not make much difference whether you own your house, or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.

ROSY-CHEEK AND CURLY-HEAD.

BY EDGAR WADE ABBOT.

When I go home this welcome waits
Each evening when the day is fled;
The pattering of little feet,
Then clinging arms and kisses sweet
From Rosy-cheek and Curly-head.

They come with shouts of rioting;
They're laughing so they scarce can speak!
A pair of highwaymen are they;
And I an easy-yielding prey
To Curly-head and Rosy cheek.

But curly heads will sometimes ache,
And fill our souls with sudden dread;
And roses fade while hearts stand still.
O, may there come no touch of ill
To Rosy-cheek and Curly-head!

God bless all little cheeks of rose!
Where'er they bloom, they sunlight shed.
Bless little heads of rippling hair!
O, take into thy tender care
Each Rosy-cheek and Curly-head!

—Christian Union.

The Courtesies of Life.

Civility is a very desirable trait of character, and sensible people should make a point of keeping it on hand; civility is one of the Christian graces; it is obligatory upon a lady or gentleman, and it is excellent stock in trade for those who wish to get on in the world. We mean civility, not servility. To cringe and fawn and flatter is despicable. Ostentatious politeness, with a profusion of bows and fine speeches, may be burdensome; but a kind word of greeting, a polite attention, a little act of courtesy, is quite another thing.

There are people who have a great deal of that pride which gives one the assurance of being "just as good as anybody else, if not a little better," fancy that to care nothing for what others feel, to take the best, and be foremost by dint of pushing, and never on any account to allow another precedence, is to assert themselves properly. This is a great mistake; such conduct, instead of being an evidence of true independence of character, is a mark of ignorance and vulgarity.

In England and in some parts of continental Europe, vulgar people are rude to those beneath them and servile to those above them. In this free country, where there is no titular rank, the ignorant and ill-mannered are sometimes rude to richer or more fashionable people in order to show their independence.

This is less ignoble than the European fashion, but is more detrimental to those who are guilty of it. In business it is very poor policy indeed. Many American tradesmen and mechanics, many milliners and dressmakers have failed because of the rudeness which they supposed would maintain their dignity, and which customers, who themselves would never be uncivil, were unable to endure. Polite attention to a customer's wishes, the little "thank you" on receipt of an order, marked courtesy to everyone—in short, the constant observance of the Golden Rule, has made the fortune of many a man and many a woman. One millionaire in the dry goods business ascribes his prosperity, in a large degree, to the fact that he never permitted an impertinently "independent" clerk to remain behind his counter.

It is an old adage that "manners make the man." They certainly have a good deal to do with the making of a successful man.—New York Ledger.

To Boys Commencing Business.

Be on hand promptly in the morning at your place of business, and perform cheerfully every duty. Be respectful to your employers and all in authority over you and be polite to every one. Politeness costs nothing and it will help you wonderfully in getting along in the world. Above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful and industrious, who remembers with grateful love his father and mother, and does not grow away from his church and Sunday-school, has qualities of mind and heart that will insure him success to a remarkable degree, even though endowed with only ordinary capacity; for honor, truth and industry are more than genius. Don't be foppish in your dress and don't buy anything before you have money to pay for it. Shun billiard saloons and be careful how you spend your evenings. Cultivate a taste for reading, and read only good books. With a love for reading you will find in books friends ever true and full of cheer in time of gloom and sweet companionship for lonely hours. And in closing, boys, I would say again, that with truth, honesty and industry and a living faith in God you will succeed.—Youth's Temperance Banner.

FROM THE WORK.

(Continued from Fifth Page.)

Rev. W. G. Backus, Caseyville circuit: "We have had three meetings on this circuit, and the Lord has graciously revived the church. Some 30 conversions, a few reclamations, and 10 received the blessing of entire sanctification. I don't know when I have witnessed such displays of divine power as was felt at Sweetwater. Ten accessions, and many brought into a richer experience of divine grace. We expect to have a full report at Conference. Halleluiah."

Rev. D. Scarborough, Meridian, Miss., Sept. 4: "Two weeks ago we closed our second protracted meeting for this year here in South Side. Bro. R. A. Breland preached for us seven days with great power, and accomplished much good. He left on Saturday, and the writer held the fort till Monday, when Bro. A. T. Bell came to our assistance. God was with both of these brethren, and they labored faithfully and earnestly. I want to say right here, Mr. Editor, that I can not understand why so many of our preachers want evangelists to help them in their meetings when we have as many good preachers as there are in our Conferences. Give me some of our faithful pastors, who are full of the Holy Ghost, to help me in my meetings, and the evangelists may go, so far as I am concerned. Evangelists are called of God, and do good, but it seems that some of the brethren think they are the only ones who can do much good in a revival. God bless our pastors, who are to-day the 'pillars of the church!' But to my task. Great and lasting good was accomplished during our meeting. The membership of the church was revived, and 15 or 20 were converted. There were 20 accessions to the church, 9 of whom were received by certificate. This makes 80 members we have received up to date. The Lord has done great things for us here in South Side. We have been enabled to complete and paint our church, which is one of the most beautiful in Meridian. We are working hard, and are trying to do all we can for the Lord. We praise him for what he has done for us."

Rev. A. D. Miller, Oak Ridge, Miss., Aug. 17: "We have just closed a good meeting at Oak Ridge, Warren county, Miss. The meeting began on Wednesday before the second Sunday in August, and closed on Wednesday after. Good, solid work was done that will abide. The church was in a bad condition spiritually, and we think it was lifted to a higher plane. We made a special effort to build up our membership. There was a time in my early ministry when my special effort was to add members. I was glad to get anybody in almost any condition; but I have passed that time, and want quality now, and not members so much. Our church and all churches are breaking down with drunkards, liars, defrauders, tattlers, and almost every class of sinners, and it is time to call a halt and put on the brakes. Not that I think we ought not to receive penitents into the church, for that is Bible doctrine; but we ought to be careful that they are penitents, and that they continue to evidence their desire of salvation, etc. And those that are already in the church ought to be informed that we have a Discipline, and that they will be expected to conform their lives to it and the Bible; and if they do not, they will be put out. Our church will never prosper until its ministers and members learn to keep their vows and enforce and obey discipline. Bro. I. L. Peebles, of Enterprise, did the preaching, and he did it well. He is fully consecrated to his work, and is wise in the Scriptures, and he certainly was at his best. He did not deliver a poor sermon; they were far above the average, and are bound to tell out on the spiritual interest of this community. He preaches to please his Lord, and not men; but while he did that, the people of this community were delighted with him, and many good wishes and prayers will follow him. Brethren wishing good, solid work done need not be afraid to risk him. We received 4 good members—3 new ones and 1 by letter—and had a general uplifting in the church. We have nice, good people here. May the good Lord bless them all!"

MADE LIFE A BURDEN.

MISS CRAWFORD.

MISS G. F. CRAWFORD, of *Limestone*, Me., writes: "For years I suffered monthly from periodic pains which at times were so acute as to render life a burden. I began using Dr. Pierce's Favorite Prescription. I used seven bottles in as many months and derived so much benefit from it and the home-treatment recommended in his Treatise on Diseases of Women, that I wish every woman throughout our land, suffering in the same way, may be induced to give your medicines and treatment a fair trial." "Favorite Prescription" is a powerful, invigorating tonic and a soothing and strengthening nervine, purely vegetable, perfectly harmless. It regulates and promotes all the proper functions of womanhood, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and vigor. For every "female complaint," it is the only remedy so sure that it can be *guaranteed*. If it doesn't cure, you have your money back.

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MARRIAGES.

BROWN—GASTON.—On Wednesday evening, Aug. 15, 1894, by Rev. Nolan B. Harmon, Mr. Albert D. Brown to Miss Edna P. Gaston, all of Long Beach, Miss.

MILLER—WEBB.—In Vermilion parish, La., on board the schooner Emma, twelve miles west of Southwest Pass, off the coast of Chenier au Tigre, on the Gulf of Mexico, Aug. 29, by Rev. John A. Miller, Mr. William P. Miller, of Vermilion parish, to Miss Anna M. Webb, of Minden, Webster parish, La.

EDGLEY—SMITH.—At the parsonage in Franklin, La., Sept. 3, 1894, by Rev. H. Armstrong, Mr. Samuel Edgley, of Glencoe, and Miss Ella Smith, of Centreville, La.

TUCKER—CHANEY.—At the residence of the bride's father, East Baton Rouge parish, La., Aug. 19, 1894, by Rev. W. L. Linfield, Mr. Ernest Tucker to Miss Adelle Chaney.

OBITUARIES.

BUTLER—Died in Rolling Fork, Sharkey county, Miss., May 22, 1894, Mrs. NANNIE BARRETT BUTLER, wife of Capt J. E. Butler, in the sixtieth year of her age. Mrs. Butler was born in Louisiana, and when quite a child moved with her parents to Claiborne county, Miss. Her parents dying when she was twelve years old, she was raised and educated by her aunt, Mrs. Richard Hardin, of Rocky Springs, Miss. At the age of eighteen she was married to Edwin O. Lum, of Rocky Springs, who lived to raise the two daughters with which this union was blessed. Mr. Lum and his youngest daughter died of yellow fever in 1878. Mrs. Butler lived a widow until 1890, when she married Capt. J. E. Butler, of Rolling Fork, Miss.

Mrs. Butler joined the Methodist Church when quite a child, and was always known for her consistent walk and conversation. During the few years she lived in Rolling Fork she won to herself the friendship of the entire community. She lived ever in readiness for her summons to her eternal home, and had no fear of death. She was a woman of prayer. Often her husband found her upon her knees in her room, and family prayers were never neglected in her home when they could be held.

She was a most devoted wife. Her community, her friends, her church will miss her; but her husband's heart will bleed most over her absence. Our sympathy and prayers go out for the bereaved hearts of husband, daughters and sisters, and we thank God that they are partakers of the Christian's hope. Some day may they clasp hands with the loved one gone before!

H. M. ELLIS.

GIBBS—The undersigned committee appointed to draft a suitable expression of the sentiments of the Jefferson Street Sabbath-school upon the death of little LUCY GIBBS, a member of the infant class, respectfully submits the following:

Once more our heavenly Father has sent his messenger to take from the infant class of our Sabbath-school one of the sweetest, dearest of the little flock. Three times, within the past few months, has that angel visitor come, and each time a lovely little girl has been taken from its number, and now he comes again, and after a few days' illness little Lucy Gibbs passes from our sight to a brighter world above.

Her earthly home is made sad. Father, mother, brothers and sisters grieve, because of a broken family circle, a little vacant chair and the absence of a loved form and face.

God, in his infinite wisdom, and we doubt not for some wise purpose, has seen fit thus early to remove her from the sorrowings and sufferings of this life to an eternity of happiness with the blest in heaven; and may the assurance of her safety from all evil and of an eternal reunion in that "better land," together with the precious love of our Savior shed abroad in their hearts, comfort them as no words of ours can!

LAURA L. DELAP,
MARY BAKIN,
SUSIE H. READ,
Committee.

CLARKE—In the Sunday-school of to-day, August 19, (D. A. Cameron, acting as chairman), it was moved and seconded that a committee of two be appointed to draw up resolutions relative to the death of our beloved and esteemed superintendent, J. P. CLARKE.

The following committee was appointed: J. D. Cameron and D. L. Gay. After due deliberation the committee reported as follows:

Whereas, It has been the will of our all-wise Providence to take out of our Sunday-school our beloved superintendent, who has been a true and faithful superintendent in our midst for the past forty years; *And, whereas*, We bow with meek submission to the will and dispensation of an all-wise Father, who doeth all things well; therefore, be it

Resolved, That we feel with deep regret the heavy loss of our worthy superintendent to our Sunday-school, the church and the community in which he lived, for he was a true friend and noble character in Christian benevolence and purity.

Resolved, That the members of this school shall ever cherish his memory, and we extend our sympathy to his bereaved wife and friends.

Resolved, That a copy of the proceedings be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE and the Mississippi Messenger for publication, and also a copy be presented to the bereft wife.

Andrew Chapel Church, Carmichael, Miss.

CONERLY—EARL SIMMONS CONERLY, infant son of W. H. Conerly and wife, and grandson of Rev. W. W. Simmons, of the Mississippi Conference, and wife, was born Dec. 8, 1892, and died in Gloster, Miss., June 29, 1894.

The accumulated sadness and darkness of the hour when death swoops down and takes away a little prattler from the home can only be known to those who have passed through the trying ordeal. The gloom of that hour is, perhaps, unmatched by any other natural occurrence. To meet this trying crucial experience, the blessed Christ puts forth the best energies of his own infinitely compassionate nature in these majestic words: "Of such is the kingdom of heaven."

C. A. POWELL.

STAYTON—Died in Coushetta, Jan. 14, 1894, BELL STAYTON, youngest daughter of Rev. W. D. Stayton (deceased), of the Louisiana Conference.

"Dead." Sad word to write. Never again to hear her silvery voice singing, "There is a brighter world, I know;" never again to see the bright, sunny face which always brought sunshine with her coming. Bell was ready for the summons. Being asked if all was clear, all things ready for the judgment, her answer came, clear and sweet: "Ready." "Not a cloud." "My papa is waiting for me." To leave her mother was a regret. She was her comfort in her old age. Bereft of her darling child, life is indeed lonely; but beyond the river she will soon meet her loved one gone before.

Farewell, dear Bell. We hope to meet you again where no farewell tears are shed, for today you are happy, while we are in sorrow and tears.

A FRIEND.

HARPER—MRS. ELLEN HARPER (maiden name, Dear) was born in Simpson county, Miss., Jan. 5, 1830, and died at her home, in Sugertown, Caicasien parish, La., March 7, 1894, aged sixty-four years three months and two days. She was left for several years before her death to fight the battle of life alone, her husband having gone on before. She joined the Baptist Church in August, 1889, and lived a consistent Christian to her death, bearing her last sickness of four months with much patience.

She leaves three sons and three daughters to mourn her loss, besides a number of grandchildren. As daughter, wife and mother, devoted and faithful, and as a Christian, she fell at her post.

H. M. B.

Missionary Bulletin.

Miss Nannie B. Gaines, of Lessburg, Fla., accompanied by Miss Alice D. Bryan, of Spring Hill, Tenn., sailed from Tacoma for Japan, Aug. 21. Miss Gaines, the first lady volunteer for our work in Japan, has had charge of a school for girls in Hiroshima, and is returning to her field of labor after a year of rest and study in the home land. Miss Bryan goes out at her own expense. These brave soldiers of the cross were not deterred by wars and rumors of wars. We bespeak for them a hearty welcome.

Mrs. A. P. Parker, in addition to her work among the women of Suchow, China, and the valuable assistance rendered Dr. Parker in Buffington College, has published a book on zoology. The Chinese Recorder says: "A careful perusal of the book shows that no pains have been spared by Mrs. Parker to render it highly useful both for school and general purposes. The illustrations form a most attractive feature. Every mission school will welcome it as supplying a long-felt want. It would be a very acceptable present to any Chinaman able to read. Mrs. Parker has in preparation a botany which will be equally acceptable and useful in educational work."

We rejoice to state that the erection of a much needed church in Osaka, Japan, for which we have planned and prayed, is now made sure through the generous donations of two elect ladies. Their modesty being in proportion to their liberality, they request that their names be withheld. Their gifts amounting to $800 will enable us to begin building without delay. Let those who propose contributing to this fund forward the amounts to Dr. David Morton, Louisville, Ky., that the church may be speedily completed.

Rev. O. E. Goddard, of Magnolia, Ark., has been accepted by the Board as a missionary to China, and appointed by Bishop Galloway. In the absence of funds, he and his wife may be detained until next year.

We congratulate the friends of the Cuban Mission upon the recent laying of the corner-stone of the Methodist Church for Cubans in Key West. May the church soon be erected and the members also as living stones be built up a spiritual house!

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The light that shone through all the past will
still our steps attend;
The Guide who led us hitherto will lead us to
the end.

We, the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 136 Johnson street; John Capdeville, Jr., 130 St. Philip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

Suspicion is the poison of friendship.

PIMPLES

Freckles, Blotches, Roughness, Eczema, Scald Head, Tetter, and all other skin disorders can be banished with

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JOHNSTON, HOLLOWAY & CO., Philadelphia.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
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Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by D. F. Allen Co., 365 Canal St., New York.

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Jackson, Miss.

HIGH GRADE COLLEGE for Boys and Young Men

LOCATION—The Capital of the State. Unsurpassed for accessibility. Twelve passenger trains arrive and depart every day. Spacious grounds, high, dry and healthful.

ADVANTAGES—Thorough instruction by the most skilful and progressive teachers. Excellent morals and religious influences.

EXPENSES—Remarkably reasonable. College fees only $30 for the entire session. Board in students' homes and private families, $12 per month, including lights and fuel. Table board from $8 to $10 per month. Students in clubs board themselves at a cost of from $4 to $6 per month.

Next Session Begins Sept. 26, 1894.

For Catalogue and other information apply to

W. B. Murrah, Pres't.

Marion : Female : Seminary.

MARION, ALA.

The Fifty-Ninth Annual Session begins Sept. 26, 1894. All the Schools—Literary, Art, Music, Oratory, and Physical Culture—under the superintendence of excellent teachers. Number of *boarding pupils limited to fifty*. Only one case of fatal sickness among the boarding pupils in *forty years*. Art teacher now on her eighth visit to Europe. Send for Catalogue.

JAS. D. WADE PRESIDENT.

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FINE EPWORTH PIANO

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and we will show you how to get a fine instrument at a low price. You may order through your preacher, who will allow you to test the instrument in your home before paying and if not found as represented you may return the instrument and we will pay the freight both ways. Thousands of Methodist preachers and people testify to the excellence of the **Epworth Pianos and Organs.** *Every Epworth Warranted for Five Years.*

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That runs through car from Shreveport to Atlanta (via Birmingham) without change. This car is attached at Meridian to Solid Vestibuled Train for Chattanooga and Cincinnati.

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Greatest Variety.

Most Reliable Goods.

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Write for Illustrated Catalogue.

The latest investigations by the United States and Canadian Governments show the Royal Baking Powder superior to all others in purity and leavening strength.

Statements by other manufacturers to the contrary have been declared by the official authorities falsifications of the official reports.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

The male cigar makers have struck at Hernsheim Bros. & Co., in this city.

The G. A. R. National Encampment, in Pittsburg, Pa., was opened on Sept. 10.

The cash balance in the National Treasury, on Sept. 8, was $128,348,195, of which $55,927,874 was gold reserve.

Federal pensions cost the country about as much as all the public schools, and twice as much as the postal service.

A ship from Havana is detained at the quarantine station at Cape Charles, Va., with three cases of yellow fever aboard.

Congressman Black, of Georgia, is the only member of Congress who did not miss a single roll call during the late session.

Gov. Foster, by the recent act of the State Legislature, has appointed a Board of Arbitration to investigate and adjust labor troubles.

Several of the prominent citizens of Portland have formed a corporation with a capital stock of $1,000,000 for the purpose of building one or more beet sugar factories in Oregon.

A rumor is current that the Winchester Repeating Arms Company has shipped 1,000,000 rounds of ammunition to the Chinese government for use in the oriental war. Officials of the company refuse to talk about the matter.

A riot occurred in Savannah, Ga., on Sept. 8, between union and non-union longshoremen, in which several men were wounded. The non-union men endeavored to unload a ship, and, being prevented by union men, a row ensued.

New Orleans has no more beautiful or substantial structures than the new Tulane University buildings on St. Charles Avenue, opposite Audubon Park. The buildings are now finished, and need only the finishing touches to make them perfect.

A deal with an English syndicate, whereby the Alton park property, a suburb on Chickamauga, Tenn, is sold for $500,000. It is understood the English purchasers will at once erect large cotton mills on Chickamauga creek, which will furnish all the water power wanted, and also that two large blast iron furnaces will be built.

Although the passage of the Tariff law did grave injustice to the sugar interests of Louisiana, particularly when, coupled with its enactment, came the refusal to grant the bounty on this year's crop, which has already been partially earned, there is no denying that in many respects the new measure will prove greatly beneficial to the country.

It is said President Cleveland and Secretary Carlisle will oppose the passage of a bill at the next session of Congress, putting all sugars on free list, and will favor the passage of the Senate Finance Committee substitute, striking out the one-eighth of a cent a pound specific duty, and leaving a straight duty of 40 per cent. ad valorem on all sugars.

The inward-bound train of the Shell Beach branch of the New Orleans and Southern railroad was ditched, on Sept. 9, about 3:50 o'clock P. M., at a point between Fiorentina and Reggio stations, about 26 miles from this city. The engine and front coach were derailed. The wreck occasioned the death of one boy and the wounding of the engineer and a boy passenger.

Senator R. Q. Mills visited Crockett, Tex., on Sept. 8, and was enthusiastically received. After congratulating the country that for the first time in thirty years a Democratic President and a Democratic Congress were in control, he went on to say that the theory of government was that the people should rule. He quoted freely from Jefferson, and bitterly condemned populism.

FOREIGN.

In a collision between railroad trains at Apilly, France, on Sept. 9, forty to sixty persons were killed and wounded.

In Russian Poland there are 5,000 fresh cases of cholera and 2,500 deaths from that disease on an average per week.

The Count of Paris died at the Stowe House, his London residence, on Sept. 7. Cancer of the stomach was the alleged cause of death.

With the death of the Count of Paris, there disappeared the last of the pretenders to the French throne who might be said to have a vested right to the title of the King of France.

The Ameer of Afghanistan is a very progressive monarch. He has had an electric light plant erected in Cabul, also a saw and planing mill, a mint, a cartridge factory, an arsenal, gunpowder mills, a boot factory and a soap factory.

Cholera in the German Empire is making progress. It is true that the last official report shows only 53 new cases and 51 deaths, but the danger lies in the greater spread not only in the provinces of east and west Prussia, but to Silesia, Rosen and Hesse. Nassau is now affected, and at Breslau there are a large number of suspects.

Peculiar to Itself.

Hood's Sarsaparilla is peculiar to itself, in a strictly medicinal sense, in three important particulars, viz: first, in the combination of remedial agents used; second, in the proportion in which they are mixed; third, in the process by which the active curative properties of the preparation are secured. These three important points make Hood's Sarsaparilla peculiar in its merit, as it accomplishes cures hitherto unknown.

Nearly a month has now passed since any important event connected with the war between China and Japan has been reported. The Japanese fleet has made demonstrations before several Chinese strongholds, but the Chinese fleet has apparently disappeared from the scene. It is understood that both powers are constantly re-enforcing their forces in Corea, but no decisive engagement has taken place since the fights of a month ago.

Horsford's Acid Phosphate

A Healthful Tonic.

Used in place of lemons or lime juice it will harmonize with such stimulants as are necessary to take.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
St. Tammany	Sept. 22
Wilson's Springs	Sept. 27
Palmer	Oct. 6
Mt. Zion	Oct. 11
Salem	Oct. 18
New Prospect	Oct. 26

A person is prematurely old when baldness occurs before the forty-fifth year. Use Hall's Hair Renewer to keep the scalp healthy and prevent baldness.

Every drunkard used to boast that he could drink or let it alone.

Cured with One Bottle.

Mr. Jordon Baker, Tifton, Ga., had muscular rheumatism for ten years. After using a bottle of Drummond's Lightning Remedy for Rheumatism, he wrote to the manufacturers that he was satisfied he would be cured by the time the bottle would be used up. If you want satisfaction, insist on having Drummond's Lightning Remedy. Nothing can take its place. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and two large bottles of the remedy will be sent to your express address. Agents wanted.

Wanted.

BY A YOUNG PREACHER.

I want to attend Millsaps College three or four years, and in order to do so I must have the assurance of six or eight boarders at ten dollars per month. With these, by the strictest economy, I can make my way through.

I have small family, and can easily make ample arrangements to care for the stipulated number of boarders. I could enter the "traveling connection" now, so far as the requirements of an English education are concerned, but, knowing the present and future demands of the church for thoroughly cultured ministers, I am resolved, if possible, to finish a college course before entering the "ranks."

Should my case address itself to the Christian sentiment of any parents or guardians, they will please communicate with me. Brethren of the "cloth," do what you can for me, and if I live, 'twill not be lost.

Fraternally,

W. L. ANDERSON, L. P.,
Horn Lake, Sardis district, North Miss. Conf.
Horn Lake, Aug 31, 1894.

A nine-dollar Sunday-school Teacher's Bible, by mail, for $6 cash. Any style or price at same rate, one-third less than publisher's price. Order at once.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Lula	Sept. 16
Jonestown	17
Shelby	23
Hollandale	30
Clarksdale	Oct. 7
Gunnison	8
Lyon	14
Tunica	21
Shaw	28
Greenville	29
Hill House	Nov. 4
Rosedale	11
Bolivar	18
Arcola	25
Friar's Point	Dec. 2

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Poplar Creek, at Wesley Chapel	Sept. 18, 15
Lexington and Tchula, at Tchula	22, 23
Gallis circuit, at Sallis	29, 30
Belzona circuit, at Hickory Grove	Oct. 5, 7
Ethel circuit, at Marvin Chapel	13, 14
Kosciusko circuit, at Harmonia	20, 21
Enpora circuit, at Matherston	27, 28
Stewart circuit, at Chapel Hill	Nov. 3, 4
Ebenezer circuit, at Liberty Chapel	10, 11
Chester circuit, at Salem	17, 18
Weir circuit, at Pisgah	24, 25
Rural Hill circuit, at Rural Hill	29, 30
Louisville circuit, at Rocky Hill	Dec. 1, 2

Trustees of church property and all local preachers will be expected to have written reports of the state of the church property and of their work during the year.

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Pott's Camp	Sept. 15, 16
Holly Springs station	22, 23
Byhalia	29, 30
Waterford	Oct. 6, 7
Holly Springs circuit	13, 14
Red Banks	20, 21
Mt. Pleasant	27, 28
Olive Branch	Nov. 3, 4
Ashland	10, 11
Cornersville	17, 18
E. Holly Springs circuit	24, 25

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 15, 16
Senatobia	22, 23
Pleasant Hill	(Thurs.). 27
Como	29, 30
Courtland	Oct. 6, 7
Cockrum, at Greenleaf	13, 14
Hernando	20, 21
Walt Hill	(Thurs.). 28
Tyro, at Free Springs	27, 28
Arkabutla	Nov. 3 4
Pleasant Grove, at ———	10, 11
Nesbit, at Hinds' Chapel	17, 18
Panola, at Love Joy	24, 25
Morgansville, at ———	Dec. 1, 2

Let local preachers and exhorters be present with written reports, as the law requires, and the pastors and trustees of church property be ready to answer Ques. 23 and 24.

With the liberal and constant blessings of God, this district ought and will pay every cent of assessments if the whole church will do her duty. Let no one fail.

H. C. MOREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton	Sept. 15, 16
Winona	22, 23
Sidon	29, 30
Indianola	Oct. 6, 7
McNutt	13, 14
Black Hawk	20, 21
West	27, 28
Carrollton	Nov. 3, 4
Brooklyn and Dublin	10, 11
Leherton	17, 18
Valden	24, 25
Winona circuit	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Minter City and Strathmore	Sept. 28
Grenada circuit	29, 30
Grenada station	30, Oct. 1
Tillatoba	6, 7
Charleston	(Wed.). 10
Coffeeville	13, 14
Abbeville	20, 21
Toccopola	27, 28
Oxford station	28, 29
Chapel Hill	Nov. 3, 4
Pittsboro	(Wed.). 7
Atlanta	10, 11
Ellzy	17, 18
Paris	24, 25
Water Valley circuit	Dec. 1, 2
Water Valley station	2, 9

The trustees will please be ready with their reports. Local preachers must all be present with written reports.

R. A. BURROUGHS, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Tibbee	Sept. 15, 13
Crawford	22, 28
Columbia circuit	28, 30
Starkville circuit	Oct. 6, 7
Starkville station	7, 8
Columbia station	13, 14
Sparta	20, 21
Cedar Bluff	(Tues.). 28
Brooksville	27, 28
Sturges	Nov. 3, 4
Hebron	10, 11
Shuqualak	(Wed.). 14
Mashulaville	17, 18
Macon	24, 25

T. C. WIER, P. E.

CORINTH DIST.—FOURTH ROUND.

Rienzi, at Wesley	Sept. 22, 23
Kossuth, at Pleasant Hill	29, 30
Booneville circuit, at Shady Grove	Oct. 6, 7
Corinth circuit, at Gaine's Chp'l.	(Fri.). 12
Tuka circuit, at Bethel	13, 14
Inka station	(Mon. morn.). 15
Corinth station	(Mon. night). 15
Pleasant Ridge, at New Hope	18, 19
Brown's Creek, at Friendship	20, 21
Marietta, at Palestine	27, 28
Bine Springs, at Leighton	Nov. 3, 4
Ripley and New Albany, at Ripley	10, 11
Jonesboro, at Ebenezer	17, 18
New Albany cir, at Bethelhem	(Fri.). 23
Ripley circuit, at New Hope	24, 25
Booneville and Baldwyn, at B (Th. n.)	29
Guntown, at Pleasant Valley	Dec. 1, 2

I will preach at Corinth the first Sunday in September; Inka, second Sunday, and Booneville, third Sunday. Let trustees make a report of all church property. Let local preachers report in writing the extent and results of their labors. Let the exhorters present their reports.

Preachers meeting at Rienzi, Oct. 9-11. We hope to see all the preachers, both traveling and local, at Rienzi.

T. W. LEWIS, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Vancleave, at Red Hill	Sept. 15, 16
Tallahalk, at Betico	(Wed.). 19
Pearlington, at Logtown	21, 24
St. Tammany Camp Meeting	28-30
Convington cir., at Camp C.	(Wed.). 27
Gainesville mission, at Pine Grove	29, 30
Augusta, at Galloway Ch	Oct. 13, 14

The church registers and records should be on hand, and pastors be ready to answer Question 14. An urgent effort should be made to bring up arrears in salary and to report good progress in the collections.

HENRY E. PAYBRIDGE, P. E.

BRANDON DIST.—FOURTH ROUND.

Rose Hill, at Rose Hill	Sept. 29, 30
Newton and Hickory, at Newton	Oct. 2
Decatur, at Union	6
Lake, at Carr's	4, 7
Walnut Grove, at Scotland	13, 14
Carthage, at Pleasant Hill	16
Clarksburg, at Holly Bush	19
Morton and Forest, at Morton	20, 21
Westville, at Jones Branch	27, 28
Raleigh, at Trinity	Nov. 3, 4
Fannin	10, 11
Indian Mission, at Tall Chuick	14
Neshoba, at Pine Grove	15
Hillsboro, at New Providence	17, 18
Shiloh, at Cato	24
Steen's Creek	24, 25
Montrose	29
Trenton	Dec. 1, 2
Homewood	8
Brandon	9, 10

C. McDONALD, P. E.

JACKSON DIST.—FOURTH ROUND.
(In Part.)

Edwards	Oct. 5, 7
Benton circuit, at Midway	13, 14
Canton	20, 21
Silver Creek and B. Lake, at Silver City	27, 28
Yasoo circuit, at Fletcher Chapel	Nov. 3, 4
Tranquil circuit, at Tranquil	10, 11

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton Avenue	(7:30 P M.). Sept. 30
Parker Chapel	Oct 8
Algiers	(7:30 P M.). 14
Crape Street	17
Morean Street	(11 A M.). 21
Dryades Street	24
Grosse Tete and False River	28
Lower Coast	Nov. 4
Rayne Memorial	7
Baton Rouge	11
Carondelet Street	14
Plaquemine and Donaldsonville	18
Felicity Street	21
Louisiana Avenue	25

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Morgan City	Oct. 5, 7
Patterson	8, 9
Franklin	13, 14
Jeanneretta	15, 16
New Iberia	20, 21
Washington	22, 23
Opelousas	27, 28
Lafayette	29, 30
Plaquemine Brulea	Nov. 3, 4
Indian Bayou	6, 7
Lake Arthur	10, 11
Grand Chenier	13, 14
Lake Charles and West Lake	17, 18
Sulphur Mine	19, 20
Abbeville, at Prairie Graig	24, 25
Crowley	27, 28
St. Martinsville	30

J. M. BEARD, P. E.

DELHI DIST.—FOURTH ROUND.

West Monroe, at West Monroe	Sept. 29, 30
Monroe	30, 31
Oak Ridge, at Good Hope	Oct. 6, 7
Bastrop, at Bastrop	13, 14
Lynn Grove, at Con Idee	15
Oakley, at Holly Grove	20, 21
Rayville, at Union	27, 28
Floyd, at Floyd	31
Harrisonburg, at Harrisonburg	Nov. 3, 4
Winnsboro, at Winnsboro	10, 11
Waterproof, at Waterproof	17, 18
Providence, at Providence	24, 25
Delhi, at Delhi	Dec. 1, 2

H. C. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Red River, at Campobello	Sept. 15, 16
Victoria and West Natch., at Shiloh	22, 23
Annacoco-Holly Grove (Wed., Thur.).	25, 27
Many	29, 30
Fort Jessup, at Fort Jessup	30, Oct. 1
Sabine, at Bayon Scie	(Fri., Satur.). 5, 6
DeSoto, at Pelican	(Sun., Mon.). 7, 8
Natchitoches station	13, 14
Cane River, at Reagan's Chapel	13, 14
Shreveport—Second Church	21
North Bossier, at Benton	27, 28
Pleasant Hill	(Fri.). Nov. 2
Caddo, at Keachie	3, 4
Coushatta, at Coushatta	10, 11
Wesley, at Wesley Chapel	10, 11
Shreveport station—First Church	17, 18
Mooringsport, at Greenwood	26, 28
Mansfield station	Dec. 1, 2

District Sunday-school Convention for all circuits, stations and missions south of and including DeSoto circuit to be held at Marthaville, Wednesday and Thursday, Oct. 3 and 4.

District Sunday-school Convention for all circuits, stations and missions north of and including Mansfield station to be held at Shreveport, Wednesday and Thursday, Oct 31 and Nov. 1.

District Preachers' Meeting to be held at Shreveport in connection with the above, commencing Tuesday, Oct. 30.

The conventions announced above will be held in compliance with resolution of the late District Conference, passed unanimously, when, with one exception, all the pastors in the district were present, and we hope they will see that all Sabbath-schools and preaching places are represented. They can appoint or have them elected.

ROBT. J. HARP, P. E.
700 Cotton street, Shreveport, La.

ALEXANDRIA DIST.—FOURTH ROUND.

Montgomery, at Atlanta	Sept. 15, 16
Big Cane	21, 23
Ada circuit	29, 30
Dry Creek	Oct. 6, 7
Simsport, at Riverside	13, 14
Pineville, at Holloway	20, 21
Lecompte, at W. C	27, 28
Chicot	Nov. 3, 4
Columbia	10, 11
Spring Creek, at Glenmore	17, 18
Boyce	24, 25
Alexandria	Dec. 1, 2

C. J. DAVISE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon, at Arizona	Sept. 15, 16
Summerfield, at Harmony	21, 23
Tulip, at Mount Moriah	29, 30
Homer station	Oct. 5, 7
Minden, at Pine Grove	13, 14
Valley, at Bellview	20, 21
Calhoun, at Calhoun	27, 28
Haynesville, at White Hall	Nov. 3, 4
Ringgold, at Andrew Chapel	10 11
Sparta, at Bear Creek	17, 18
Arcadia, at Arcadia	22
Vienna, at Antioch	24, 25
Ruston, at Ruston	28, 28
Farmerville, at Farmerville	27
Vernon, at Wesley Chapel	Dec. 1, 2

J. L. P. SHEPPARD, P. E.

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P. and H. M. Society.

The Annual Meeting of the Parsonage and Home Mission Society of the North Mississippi Conference will convene in Holly Springs, Miss., Oct. 7 to 9, 1894. Rev. J. E. Thomas, of Oxford, will preach our annual sermon. All visitors and delegates expecting to attend will please send their names to Mrs. J. H. Bennett, Holly Springs, Miss. A full attendance is earnestly desired, as this is a meeting of great importance to our work.

MRS H. W. FOOTE, Pres.
MRS S. M. THAMES, Sec.

Notice.

There will be a Conference of the Woman's Parsonage and Home Mission Society of the M. E. Church, South, held in Nashville, Tenn., Oct. 3-5. The annual sermon will be preached on the evening of Oct. 2, and the Conference will convene for organization Oct. 3, at 9 A. M.

Each Conference society is expected to have representatives present, and all who expect to attend are earnestly requested to notify the undersigned, as soon as possible, so that entertainment may be provided.

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Cor. Sec. of Tenn. Conf.,
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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5	@ — —
Ordinary	5½	— —
Good ordinary	6	— —
Low middling	6¼	— —
Middling	6½	— —
Good middling	6 13-16	— —
Middling fair	7 5-16	— —
Fair	8½	— —
Galveston middling	6½	— —
Mobile middling	6 7-16	— —
Memphis middling	6½	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2½	3¼
Prime yellow	3¼	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	4 7-16	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2½	2½
Good	4½	4¾
Fair	4¼	4⅝
Prime	5	5¼
Rough, ₩ bbl	2 00	4 10
Polish, ₩ ton	14 00	— —
FLOUR.		
Extra Fancy	— —	2 70
Fancy	— —	2 45
Choice	— —	— —
Minnesota Patents	4 12½	4 25
Winter wheat patents	3 25	3 80
Minnesota bakers	3 50	— —
CORN PRODUCTS.		
Corn meal	2 60	2 85
Cream meal	3 25	— —
Grits	3 40	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	58	— —
Yellow	70	— —
Mixed No 2	70	— —
OATS:		
Western	— —	40
Texas rust-proof	38	40
BRAN:		
₩ cwt	80	85
HAY:		
Prime	14 00	13 00
Choice	15 50	15 50
PROVISIONS.		
PORK:		
Mess (Standard)	15 30	13 32½
Prime Mess	15 00	15 25
Rumps	14 25	14 50
BACON:		
Fancy Breakfast	10½	11½
Shoulders	— —	— —
Sides, short rib	8½	8½
Sides, long clear	9½	9½
HAMS:		
Sugar-cured	12½	13½
DRY SALT MEATS		
Shoulders	7½	— —
Sides, short rib	8¼	8⅜
Sides, long clear	8¼	8⅜
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	19½	— —
Common	15½	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	23	27
Western Dairy	19	— —
Common	— —	— —
LARD:		
Refined	— —	9¾
OILS:		
Coal, bbls	8¾	— —
Coal, cases	14½	15
Cotton seed, crude	23	27
Lard, Extra No. 1	59	— —
VEGETABLES.		
CABBAGES:		
Western	1 75	2 00
Chicago, ₩ 100	— —	— —
Louisiana	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 15	2 25
ONIONS:		
New Louisiana	— —	— —
Western	1 80	2 15
BALING STUFFS.		
BAGGING:		
2nts, 2 lb, ₩ yard	7	— —
2nts, 1¾ lb, ₩ yard	6½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6½	7
TIES:		
₩ bundle	77	80
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 50	3 25
Chickens, Southern	2 75	3 25
Young	1 25	2 50
Turkeys, Southern	— —	— —
EGGS:		
Western	13	13½
Southern	16½	17
WOOL:		
Lake, ₩ lb	12½	18
Louisiana	11	11½
Burry	6½	8½
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	8½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	11 00	— —
Meal	30 50	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—*Picayune*, September 11.

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Skin Diseases

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SUN OF MY SOUL.

BY JOHN KEBLE.

Sun of my soul, thou Savior dear,
It is not night if thou be near;
O may no earth-born cloud arise,
To hide thee from thy servant's eyes.

When the soft dews of kindly sleep
My weary eyelids gently steep,
Be my last thought, how sweet to rest
Forever on my Savior's breast.

Abide with me from morn till eve,
For without thee I can not live;
Abide with me when night is nigh,
For without thee I dare not die.

If some poor wandering child of thine
Has spurned to day the voice divine,
Now, Lord, the gracious word begin;
Let him no more lie down in sin.

Come near and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of thy love
We lose ourselves in heaven above.

—Exchange.

Communications.

"Our Own Schools."

Other things being equal, we should give preference to our own schools. If we do not sustain our own schools, who will?—Editorial in NEW ORLEANS CHRISTIAN ADVOCATE, of Aug. 30.

Every thinking reader will readily see the wisdom and truth contained in the above suggestions.

In this day of State education and sharp competition, if there be for it what we claim for the church school, if there be any force in the strong paper from the pen of Dr. Murrah, which also appears in the same issue of the ADVOCATE, then let us think on these things.

The public school report—1892-93—of Hon. J. R. Preston, Superintendent of Education of Mississippi, contains the names of sixty-five high schools and colleges in the State. I can put no other construction upon these figures than that the people are not satisfied with the curriculum (or management) of the public schools. Our people seem to have become possessed with the idea of more thorough and more comprehensive instruction. There was a time in our Southland when the standard was that of bank accounts and stock in trade; but the line now is being drawn between the educated and the uneducated, the cultured and the uncultured. He or she is the most worthy who is the most deserving. Realizing this, every thoughtful parent is bending every effort to give to sons and daughters every possible advantage in the field of letters.

After all, the term education is a comparative one, and comprehends more or less, according to the age and surroundings. Of late the term has come to mean more than in the years agone. In the days of our fathers few went beyond the "old field school." The academic advantages were limited, and he who could find himself inside of college walls was fortunate above his fellows. Not so in this day of trained teachers and cheap education. It is being demonstrated to us every year, and at all of our colleges, that he who wants an education can secure it. With pluck and economy (such as is necessary to make a success in life even with a diploma) any young man can obtain a college course. The academic and college training in this day scarcely allow the claims of education. The academy only serves as a step to the college, and, with diploma in hand, the ambitious collegian pushes his way into the university, that he may finish his course.

Not only is this the spirit with our males, but the young women of our land have realized the same great force, and have demanded admission to our universities. Harvard and Vanderbilt stand alongside of Vassar and the Woman's College.

The advance in all scientific knowledge, and the close proximity into which steam has brought all parts of our globe, have made these advances necessary to business ends and polite circles. In developing this condition no agency has been so potent in our land as the church, since seventy-five per cent. of the colleges, we are told, are the property of the church.

Our own beloved Methodism has not been behind in the race, and our especial branch seems to have developed so much of energy that we must appoint a wise leader to direct, lest we dissipate our strength. Dr. Kirkland should have our prayers, that he may plan wisely and well.

Much has been said about cheap education. What we want is to cheapen, as much as possible, higher education. The universal outcry is for endowment, and while we all realize the great advantage endowment gives if Methodists were only loyal to Methodist institutions, we could, at every point, compete successfully with the State, do more for the religious development, and strengthen our Methodism immeasurably.

While I have no fight to make against the public schools of our land, but rather look upon them as a necessity for the masses, I believe it the duty of the church to shape, as far as possible, all education.

As Protestants, I believe we may learn a very wholesome lesson from the Catholic Church upon that one point. Only Catholics should educate Catholic children is their motto, and to secure that end we see the black veil of the nun, we hear the vows of poverty, and we learn the most impressive lesson of loyalty to church and principle.

It may yet be that Methodism, if she do her full work in this department, shall have to raise up those who are ready to spend and be spent in this cause. Those who shall count it a privilege to sacrifice all ideas of money making to keep up this arm of the church, as no other department of church work does more than promise a living to the laborer. I do not see why school property dedicated to Christian education should be used to enrich those who have it in hand.

So, Mr. Editor, I would emphasize, "If we do not sustain our own schools, who will?" And also if we do not make sacrifices for these schools, who will?

T. B. HOLLOMAN.

That Neglected District—Bro. Keener's Criticism.

While I have no doubt but the authors of the resolution adopted by the Opelousas District Conference are amply able to take care of themselves and of their resolution, as a supporter of the policy outlined by them, and a member of that very presumptuous body of ministers, I beg leave to call Bro. Keener's attention to some "facts" of which he does not seem to be advised.

First, it is a fact that neither Bro. Keener, nor other "wide-awake men," who have been employed within the bounds of the Opelousas district "during the last twelve years," have done very much in church building or otherwise extending our Zion. I hope Bro. Keener will tell us who but all those churches in Cameron parish "during the last twelve years!" There is only one in the whole parish, and that seems to be of much greater antiquity than "twelve years." Tell us also who built all those churches in Calcasieu parish, a parish having a tax value of about seven and a quarter millions of dollars? Outside of the city of Lake Charles there are only three churches, and two of them were built during the presidency on the district of Rev. J. A. Miller. Bro. Keener might also be able to tell who built all those churches in Vermilion, Iberia, Acadia, St. Martin, and St. Mary parishes. These are facts to which I desire to call Bro. Keener's attention, as pointers to the vast achievments of the "wide-awake men" who have labored here during "the last twelve years."

But none of these things are germane to the question involved in the resolution criticised by Bro. Keener. The question is, Has the Church Extension Society, in any sense, intentionally or unintentionally, neglected the territory embraced in the Opelousas district? Bro. Keener says, "With a vengeance!" and argues that during "the last twelve years" the district has received "thirty-three hundred dollars," and has paid "twelve hundred and fifty-seven dollars." He says the Opelousas district has received "two hundred dollars more than the New Orleans district" has received. But he does not say that one church, replacing a better house of worship than nine-tenths of those in the Opelousas district, and right in the heart of the city of New Orleans, received nearly half as much help from the Church Extension Society as the whole Opelousas district. Nor does he tell us that more than one-third of all the money coming into the Opelousas district was spent on one of the oldest congregations in the district.

But in order to see whether or not the District Conference was justified in passing that resolution, after assuring Bro. Keener that no "reflection" on any man, or set of men, was ever once thought of by the Conference, let us look at some "facts" which were before the Conference, or, at least, in the minds of some of the members when the resolution was adopted.

"Winfield Memorial Church," at Little Rock, Ark., in a Protestant city, after tearing down, or abandoning, a better house than we have in Lake Charles, received donations to the extent of $4,000. One church at Hot Springs, in the same Conference, received $4 000, and another church in the same town received $500. Here is $8 500 donated to two towns, where better churches already existed than most of ours in Southwest Louisiana.

Now, look at the Montana Conference. With less than one-third the number of members which we have in the Opelousas district, and only three more traveling preachers, in a thoroughly Protestant section of the country, the General Board appropriated to them $3,617. In the Los Angeles Conference, during these last "twelve years," the General Board gave $4 500 to two churches, while here, in seven large parishes, in a purely missionary country, we are asked to be satisfied with $2 000, and required to say, "it is enough!"

But this is not all. Bro. Keener scores a point on the fact that while the Opelousas district has received $3 300 from the two Church Extension Boards, the people of the district have paid only a little over twelve hundred dollars. This logic is bad, and the principle involved is worse—its cardinal virtue is expressed by: "Make the rich richer, and the poor poorer." This will not do for a guide. If a church, or a community, or a Conference, is to pay as much as it receives, it would be a pious act to disband our Boards, and "go out of business." If the Opelousas district does not pay as much *per capita* as other sections of the country, it is in order to say so, and try to get the people to do better. But it is not even good policy to say to a people, "You can get no more than you give."

No, we do not want everything, but we do want an equitable division.

J. A. PARKER.

Connectional Agents and Agencies

A bare taste of a connectional agency is enough to satisfy one that this is not the most pleasant kind of work. We establish things, set them up, start them off and then let them go—if they can. This is true of colleges, schools, publishing houses, missions, negro churches, the Bible cause and other great enterprises of the church. Agents representing these enterprises are not popular, are not much in demand, are not heartily welcomed in some places and in some charges. Their coming is dreaded, and a collection for any one of these enterprises is a positive offense to some clever people. It is quite chilling to make an appointment some weeks in advance, to be cordially welcomed in a card by mail, and, then, on arrival to have a leading member of the Official Board meet you and say, "Well, right here and now, I want to enter a solemn protest to your taking a collection in our church for the Bible cause, or for the —— college." If this protest had been entered when the appointment to preach was being provided for, and before the agent was on the ground, it would have been different. But to wait till he is on the ground and after expense has been incurred, and then refuse the small pittance asked for, even enough to meet the outlay already made, is too bad, too bad. If the agent had been informed beforehand that no collection would be allowed, he could, at least, have saved to the cause the expenses of his trip. He could have stayed at home, or gone somewhere else. When this happens to an agent for a great church enterprise, the first and most natural impulse is to shake off the dust from his feet and to depart out of that city or charge; and yet he feels like he ought not to do an ugly, or ungracious thing, because the people do them. It is not the agent's college, or Bible cause, that he comes to represent, but your own, God's and Christ's. These enterprises were set on foot by you, by your church, or by the general church of God. You have no right to turn the cold shoulder to them. They can not get along without your help, co-operation and hearty support. Welcome the agent, the agent of your school, hear his message and contribute what you can to the cause. If you have nothing to give, and no interest in the work, do not block the way of others who have an interest and want to help the work.

From personal observation, and also from information furnished by college agents, and agents for the American Bible Society, I am inclined to believe that most of this kind of trouble comes from our larger towns and cities, and our stronger and wealthier churches. In many instances, as a church grows in numbers and in financial strength, it grows in selfishness and loses in connectional spirit. It is all for home and nothing for the outside. This is, often, as true of individuals as of congregations. It ought not so to be, but so it is.

An agency for any one of those great enterprises is a great and glorious calling, but men of extraordinary piety, or else of uncommonly thick hides, ought to be chosen to fill these positions. A timid man, a coward, a time-server, or a nervous, thin-skinned man, is not fit for the place. An agent needs grace in his heart, and brass in his face, and a peck of brains in his head. Of all men in the world he needs most to be a man of courage and of common sense—a man of tact. The man who covets an agency, covets a hard corner and a lot of most ungracious work. He has to row against the current all the time—it is up stream all the way.

May God pity and bless all the agents of all our connectional enterprises.

GILDEROY.

In the Living Present.

The Count de Paris, wealthy, erudite, died in London, on Friday, Sept. 7. He was the grandson of Louis Philip, the last King of France. When in 1848 the revolution swept away the monarchy, the entire royal family moved to London. The departed was then ten years of age. After the death of Count de Chambourd, a few years ago, he was the sole pretender to the French throne. During our late revolution he served as *aid de camp* to Gen. McClellan. He wrote a history of that revolution, being unduly severe on the people in our Southland. He was a regular contributor to the English magazines. His style of writing was ornate, if not pedantic. The successor to the monarchical pretensions of the departed is his son, twenty-five years of age.

Is the accumulation of vast fortunes among a few a calamity? Their money is operative in the hands of debtors. Certainly their millions are not lying idle. Thousands are the custodians of the wealth of the millionaires. But people are not inclined to listen to reason in these matters. The dictum has gone forth that excessive opulence is baneful. Well, then, there is fair prospect that the two hundred thousand millions of the four Rothschild families in London, Paris, Frankfurt-on-the-Main and Vienna will soon change hands. Owing to intermarriage in their family, the progeny is characterized by intellectual imbecility. The sons of the present leaders will be unable to manage their vast estate.

In London, where thousands live in squalor and want, where daily the corpses of paupers are hurriedly put away in Potter's Field, there is a graveyard for dogs. It is located in Hyde Park. Eighty canines lie buried there. All have head-stones, some of them very valuable! Incredible, you say? Well, I have seen women (shall I say, ladies?) who would be ashamed to be seen on the street with a baby in their arms carry a dog in said arms, and that on our most popular promenades.

Since Zola's book on that subject, Lourdes has been on many tongues. The author has added to the income of the ecclesiastical strategists. This was not Zola's design, but it is true nevertheless. Thirty-five thousand people have visited the grotto during the last twelve months—far more than formerly. According to the popular legend, in 1858 the "Virgin Mary" appeared to a peasant girl, Bernadette Soubirous, informing her of the healing quality of the water of a near brook. It is a romantic spot in the Pyrenees, France. Soon it was reported that miraculous cures were effected by using said water. Two churches, several hotels, etc., have been built on the "sacred" spot. Daily thousands of pilgrims, headed by priests, arrive, drink, bathe and pray. All physical ailments subside! If that "Virgin Mary" was a land speculator, he has been eminently paid for his trouble.

ICH DIEN.

Correspondence.

Letter from Florida.

MR. EDITOR: I am the oldest member of the North Mississippi Conference; seventy-eight years old the thirteenth of next October; joined the Memphis Conference in the year '40, and am now a superannuate of the North Mississippi Conference, having, through the providence of God, been so wonderfully spared. Though living in South Florida, I concluded to visit the General Conference, and also the Old Dominion, where I traveled and preached fifty-four years ago; and also visited two of my sons living in and near Holly Springs, Miss., and one in Jackson, Miss. I only got to look on the Conference two days. They were a fine-looking body of men. They transacted business well, I thought, keeping fine order. I was pleased with what I saw, except one thing. It may be unpopular to mention that; but as I am not seeking popularity, I will speak out. That band of music, the organ, cornet and fiddles, and two banjos—these things Jesus and his disciples never used, but taught the people to "sing with the spirit and understanding, making melody in their hearts to the Lord." This is the way I was taught to sing and worship when I was converted 61 years ago. It is said by one who has introduced a fiddle in his church since Conference, that those who object are the more ignorant of the church. Well, I am willing to be called a fool for Christ's sake. But I set out to give you a sketch of my travels.

I returned to my old field of labor, where I preached fifty-three years ago, and in old Emery circuit, where in the year '42 there were 650 conversions, and the next year with that precious, good man, John Kesterson, on the same work, 350 souls were converted. The memory of those years is precious to my memory. I saw some of the converts, but most have passed away. My old friend, Rev. J. W. Poston, assisted me in getting around with the aid of my dear son, S. J. Carson. I only preached twenty-one times during the two months I was gone. This enabled me to see a number of my friends. I left Holly Springs, on July 6, for Jackson, Miss., to visit my son, T. B. Carson. It was a joyful meeting. Here I found Bro. Mounger, P. E., and Bro. West, of Capitol Street Church, and Bro. Watkins, of First Church. These brethren, Mounger, West and my son, did me the kindness to carry me around and show me the city. I must say, so far as I saw Jackson, I was very much pleased with the city, and if I could be induced to leave South Florida, it would be to go to Jackson. I visited the Asylum. Oh how it touched my heart to see those poor afflicted creatures. Dr. Mitchel and his assistants are managing everything very nicely. It is gratifying to know that the inmates are well cared for. I visited the Penitentiary. I found everything in good order, so far as I could see. I visited the State House; it looks ancient. Well, the Penitentiary, farm, in my judgment, is a tremendous step forward. Every State and county should have one. Millsaps College is a good building. I had the pleasure of shaking the hand of Dr. Murrah. The school for colored girls is convenient and nicely kept. The novelty works, the ice factory and creamery are all well managed. I preached once in Bro. West's church; the people seemed to appreciate my little talk. I also held prayer meeting for Bro. Watkins, and gave a little talk on the institution and design of prayer. I left Jackson, Thursday, July 12; got safe through the strikes. Preached in Bartow, Fla., Sunday night; reached home Monday, safe and sound. The Lord be praised. Traveled near 3000 miles, preached twenty-one times. Bless God for such health and strength at this advanced age. Yours,

S. B. CARSON.

Arcadia, Fla., July 26, 1894.

Opening of East Mississippi Female College.

East Mississippi Female College had a delightful opening on yesterday. The audience was unusually large, and the exercises interesting. The more important features of the occasion were the presence and organization of a large number of the alumnæ of the institution, the address of Rev. B. F. Lewis on "The History and Future of the College," and the enrollment of twenty-five per cent. more pupils than at the beginning of the last session, with the prospect of twenty-five per cent. to be added to the present registry. The buildings are substantial, ample, and well adapted to the wants of a first-class college. The removal of the old wood buildings in the rear has given larger grounds to the campus, which adds much to the comfort and beauty of the situation. This meets a long-felt want, and will inspire enthusiasm in attractive embellishments. The college is located in the heart of the city, within three blocks of Central Church, on high and beautifully undulating grounds, with plenty of good, fresh water, brought from one of the purest streams in the State. This, with good ventilation, affording the free circulation of pure, fresh air, puts the healthfulness of the college beyond question.

We give our hearty endorsement of Bro. and Sister Holloman, with their well-chosen faculty. I see no occasion for sending girls by Meridian while we have such facilities for their literary, scientific and religious instruction. The government is parental, home-like, tender, yet firm. The boarding department is ample in its provisions, and free and easy in its family characteristics. Send on your daughters, and they will be well cared for.

R. S. WOODWARD.

Whitworth College.

College opened finely. New students are being enrolled daily. There is much enthusiasm among the Brookhaven people over the present prospects.

ATTENTION,

Every preacher is invited to be present at our teachers' recital on Friday, Sept. 21. The public generally is invited to come on that day and inspect our work.

A lady who has patronized Whitworth for twenty years, after she had seen her children settled, said to our matron, "I leave Whitworth better satisfied and more pleased than ever before."

PARENTS,

if you want to be pleased and satisfied, send your daughters to Whitworth at once. Two years' work has been added, and the literary department brought up to the same high standard maintained by the conservatory of music and art.

J. W. CHAMBERS.

Brookhaven, Miss., Sept. 14, 1894.

Selections.

To the Women of Southern Methodism.

A call for city missionaries has come to the Woman's Parsonage and Home Mission Society. The need for their service in connection with the work of the pastor is great, and is so recognized by many of our city pastors. In many of our Southern and Western cities statistics give an alarming proportion of unsaved men, women, and children. Crowds of these deathless dead are found on street corners—they swarm in back alleys. The church bell means nothing to them. They have no Sabbath, no evening prayer, no blessed Bible, no God, no hope. And we let them die! It must not be. The command is to us, "Go out into the highways and hedges and compel them to come in." My sisters, "Christ hath no hands, no feet, save yours and mine." He is waiting, longing to go, through us. He can go no other way, and he died for those lost ones. Over in that humble home is a life all burdened with sin and woe. The Master would lift that load and soothe away the pain, but you have tied his hands by folding your own. His wounded feet would move swiftly to the rescue, but your indifference has clogged them with heavy weights. Yonder stands a white-haired woman heart-hungry for Christian sympathy and love. I saw her. Trouble, such as you never knew, has embittered her life and broken her hold on God. Go to her before she dies. Aye, hundreds need you, and you need them. Who will answer, "Here am I"? Let the whole society fast and pray, that the spirit of the living God may fill closet, home and heart, and scores of our Christian women offer themselves for the Master's service.

MRS. E. E. WILEY.

Emory, Va., Aug. 27, 1894.

—Nashville Advocate.

A LITTLE BIRD I AM.

Madame Guyon was born in France in 1648. he was several times imprisoned because of her religious views, and was twice shut up in the Bastile, the famous prison of France. Her trust in God is shown in the following lines, which are ascribed to her. Although she died so very long ago, her influence still lives

A little bird I am,
Shut from the fields of air,
And in my cage I sit and sing
To Him who placed me there:
Well pleased a prisoner to be,
Because, my God, it pleases thee.

Naught have I else to do,
I sing the whole day long,
And He whom most I love to please
Doth listen to my song;
He caught and bound my wandering wing,
But still He bends to hear me sing.

My cage confines me round,
Abroad I can not fly;
But, though my wing is closely bound,
My heart's at liberty:
My prison walls can not control
The flight, the freedom of the soul.

O, it is good to soar
These bolts and bars above,
To Him whose purpose I adore,
Whose providence I love,
And in His mighty will to find
The joy, the freedom of the mind.

—Exchange.

Communications.

The "Residue Theory."

REPLY TO BRO. D. G. W. ELLIS.

It is wonderful indeed how any Methodist preacher who is at all familiar with the plain, unmistakable teaching of our Methodist standards can write as Bro. D. G. W. Ellis does in the ADVOCATE, of Aug. 30, and Dr. Walker in a previous issue.

Both of these old brethren passed examination in the very standards we have to-day, together with the many others who are fighting this precious old Methodist doctrine; and the supposition is that they passed an approved examination—that is, that they so answered the questions of the committee as to lead them to believe they understood them, and, of course, that they believed just what they were being taught.

Now, just as plain as words can make it, Mr. Wesley, in his sermons on "Sin in Believers" and "Repentance of Believers," says that inbred sin remains in the heart after conversion, and that it is destroyed in the work of entire sanctification. Let it be understood that there are thousands of these books in the hands of our preachers, who are studying them as the accepted standards of our church, and during the present year the class of the first year in forty-three Conferences will answer questions concerning inbred sin and entire sanctification, and in those answers they will say just as Mr. Wesley does—that inbred sin remaining in the heart after conversion is destroyed by the Holy Ghost in the work of entire sanctification.

Will Bro. Ellis please take his article in one hand and the standards of his church in the other, and see if he can reconcile the two; and if not, will he please say who it is that is setting forth strange or new doctrine? Let us be consistent, brother. Who is authority here, Dr. Walker and Bro. Ellis, or the doctrinal statements handed down to us from the founders of our church?—statements which the Methodist Church to-day presents to the world as a part of her creed. If what these brethren say is true, then our church is guilty of the terrible sin of teaching our young preachers a false doctrine.

I would that our church people had our theological books, and would read these things for themselves. And they are becoming more and more awake to these great truths; and the time is not far distant when these brethren will appear in a bad light before an intelligent people, who know for themselves what our church teaches.

I am sorry to say that some of our people have been excluded from our church for professing an experience that was in exact accord with that of the founder of Methodism. That the readers of this article may know that our standards do teach the doctrine of inbred sin and sanctification as an instantaneous work wrought in the heart by the Holy Ghost, I call their attention to Wesley's sermons on "Sin in Believers," "Repentance of Believers," "Circumcision of the Heart," etc.; also to Watson's Institutes, Part 2, on page 614; McTyeire's History of Methodism, pages 327 to 330; also the Discipline containing the address of the Bishops to the General Conference of 1832, which teaches the "second blessing" as plain as words can make it. Then take our Standard Hymn Book and read Hymns 407 to 451, and you will see that the doctrine is taught as plainly as teaching can be in poetry.

Now, brethren, in all politeness, what do you propose to do? You see you are out of harmony with the church, for our books are literally honeycombed with the doctrine of entire sanctification. Hereafter in preaching on the subject, and writing, too, would it not be proper that you tell the people that you are not Methodist preachers; that you don't accept Methodist doctrine? Many of them have ascertained this fact already. You can, of course, believe as you please. The Constitution of the United States guarantees you that right; but the Methodist Church does not, while you minister at her altars. You may side with the Campbellites, but you ought not while you are a Methodist preacher.

Now, Bro. Ellis, be consistent, reread your itinerant school books, and see what your church demands of you, and set yourself right in the ADVOCATE.

A. C. BURT.

"Letters on Baptism."

MR. EDITOR: I have just finished reading "Letters on Baptism," by Dr. Edmund B. Fairfield, and I wish, through your paper, to commend it to our preachers and people. It is in every way an admirable work—simple in style, Christian in spirit, and strong in argument. For more than twenty-five years the author was a Baptist and a strict immersionist. So high was his standing in that denomination that a Baptist publishing house, wishing to issue a large volume in defense of Baptist views upon the subject of baptism, engaged him to write it. Confident of his ability to make an unanswerable argument in favor of immersion as the only mode of baptism, he set himself to work and began a careful re-examination of the whole subject. Much to his surprise and chagrin, as he continued to turn on the calcium light of investigation, he found that the passages of Scripture on which he had so confidently relied were against him, and that the arguments which he had once considered so convincing were in reality worth but little. The outcome of the whole matter was that he changed his views and became a pedo-Baptist. An intimate friend, wishing to know his reasons for changing his opinion and church relations, opened up a correspondence with him upon the subject. Dr. Fairfield's letters in response to the inquiries of his friend, arranged in regular order, constitute the present volume. His manner of dealing with the claims of exclusive immersionists is able and scholarly, and to my mind his refutation of their theory is crushing and complete. But what I like best about the book is not its strong opposition to Baptist views (they have been successfully controverted many times before), but its full vindication of the position of the Methodist Church upon the subject of baptism as distinguished from that of the Presbyterian Church. We have long been charged with inconsistency in immersing applicants for church membership who desire to be baptized in that way. Some of our preachers even have gone so far as to express regret that our church permits immersion under any circumstances whatever. Dr. Fairfield says that it is perfectly legitimate, according to the teachings of the Bible, to permit it. He contends that the word "baptize," wherever found in the Scriptures, stands for the general idea of ceremonial cleansing, and that the rite of baptism may, without any material difference, be administered by sprinkling, by affusion, or by immersion. This, as I understand it, is exactly the position of the Methodist Church.

I wish for this little volume a wide circulation among our people, and I shall be pleased if what I have here said concerning it should result in placing it in one home into which it would not otherwise have gone.

R. A. MEEK.

Coldwater, Miss.

Merchandise in the Sanctuary.

I remember a few years ago the superannuated brother, whose living was scant and opportunities few, that visited the protracted and camp meetings with his basket of Bibles and religious books, and sold them to the members of the congregation in church before and after worship. Then came the appointed colporter to our meetings and Conferences, and, when his trunks and boxes were unpacked, the rear of the church was strewn with books, Bibles, and Disciplines. Later a line of stationery was added to this outfit, and our brethren supplied themselves with pens, pencils, and paper of almost any variety and description in God's house, and recently to the merchandise carried on in the sacred sanctuary of our Lord chewing gum has been added.

Turning to John ii, 13-16, I read: "And Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise."

When we remember that these oxen, sheep and doves were used in the temple worship for sacrifice, and their presence and offered sale at the temple was a great convenience to the worshiper, we easily see the ancient type of our present church merchant of theological wares.

We can never teach our children and others to "reverence the sanctuary" while we make it a "house of merchandise;" and when we reprove the young and thoughtless for unbecoming conduct in church, we should be sure they have not found their model of irreverence in us. Our preachers well know that this is the author of great confusion at Annual and District Conferences, to say nothing of the tendency to sink respect for the house of God to the mean level of that for any book store or news stand. For the sanctity of his Father's house Christ resorted to violence, and we can not expect him to bring the blessings of his abiding presence and love to temples the likeness of that to which he carried the scourge.

H. M. ELLIS.

Correspondence.

From Summit, Miss.

We are moving on as well as some of us know how on the Summit work. I have the heaviest charge on my hands I ever had, I think. The good Lord has blessed me with good health this year, and I have some local preachers who have been of good service to me and the work. God bless our local brethren! They labor without "fee or reward;" only as God rewards them. Bro. M. G. Felder, especially, has been a great help to me. I do not think I ever served a better people, take them all in all, than I am serving now. There are some hitches, but the work, in the main, moves smoothly on. We have here, as elsewhere, some "chronic grumblers." Do the best you can, there are some you can't please.

Our meetings, while they have not been failures, have not produced the visible results we expected to see. There are some old difficulties among some of our people that ought to be settled. God help me to manage these brethren wisely.

Our Topisaw Camp Meeting passed off quietly. There were eleven itinerant and four local preachers with us first and last. There were about fifteen applications for membership, several conversions. The subject of "sanctification" and "thorough consecration" were urged upon the people by those who did the preaching. Bros. Burton, Miller, Lewis (W. B.), Moore, Jones (L. J.) and Norsworthy, did most of the preaching.

Our new church here in Summit is about completed, except painting. We built according to prospective No. 109 "frame" in Benjamin D. Price's church plans for 1893, page 38. It has a seating capacity of 230, besides the class room. The tower is 9x9 feet, 60 feet high. Our church is a thing of beauty, admired by nearly everyone, old and young, Jews and Gentiles, saints and sinners.

We began work on the building on May 10, and on Sunday, the twenty-sixth of August, we held our first service in it. A large congregation greeted the pastor, and at eleven o'clock the service began by reading Psalm cxxii. The 271st hymn was sung; prayer by the pastor. The text for the occasion is in Matt. xxii, 4. At the close of the sermon three persons were received, two by certificate and one by Discipline. We had a good service.

By the way, I wish everybody would procure a copy of "Letters on Baptism," by Fairfield, and read same carefully.

H. P. LEWIS.

Note from Opelousas District.

Having just returned from the Prairie Hayes quarterly meeting, held at Prudhomme City, eighteen miles northwest of Opelousas, I hereby send you tidings of the remarkable revival held there. More than one hundred people professed conversion, a church was organized with about seventy members, a Sunday-school was also started, and at the close of the revival services on Wednesday last a sufficient amount of money was realized at a public collection to build a house of worship. The conversions included the "hardest cases" in all that section of country, and the accessions to the church many of the leading families in this fine and growing community. For nearly twenty years, until recently, Prudhomme has been without regular preaching, and some account of the transformation wrought by the Holy Spirit may be obtained from the circumstances that the young church is seriously contemplating a settled pastor. The church building at this place, which is to be erected at once, makes the third in order in St. Landry parish, for which during the past four weeks provision has been by public collections, on Quarterly Conference occasions. Bro. W. D. Pickens, called to preach and appointed to this charge during the year, is the popular preacher in charge, and in connection with Bro. Pilley had begun the meeting before our arrival, though the writer was on the scene in time to witness at least one hundred conversions in the almost unprecedentedly short space of four days. Bro. Deason's meeting at Opelousas has resulted so far in about sixty sanctifications and conversions, the former preponderating, and it is still in progress.

J. M. BEARD.

Lafayette, La., Sept. 6, 1894.

Leaf River Camp Meeting.

We had a glorious meeting at this camp on the Estabuchie circuit, beginning Thursday night, Aug. 30. At the request of the tenters, Mrs. Mary McGee Scott had been invited, but failed to come on account of sickness. Bro. Forsyth began the service; the presiding elder came the next day; we pressed into service Rev. G. H. Northen, a wide-awake temperance evangelist, and good service he gave. Bros. Emery and H. J. Harris came on Saturday, and C. H. Ellis on Monday. The above, with Bro. Gilmore, local preacher, constituted the preaching force.

The preaching was earnest, practical, incisive, and in demonstration of the Spirit, and the Lord owned and blessed it with gracious results. The membership of the church was greatly stirred and blessed; some who had never been converted and others who had lacked the assurance of acceptance receiving clearly the witness of the Spirit. Sinner were convicted and converted. Considerable interest was awakened on the subject of entire sanctification; and it was estimated that fifteen or twenty entered into the experience. A noble band of workers from Bethel Church and several from Laurel—new converts—did splendid service. Sister C. H. Ellis was a power for good.

Tuesday afternoon and night was the time for a regular cloud-burst. The harmony which marked the meeting was delightful, and presiding elder, pastor and helpers all got rich, personal blessings from the meeting. We look for grand times on this camp ground hereafter. To God be the glory!

HENRY E. PARTRIDGE.

Indian Mission.

Our work among the Choctaws is slowly, but gradually, growing. We have had many difficulties to contend with, but I think I can safely say now that our mission is a success, if carefully managed in the future.

I have just closed my school, which was a success, and proves beyond a doubt that one of the best things we can do for the Indians is to educate them.

Bro. C. McDonald, P. E., was with us on Aug. 31. He preached and held Quarterly Conference, administered the sacrament of the Lord's Supper, licensed one Indian to preach; besides, received three applications for church membership.

We continued the meeting through Saturday and Sunday, and received seven other members and baptized one infant, Dan Miller Wilson. I have baptized thirteen adults and six infants this year. This makes forty-five adults and ten infants in all since we began. If I only had the means with which to buy land and build houses, I am confident we would soon have a school and church at Tali-Chuck of which we would all be proud.

Brethren and friends, will you not help us? I have received several contributions from friends this year, and forwarded the names, but for some reason they have not yet appeared in the ADVOCATE; hope they will yet appear.

W. W. CAMMACK.

Tolee, Miss., Sept. 3, 1894.

Lake Camp Meeting.

Our camp meeting was a grand success. Every tent was occupied at some time during the meeting, and the attendance was better than it has been for some years. While it was to be lamented that the Rev. E. G. Kilgore failed to come on account of having slow fever, and Rev. J. W. Chambers and others from various causes, nevertheless we had a good corps of preachers that did excellent work. We had with us at some time during the meeting the following brethren, and some of them all of the time: Revs. C. McDonald, P. E., W. M. Williams, R. H. Barr, B. S. Rayner, P. D. Hardin, J. M. Morse, L. P., L. P. Meador, John Burton, L. P., R. W. Burton, L. P., and Jas. Weems. These brethren were all faithful and true. Results: 18 accessions to the Methodist Church, and 10 gave their hands to join the Baptist Church, with 40 conversions, and glorious revival prevailed from day to day. Men, women, boys and girls talked of the love of Christ in their souls. Many family altars were erected to God. To God be all the glory.

R. F. WITT.

Selections.

Dry Rot.

Culture and intellectualism are good, but when they are substituted for vital religion are fatal to life. Spiritual life can not subsist on mere "culture," unless it also be culture of the heart. Unless there be that which stirs the soul with living convictions and fires it with a holy purpose, the form of religion is sure to give way to a paralyzing indifferentism. Nothing will so quickly doom a church as such indifference. "Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." Hearts set on fire by the power of God; lives filled with a passion of Christ and for men, are what will make the working church. The Christian Register clearly sees this need and speaks pointedly: "The greatest foe to the church is dry rot. Indifference is more to be feared than opposition, skepticism, or fanatic zeal. These often act as spurs to stimulate to activity; but lack of interest brings paralysis and death. Nothing is to be dreaded as this enemy to all growth and prosperity. Our activity is always to be measured by the interest which we have in any given object. Where your heart is, there will go your treasure also. If our religious convictions are feeble, then we will do little. Hence, in all missionary activity, the first aim should be to awaken a religious interest in the individual. When the soul is all alive, then it will be on fire. There is no need to go far to multiply words. The case can be put into a nutshell. What we are really interested in the work for. If we do not work for the church and what it stands for, it is because we are indifferent. What we do for a cause, other things being equal, is the exact measure of our real devotion. Hence, would we stimulate a missionary spirit, we must first awaken in others more vital personal religious convictions."—Methodist Recorder.

Amusements.

Is it right for the Christian to participate in amusements? It depends upon what kinds are to be engaged in. If the question refer to card-playing, pool-playing and dancing, we must answer that it is not right. It will not do to say that these amusements are no worse than playing dominoes, chess, backgammon and other clean household games. All gamblers will tell you that there is no more harm or sin in playing cards than in playing dominoes; and it is noticeable that card-playing professors of religion use the same arguments in support of the practice that gamblers do. This looks suspicious. Every Christian should let alone those games and amusements which are the chief employments of the gambling fraternity. There are amusements in which the true Christian may safely engage, and it is as much his duty to temperately participate in some form of appropriate, healthful amusements as it is to read his Bible and pray. But he should indulge in no amusement which has a tainted history, nor in any with associates that are disrespectful and demoralizing. Moreover, no form of amusement should be pursued to the extent of diminishing one's power for the proper performance of his Christian and domestic duties. When the Christian neglects any duty as the result of engaging in any sort of amusement, he commits a wrong both to himself and others. In this matter there is need of much wisdom and grace.—Zion's Herald.

The True Scope of the Pulpit.

Unless we mistake, the times are ripe for a clearer and more cogent preaching of the gospel. The preacher who dwells upon spiritual claims and the truths which pertain to man's higher nature, is the truest to his mission. We do not say that ministers should eschew social, industrial or political topics; they render a great service, if they can treat these matters with adequate knowledge and insight. But on the other hand, they are making a capital mistake if they overlook the fact that the main purpose of the Christian church is to influence character, and that the most effective means of doing this is, not in preaching the truths which are to be found in textbooks on sociology, and in labor reports, but the proclamation and enforcement of the truths which are revealed in the New Testament.—The Watchman.

Brooding Over Injuries.

If a man commits an offense against us, misrepresents us, insults us, injures us in any way, what are we to do? Brood over it? That is what some Christian people nearly always do. It is wonderful what care they take to get all the pain and suffering out of the offense they can. They might have brushed it away at once, and have done with it; but no, the hasty, bitter word, the selfish act they lay upon their memory, and they will never forget it, whatever else they forget. * *

If a man injures you, do not brood over it. Nor must you talk about it to everybody you meet. What is your motive for speaking about the injury? Do you want to get your friends to take sides with you against the offender? You ought to want to make the offender himself take sides with you against the offense.—R. W. Dale.

"Fifty dollars cheaper!" Hold! stop, kind father, and consider; you have heard of people who are "color blind," but you may be "silver blind." It may be as much dearer as the soul is more valuable than any monetary consideration. Does religious influence count for nothing in a female college?—Exchange.

Not Saying a Word.

Two men in a railroad car near the city of Washington were recently discussing how newspapers should be run.

"I s'pose," said the first speaker slowly, "that you could give 'em all points?"

"I'm sure of it. Couldn't you?"

"No, I don't think I could."

"Do you mean to say that you couldn't tell the editor how to run his paper?" exclaimed the other in a tone that had done absolute dismay in it.

"I do indeed," replied the man, earnestly.

"Well—I must say, there are not many like you."

"I know it. I used to be like you are. But now I'm trying to run a newspaper myself, and I tell you, my friend, I'm not sayin' a word. Not a word."—N. Y. Advocate.

A Sarcastic Devil.

Thomas Carlyle has said: "Sarcasm is the natural language of the devil. This accounts for the fact that so many of the devil's agents employ sarcasm as a handy weapon with which to assail those who are trying to get out of the devil's clutches and into the bands of Christ. More penitents have been ridiculed out of their serious intentions to forsake the devil and his work than have been turned therefrom by any other means. "Your companions will laugh at you if you become pious," has been whispered into the ears of millions of seekers after Christ by the sarcastic devil. People will more easily and readily endure almost anything else than to be sarcastically laughed at. Sarcasm is a cheap weapon and easily handled; hence the devil readily gets all the agents he wants.

Your business as a church member is not to criticise the pastor, not to cripple his efforts for good by putting your sympathies somewhere else, not to talk about the coldness of the prayer meetings and the "youthful gush" of the young people's work, to complain about slowness of others to pay up, and the general lack of ability and intelligence in the rest of the congregation, but to go at once into secret prayer and get straightened out yourself, and then find your place in the church work and bring joy to the pastor's heart, aid to his endeavors, a glowing heart into the prayer meeting, a word of encouragement of the young people, an example of honor and promptness to others, and the gift of your talent and light of your wisdom to the struggling congregation. See!

Small Fields.

No wonder that the faithful ministers sometimes grow restless, thinking that there is no more room for them to work in their small and hard field, and desire a change for relief. But let such remember the tender words of Edward Garrett: "And when it is over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye were it not for the softening shadow of the cross."

Any man can criticise and find fault. There are spots on the sun. But the faithful preacher is to feed as well as lead the sheep. Beating them is not in the commission. Yet some preachers talk as though that document read: "Go ye into all the world and beat my gospel into every creature." Poor sheep! no wonder they are so lean. Many of them "look up and are not fed," but instead of feed they get feet, and in the place of fodder they get a flogging!—Texas Advocate.

What Jesus Wants.

The pastor who moves heaven and earth to get people into his church so that he can report the largest membership finds it hard to understand the spirit of the Master who could decline the offers of some people to follow him. What Jesus wants is not for the pastor to count his converts, but for the converts to count the cost.—Exchange.

A little girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother had neglected to present to the church in whose neighborhood she had moved. The little explorer rushed into her mother's presence, shouting: "Oh, mama, I have found your religion in your trunk!" Moral: Hand in your church letter right away.

Pessimism.

Pessimism, either in politics, social life or religion, is not conducive to the best interests either of the State, of society, or of the Church. It prevents the best efforts being put forth and by leading men to believe that things are going to the bad, often induces the state of affairs which it predicts.

It is easier to forgive one who has wronged us than one whom we have wronged.

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FROM THE WORK.

Rev. M. E. Tumlin, Shannon, Miss., Sept. 10: "Have just closed an excellent meeting at Pleasant Grove, on Shannon circuit, North Mississippi Conference. Had several professions and 10 accessions. Have fine crops here, and the people are in better spirits than they have been for years."

Rev. N. M. Clark, Binnsville, Miss., Sept. 10: 'Our meeting at this place was good. Many of those in attendance were benefited. Backsliders were reclaimed, and 20 were converted. Six joined our church. Bro. James McCaskill, of Columbus, Miss., did the preaching. It was good. So clear and plain that the children could understand. He is a success. Sin in all its forms received proper attention. I would suggest if any of the brethren need help, send for Bro. McCaskill. You will not be disappointed."

Rev. J. W. Tucker, Sept. 7: "On Aug. 31 we closed a series of meetings at Ebenezer, Roxie charge, of seven days' duration, which resulted in 25 applications for church membership; seventeen promised to hold family prayer, and almost the entire membership reconsecrated themselves to God and promised not to take the sacrifice off the altar again while they live. We held two prayer meetings daily, and no one person condnoted it twice. Ebenezer is a praying church. Within the first six months of this year they paid half of all claims upon them."

Rev. W. G. Forsyth, Eastabuchie, Miss., Sept. 5: "The camp meeting at Leaf River was a grand, a glorious success. The interest began with the very first service, and steadily grew to the last. The last service witnessed a transcendant outburst of glory—some 20 or more bright conversions. The woods rang with our shouts of praise. The meeting resulted in between 75 and 100 conversions—nearly all in the church. Mrs. Snell did not come. The presiding elder, preacher in charge, Bros. Emory, Worthen, and on the last day H. C. Ellis did the work. We thank God for this gracious pouring out of his Spirit."

Rev. Wm. Schnble, Grosse Tete and False River charge, Louisiana Conference: "Two protracted meetings have recently been held on this circuit. Rev. T. K. Fannt LeRoy preached several earnest and convincing sermons at Cottonwood to large and attentive congregations. One direct result was that 6 persons were added unto the church—also 5 children baptized. At Rosedale large and attentive congregations greeted Rev. J. M. Henry all last week. No other man ever held a congregation so well at this place as Bro. Henry. His sermons were strong, clear, pointed. Yesterday 5 persons were received on profession of faith. The entire community has been quickened. The Lord was in this work. We praise him for these refreshing seasons, and thank the brethren for their help."

Rev. Geo. H. Thompson, Landerdale, Miss., Aug. 24: "My congregation has not 'voted' me any vacation, but my physician says I must take one two months long. I have just spent forty-two days in bed with slow fever and pneumonia, and am in good condition to take a vacation. While I was in bed Lauderdale enjoyed one of the most thorough revivals the town was every blessed with. I think there is only one home in our town in which a family altar has not been erected. A number of conversions, and several heads of families joined the church, besides a number of others. Bro. Bell, from Marion, started the meeting. I had it under a fair starting when Bro. James McCaskill, from Columbus, came and conducted the meeting until Bro. Bowen, from Macon, came. Bro. McCaskill continued several days after Bro. Bowen left. If any of the brethren want help, they can not get better help than Bro. McCaskill. He is full of the Holy Ghost, and he lets God work through him. At present he is only a layman, but will be licensed to preach soon. Though a Mississippi-raised boy, he has spent much time in working in the missions of New York City and Boston. He is trained. Our meeting was conducted by regular methods, and the regular work was accomplished. I had rather have Bowen in a meeting than anybody. We give God all praise for the success of our efforts."

ONE HUNDRED CONVERSIONS.

I give below a report of four great religious battles:

On the third Sunday in July, Bro. J. H. Barrentine brought on the fight at Salem, and I joined him in the evening. Tuesday, Bro T. G. Freeman joined in the fight, which resulted in the quickening of the church and the addition of fifteen new members.

From Salem I went to Antioch on the fourth Sunday. There we had a great victory—seventy-five converted and reclaimed. Twenty-six joined our church.

On Friday night before the second Sunday in August, Bro. Leech commenced the fight at South Union Camp Ground, followed up by Bro. J. H. Mitchell, our beloved presiding elder, with Bros. Angus Buck, W. W. Williams, L. D. Worsham, Buck, J. H. Barrentine, and the old warhorse, our beloved T. G. Freeman, and myself. The result was seventeen joined our church and quite a number were reclaimed.

On the second Sunday in August I went to Mt. Nebo. Here we had another grand victory. Eighteen were converted and joined the church at one time. Twenty-nine in all united with the church. Here Bro. Barrentine did us good work, preaching three good sermons.

So you see we have had at the four meetings about one hundred conversions and about the same number reclaimed. Eighty-seven joined our church, with two more meetings to hold.

Many thanks to the good brothers for their timely help. God be praised for all. R. P. GOAR.

Ackerman, Miss.

Rev. J. R. Whittington, P. C., Carthage, Miss., Aug. 25: "My last meeting on Carthage circuit will close tonight. Visible results: One hundred added to the church on profession of faith, 65 adults baptized, and 9 children; 35 family altars erected, 30 claimed entire sanctification, one class meeting inaugurated and doing fine work; all the collections ordered by the Conference in hand or subscription except a few dollars. The fact of the case is, we had a hallelujah time all over the work. Some of the hardest sinners in all this country, or any other, soundly converted and now praising the Lord. On account of an afflicted family, I was called home in June, and Bro. J. R. Hays, L. P., put in as supply, and he planned well, and was one of the main factors in promoting this great revival. He will knock at the Conference next session, and I am sure it would be wisdom on the Conference part to let him in. He is a good preacher and a Holy Ghost man. Bro. J. L. Morrill, of Cartersville, Ga., assisted me at Carthage, and a power he is. This town has never been stirred as now before; all are praising God. To my brethren: If your church is dead, and you can not do anything for it, write to him at Cartersville. He is one of the few evangelists who will go into the interior and labor for his Master. Many local brethren rendered valuable services. This is a great victory for Methodism in these regions, considering that there are so many isms—Hard-shells, come-outers, Congregational Methodists. And, behold! one Martin, of Gloster, of the Missionary Baptist, who was expelled from that church in Texas, as said a few years ago, was all over this country preaching Antinomianism in its worst form—a relic of the latter end of the Dark Ages. He preaches all you have to do is to believe on Christ; no prayer, no good work; need not keep the Ten Commandments, kill or steal or lie; you are saved for all eternity. He says he has not prayed for Martin in thirty years; and I believe him. In fact, I am persuaded he is a stranger to salvation. I consider the meetings of the five appointments here on this circuit one of the most sweeping revivals I have ever witnessed, for all of which the Lord be praised."

Rev. B. W. Lewis, Martinsville circuit: "Thursday, Aug. 30, closed a five days' meeting at Old Tabernacle Church. Thirty years ago, according to the statement of some of the old members, this church was one of the most flourishing in that country. It is a large and substantial building, and at the time mentioned had a large membership. The people loved and feared the Lord and were blessed. But as the years passed some of the older members died, some removed to east their lots in other lands and with other people. Those left were greatly weakened in number because of discord arising, causing some to leave and join other churches. The church has been awakening this year, and when the time for the protracted meeting was announced—the first held for several years—they all promised to pray for its success and do all they could to make it a good meeting. The result was a large attendance—said to be larger than for twenty years—much interest manifested, and an addition of 15 to the church, making 25 additions in all this year. It was a touching scene to see old men and women come and kneel at the bench for the prayers of the Christians. One day, while during the singing of these lines,

"'And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne,'

an old man, with bowed form, wrinkled face and gray hairs, came up and asked for membership. Some old ladies, who had once belonged to this church, but had been borne off on the winds of doctrine, had grown cold, came back to their first love. At the close of the baptismal exercises on last Sunday the promises of a half-dozen of the male members were secured for leading in prayer meetings and Sunday-school, which they will organize next Sunday. May the grace of God remain in the hearts of these people, that they may do the work which lies before them; and may the Lord strengthen them, that they may be searching for something to do instead of passing around and avoiding it! Bro. Henry Lewis, of Vicksburg, was with us, and by his fervent spirit and earnest words eloquently pleaded for the salvation of souls. May God bless him in all his work! Pray for us, that the work begun will ripen for eternity; that those who have taken the vows of God upon themselves will hold out faithful, and that we may all meet in a better world above. Amen!"

REVIVAL AT CHUBUTA, MISS.

Mrs. Mary McGee Snell, of Columbus, Miss., commenced a series of meetings at 11 o'clock Saturday, Aug. 25, in Chubuta, Miss., and preached twenty sermons. The congregations and interest increased with every service. Her absolute control over the masses was almost without a precedent.

Strong men would come at her call and fall down at the altar as seekers of salvation, and as pliable as children. Men would come in the house without any thought of their soul's interest, but before leaving have stood up and made a public confession of their sins and would pray aloud. When she came there was considerable prejudice, as it was regarded an innovation; but there never has been such a revival in which the surrounding country and neighboring towns for miles, as well as the community, have been so wonderfully awakened. One remarkable feature is the personality of her work. In calling for penitents she did not hesitate to call them by name, and almost without an exception they came, and rarely left the altar until they had made a public profession of faith in Christ. Her whole theme is Christ, the friend of sinners. It is not her object to flood the church with the unconverted, but to urge a knowledge of acceptance with God upon all church members. It was not an uncommon thing for one service to continue for three or four hours. She never seemed to be in a hurry so long as there was a sinner seeking Christ. Surely she must be sustained by the divine hand, or her voice and physical strength would be inadequate for the work she does.

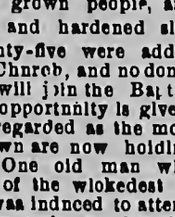
Her power for effecting reconciliations among the people, even of the most delicate character, is marvelous. There were fully one hundred conversions and reclamations as the result of the meeting, and these almost entirely among the grown people, and some of them old and hardened sinners. Some twenty-five were added to the Methodist Church, and no doubt quite a number will join the Baptist Church when the opportunity is given.

Men who were regarded as the most ungodly in our town are now holding family prayers. One old man who was known as one of the wickedest in all this country, was induced to attend service the last day, and was happily converted that night. No one can listen to this woman of God and not believe that she is called of God for the work she is doing. Bro. F. M. Keen, of Heidelberg, was with us, and did us faithful work as the leader of a choir which was organized among our people of both churches (Baptist and Methodist). This community was drawn to him more and more as he labored with us. The meeting closed on Friday night, last, about 12 o'clock. Saint and sinner came at the close to take the hands of these servants of God, and bade them adieu with a "God bless you."

Last Sunday we had 134 at Sunday-school. An experience meeting was held in the Baptist Church, which lasted one and a half hours. The men converts spoke freely of their deliverance from sin. Glory to God.

D. P. BRADFORD.

WHENEVER I see Hood's Sarsaparilla now I want to bow and say



Mrs. Paisley.

'Thank You'

I was badly affected with **Eczema** and **Scrofula Sores**, almost covering one side of my face, nearly to the top of my head. Running sores discharged from both ears. My eyes were very bad, the **eyelids so sore** it was painful opening or closing them. For nearly a year I was deaf. I went to the hospital and had an operation performed for the removal of a cataract from one eye. One day my sister brought me

Hood's Sarsaparilla

which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAISLEY, 176 Lander St., Newburgh, N. Y.

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, September 20, 1894.

A Hint to the Wise.

Two or three hundred people taken into the church on one circuit and not a single religious paper put into any of the homes represented in this large ingathering! It is not difficult to foretell the harvest which this increase with yield. The preacher who builds well fortifies his people by placing the literature of the church in their hands, and then their religion does not vanish in a shout, like the fog before the rising sun. He who shuts his eyes to these facts is not a wise master-builder.—N. C. Advocate.

A Bishop's Opinion.

"A few preachers I have known," says Bishop Haygood, "thought it compromised their dignity to solicit subscriptions for our church papers. What did he join the itinerant ministry for? To circulate his church paper is a part of every pastor's duty. Also every member's."

The above clippings form a good text for a Methodist preacher to preach from—to HIMSELF. It is a simple fact, undenied and undeniable, that much of our revival effort amounts to very little in the end for the reason here stated. How can our people become intelligent, wide-awake, church-loving, earnest Christian workers unless they take a church paper?

A Preacher's Vacation.

Rev. T. K. Faunt Leroy, pastor of Felicity Street Church, spent his vacation in evangelistic work. He first went to Cottonwood and assisted the pastor, Rev. Wm. Schuhle, in a meeting with fine results. The church in this place owes its existence to Bro. Faunt Leroy, he having organized it during his first pastorate, about eighteen years ago. It was then a notoriously hard place. The seed he sowed have brought forth abundant fruit, in the moral transformation of the community. He had the pleasure of receiving into the church during this recent visit the last member of a large family which was brought under the influence of the church during his pastorate.

He spent another week in assisting the pastor, Bro. Crews, in a meeting at Sample Chapel, a church organized by Bro. Faunt Leroy last year in a community in which the gospel had never been preached. At the close of the meeting every man in the community was a member of the church except two. The transforming effects of the gospel in this community are said to be almost marvelous.

A meeting is in progress at Felicity Street Church. The prospect is good.

Mobocracy.

Civilization has no greater foe than mobocracy. When it comes to pass that private citizens, few or many, assume and exercise the right to constitute themselves into a court—judge, jury, witness, attorney and sheriff—and proceed without form of law to visit condign punishment upon anyone who has incurred their displeasure, then civilization has ceased to exist and barbarism in its worst form has taken its place. Strange to say, American civilization is now menaced at this very point. A few operatives in a manufacturing town in Illinois demand an increase of wages, which is refused by their employers. Thereupon thousands of persons conspire to take the law into their own hands, not simply to visit punishment upon the said employers, but also upon all others who have business relations with them, even though they are bound by contract. Trains are wrecked and burned; United States mails are stopped; and every kind of lawlessness is indulged in. The commerce of the nation is paralyzed, and property is destroyed to the value of millions of dollars' worth.

Before the echoes of this appalling catastrophe have died away, mobocracy again lifts its hideous head—this time in the State of Tennessee. Several negroes accused of arson—accused, but not convicted—are taken in hand by a mob and summarily executed; and that, too, when they were already in custody, with every needed guarantee of a fair and impartial trial.

Lynchings have occurred now and then in different sections of the country; but if there has ever been one so utterly without excuse as this, it has not come to our notice. It is gratifying to lovers of law and order everywhere that both the executive and judicial authorities of the State are doing all in their power to ferret out the perpetrators of this heinous crime and bring them to justice. It is time that the people north and south of Mason and Dixon's line should cease their mutual criminations and recriminations as to which section has the greatest amount of lawlessness. There is too much of it in all sections. A good motto to be practiced everywhere is, "Let every man sweep before his own door."

Preachers In Debt.

The question which every Southern Methodist preacher is obliged to answer satisfactorily as a prerequisite to admission into the itinerant ranks, "Are you in debt so as to embarrass you?" is one which should make a lasting impression on his mind. He should never forget that debt will embarrass a preacher—will discount him with the world, cripple his influence and impair his usefulness. At the same time the church is not blameless in this matter. Oftentimes no adequate provision is made for the preacher's support. On many charges very little money is paid until the end of the year. The preacher is therefore obliged to go in debt or else engage in some secular calling for support. Knowing the direful results of ministerial secularization, he opens an account with his merchant for the necessaries of life, and goes on with his ministerial work, believing that if he does his whole duty, the church will see that he does not suffer. When the end of the year comes, he finds himself left in the lurch. His salary was barely sufficient for his maintenance, and a considerable part of it is left unpaid. He finds, too, that the church is not only not sympathetic, but mercilessly critical. Moreover, those who criticize a preacher most severely for going in debt often belong to the class who pay nothing, or next to nothing, for his support. One of this tribe once said to a preacher of our acquaintance, "Preachers ought not to preach for money; they ought to preach for souls." Quick as thought the preacher replied, "I can't live on souls; and if I could, it would take a thousand like yours to make one breakfast." "Great silence on the assembly fell."

A New Book.

SELECT SERMONS ON A VARIETY OF SUBJECTS, just as they were prepared for the pulpit, with but very little alteration. By Rev. J. W. Harmon, Superannuate Mississippi Conference. Paulding, Miss. Published by the author.

Through the kindness of the author the above work has found its way to our table. It is a 12 mo. of 249 pages. It has portraits of the author and his wife, recently deceased, both excellent likenesses. It opens with a brief, but very interesting autobiography. Many will wish that this had been more extensive. It contains fourteen sermons; and, as stated in the title, they are "on a variety of subjects." The first is a memorial sermon on the Life and Death of Gen. R. E. Lee. It was delivered in Brandon, Miss., Nov. 27, 1870, and was published soon afterwards in a local journal by request of a number of prominent citizens. Another, entitled "A Consecrated and Sanctified Life in Christ." was preached at the Seashore Camp Ground, July, 1894, was published in the New Orleans Times-Democrat, and severely criticized by a scholarly writer in one of the New Orleans dailies. Another from the text, "Vanity of vanities, saith the preacher; all is vanity," was preached as a commencement sermon at Pachuta Institute, June, 1892. These, so far as can be learned from the volume itself, are the only ones delivered on special occasions. The others form a part of the food with which the author when a pastor was accustomed to feed the flock of God entrusted to his care. They cover a wide range chronologically, some having been preached when the author was in manhood's prime, others when his "way of life had fallen into the sere and yellow leaf."

The author expresses the fear that these discourses as they appear "in cold, impassive type" will lose much of the force which characterized them as originally delivered. This is true to a certain extent of these sermons, as it is true of the sermons of all who have the gift of oratory. On the printed page "the tone of voice," "the vivid expression of the face," and the "living flash of the eye," are, as the author says, wanting. Type can no more convey these than it can "print a thunderstorm." But these sermons are good nevertheless. They embody much wholesome truth in the fervid, exuberant rhetoric which has always been a characteristic of the author's spoken speech. Moreover, the thousands who have heard the author in his impassioned discourses can readily supply as they read the concomitants of the spoken discourse—tone of voice, gesture, flash of eye and facial expression.

The work is handsomely printed on good paper and well bound. The author's numerous friends in Mississippi and Lonisiana will doubtless possess themselves of a copy in the near future.

Premium Offer.

We renew our offer of Chambers' Cyclopedia as a premium. We will send the Cyclopedia in thirty volumes, paper bound, to any subscriber who will pay his subscription for one year in advance, viz.: to October, '95, for $2.50, in addition to his subscription. We will also send the work as a premium to any preacher or agent who will send us five new subscriptions accompanied by the cash—$10.

This offer will soon be withdrawn; therefore, be in haste if you wish to avail yourself of it.

The friends of Whitworth College will be gratified to learn that it has had a very auspicious opening. See the note from President Chambers on our first page. A fuller account will be given in another issue.

The Opening at Centenary College.

I have deferred saying anything about the opening of the present session of our work until the end of the first week, for the reason that the first days are days of confusion. Students must be classed, and with new students this takes time and patience. We are now smoothly moving along on all our departmental lines, and professors and students are getting down to earnest, faithful labor. Our professors are all on hand, recuperated and refreshed by the long vacation, and greatly encouraged by the prospects before them. It is thought best that Prof. Wier continue in the field as the agent of the college. His place is supplied by Prof. Thos. Carter, a graduate of Tulane University, and fresh from a three years' course in Vanderbilt University. We have secured a tutor for the Preparatory Department in Mr. S. D. Wall, a member of our Senior class. I hesitate not to say that we will do as good work and as thorough work this session as will be done by any college in the land.

Our students have come from all parts of Louisiana. We have them from the extreme north and extreme south, from the west and from the east. We have some from Mississippi, some from Alabama, and one from British Honduras. At this present writing we have enrolled just *four times* as many as were enrolled at this time last session, and the new students exceed the old students in number by five. Every day brings us students, or reports of students who are preparing to come. The friends of the college about here are in fine spirits over the outlook, and everything points toward prosperity. The health of our town compares favorably with that of any other place. We "thank God and take courage."

I am counting largely upon the help of our preachers and people in this great work for the Church and State, and have no thought of being disappointed in my expectation. As our people gather their harvest, let those of them who have given endowment notes send forward the interest on those promptly. We need it to pay the salaries of our professors. The tuition fees being so low do not afford money enough to pay half of the salaries. I trust my brethren in the ministry will call the attention of their members to this statement, and be sure to take the "education collection" besides. The word to the church is, Centenary is going up.

C. W. CARTER, Pres.
Jackson, La., Sept. 12, 1894.

Assessment for the Board of Education.

The Board of Education, under the authority of Section No. 411 of the new Discipline, has assessed the sum of $10 000, and divided the same among the Annual Conferences upon the basis used by the Board of Church Extension which assesses $100,000. The educational assessment is, therefore, just one-tenth of the assessment for the church extension.

The amounts assessed for our own Conferences are: Louisiana, $230; Mississippi, $272; North Mississippi, $311.

If there are heads of families among our readers who do not habitually read our "Home Circle" department, we hope they will at least read one article in that department in this issue. We refer to the article headed, "Begin with the Parents." That article expresses our views exactly, and it is moreover nearly as well written as if it had come from our pen.

The United States distillers are making fortunes out of the increase in excise duty on spirits in the new Tariff Act. It is estimated that there were not less than 60,000,000 gallons of proof spirits in bond when the bill passed the House, but the tariff did not take effect immediately. The duty was increased from ninety cents to $1.10 per gallon. Then the distillers with large stocks on hand take out of bond at once at the old rate, and then immediately increase the price to correspond with the new rate, making for themselves a round $5 000 000. It is said that $23 000 000 of spirit duties were paid into the United States Treasury Department in four weeks.

NOTES.

The Epworth Era is now issued as a weekly.

Bishop Hargrove has appointed Rev. H. M. DuBose as pastor of Tyler station, Texas.

Rev. J. V. Penn, of the Mississippi Conference, is spending a few days at Jefferson City, Mo.

Rev. W. M. Hayes, of Tyler station, has been elected financial agent of Waco Female College.

We have some excellent lady agents, and would be glad to have more. Remember that we give a good commission.

A Conference of the Woman's Parsonage and Home Mission Society is called to meet in Nashville, Tenn., Oct. 3 5, 1894.

Rev. J. W. Saudell, of the Mississippi Conference, was married on the seventeenth to Miss T. L. Simmons, of Magnolia, Miss.

A number of brethren have recently brought us under obligations by sending new subscribers. Many thanks. Let the good work go on.

The revival fires are still burning on the Arcadia district. Sinners are being converted and added to the church continually. The Lord be praised.

Miss Spurgeon, of the Metropolitan Tabernacle, London, has been occupying a pulpit in London, and is said to preach much like her late distinguished brother.

Miss Hattie Jones, of Savannah, Tenn., left a few days ago for the Indian Territory as a missionary. She will teach in the Methvin Institute at Anadarko, I. T.

Rev. S. J. Davies, of the Louisiana Conference, recently sent a communication to the Nashville Advocate. When the article appeared, lo! the Great Connectional's typos had changed Davies into "Dorris."

While Dr. W. C. Black, editor of the NEW ORLEANS ADVOCATE, was sniffing the breezes of Monteagle, his place was filled by his son, Rev. M. M. Black, and so well that we did not know the Doctor was gone.—Alabama Advocate.

The University of Mississippi opened on the thirteenth with an attendance of 273—the largest enrollment in fifteen years. Adresses were delivered by Judge Hill, Rev. P. G. Sears, Col. J. L. Power, and Hon. G. D. Shands.

Rev. O. L. Hailey, whose book was recently criticised at length in our columns by Rev. L. Carley, has asked for permission to reply. Of course, we grant the request. Bro. Hailey will make his bow to our readers in a week or two.

A man in good health and with fair sense whining that he can not afford a sum below five cents a week to give his wife and children a church paper, is confessing to phenomenal laziness, unless whisky and tobacco get the nickel. —Richmond Advocate.

A little coterie of small-souled cranks, calling themselves free-thinkers, held a convention the other day in Topeka, Kansas, and passed resolutions inviting Grover Cleveland to resign. They are now, doubtless, waiting to see whether His Excellency will accept their invitation. "A gnat on a bull's horn" is Æsop's way of describing such asinine lilliputians.

A novel marriage was consummated in this city on the seventeenth, Rev. F. S. Parker officiating. The contracting parties were A. B. Booth and Anna L. Brown. The novelty consists in the fact that the same parties had made a similar contract once before. They were married in 1866, and divorced in '80. Booth soon afterward married again. Last year wife number two died.

Every reader of the ADVOCATE will, of course, read President Carter's account of the opening at Centenary. An increase of three hundred per cent. over the opening of last year! What better could anybody want than that? And yet there are more to come. Owing to the stringency of the times, many pupils can not enter at this time who will do so later. Let everybody give heed to the suggestions which Dr. Carter makes.

Christian Work says: "The present successor of Dr. Brooks in Trinity Church, Boston, the Rev. Dr. E. Winchester Donald, publicly criticises those 'small-souled Episcopalians who report large gains when they have only gathered into their folds a number of Methodists, Baptists, Presbyterians and members of other denominations.' He says that 'this is no increase of the army; it is only a shifting of the troops.' And all true as preaching, and truer than some preaching."

Miss Annie Duncan, daughter of Dr. James A. Duncan, has been elected lady principal of Calloway College, Ark.

We invite attention to the advertisement of Millwood Institute, Jackson, La. This institution has a good curriculum and a fine faculty. The president, Miss McCalmont, is a woman of high culture and fine natural abilities. See advertisement and send for a catalogue.

Rev. James Wylie, a Scotch Presbyterian missionary stationed at Liao Yany, in North China, was brutally murdered on Aug. 10 by Chinese soldiers. The murder was entirely without provocation. Mr. Wylie was quietly walking the streets when attacked. Moreover, he had always conducted himself as a Christian minister should. The British government will, doubtless, give attention to the outrage.

A sister who has clipped all the articles from our Hygiene Department every week since the department was started, and preserved them in a scrap book, now has a manual of hygiene of very great value. Others might profit by her example. We put nothing into this department just to fill up. We aim to make the department conducive to health, happiness and longevity. We present this week some suggestions which many of our people need.

We are gratified at the success of Bro. Masao in his campaign in Mississippi in behalf of Sister Lambuth's industrial school. The cause is a worthy one, and Bro. Masao is an admirable representative of it. Reared in a heathen land, he is, nevertheless, a highly cultured Christian gentleman. He speaks English correctly, fluently, and forcibly. He will entertain a congregation anywhere, and will give them something worth thinking about.

East Mississippi Female College opened on the twelfth with an increase of twenty-five per cent. over the opening of last year, both in the boarding department and in local patronage. There was a large gathering of trustees, alumnæ, patrons and friends. Much enthusiasm was manifested in view of the increased attendance and the bright prospects of the institution. The buildings are in fine condition. New instruments have been procured. The teachers are enthusiastic. We invite attention to the communication of Rev. R. S. Woodward in another column.

We hope all our women will read the appeal of Sister Wiley on another page. Theoretically, no one denies that Christ came to save the lost, and that the saving of the lost ought to be the business of the church as whole and of each individual member thereof. Yet theory and practice do not always correspond. In many localities no effort whatever is made for the salvation of those who are "most lost"—the class to whom Sister Wiley refers. If we would be like the Master, we must seek to save even these deeply sinning ones. Christ came "not to call the righteous, but sinners to repentance."

Anti-miscegenation sentiment does not seem to be bounded on the north by Mason and Dixon's line. In the town of Fostoria, Ohio, Rev. Mr. Thompson, pastor of the local Methodist Church, recently married a mulattress. Immediately he was invited to resign his pastorate, and, failing to do so, he found the doors of the church closed against him. If this had occurred in the South, it would have been largely used by the Northern press as an evidence of Southern barbarism. As it occurred in the North, however, we suppose very little will be said about it.

Dr. Domingo Friere, an eminent bacteriologist, has begun the practice of vaccination as a remedy for yellow fever and malarial fever. He has been for some time carrying on investigations and making experiments in the hospital of St. Sebastian, at Rio Janeiro. He claims to have had marvelous success. If he has indeed discovered a preventive of, or an infallible remedy for, yellow fever and all kinds of malarial fever, then he has established an epoch in medical science, and his name will be transmitted to remote posterity as one of the greatest benefactors of his race.

Rev. J. O. A. Clarke, D. D., LL.D., presiding elder of the North Macon district, South Georgia Conference, died a few days since at his home in Macon. Dr. Clarke was received into the traveling connection in the same class with Bishop Fitzgerald in 1854. He is well known to the church as an author, having published "Elijah Vindicated," "The Wesley Monumental Volume," and "Esther: a Sequel to Ben Hur." He was conceded to be the best Greek scholar in the South Georgia Conference. Indeed, in accurate scholarship he has few equals in Southern Methodism. He was a strong, clear, spiritual preacher. He was our presiding elder last year, and our intercourse with him was exceedingly pleasant.

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Prepared according to the formula of
DR. WM. A. HAMMOND,
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The most wonderful therapeutic discovery since the days of Jenner.

CEREBRINE, . . FROM THE BRAIN.
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Dose, Five Drops. Price (2 drachms), $2.50.
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From now until Oct. 1 we will present a copy of Dr. Sawyer's book, "The World in the Church," to every new subscriber and also to every old subscriber who will renew for one year in advance, i. e., up to October, 1895. This work has been highly commended by our church papers and many of the leading men of Southern Methodism, including most, if not all, our Bishops. Here is an opportunity to get the book as a present for doing something which you ought to do anyway—subscribe for the ADVOCATE. This offer is made only to those who send cash with the order at the rate of $2 per annum).

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific, Hall's Hair Renewer

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes. W. C. BLACK
112 Camp Street, New Orleans, La.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $1 each. Write for sample copies and begin work at once.

We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

RUDY'S PILE SUPPOSITORY
is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY Registered Pharmacist, Lancaster, Pa. NO PORTA A ANAWAANN For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

North Mississippi Conference.

To the Members of the Educational Loan Fund Association of Sardis District—

DEAR BRETHREN: We have three applications from worthy young men for aid to attend Millsaps College. They contemplate entering the ministry, and are thus endeavoring to prepare for this divine work. Our ability to help them at once depends on your promptness in paying your annual shares and membership dues. Please forward dues to me immediately, for the business demands haste.

EUGENE JOHNSON,
Treas. E. L. F. Ass'n of Sardis District.
Batesville, Miss., Sept. 12, 1894.

Aid Wanted.

May I ask through your paper for aid to help pay the debt on one of our churches? I only want a small sum from each one. Will ten hundred readers send us ten cents each to help pay this debt. We have built a parsonage; have ten new churches under headway.

Brethren, come to our relief. If no other way, deny yourself of ten cents worth of something. Send the amount to my address—Ponobatonis, La.

W. T. CURRIE, P. C.

Kobe Industrial and Training-School.

Bro. T. Masao, our Japanese brother, has been traveling and lecturing quite diligently in some portions of our Mississippi Conference. He reached our place yesterday. Last night, though it was unfavorable weather, he had a fair and attentive audience. His lecture was a treat. To hear his simple account of being brought from darkness of heathenism to the light of a true life is enough to bring conviction to the most skeptical. Some immediate fruit appeared—not up to the right standard; more will doubtless follow on. Up to date Bro. Masao has secured in cash and good subscriptions more than $250 beyond his expenses. This puts the enterprise of building the Kobe Industrial and Training-school on such a vantage ground that we feel assured of its success during the season. All we need is a little more hearty co-operation by preachers and people. None will ever regret inviting Bro. Masao to speak for them. He is an eminent exemplar of the trophies of Christ's kingdom. J. P. DRAKE.
Edwards, Miss., Sept. 11.

Woman's F. and H. M. Society.

The Woman's Parsonage and Home Mission Society hold a convention, Oct. 2 to 5, in Nashville, Tenn. The sessions will be devoted to the consideration of topics relative to the development and prosecution of its work. It will open on the night of the second with a sermon from Prof. Collins Denny, of Vanderbilt University. Dr. W. R. Lambuth, Dr. Tigert, and others of the wisest thinkers in our church will make addresses. Mrs. Dr. Hammond, Mrs. Dr. Alexander, Mrs. Dr. Mathews, Miss Lucinda B. Helm, Miss Emily Allen, the Misses Tucker and other gifted women in our church will present papers or participate in the discussions which will follow.

All persons purposing to attend have already been requested to notify without delay Mrs. Rev. T. A. Kerley, No. 209 Meridian street, Nashville, Tenn., that provision may be made for their entertainment.

The membership of the society are requested to observe these days during the first week in October as a special season of prayer, that the one indispensable requisite, the presence and power of the Holy Ghost, may be vouchsafed. As the hours between the leaving of the children for school and the preparation of the noon-day meal is the time most entirely at the command of busy mothers, the convention will suspend its business between 10:30 and 11 A. M., that they, with each member of the society, may unitedly supplicate the divine blessing upon the deliberations of the convention.

Arrangements have been made to devote the November meeting of the different auxiliaries to increasing the permanent Loan Funds of the society, and the movement already so wisely inaugurated, under the divine blessing, should result in increasing the fund to $10 000 during this quadrennium.

Always and everywhere the membership of the society are requested to emphasize the service of prayer—that prayer, constant, humble, fervent, may arise for faith to see and to follow implicitly the leadings of our God.

MRS. NATHAN SCARRITT,
Gen'l Sec'y W. P. and H. M. S.

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When your throbbing head says head-ache, don't wait until your nerves are all in a jangle; but use PRESTON'S HEAD-ACHE, which cures in 15 minutes. No Cure! No Pay!

Dr. B. Carradine.

Commencing Sept. 30, and continuing to Oct. 12, Dr. Carradine will conduct a meeting at Meridian, Miss. The Queen and Crescent railroad will give reduced rates over all its lines during the entire time of the meeting, and the Mobile and Ohio will give same rates for two days only between Sooooba and Waynesboro, selling tickets on Oct. 3 and 4, good for one day after last day of sale. Parties will pay full fare when purchasing ticket, and obtain a certificate from the agent, and one-third returning after having certificate signed by D. S. Harmon, secretary of the committee for this meeting. All preachers will be entertained free.

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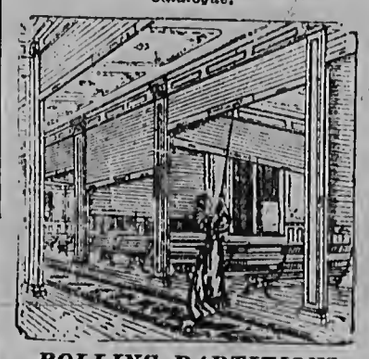

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Venetian Blinds in All Woods.

Carradine Meeting.

Dr. Carradine will hold a revival meeting in Meridian, Miss., under a big tent; time, Sept. 30 to Oct. 12.

All our preachers are hereby specially invited, and will be entertained free. We will endeavor to secure special rates on all railroads, and at boarding-houses. W. W. HOPPER,
For Committee.

Tiplocura Treatment.

J. G. Lewis,
300 Camp Street, Margaret Place,
New Orleans, Aug. 16, 1894.

Dr. Chiles—

Dear Sir: You will be pleased to know that since taking your Tiplocura treatment, I have never felt better in my life. I have no desire for liquor, ale or beer, and I feel no ill effects from the fight your medicine had with *that* I had indulged in for thirty years. I feel hearty, well, and full of life and ambition, and in the struggle and fight arising from competition in my business I never again want wine, whisky or beer to second and support me. Mr. Shaw has watched me very closely all along. If he feels as proud of his institute as I feel for what he has done for me, he is a happy man. With best wishes. Yours obediently,
J. G. LEWIS.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

FRUIT BEARING.

(Matt. vii, 15 20; Mark xi, 13; Luke xiii, 6 9; John xv, 4, 8, 16.)

1. It is an humiliating reflection, but it must be true, that there are false prophets. Hypocritical, self-seeking, lucre-loving, demagogical strategists, men who wear "the livery of heaven to serve the devil in." Beware.

(1) They come to you in sheep's clothing. Are so affectedly affectionate, sympathetic, kind, so sweetly winning. So much taffy.

(2) But they are inwardly ravening wolves all the same. Care not for men's souls, but for their purses. Heroes us for building-material in his self-aggrandizement. Has no use for us, if he can't use us. If it suits his selfish and ungodly ends, he readily sacrifices church and church members on the altar of his satanic egotism.

2. The Master enjoins, that we shall judge men by their fruits. As sure as thorn bushes do not produce grapes, and thistles do not bring forth figs, so sure can the inward man be weighed, measured, judged aright.

(1) We must not judge man by his mere profession. Utterance may be true or false. Implicit trust in a man's declarations is not indicative of native nobility, but of weakness. The serpent lied to Eve. There is deep meaning in the vulgarism: "Talk is cheap."

(2) We must judge man by his actions, his every-day life. Not by some isolated action, whether good or bad, for it may be the outcome of unusual influences. But by his actions, taken as a whole, by his life. Considering his life, ourselves unbiased by prejudice, we acquire a correct estimate of a man. Yes, trust a man who prays in secret, whose left hand knows not what the right is doing, when giving alms; trust him who quietly, like Enoch, walks with God—trust him, though he makes no mention of it to any man.

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ROBERT H. WYNN.

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Vicksburg, Miss., Aug. 17, 1894.

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GROWING OLD.

BY LUCY LARCOM.

Old—we are growing old,
Going on through a beautiful road,
Finding earth a more blessed abode;
Nobler work by our hands to be wrought,
Freer paths for our hope and thought;
Because of the beauty the years unfold,
We are cheerfully growing old!

Old—we are growing old,
Going up where the sunshine is clear;
Watching grander horizons appear
Out of clouds that enveloped our youth,
Standing firm on the mountains of truth;
Because of the glory the years unfold,
We are joyfully growing old.

Old—we are growing old,
Going in to the gardens of real
That glow through the gold of the West,
Where the rose and the amaranth blend,
And each path is the way to a friend;
Because of the peace that the years unfold,
We are thankfully growing old.

Old—are we growing old?
Life blooms as we travel on
Up the hills into fresh, lovely dawn;
We are children, who do but begin
The sweetness of living to win;
Because heaven is in us, to bud and unfold,
We are younger, for growing old!

Begin with the Parents.

A paper, noteworthy both on account of its subject and its author, appeared recently in the Christian Union. It treats the topic, "How to prevent crime," and is written by Warden Brush, of Sing Sing Prison. A man of his position and experience speaks with authority on such a theme. His views are not those of a lay observer, but of a professional witness. He gives expert testimony. What he has to say is entitled, therefore, to special consideration.

Without entering upon the whole ground covered by Mr. Brush's essay, we want to call attention to his somewhat startling deliverance on a single point—that of the cause of crime. He says:

"I had not been long in charge of a prison before I came to the conclusion that the cause which led to crime and imprisonment was a lack of family discipline. The indulgence of the father and mother, who allow the child to grow up without discipline to form character, leads almost inevitably to evil ways and to crime. The child even of ten years, who is indulged in his natural waywardness, and allowed to say to his father or mother, 'I will,' or 'I won't' is in a fair way to commit crime."

We have heard a great many theories about the cause of crime. Perhaps the most widely prevalent idea is that it may, in most cases, be traced to intemperance. A good deal has also been said about the pernicious influence of sensational and immoral books. There is no conflict between these opinions and that advanced by the Sing Sing warden. He merely goes further. The cause he assigns is manifestly antecedent to the other causes suggested.

There can be no dispute that the distinguished penologist has touched upon a point of capital importance. The lesson he teaches has a present and practical application. It puts a new and most grave stress upon the fundamental matter of parental responsibility. Fathers and mothers have a great deal to do with shaping their children's careers. We have got, of course, to use every means we can devise for reclaiming in after life the children of parents who were themselves hopelessly corrupt, a class from which the criminal ranks are constantly and largely recruited. But multitudes of parents who are by no means corrupt may be to blame for the evil lives of their children.

The love that shrinks from inflicting punishment, and expresses itself in wholesale indulgence, does not deserve the name. It is little, if at all, above the blind fondness of the brute for its young. It is often mere shallowness and indolence, shrinking from that which is at the moment unpleasant and recklessly ignoring consequences. Real love will subject itself to the supreme pain of inflicting pain upon its object for the sake of averting danger and securing the highest welfare in the end. God loves us enough to chasten us for our good, and the earthly father whose fatherhood approaches, however remotely, the divine pattern, will be capable of a like faithfulness.

Family discipline includes, however, more than wise and firmly-administered punishment. Its chief and determining element is a home atmosphere always elevating. The really formative forces are always the ordinary, not the exceptional ones. The influence that moulds is the habitual and unconscious influence. Nothing can surely beget right character excepting right character. What we are before our children, what they see us do—that is the true "family discipline" we are exercising. If there is "heredity of incapacity," as has of late been strikingly argued, there is also heredity of self-will and moral carelessness, and perverse habit. Let all parents take to themselves warning and counsel from the earnest words of the prison officer.—Examiner.

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A Boy's Manner.

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation lately said about a boy. "To a young man with ambitions it is worth at least a hundred thousand."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things, he had been taught to be friendly, and to think of other persons before himself. The boy was on a visit to the town where the man lived. They met on the street, and the younger, recognizing the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful way. Of course, the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came into the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up at the collar, and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest or the poorest.

The boy has not been in society a great deal. He has not learned orthodox selfishness. He positively can't be easy at the table until his neighbors are waited on; a chair is a torture if he thinks anyone else is less comfortably seated. He wouldn't interrupt to let loose the wittiest or the most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The expression of his kindliness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do not misunderstand, boys. You may be truly unselfish, and yet not have this boy's prize. You may wish to do things for others, and yet feel that you do not know how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness, but to put into direct and instantaneous practice whatever kind, helpful thoughts occur to you.—Congregationalist.

Little Sins.

Many a brave man who outlived storm after storm of shot and shell and died at last from the ravages of things bought of his own butler, while others came home to marry death at the altars of dissipation. Hundreds of men who have borne the great trials of life with a spirit of sweetness and resignation that made their lives appear to others great Gibraltars of grace, have in the retirement of home got mad in a minute simply because the milk was sour or there was too much flour in the gravy. Multitudes of Christian women, who have passed through the deep waters of affliction with a spirit of unbroken peace and a trust in God that grew stronger and stronger as the sky became blacker and blacker, have gone down so deep into the cave of gloom that it seemed as though the very sun itself had become a great black iceberg, just because the hired girl couldn't fry potatoes to suit them, or "that boy" wouldn't ever wipe off his muddy boots when he came into the parlor. And people who made a solemn covenant with themselves and God that they would praise the Lord at all times though the heavens should fall, have got clear out of patience because somebody happened to talk too long or pray too loud in the prayer meeting. No, it is not the great dragon sins that come out against us and slay us, as we go marching happily on our way toward God, but the little insignificant and contemptible viper sins that steal upon us while we sleep and poison us with their sting. Mosquitoes drink more blood than lions.—Ram's Horn.

Pleasing Mother.

Mothers are usually pleased with the successes of their children. This is especially true in their life after leaving home. A mother watches the successive steps and efforts of her children as only a mother can. If they succeed in their callings, she rejoices as no one else can. If children appreciated the concern that is felt for them, and the earnest desire for their success that follows them everywhere, by their mothers they would care vastly more about pleasing them than is often the case.

Pleasing mother should be a habit with children. Early in life they should begin the cultivation of thought and effort with reference to the gratification of her wishes and of making her happy. If they would do this they would find daily opportunities for speaking kind words and rendering such helpful services and showing such noble traits of character in dealings with others, as would gladden the heart and lighten the cares of mother in a way too often little thought of. If boys, if girls, could but realize their indebtedness to their mothers they certainly would generally be very much more anxious about pleasing them.

The great men of the world, like John Quincy Adams, James A. Garfield, and others, who have acknowledged their great indebtedness to their mothers, took great delight in pleasing them. But most of all their noble lives, their courage in doing right, and their honorable achievements in public life were especially pleasing to their noble mothers. Hardly a higher tribute can be paid to any young man's success in life than that "it pleased his mother."—Religious Telescope.

Difficulties.

After all, difficulties are but friends in disguise. They come with formidable mien, and to meet them men must summon to their aid every faculty of brain and body; they must make a fight, and whether they win or fall they are the gainers. Success is not always measured as the world measures it, because the men who sometimes fail most signally are those who have met difficulty most courageously. The man who is honest and true to his own convictions of right and duty is never a failure, though the world may write him such. Difficulties decide who is the fittest to bear the heavy responsibilities of life. The men who cringe and yield to them are the failures and are not equal to the task of doing great deeds, nor even to bear the daily round of toil.

Difficulties have for their object and end the sharpening of men's character, and he who comes through them without losing courage—who can learn to rejoice in obstacles conquered, and with quiet pulse and more watchful eye await the next, who can truly say, "Sweet are the uses of adversity"—has learned his lesson well. To him the gain has more than compensated for the toil along the way, and any other difficulties which may rise before him will be undreaded and unfeared.—Presbyterian Banner.

Heroes.

There are wives who bear the brunt of ill-fortune without a murmur, husbands who struggle with poverty, or impending poverty, with a calm fortitude which excites the pity of the "cloud of witnesses" in the upper air; both men and women who have secret sufferings so great that their hearts are beating a dead march to the grave, but from whose lips no word of complaint escapes, and girls by the score who keep themselves unspotted in spite of fate, preferring the loneliness of a dingy room, with honesty for company, to the gaudy surroundings which are bought with impurity of life.—New York Herald.

Hygiene.

The Habit of Administering Alcohol.

Anyone who has observed the practice of a majority of people when suddenly called on to look after a person injured by accident, or in a sudden attack of illness, or drowning, can not fail to have observed how, in a majority of cases, the first thing done is to administer some form of alcohol, whatever sort may be handy. No other remedy is so regularly kept on hand as this one for emergencies. Those who administer it do not do it from any study they have made or any knowledge they possess that the remedy will be suited to the case. They desire to do something to satisfy their own anxieties, and this remedy is the first one usually suggested. This shows how deeply ingrained into our natures is our faith in it and how hard it is to uproot a practice, the result of ages of growth. In a majority of cases the remedy does more harm than good. Dr. Wilkinson, of England, has had occasion to mention this fact in the case of a destructive gale at sea, where many persons were thrown into the water and half drowned. He found it necessary to advise all assistants of the danger of giving alcohol to persons in this state. The same is true in many other states—in apoplexy, heart disease, fainting, loss of blood, etc. We advise our readers not to fall into the same error. Alcohol can injure a sick person more than a well one.—Journal of Hygiene.

The Intemperate Man's Brains.

Hyrti, an anatomist of great distinction, used to say that he could distinguish, in the darkest room, by one stroke of the scalpel, the brain of the inebriate from that of the person who had lived soberly. Now and then he would congratulate his class upon the possession of a drunkard's brain, admirably fitted from its hardness and more complete preservation for the purposes of demonstration. When the anatomist wishes to preserve a human brain for any length of time, he effects his object by keeping that organ in a vessel of alcohol. From a soft pulpy substance, it then becomes comparatively hard. But the inebriate anticipating the anatomist, begins the indurating process before death—begins it while the brain remains the consecrated temple of the soul, while its delicate and gossamer tissues still throb with the pulses of heaven-born life. Strange infatuation thus to desecrate the god-like! Terrible enchantment that dries up all the fountain of generous feeling, petrifies all the tender humanities and sweet charities of life, leaving only a brain of lead and a heart of stone!—Journal of Hygiene.

Be Good to Yourself.

Think deliberately of the house you live in—your body. Make up your mind firmly not to abuse it. Eat nothing that will hurt it, wear nothing that distorts or pains it. Do not overload it with victuals or drink or work. Give yourself regular and abundant sleep. Keep your body warmly clad. At the first signal of danger from any of the thousand enemies that surround you, defend yourself. Do not take cold; guard yourself against it; if you feel the first symptoms, give yourself heroic treatment. Get into a fine glow of heat by exercise. This is the only body you will ever have in this world. A large share of pleasure and pain of life will come through the use you make of it. Study deeply and diligently the structure of it, the laws that should govern it, the pains and penalties that will surely follow a violation of every law of life and health.—Selected.

Beds should be aired daily and carefully. Remove every covering and double over the mattress so that the air can have free access for one hour at least, otherwise the effluvia thrown off by the body during the night can not properly be removed. Of course at such times the fresh air should have free access to the rooms. In this connection it may be well to remember that it is always unwise for anyone to sleep in the same room with a person suffering from disease, especially from disease of the throat, lungs or mouth.—Journal of Hygiene.

Eggs contain the elements of a perfect food. A laboring man can do as much work on a diet of eggs as he can if fed on pork or beef.

SEVERE EXPOSURE

Often results in colds, fevers, rheumatism, neuralgia and kindred derangements. We do not "catch cold" if we are in good condition. If the liver is active, and the system in consequence doing its duty, we live in full health and enjoy life "rain or shine." To break up a cold there's nothing so valuable as Dr. Pierce's Pleasant Pellets. They keep the whole system regulated in a perfectly natural way. If we do not feel happy, if we worry and grumble, if we are morbid, if the days seem dreary and long, if the weather is bad, if things go awry, it is the liver which is at fault. It is generally "torpid." A common sense way is to take Dr. Pierce's Pleasant Pellets. We generally eat too much, take insufficient exercise, by means of which our tissue-changes become indolent and incomplete. Be comfortable—you are comfortable when well. You'll be well when you have taken "Pleasant Pellets."

No Constipation follows their use. Put up sealed in glass—always fresh and reliable.

The Cuisine.

CONDUCTED BY L. A. B.

GREEN TOMATO CATSUP.—One peck of green tomatoes, one dozen large onions, one-half pint of salt. Slice, add salt, and let stand twenty-four hours. Drain and mix with tomatoes one-half pound of mustard seeds, one tablespoonful of allspice, one ounce each of cloves, ground mustard, ground ginger, pepper, celery seed, and one-fourth pound of brown sugar. Cover with vinegar, boil two hours, and bottle hot.

TOMATOES FRIED IN CREAM.—This is a German dish. Fry small tomatoes in butter, first one side, then the other. When fried, salt and pepper, and then sift flour over them. Add a cup of sweet cream. Stew together until the cream is thickened, and the tomatoes cooked thoroughly. —Exchange.

CORNSTARCH PUDDING.—Put one quart of milk over the fire; dissolve four tablespoonfuls of cornstarch in cold milk and stir into the hot milk. Beat the yolks and whites of four eggs separately; stir in the yolks slowly, then the whites and a pinch of salt. Stir rapidly and set off the fire; dip teacups into cold water nearly filled with the pudding, and cool. When ready to serve, turn the cups bottom side up, each one on a dessert plate. Serve with sweetened cream and a bit of currant jelly on the top.—Housekeeper.

APPLE SHORTCAKE.—Make dough as for baking powder biscuit, only a little richer, and roll a little thinner than for biscuit; line a flat pudding-dish with the paste; quarter and core quick cooking apples, place on dough, season well with cinnamon, sugar, and butter; place on this another layer of dough and bake; cover, if the crust should bake too hard before the apples are done. Serve with rich cream. Substitute peaches for apples, and it is delicious.—Selected.

Here is a recipe for easily-made and economical frosting: The whites of two eggs will make frosting for two large cakes if properly managed. Beat them up with a little sugar until quite light, then put a tablespoonful of cold water into a dish, mix it slightly with the eggs and sugar already there, and add more sugar. This may be repeated until nearly a half a cupful of water has been added. The frosting must be well beaten, and may have any flavoring preferred. Made in this way, it sets quickly and retains its moist and delicate qualities much longer than when made with eggs alone. —Omaha Christian Advocate.

DESSERTS FOR CONVALESCENTS.—Among the desserts that may be given to the convalescents are jellies, baked apples, Irish moss blanc-mange, jellies made from gelatine, rice and tapioca puddings and creams. Tapioca cream is made by washing two tablespoonfuls of tapioca in cold water, put it into a double boiler, cover with water, and let it stand over hot water for fifteen minutes on the back of the range. Then pour on one pint of cold milk, bring it to the front of the range, and let it cook thoroughly. Separate the yolks from the whites of two eggs, pour the tapioca over the beaten yolks, and set on the stove again, and let it stand until it thickens like soft custard, then stir in gently the whites of the eggs beaten stiff. Stir the eggs in until the cream is very light.—Health.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren Pa.

MARRIAGES.

BEACH—McPHERSON.—In Vidalia, La., Aug. 30, 1894, by Rev. J. White Davis, Mr. Jerry M. Beach and Miss Flora McPherson, both of Franklin county, Miss.

MARTIN—NORMENT.—At Security, on Black river, Catahoula parish, La., Sept. 4, 1894, by Rev. J. White Davis, Mr. John W. Martin, of Powhatan, Ark., and Miss C. Belle Norment, of Catahoula parish, La.

FRAZIER—COOPER.—In Alexandria, La., Sept. 6, 1894, by Rev. Thos. J. Upton, Mr. C. R. Frazier and Miss Mary E. Cooper.

BRINSON—WEATHERSBY.—At the home of the bride's mother, near Mt. Carmel, Miss., Sept. 4, 1894, by Rev. M. L. White, Mr. W. A. Brinson to Miss Bettie Weathersby.

TERRELL—BRINSON.—At the home of the bride's father, Mr. Adam Brinson, near Mt. Carmel, Miss., Sept. 5, 1894, by Rev. M. L. White, Mr. S. D. Terrell to Miss Virgie Brinson.

OBITUARIES.

BRYAN—Miss SARAH F., daughter of John T. and Sarah Jane Bryan, was born in Cherokee county, Texas, Aug. 21, 1867; moved while young with her parents to Jackson parish, La.; was converted to God and joined the M. E. Church, South, not under any special ministry, only that of a prayer meeting, which was in progress at that time, September, 1886.

Sister Fannie was indeed a model girl. Her coversion was bright and clear, and her life calm and serene. She became afflicted peculiarly and severely in the year 1891. All available skill was exhausted in her behalf, but to no avail. She learned very soon that her only refuge was in her Savior, and she calmly submitted to divine providences. Not a word of murmuring was ever heard to escape her lips; but she often said she was ready for the flight of joy time, which took place Aug. 13, 1894. Fannie leaves a widowed mother who has watched with all patience around her bed, and five brothers and three sisters and many sorrowing friends, to mourn—not as others who have no hope, but to rejoice that her sufferings are over.

Now that Fannie is gone to the home of the blessed let us, as mother, brothers, sisters, relatives and friends, like her, calmly submit to the will and providences of him who doeth all things well. May the God of all grace cheer and comfort the bereaved ones!

JAS. M. GALOOS.

Baptist Chronicle please copy.

SIMS—Mrs. ANNIE D. SIMS (*nee* Oliver) was born at Forkland, Ala., July 9, 1869; was converted and joined the M. E. Church, South, in 1887; was married to J. T. Sims, Aug. 28, 1888, and died at Arcola, Miss., Aug. 17, 1894.

Her death has enveloped her own loved household in deepest gloom and cast dark shadows over the community. The church at Arcola has sustained a heavy loss. Her heart was in the work of her Master, and to attend church was her greatest delight. She was a devoted wife and tender, loving mother. I have been her pastor for nearly two years, and have never known or heard of her doing anything that reflected upon the cause of Christ. Her life was a practical comment upon the religion she professed. The removal of no one woman could have been regarded as a greater calamity to this community. She was held in high esteem by everybody, old and young, rich and poor, Jew and Gentile, saint and sinner.

She leaves a husband, two sweet little girls, mother, father and many other relatives and friends to mourn her death. But we are not as those who have no hope. She lived right, and we have the assurance that she has gone to live with her Savior, where she will be waiting and watching for her husband, children and other loved ones to welcome them to her father's house. May God bless and comfort the broken-hearted relatives, and may they resolve to meet her in the heavenly Canaan!

J. C. MIMMS.

WEBB—Died Aug. 13, 1894, at the home of her son, Mr. N. W. Webb, in Winston county, Miss., Mrs. SARAH WEBB, in the seventy-ninth year of her age.

Deceased was born April 9, 1816, near Elyton, Jefferson county, Ala., and in early life moved with her parents to Choctaw county, Miss. Later she was married to Mr. William H. Webb, a pious and benevolent man, who made her life happy until his death in 1877. Unto them were born two daughters and two sons, all of whom are now living.

Mrs. Webb, many years ago, was a member of the Presbyterian Church. In August, 1869, she united with Mt. Pleasant M. E. Church, in Winston county. She was a devout Christian and a zealous supporter of the church, and her upright life bears living evidence after her.

While her sickness was long and wearisome she bore her great affliction with surprising fortitude and submission to the will of God. She died in the blissful realization of the Christian's imperishable hope, trusting in God.

Earthly loves are stronger than death, and eternity will reunite the souls that time has put asunder. Thus has passed away a good mother, a true friend, and a consistent Christian, to join her husband, who had gone before, and is watching and waiting on the other shore.

HER NEPHEW.

HARRIS—ROBERT ANDERSON, infant son of Rev. W. C. and Mary A. Harris, was born in Iuka, Miss., April 2; died Aug. 22, 1894.

In the wisdom of our heavenly Father this precious bud of promise was taken from the chilling frosts of earth and placed in the warm sunlight of God's own presence, there to unfold in beauty and loveliness to all eternity. In the sickness and death of this sweet babe we are assured that there is a lesson by which we all may profit. His intense sufferings, so prolonged and yet so bravely borne, called forth the sympathy and interest of all who attended upon him. Seeing the brightness of his mind and the tenacity with which he clung to life, we hoped for his recovery, believing that God had a work for him to do. After all that could be done for him the angel of death claimed him, and our beloved pastor and wife bow in perfect submission and pass under the rod, believing that all things work together for good to them that love God. They now think of little Robert as among the blood-washed throng around the throne of God, joining in praises to the Captain of our salvation, who was made perfect through suffering. In the "better land" we'll read the meaning of our tears, and there, up there, we'll understand.

E. A. NABLETT.

DAILY—Died at Naw Hope, La., Sister E. A. DAILY.

The subject of this notice was born in the State of Alabama on Sept. 30, 1825, where she was married to the Rev. Levy Daily, Aug. 20, 1840. She became a member of the Methodist Church in early life, in which she lived a devoted member, ever practicing the duties that devolve upon a Christian, visiting the sick, and never losing sight of the fatherless; and it may be said that she kept herself unspotted from the world. She was the mother of twelve children, eleven of which survive her. The influence which she exerted has been demonstrated, in that all the children are members of the same church as the mother.

The community has sustained a loss, and is sorely bereaved; but we sorrow not as those who have no hope. The beautiful character that hangs up in our memory will, no doubt, influence her neighbors to a higher and better life.

After a long life of humility, she departed on Aug. 25 1891, and no doubt, has been exalted to wait for the entire reunion of loved ones in the "sweet by-and-by." J. M. FRANKLIN.

Fort Jessup, La.

SAVAGE—Mrs. CLARISA A. SAVAGE was born Dec. 4, 1809, in Union district, S. C. She united with the Methodist Church and professed faith in Christ in 1824. She moved to Mississippi in 1836, and in 1841 was married to Jessie Hendricks, who died in 1849. In 1850 she married Jno. Savage. He died in 1876. For more than threescore years she walked and talked with her Redeemer.

She was an intense sufferer for more than four months before her death. The writer visited her frequently during her illness. She was always cheerful, and her faith in Christ seemed to grow stronger. To be in her presence, and read the Bible to her and pray for her was indeed a foretaste of heaven. She bore all her afflictions without a murmur. All who knew her called her "Grandma." Her seat is vacant in Sunflower Chapel, but her soul is free from the cares and vexations of life.

May God comfort the bereaved son and grandchildren! May her mantle fall on some one! We laid her body to rest in the Anguilla Cemetery, July 17, to await the trump of God and the resurrection of the just.

Her pastor, J. S. HONGES.

Cary, Miss.

FORD—Mrs. HATTIE FORD (*nee* Foxworth) was born in Columbia, Miss., July 17, 1871, and died in Gloster, Miss., after a brief, though painful, illness on Sunday, July 1, 1891.

Sister Ford was reared by godly parents in a godly home. It was not strange, therefore, that the traits of character which made her lovable, and which endeared her to all who knew her, were conspicuous in her young, short life of womanhood. She was taught to love the pure and the good from early childhood. Her life was but a brief period, and was yielded up in the effort to impart life. The little sleeper rests near her in the cemetery. Their bodies moulder in the same dust, and their spirits nestle together in the home of the blest, I trust.

May the grief-stricken young husband and father, the devoted mother, and all who loved her, also love and serve the blessed Christ "who gave his life that we might have life" and that we might have it more abundantly."

C. A. POWELL.

HOOVER—Mrs. ELLA HOOVER, daughter of W. G. and Nancy A. Wolle, was born March 9, 1872; was married to A. J. Hoover, Jan. 7, 1892; died March 14 1894

She leaves an infant about one year old and her husband and relatives to mourn her loss. She accidentally caught on fire, and after several days died from the burn. She had been a member of the Methodist Church for five years, and died in the triumph of the Christian faith. May the blessing of God be with those who mourn her loss! O. L. SAVAGE, P. C.

CHAMBERS—THOMAS CHAMBERS was born in Franklin county, Miss., Nov. 21, 1871, and died at Roxie, Miss., Aug. 14, 1891, of a wound inflicted by a Mr. Byrd, of Roxie.

Bro. Chambers had many warm friends, and the whole county is in mourning on account of the sad death of our young brother. His parents are most devout Christians, and consecrated their children to the Lord in infancy. Bro. Tom joined the church while quite young.

A. C. FLOWERS.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Let a man but speak forth with genuine earnestness the thought, the emotion, the actual condition of his own heart, and other men—so strangely are we knit together by the tie of sympathy—must and will give heed to him.—Carlyle.

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

JOHN H. COLLINS & CO.,
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NEWS OF THE WEEK.

DOMESTIC.

Gov. Waite, of Colorado, has been nomioated by the People's Party as his own successor.

It is said that four of the State officers recently elected in Arkansas are natives of Mississippi.

A hotel is to be built on the site of the old St. Charles at a cost of not less than a million dollars.

The Democratic majority in the recent State election in Arkansas is said to be about thirty-five thousand.

There is a great disaffection towards the Democratic Party in Louisiana growing out of the sugar legislation of the last Congress.

After considerable delay, the Citizens' Protective Associat on have filed a suit for impeachment proceedings against the mayor of New Orleans.

That the country has finally commenced in earnest to shake off the ill effects of the panic of last year is becoming apparent from all the trade statistics which come to hand.

The "Church of Apostolic Faith and Order" has been launched in St. Louis. The members are mostly Baptists, and the movement is a protest against choirs, pew rents, ministers' salaries and other "religious abuses."

It is said that Mr. Vanderbilt's daughters have inherited their father's financial ability. They got $10 000,000 each, and, it is said, that Mrs. Sheppard, though she spent money freely and has given away many large sums in beneficence, now has $15 000,000.

Chicago has some trouble with the disposition of its garbage, too, in spite of the fact that it keeps a chief of the street-cleaning bureau, with a number of inspectors under him, whose business it is to see that the garbage contractors do their duty.

Acting upon the advice of Ex-Senator George F. Edmunds, a number of the licensed maple sugar producers of Vermont propose to unite in instituting a prosecution against the United States government for earned bounties on the crops of 1894, the payment of which has been refused by the Secretary of the Treasury.

There is every indication that within a few days there will be inaugurated in Boston one of the biggest strikes in the history of the clothing trade of New England. The various branches of the trade have held meetings and indorsed the recommendations of the Clothing Trade Council that the limping system be abolished, and that the weekly wages system be established; also that a uniform number of working hours be established.

It is announced from Washington that Secretary Carlisle has written a letter to Senator Mandarson containing his final ruling on the subject of the payment of the bounty on the sugar manufactured prior to the taking effect of the Tariff law. The Secretary states that, under his interpretation of the law, it will be impossible for him to make any further bounty payments, although he does not question the justice and validity of the claims.

At a convention of sugar planters in this city, it was resolved to secede from the Democratic party, on account of the treatment accorded to sugar by that party in the last Congress. As the sugar planters and others interested in that industry will not vote for Congressmen who do not pledge themselves to support the proposition to protect sugar, so will they refuse to vote for the presidential ticket of a party which declares for free trade.

According to the latest information from Kentucky, the contest in the Sixth Congressional District of that State, for the Democratic nomination for representative to succeed Col. W. C. P. Breckinridge, has resulted in the defeat of Breckinridge and the election of W. C. Owens. The election was merely a party primary; but for exciting incidents, active canvassing and bitter feeling, it was quite unparalleled in the history of Kentucky.

FOREIGN.

The Japanese force moving from Genean has completely routed the Chinese at Sing Chuena. Both sides are supposed to have lost heavily.

A decisive battle was fought at Ping Yang, Corea, in which the Chinese army was utterly routed, losing nearly 20 000 men killed, wounded and missing. The battle places Japan in almost undisputed possession of Corea.

Three hundred and seventy-four foreigners are to be expelled from France as anarchists and dangerous and suspicious characters. It is said that the list contains no American or English names. Many of them will come to America, though, if something is not done to hinder them.

In honor of the Nicaraguan Independence day, the President of the republic, on Sept. 15, pardoned the political prisoners in the national jails. Among the men released under the decree were John Taylor, Clay Ingram and other Americans who were connected with the Mosquito uprising.

When So Many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It will build you up. Hood's Sarsaparilla will make you strong.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. Try a box.

CAMP MEETING.

Shiloh Camp Meeting begins Friday night before the second Sunday in October. Ministers invited and will be entertained free. A hack will run from Pelahatchie to the camp ground, and will transport ministers free. They will pay their fare, but it will be returned upon leaving the camp ground.

J. W. ELLISEN, P. C.

Any Sunday-school sending $5 at once can get $10 worth of Sunday-school Cards or Library Books or larger lots at same rate, by express.
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Camp Meeting Calendar.

Camp Meetings.	*Begins*
St. Tammany	Sept. 22
Wilson's Springs	Sept. 27
Palmar	Oct. 6
Mt. Zion	Oct. 11
Shiloh	Oct. 12
Salem	Oct. 18
New Prospect	Oct. 26

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Shelby	Sept. 22
Hollandale	30
Clarksdale	Oct. 7
Gunnison	8
Lyon	14
Tunica	21
Shaw	28
Greenville	29
Hill House	Nov. 4
Rosedale	11
Bolivar	18
Arcola	25
Friar's Point	Dec. 2

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Lexington and Tchula, at Tchula	Sept. 22, 23
Sallis circuit, at Sallis	29, 30
Belzona circuit, at Hickory Grove	Oct. 6, 7
Ethel circuit, at Marvin Chapel	13, 14
Kosciusko circuit, at Harmonia	20, 21
Eupora circuit, at Matherston	27, 28
Stewart circuit, at Chapel Hill	Nov. 3, 4
Ebenezer circuit at Liberty Chapel	10, 11
Chester circuit at Salem	17, 18
Weir circuit, at Pisgah	24, 25
Rural Hill circuit, at Rural Hill	29, 30
Louisville circuit, at Rocky Hill	Dec. 1, 2

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs station	Sept. 22, 23
Byhalia	29, 30
Waterford	Oct. 6, 7
Holly Springs circuit	13, 14
Red Banks	20, 21
Mt. Pleasant	27, 28
Olive Branch	Nov. 3, 4
Asbland	10, 11
Cornersville	11, 18
E Holly Springs circuit	24, 25

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Sept. 22, 23
Pleasant Hill	(Thurs.) 27
Como	29, 30
Courtland	Oct. 6, 7
Cockrum, at Greenleaf	13, 14
Hernando	20, 21
Wall Hill	(Thurs.) 27
Tyro, at Free Springs	27, 28
Arkabutla	Nov. 3, 4
Pleasant Grove, at	10, 11
Nesbit, at Hinds' Chapel	17, 18
Panola, at Love Joy	24, 25
Morgansville, at	Dec. 1, 2

H. C. MORREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Winona	Sept. 22, 23
Sidon	29, 30
Indianola	Oct. 6, 7
McNutt	13, 14
Black Hawk	20, 21
West	27, 28
Carrollton	Nov. 3, 4
Brooklyn and Duhlin	10, 11
Leberton	17, 18
Valden	24, 25
Winona circuit	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Minter City and Strathmore	Sept. 22
Grenada circuit	22, 30
Grenada station	30, Oct 1
Tillatoba	6, 7
Charleston	(Wed.) 10
Coffeeville	13, 14
Abbeville	20, 21
Toccopola	27, 28
Oxford station	28, 28
Chapel Hill	Nov. 3, 4
Pittsboro	(Wed.) 7
Atlanta	13, 11
Ellay	17, 18
Paris	24, 25
Water Valley circuit	Dec. 1, 2
Water Valley station	2, 8

The trustees will please be ready with their reports. Local preachers must all be present with written reports.

R. A. BURROUGHS, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Crawford	Sept. 22, 23
Columbus circuit	29, 30
Starkville circuit	Oct. 6, 7
Starkville station	13
Columbus station	13, 14
Sparta	15
Cedar Bluff	(Tues.) 16
Brooksville	27, 28
Sturges	Nov. 3, 4
Hebron	10, 11
Shuqualak	(Wed.) 14
Macholaville	17, 18
Macon	24, 25

T. O. WIER, P. E.

CORINTH DIST.—FOURTH ROUND.

Rienzi, at Wesley	Sept. 22, 23
Kossuth, at Pleasant Hill	19, 30
Booneville circuit, at Shady Grove	Oct. 6, 7
Corinth circuit, at Gaine's Chapel	(Fri.) 12
Iuka circuit, at Bethel	13, 14
Iuka station	(Mon. morn.) 15
Corinth station	(Mon. night) 15
Pleasant Ridge at New Hope	16, 18
Brown's Creek, at Friendship	20, 21
Marietta, at Palestine	27, 28
Blue Springs, at Leighton	Nov. 3, 4
Ripley and New Albany, at Ripley	10, 11
Jonesboro, at Ebenezer	17, 18
New Albany cir, at Bethelhem	(Fri.) 28
Ripley circuit, at New Hope	24, 25
Booneville and Baldwyn, at B	(Th. n.) 29
Guntown, at Pleasant Valley	Dec. 1, 2

T. W. LEWIS, P. E.

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MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Kuoniia, at	Oct. 6, 7
Vossburg, at	13, 14
Waynesboro and State L., at	S. L Sat. 20
Leakesville, at Avera	Sun. 21
East End Meridian	Sat. night 27
West End—Meridian	Sun. 28
Central—Meridian	Mon night 22
Enterprise and Stonewall, at	Tu.n. 30
Kinnsville, at Scooba	Nov. 3, 4
Shubuta, at Shubuta	Tues. 6
Waynesboro cir., at Winchester	Wed. 7
DeKalb at Pleasant Ridge	10, 11
North Kemper, at Union Ridge	Tues. 13
Linwood at	17, 18
Daleville	Sun. night and Mon. 18, 19
Why Not, at Why Not	Wed. 21
Merion, at Marion	24, 25
Chunky, at	Wed. 28
Mathersville, at	Dec. 1, 2
Lauderdale, at	8, 9

D. A. LITTLE, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Crawford Street—Vicksburg	Sept. 22, 23
Wesley Chapel—Vicksburg	28, 24
Jefferson Street—Natchez	28, 30
Wesley Chapel—Natchez	30, Oct 1
Washington, at Washington	6, 7
Learned, at Dry Grove	13, 14
Utica	17
Rocky Springs, at Rocky Springs	20, 21
Hermanville, at Sarepta	27, 28
Meadville, at Meadville	Nov. 1
Roxie, at Hamburg	3, 4
Martin, at Cane Ridge	10, 11
Fayette and Harrisonton, at Fayette	11, 12
Port Gibson	14
Warren, at Wesley Chapel	17, 18
South Warren, at Bovina	20
Mayersville at Mayersville	24, 25
Cary, at Cary	Dec. 1, 2
Rolling Fork, at Rolling Fork	8, 9

We earnestly desire to have as many members of the church as can do so meet with us in the fourth Quarterly Conference of their respective charges. Let all Sunday-school teachers and officers of all church societies come prepared to make reports on the work of the year now closing. Pastors will please announce these requests from their pulpits, and the hour of the meeting of the Quarterly Conference

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

SEASHORE DIST.—THIRD ROUND.

(Concluded.)

Pearlington, at Logtown	Sept. 21, 24
St. Tammany Camp Meeting	22-30
Covington cir., at Camp G.	(Wed.) 27
Gainesville mission, at Pine Grove	29, 30
Augusta, at Galloway Ch	Oct. 13, 14

The church registers and records should be on hand, and pastors be ready to answer Question 14. An urgent effort should be made to bring up arrears in salary and to report good progress in the collections.

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—FOURTH ROUND.

Rose Hill, at Rose Hill	Sept. 29, 30
Newton and Hickory, at Newton	Oct. 2
Decatur, at Union	3
Lake, at Carr's	6, 7
Walnut Grove at Scotland	13, 14
Carthage at Pleasant Hill	15
Clarksburg at Holly Bush	19
Morton and Forest, at Morton	20, 21
Westville, at Jones Branch	27, 28
Raleigh, at Trinity	Nov. 3, 4
Fannin	10, 11
Indian Mission, at Tallahalok	14
Neshoba, at Pine Grove	15
Hillsboro, at New Providence	17, 18
Shiloh, at Cato	24
Steen's Creek	24, 25
Montrose	29
Trenton	Dec. 1, 2
Homewood	8
Brandon	8, 9

O. McDONALD, P. E.

JACKSON DIST.—FOURTH ROUND.

(In Part.)

Edwards	Oct. 6, 7
Benton circuit, at Midway	13 14
Canton	20 21
Silver Creek and B. Lake at Silver City	27, 28
Yazoo circuit, at Fletcher Chapel	Nov. 3, 4
Tranquil circuit, at Tranquil	10, 11

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton Avenue	(7:30 P M.) Sept. 30
Parker Chapel	Oct 2
Algiers	(7:30 P M.) 14
Craps Street	17
Moreau Street	(11 A M.) 21
Dryades Street	24
Grosse Tete and False River	28
Lower Coast	Nov. 4
Rayne Memorial	7
Plaquemine and Donaldsonville	11
Baton Rouge	18
Carondelet Street	14
Felicity Street	21
Louisiana Avenue	25

JOHN T. SAWYER, P. E

OPELOUSAS DIST.—FOURTH ROUND.

Morgan City	Oct. 6, 7
Patterson	8, 9
Franklin	13, 14
Jeanerette	15 16
New Iberia	20, 21
Washington	22, 23
Opelousas	27, 28
Lafayette	29, 30
Plaquemine Brulea	Nov. 3, 4
Indian Bayou	6, 7
Lake Arthur	10, 11
Grand Chenier	13, 14
Lake Charles and West Lake	17, 18
Sulphur Mine	18, 20
Abbeville, at Prairie Greig	24, 25
Crowley	27, 28
St. Martinsville	30

J. M. BEARD, P. E.

DELHI DIST.—FOURTH ROUND.

West Monroe, at West Monroe	Sept. 29, 28
Monroe	30, 31
Oak Ridge, at Good Hope	Oct. 6, 7
Bastrop, at Bastrop	13, 14
Lynn Grove, at Bon Idee	15
Oakley, at Holly Grove	20, 21
Rayville, at Union	27, 28
Floyd, at Floyd	31
Harrisonburg, at Harrisonburg	Nov. 3, 4
Winnsboro, at Winnsboro	10 11
Waterproof, at Waterproof	17, 18
Providence, at Providence	24, 25
Delhi, at Delhi	Dec. 1, 2

H. O. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Victoria and West Natch., at Shiloh	Sept. 22, 23
Annaeoco Holly Grova (Wed., Thu.)	26, 27
Many	22, 30
Fort Jessup, at Fort Jessup	30, Oct. 1
Sabine, at Bayou Scie	(Fri., Satur.) 5, 6
DeSoto, at Pelhan	(Sun., Mon.) 7, 8
Natchitoches station	13, 14
Cane River, at Reagan's Chapel	13, 14
Shreveport—Second Church	21
North Bossier, at Benton	27, 28
Pleasant Hill	(Fri.) Nov. 2
Caddo, at Keachie	3, 4
Coushatta, at Coushatta	10, 11
Wesley, at Wesley Chapel	10, 11
Shreveport station—First Church	17, 18
Mooringsport, at Greenwood	25, 25
Mansfield station	Dec. 1, 2

ROBT. J. HARP, P. E.

760 Cotton street, Shreveport, La.

ALEXANDRIA DIST.—FOURTH ROUND.

Big Cane	Sept. 22, 23
Ada circuit, at Liberty Chapel	29, 30
Dry Creek	Oct. 6, 7
Simsport, at Riverside	13, 14
Pluevitt, at Holloway	20, 21
Lecompte, at W. C.	27, 28
Chicot	Nov. 3, 4
Columbia	10, 11
Spring Creek, at Glenmore	17, 18
Boyce	24, 25
Alexandria	Dec. 1, 2

C. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Summerfield, at Harmony	Sept. 21, 23
Tulip, at Mount Moriah	29, 30
Homer station	Oct. 6, 7
Minden, at Pine Grove	13, 14
Valley, at Bellview	20, 21
Calhoun, at Calhoun	27, 28
Haynesville, at White Hall	Nov. 3, 4
Rinkgold, at Andrew Chapel	10, 11
Sparta at Bear Creek	17, 18
Arcadia at Arcadia	13
Vienna, at Antioch	24, 22
Ruston, at Ruston	25, 26
Farmerville, at Farmerville	27
Vernon, at Wesley Chapel	Dec. 1, 2

J. L. P. SHEPPARD, P. E.

Notice.

NORTH MISSISSIPPI CONFERENCE.

The Fall meeting of the Theological and Pastoral Society of Sardis district will meet at Wall Hill, Wednesday, Oct. 24 and 25, 1894 at 9 A. M.

The following is the programme for discussion:

1. Necessity of Church Conferences, and the Best Methods of Holding Them—R. O. Browo and C. W. Perkins.

2 Relation and Value of the Epworth League to the Church, and the Relation of the Church to the League—Eugene Johnson and W. M. Young.

3. Connectional Interests: Their Importance, and How Best to Conserve Them—R. A. Meek and A. J. Jones.

4. Relation of Baptized Infants to the Church—J. D. Cameron, D. D., and J. A. Braswell.

5. Worldliness in the Church: Its Cause and Its Cure—H. C. Morehead and T. B. Clifford.

6. The Secular Press: Its Value and Its Danger—D. M. Geddis and J. M. Huggio.

7. Exposition of Matt. iii, 13-17, with Special Reference to the Fifteenth Verse—T. W. Dye and T. B. Hargrove.

8. Christian Education; Growing Importance and Demand—J. W. Malone, A. M., Ph.D, and G. W. Gordon.

Sermons will be preached by the following brethren: Tuesday, Oct. 23 at 7:30 P. M., Rev. T. B. Clifford on Experimental and Practical Godliness the Highest and Only Satisfactory Proof of the Efficacy of the Gospel. Wednesday, Oct. 24, at 11 A. M, Eugene Johnson on the Office and Work of the Holy Ghost. Wednesday, Oct 24, at 7:30 P. M, D. M. Geddie on Justification. Thursday, Oct. 25, at 11 A. M., Dr. J. D. Cameron on Regeneration. The sacrament of the Lord's Supper. Tuesday, Oct. 25, at 7:30 P M., R. A. Meek on The Christian Soldier.

A full attendance is very much desired, and it is earnestly hoped that the brethren will prepare themselves on the entire programme. Those to whom topics have been referred will please prepare papers of the same. In the discussion no speaker will be allowed more than ten minutes. Brethren from other districts are cordially invited. Conveyance will be in waiting at Coldwater, Tuesday evening, Oct. 23

H. C. MORREHEAD, Pres.
EUGENE JOHNSON, Vice-Pres.,
D. M. GEDDIE, Sec. and Treas.,
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Indian Mission.

I have just received a letter from Bro. Cammack, our Indian missionary, in which he reports a glorious meeting, with ten accessions to the church, and one more infant baptized, making 45 members. Glory, *hallelujah!* "Salvation is rolling on."

Brethren and sisters, pray earnestly for Bro. and Sister Cammack, and the Indian Mission.

I will now offer the following premiums: To the boy or girl under sixteen years old who will raise the largest amount on Bro. Cammack's salary, I will give $3 in cash, and to the gentleman or lady over sixteen years old who will raise the largest amount for same purpose, I will give one ten-dollar Oxford Bible. This offer to begin with September and close Dec. 10. Amounts to be in my hands by that date, or they will not be counted in the contest. Old subscriptions will not count in this offer. Contestants must have enough to buy premium, else it will not be given. Please send on amounts as fast as raised. Let everybody help in this great work.

Yours in hope of the salvation of the Indians,
A. D. MILLER.

Oak Ridge, Miss., Sept. 10

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HUMAN SELFISHNESS.

We go our ways in life too much alone;
We build ourselves too far from all our kind;
Too often we are dead to sigh and moan;
Too often to the weak and helpless blind;
Too often where distress and want abide,
We turn and pass upon the other side.

The other side is trodden smooth and worn
By footsteps passing idly all the day,
Where lie the bruised ones that faint and mourn,
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide—
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore,
And bear them where a stream of blessing runs.
Instead we look about—the way is wide,
And so we pass upon the other side.

O friends and brothers, gliding down the years,
Humanity is calling each and all
In tender accents, born of grief and tears!
I pray you listen to the thrilling call,
Too close out, in your cold and selfish pride,
Pass pitilessly by on the other side.

—Buffalo News.

Selections.

On Japanese Soil.

BY BISHOP CHAS. B GALLOWAY, D. D.

Our good ship came to anchor in Yokohama Bay Sunday afternoon, at 5:30 o'clock, about a half mile from the wharf. After dinner, Dr. Wainright, Bro. Wadsworth, and myself hailed a sampan and went ashore to attend religious service. No sooner had we placed foot on solid ground than swarms of jinricksha men surrounded us, shouting, "Rickshaw! Rickshaw!" And there were the peculiar vehicles—a long row of them, enlarged baby carriages, with two wheels, shafts in front, and from each hung a Japanese lantern—certainly a very picturesque scene. A decidedly new sensation was experienced as I stepped in and a man trotted off with me at a lively rate. He has easy, regular trot, and such remarkable endurance as to be able to keep that gait for several hours. But at first I could not throw off a sense of humiliation in thus treating a human being. That, however, is his only business, to which he has been trained, and without which he could not secure a livelihood. They are the draught horses of commerce, the roadsters of the country, and the street-cars of the city. We stopped first at the post and telegraph office, that I might cable home our safe arrival. War news, I fear, will so occupy the lines as to delay its transmission. The cable is by way of London and New York.

We then rode on to the Methodist Episcopal Japanese Church, where we were *elaborately* received and highly honored. I have rarely enjoyed a service more, though not a word of sermon, song, or prayer could I understand. The old tunes were familiar, and I *did want* to join in the praise. A little Japanese woman played the organ, and all sang. The women had on neither hats nor bonnets, and sat apart from the men. At the close of the sermon I spoke a few words by request, an intelligent young Japanese teacher interpreting. That church has about 150 members, and there is another in the city with 80. Along the crowded streets were thousands who never heard of our Savior, and this little company did look forlorn; but they have the Word of Life, which is mighty to the pulling down of strongholds. A smaller number sat in a certain "upper room" from which power descended, and the ages were made to rejoice. The same Spirit is here in Japan, and will roll away the stone from the sepulcher, and make a new nation stand on its feet. I am glad my first worship on heathen soil was with a native congregation.

After service, we rode through a number of narrow, winding streets on our way back to the ship. The shops were ablaze with many-colored lights, the keepers sitting flat on the floor, and the streets crowded with chattering people of every dress and no dress, all seemingly as happy as children at play. Everything was so novel—the very novelty became a sort of intoxicated delight. Far into the night those oriental visions kept sleep from the eyelids, and then peopled my dreams with hopes for the glad morning when Christ shall win the heart of this Island Empire.

Our ship was to sail for Kobe, where the Conference is soon to meet, at two P. M. So we arose early, and went ashore before breakfast, to see as much as possible of Japan's greatest shipping port, though not her largest and most interesting city. There are two Yokohamas—one foreign and one native. And in appearance they are as distinct as the people who built them. The "concession" has substantial, tasteful modern houses, well-paved sidewalks, electric lights, etc. The city of the natives has narrow, crooked lanes for streets, with no sidewalks (the Japanese all walk in the middle of the street), and buildings and shops that look like children's playhouses. But in the native quarter there are ludicrous evidences of attempts to imitate the foreigner and catch his trade. This was seen on the English signs over many places of business, illustrating what some one has called 'English as she is Japped." Among others that attracted my eye was this, over a barber shop:

SHAVINGS AND HAIR CUTTINGS.

Here is another:

WATER WORK, A SEWER CLEANER, ETC.

This is the Japanese abbreviation on the conspicuous sign of a manufacturer of gentlemen's shirts:

SHIRT TAILER.

Hundreds equally as amusing could be given. No doubt, like funny mistakes are made by foreigners in their early use of Japanese. This was told me. The words in that language for *rat* and *fountain* are very much alike. So an accomplished missionary, in delivering an earnest discourse, made the very easy mistake of urging his congregation to "come and seek the Living Rat," instead of "come and seek the Living Fountain." Of another evangelist the story is told that he said, with a loud voice: "If you don't repent, you will go to the post office"—the words for postoffice and hell being very similar in sound. So the honors are even.

From the bluffs we had an admirable view of the city—really a beautiful place of 170,000, or more, inhabitants, with tiled-roof houses and scarcely a spire. Buddhist temples are very few in Yokohama, and they are never adorned with domes, steeples, or towers. The shops are an exhaustless source of interest to a foreigner. The curious and ingenious articles made with the hand, or very crude machinery, bring out the real genius of the people. They furnished striking confirmation of an opinion I had recently read from one of the best authorities on things Japanese. He said: "The Japanese genius touches perfection in small things. No other nation ever understood half so well how to twist a spray of flowers into artistic line, how to transform a little knob of ivory into a microcosm of quaint humor, how to express a fugitive thought in half a dozen dashes of the pencil. The massive, the spacious, the grand is less congenial to their mental attitude." Hence they have never excelled in architecture, have never invented anything like a Corliss engine, and in painting there are no grand original conceptions, but most beautiful copies from nature and from other pencils.

We visited the American consulate to arrange for passports. Foreigners can not travel beyond treaty limits—thirty miles from each of the four treaty ports—without special permission from the Japanese government. The consul, a native of South Carolina, but since boyhood a resident of Iowa, was most courteous and accommodating. By the terms of the treaty, all American citizens charged with any offense in this country are tried by American law. But a foreigner's complaint against a native is tried in a Japanese court. This provision is very offensive to the people, and for years there has been more or less agitation in favor of treaty revision. The American consul, under this provision, becomes a judicial officer—a United States judge—and the consulate a United States judicial district. Appeals are taken from his decisions to the Supreme Court of the United States, as from any lower court at home. A case came up for trial while we were there. Two poor coolies, bruised and battered, were making complaint against some American for assault and battery. The consul informed me that there were cases pending before him involving one and two hundred thousand dollars.

I called at the Bible House to see Rev. Henry Loomis, agent of the American Bible Society, to whom I had a very kind letter of introduction from Dr. Albert S. Hunt, of New York. He greeted the American strangers most cordially, and made us for a time almost forget that we were in a heathen land. As he was a fellow-passenger to Kobe in the Empress, I had opportunity of learning much of missionary and Bible work in Japan. Having been twenty-two years in the country, his acquaintance with the whole field is accurate and ample. This statement will give an idea of the remarkable growth: When he arrived in Japan, in 1872, there were only about 12 native Protestant Christians—now there are over 38 000 In January, 1893, there were 37,398. During the year previous 3,636 converts and additions to the churches were reported. Are not these figures inspiring? Have they not the thrill of power? And this has been wrought in the period of reaction and Buddhist aggressiveness which set in three or four years ago. But of these matters I will write later and more at length. Since writing the above, Mr. Loomis has just come in to tell me that the Bible House in Yokohama was burned last night, and that he will have to return by this evening's train. We hope to have him at our Conference next week.

We visited a large "tea-firing" establishment, where hundreds of operatives are employed—mostly women. There the tea is dried and prepared for the foreign market. There were long rows of large ovens, under each of which was a charcoal fire. A woman stood at each, and with her hand stirred the tea until sufficiently toasted. It is then boxed and shipped to America. I am told that the tea sent abroad is not so pure as that used here. Some chemical is mixed during the drying, which gives the color so much desired by the average American. Those laborers, I understand, get from eight to ten *sen* (cents) a day, which, in their depreciated currency, is worth four or five cents in American money. Ten cents a day is considered very good wages. Financial *doctrinaires* will take notice that the currency of Japan is on a silver basis.

I noticed that many of the women in that tea house had black teeth. It is a Japanese custom, dating back 800 years or more, that married woman must blacken the teeth with some kind of ink, and shave the eyebrows when they become mothers. The reason for the practice given is that wives thus become unattractive to other persons. If so, it is a success, for they are almost hideous. Maiden ladies, also, when the prospect of marriage seems hopeless, blacken their teeth, and die to the world. I am told the present Empress discards the custom, and that it is rapidly passing away. But I have already seen hundreds, if not thousands, thus hideously discolored.

At two P. M. our good ship weighed anchor, and steamed down the Bay.

On our way to Kobe I had a fine view of the channel of the Japanese Gulf Stream—the Kuroshio, or "Black Current." It is a mighty river in the sea, with as distinctly marked a channel as that out by the Columbia and Fraser rivers through the mountains of Northwestern America. The gulf stream is a dark blue, almost black, color, contrasting strikingly with the lighter green waters of the ocean; has a temperature ten degrees warmer than the sea just outside its channel, and a speed varying from three to seven miles an hour. Sweeping up from the Philippine Islands, it warms the coast of Japan, then flows in a northwesterly course, and washes the shores of British America and the States of Washington and Oregon. It accounts for the soft, pleasant climate of that section.

On our ship was the wife and family of the Chinese Minister to Japan, and other prominent Celestials, hurrying home because of the threatened war. At Kobe 175 others went aboard, homeward bound. The consul at Yokohama has asked the American representative to protect his consulate and the resident Chinese in the city. Excitement runs high, and everybody is talking about the war. BishopNinde, who is in Japan, and will probably be in this part of the empire in a few days, will hardly be able to visit the Corean Mission.

After a night in Kobe, I came up to Arima, in the mountains, where about 200 missionaries have gathered to spend a few weeks during the hot Summer. Bros. Bonnell and Burke and their families, from China, are here, and nearly all our brethren of the Japan Mission. Our Conference meets at Kobe on Thursday next.

Arima, Japan, Aug. 2, 1894.

P. S.—A letter just received from Dr. Young J. Allen, at Shanghai, reports him as convalescing from a long attack of typhoid fever, his first serious illness in thirty years. Letters have also come from Bros. Parker, Reid and Loehr, speaking hopefully of our cause in China. The brethren here are well and happy in their work.—Nashville Christian Advocate.

Perfect Love.

By request we republish the following extract from the last quadrennial address of the college of Bishops:

"The privilege of believers to attain unto the state of entire sanctification or perfect love, and to abide therein, is a well-known teaching of Methodism. Witnesses of this experience have never been wanting in our church, though few in comparison with the whole membership.

"Among them have been men and women of beautiful consistency and seraphic ardor, jewels of the church. Let the doctrine still be proclaimed, and the experience still be testified. But there has sprung up among us a party with holiness as a watchword; they have holiness associations, holiness preachers, holiness evangelists and holiness property. Religious experience is represented as if it consists of only two steps—the first step out of condemnation into peace, and the next step into Christian perfection. The effect is to disparage the new birth, and all stages of spiritual growth from the blade to the full corn in the ear, if there be not professed perfect holiness. Such scriptural terms as 'saints,' 'sanctified,' 'pure in heart,' 'holy,' 'dead to sin,' 'filled with the Spirit,' and 'made meet to be partakers of the inheritance of the saints in light,' are restricted to the few who have reached the height of perfect purity in love, and improperly denied to the body of believers; and not only to those who are new or weak in the faith, but also to mature Christians who, by walking with God in blessed fellowship and by patient continuance in well-doing, ever increasing in the knowledge of God, and being fruitful in every good work, adorn the doctrine of God our Savior in all things, and are pillars in the church. We do not question the sincerity and zeal of these brethren; we desire the church to profit by their earnest preaching and godly example; but we deplore their teaching and methods in so far as they claim a monopoly of the experience, practice and advocacy of holiness, and separate themselves from the body of ministers and disciples.

"To teach, practice and promote holiness of heart and life, after the standard of God's law and the example of Christ, is the work of the church. Those to whom is committed the care of souls should not suffer their flock to rest in a name to live without the life, in a form of godliness without the power, in outward morality and religious training without the renewing of the Holy Ghost. Not less earnestly should they be warned against mistaking excited moods and loud professions for pure and undefiled religion. Sin in all its manifold forms and degrees must be rebuked, and the beauty and joy of holiness, and the rich provisions and promises of the gospel, must be set forth, that preachers and people 'may be able to comprehend with all saints what is the breadth, and length, and height; and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God.'"

Abusing the Church.

Men who ridicule our pastors and abuse our church are not fit to preach in it. They do not deserve countenance. Pastors who bring them into their pulpits do not respect themselves nor comprehend their relation to the church of God. Papers that "boost" them are out of harmony with the church they live upon.

Such men have about the same relation to healthy church life that Peffer has to statesmanship and Debs has to honest work. And anarchy is in it all.

But one says: "They are not all alike; some are most useful, and help the pastors."

So; of them I do not write. I write of the other sort. They are "troublers of Israel." I have some opportunity of observation. I have studied this thing for years, and on both sides of this continent. And I say (simply as a member of the Methodist Church, and asking no favors, except what belongs to the truth): The people who ridicule our pastors and abuse our church are not fit to preach in it. Does anyone say they are fit?

I write of those who do the things complained of, not of those who don't. The sort of meetings such people conduct do infinite harm. Whatever hurts the pastor hurts all.

For the pastor I plead as I have done many times before and as I will do to the end. The pastor is, by odds, the most important man in the church.

Pastors should not give "aid and comfort" to men who abuse the church to attract the attention and win the applause of the mob. Nor should Methodist papers give them applause.

The opinion of the General Conference should have some force.

Our people (especially "trustees" and other "office bearers," set for the defense of Israel) should respect their pastors and their church. And they should cease to "harbor" and "feed" ecclesiastical tramps, "collecting shekels," whose "stock in trade" is abuse of the church and slander of her pastors.—Bishop Haygood, in Wesleyan Advocate.

Communications.

"Our Own Schools."

In the last ADVOCATE, Rev. T. B. Holloman, president of East Mississippi Female College, has uttered a sentiment in regard to the competition between State and Church schools which I would like to hear reiterated again and again. He says: "The universal outcry is for endowment; and while we all realize the great advantage endowment gives, if Methodists were only loyal to Methodist institutions, we could, at every point, compete successfully with the State, do more for religious development, and strengthen our Methodism immeasurably."

I believe that statement to be true, and I think every observing person will agree with Bro. Holloman and myself on that point. Now, if that is a true statement, something else follows, and that something else ought to make some people feel very uneasy. There is a too widespread disposition to ignore the fact of responsibility in the non-performance of duty. Too many people fail to recognize their responsibility for what they do *not* do. The responsibility which is imposed upon a Methodist to support Methodist schools is self-imposed, and, therefore, is the heavier. He comes into the church under that vow voluntarily taken. He binds himself to that course by a most solemn covenant uttered to the church in the presence of the Most High God. Anybody can see the effect of a violation of such a covenant upon the person who has made it. But the matter is not merely personal. A man in the church stands related to all her interests, and when he fails at any point, those interests suffer damage. Is he not responsible for that damage to the full extent of his failure? Is he not in this case responsible for what he did *not* do?

I have never heard anyone say that Methodist schools are supported as well as they might be by Methodist people. The almost universal opinion is that they are not. Then the Methodist Church is suffering damage in the fact that many of her young people are being educated under the auspices of other denominations, or by the State. That simply means that many of them are being educated away from Methodism; away from its customs, practices, religion and traditions. This is an example of a church "divided against itself," and the result can be foretold by anybody. This is one line of action which leads to self-destruction. Now, this is a line of action which results in great harm to the church. Are not those who cause this harm responsible for it?

Like Bro. Holloman, I believe if the Methodists would support their own schools, we would not only have better schools, but we would save many of our young people to Methodism. How do Methodists ever expect to have schools that are of any account at all if they do not support them? "If we don't support them, who will?" The Presbyterians won't do it, nor will the Baptists, nor will the Episcopalians. They are committed to their own schools, and they stick to them. These other churches have a cohesive power which seems to be lacking among us. Somehow we don't stick together on the school question. The fact is, a great many Methodists have such callous consciences that they have forgotten their church vows. That fact, however, does not lessen their responsibility. It rather increases it to a fearful degree.

No one can for a moment doubt the ability of the Methodists to support their schools. What if all the boys of Methodist parents in Mississippi should this session knock for admission in to Millsaps College? What if all the Methodist boys in Louisiana should come to Centenary this year? And we have not the right to expect them? Have not the parents of these boys promised the church before God to do this very thing? Have we any right to believe that all these people meant nothing when they took that vow?

Of course, there are some Methodist people who are unable to send their children to college, but this is, I think, a small class. Boarding and tuition are now so cheap that almost anybody can, by self-sacrifice, afford to send their children to college. A man that won't deny himself in order that his child may be trained properly for his life-work is no man at all. Some people expend more money and more time and more thought on training their dogs and horses than they do in training their children. It would be a fearful thing to me to have to stand in their shoes and give the account to God which they will have to give.

I venture this assertion: If the Methodist people would support their own schools as they have promised to do, Methodism would take a new start, and talks about endowment funds would be "few and far between."

C. W. CARTER.

In the Living Present.

Crispi, the prime minister of Italy, in a speech at Naples emphasized that in opposing the socialistic and anarchistic propaganda the State and Church should act in harmony. In this he was certainly correct. Nor is the meaning ambiguous. But our Roman Catholic papers (and many of our metropolitan sheets are the faithful servants of the Pope) interpret the advice of the statesman, that the temporal power of the Pope would be restored. A narrow strip of land, reaching from the Vatican westward to Civita Vichia (the latter a seaport), would suffice. Wonderful interpretation! No doubt, the wish is father to the thought. Is said strip of land the stipulated price Rome demands for joining in the fight against the common enemies of society? Repeatedly the Romish Church has been in "the market," assisting in effecting necessary legislation only on condition of reciprocity. This was seen in the English Parliament, the French Assembly, and the German Reichstag.

Long-bearded, loquacious, obstreperous Peffer, the Populistic senator from Kansas, was very loud in his reformatory pretensions. He would usher in the golden era. But it developed that he is not better than the majority of our every-day politicians. Self is the god whom they worship. The well-being of the country is only incidentally promoted. Peffer was chairman of the Special Committee on Civil Service. As such, he was entitled to two clerks and one secretary. Whom did he appoint for these places? For the former, his two sons; for the latter, his daughter.

"Uneasy rests the head which wears a crown" does not hold good in all cases. It is with potentates as with other people. If native ability is joined by industry, success is ensured in any avocation. Queen Victoria, secure, serene, converses fluently in eight languages. A woman of wonderful talent and energy. Even without royal prerogatives she would have attained to great eminence.

"More money!" is the cry in some of our State Conventions. The cry is popular with the ignorant masses. More money—well, how? More money in the monster vaults in Washington and in our numerous banks does not relieve our impecuniosity. To fill our pockets with more money we have to toil hard. Nor would there be any benefit accruing from cheapening money—the desire of money. If the purchasing price of a dollar is only that of fifty cents, the trader will give us merchandise for our "cheap" dollar just to the amount of fifty cents. No more.

Pierson, the eloquent editor of the Review of Missions, holds that the greatest drawback to the cause of foreign missions is the weakness of the church at home. This weakness he attributes to (1) secularization of the church, (2) sensationalism in the pulpit, (3) indifferentism among Christians, and, lastly, to latent rationalism everywhere. [illegible] ICH DIEN.

DO SOMETHING.

Honest work brings health and joy,
But idleness is sin;
For every hour find some employ,
From time some blessing win.

The thorns from some one's path remove;
Make some one's sky more clear;
Let some one feel the joy of love,
The blessing of good cheer.

The time of labor soon is o'er,
The sun sinks in the west;
The cotter seeks his open door;
His toil has earned him rest.

So at the close of every day
May you look back and find
The duties in your path that lay,
Performed with willing mind.

—Morning Light.

Communications.

"Holiness—Sanctification—Perfect Love."

BY REV. T. B. WHITE.

Beloved: These are Bible words. I write not as a controversialist, or as one specially gifted, or as one who has received a revelation other than God's Word, or as a cruel dogmatist. May it be by the blessings of God, and to his honor, that the great blessing of entire sanctification be so unfolded as it may not be hazy to our spiritual understanding, but a conscious verity! This precious experience of entire sanctification is held by a large minority of the people called Methodist, both lay and clerical. That there be no "divisions and strife," but that our loved church, so honored of God, may maintain the "unity of spirit in the bonds of peace," is the only reason of this writing.

Since our kind editor admits articles touching this "great depositum of Methodism," I flatter myself this article will find insertion.

Beloved, may I say my heart is made to mourn and groan because instead of our "watchmen seeing eye to eye," and leading the dear people into Canaan, there seems to be mystification and entanglement. Come! what are we to do? Leave this tangled web of exegesis and endless controversy, and each for himself enter the Beulah land of "perfect love." Mysterious! Everything is mysterious. "Without controversy, great is the mystery of godliness." The very mystery of this doctrine and experience makes in its favor, as of God. It is blessedly mysterious!

I really think, after years of study, investigation, observation and experience, our brethren all are much closer together than many think. The arch-enemy, so wary, would make use of this condition to further his cause, so "let us not be ignorant of his devices." Just eliminate or modify a few radical expressions from the nomenclature of our theology, and the whole system stands out unique as of God; as a unit, "fitly joined and compacted together by that which every joint supplieth," "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," "that we may stand perfect and complete in all the will of God."

O beloved, let us do more praying; have more fervency of spirit; have a "thus saith the Lord" for everything; have more love which "believeth all things;" less of acrimony, and hair-splitting theology; and let not prejudice, for once, be in our hearts. Let us seek to be led by the Holy Spirit, for "he will guide you into all truth." "Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you." "If any man do his will, he shall know of the doctrine."

Beloved, let us seek the will of God. What is it? "It is the will of God, even your sanctification." Oh, how much of spiritual formation—"going after strange flesh"—having other gods—is going on! The apostle has reference to that. The church is the Lamb's wife. How much of the world and the flesh may still remain—in our hearts, although we have a genuine conversion, experience! Has all this been taken out in conversion? Let everyone that can testify to that lift up his hand. Are there any heart-burnings, jealousies, bickerings, envyings, malice, pride, desire for the things of the world, its honors, glories, vanities? For "out of the heart of men proceed evil thought, adulteries, fornications, murders, thefts, covetousness, wickedness, deceits, lasciviousness, an evil eye, blasphemy, pride, foolishness." Are all these removed in conversion? Who of us fulfills the unselfish injunction. "Look not every man on his own things, but also on the things of another?" Who is it obeys the sweet command, "In honor preferring one another"? Who is it has the royal inheritance, "Let this mind be in you which was in Christ Jesus"? Who of us has that "charity (love) which beareth all things, believeth all things, hopeth all things, endureth all things, which thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth?" "To be carnal minded is death; to be spiritual minded is life." "The carnal mind is enmity against God." Carnality is sin; sin is revolutionary. Sin in one marks him not only as a deserter and rebel, but as a traitor. Don't wonder the apostle needs that highly wrought figure when speaking of this inbred sin, carnality, "O, wretched man that I am; who shall deliver me from this body of death?" Sin, actual and original, is the work of the devil; instigated by the devil. "For this purpose, that the Son of God was manifested, that he might destroy the works of the devil." Glory to God! is the carnal mind wholly destroyed in the blessed work of conversion? Can sin enter heaven? I make, nor do I admit a point, in the question frequently asked, "Is a man converted, if he dies suddenly, who never claimed entire sanctification, saved in heaven?" I leave that to the Divine Sovereign, the omniscient Arbiter, before whom everyone will stand or fall. If any had an opportunity to "go on to know the Lord," "to leave the principles of doctrine of Christ, and go on to perfection," "to sanctify the Lord God in their hearts," "to be filled with all the fullness of God!" "be sanctified throughout, soul, body and spirit, and preserved, blameless and harmless, the sons of God in a crooked and perverse generation," "be complete in him," "become partakers of the divine nature of our Lord Jesus Christ," and fail to receive this rich earthly inheritance—"come short of it"—matters at the final reckoning may be very different with them. "God is not mocked!"

Now, my beloved, let us be sure we are right about this infinitely important matter. We can not jeopardize our all; we must not fail. "Let us fear lest a promise being left us of entering into that rest, any of you should come short of it." O Holy Spirit, diffuse the light!

Refiner's fire, go through my heart,
Illuminate my soul;
Scatter thy light through every part,
And sanctify the whole! Amen!

Sanctification, so well and thoroughly begun in a sound scriptural conversion, culminates in heart purity, of which the blessed Savior saith, "Blessed are the pure in heart, for they shall see God." Conversion, implying absolution from actual sins; sanctification, implying "cleansing from all filthiness of the flesh and spirit;" the "carnal mind," inbred sin. Hallelujah! If this complete double work is done in conversion, well, glory to God! we have no controversy with you. If, as death stealthily approaches, the "Lord should suddenly come to his temple," as by his sovereign grace, praise the Lord! If, through a period of years, as "Enoch, who had this testimony, that he pleased God," through condescending grace, the believer, by a special act of faith, received Christ as his sanctifier, and walks in uprightness before him "without spot and blameless," hallelujah to the Lamb, whose "blood cleanseth from all sin!" And if this cleansing process makes us "meet to be partakers of the saints in light" (hallelujah forever!), then our gravitation is heavenward; the transition, or rather translation, is easy, natural, delightful. "To die is gain." The sting of death is drawn; the bloodwashed are agreeable companions; the Lord Christ is our magnet; he will have "seen the travail of his soul, and be satisfied." The house of many mansions, prepared for those who have come up through great tribulation, and washed their robes and made them "white in the blood of the Lamb," is achieved. O glory to God for this "great salvation!" Have you got it?

Lake Providence, La.

Correspondence.

How It Strikes a Stranger.

MY TRIP TO MONTEAGLE.

In fulfillment of promise, I jot down some of the impressions of my recent trip to Monteagle. A life-long Mississippian, closely kept at home, I saw some things of great interest to me *en route*. A night trip over the Q. and C. line to Chattanooga usually affords few sights. At Birmingham I was awakened by the loud-resounding train bells in the handsome and well-roofed depot tracks. A brief glance by electric light and sky light (reflected from iron furnaces) gave the impression of a well-built and progressive young city. The broad streets and stone buildings have a substantial air that is quite pleasing. The glow of hundreds of iron furnaces in the suburbs reaches high above the clouds, suggesting thoughts both sublime and awful.

Our train being an hour late, found me awake and the sun rising as we glided into sight of the southwestern point of old Lookout, near the picturesque town of Attalla. Who can describe his emotions in viewing for the first time a mountain clothed in verdure, bathed in lakes of purple, touched and tipped with Aurora's rosy fingers, as "she opes the pearly gates of morn"? Sunrise among the mountains on a bright and dew-dipped morning is as charming as any sunset could be. The curling smoke from chimneys of early-rising denizens of the valley; the quiet cottages of the mountaineers, seeming to cling to the strong cliffs of the rock, while cattle and horses quietly browse on the meadows between, present a scene of sylvan beauty and rural life truly poetic.

As we glided along up Wills' valley and down the Chattanooga for eighty-seven miles, these sights were being rapidly thrust upon my vision in bewildering variety, and yet with general similarity of outward contour.

The passage of the railroad track beneath the beetling crag of Lookout's northeastern point and close to the brink of the Tennessee river where Moccasin Bend winds its serpentine length between this point and Walden's Ridge, is said to be a wondrous feat of engineering. Three important railroads use this right of way from Wahachie to Chattanooga. It belongs to that superb old line, the N., St. L. and C. railway. The A. G. S. and M. and C. pay for the privilege of using it, and find it much cheaper than tunneling the mountain or double-bridging the river.

I find that a mountain is like the ocean in the infinitude of its coloring, the boundless variety of its beauty, the sense of awful grandeur it induces. No wonder the good Book uses these as types of the love and power and protection of the omnipotent Father, who is glorious in holiness, fearful in praises, wondrous in his grace and mercy.

Circling under Sunset Rock and Point Hotel (built in the rock near the crest that overhangs the river), we are soon on the stone-paved streets of noisy Chattanooga. It is much like other cities of its size, only more so. Its drainage is perfect, its buildings massive, and some of them very handsome. That erected by The Times is thought to be the most stable and symmetrical of all such public buildings in the South, and, perhaps, unexcelled anywhere as the home of newspaperdom. Its five stories rise from the vantage ground of an eminence immediately above the business part of the city. That editor ought to gain great inspiration. Thoughts that breathe and words that burn ought to fly out from that sanctum daily. The Times seems to have the courage of its convictions. This, at least, is commendable and somewhat rare. The churches, with their towering and heaven-pointing steeples, proclaim the truth that "here we have no continuing city." The native stone (a combination of limestone and granite) looks enduring as well as beautiful. When these crumble may all who ever worship there find a home in the gold-paved and jasper-walled city whose ever light-bearing temple is the Lord himself. Among these consecrated buildings I fain would linger, but here I am still at Chattanooga when I promised to go to Monteagle. You are so tired I must give you a rest and take another issue for my impressions of Monteagle, etc. While here, however, I'll say that every lover of beautiful trees and perfectly kept landscapes should be sure to visit the National Cemetery near the base of Missionary Ridge. It lies between two street-car lines of the city—two miles distant, perhaps. Here the mortal remains of thirteen thousand Federal soldiers lie beneath the smooth, green sward, shaded by the most beautiful collection of young forest trees my eyes ever rested on. I thought how green, how forever vernal grows life out of death. Ten men, with several horses and lawn mowers of different kinds, continually clip and keep the seventy-five acres devoted to these fallen heroes. At the summit of the cone-shaped hill waves the flag for whose honor they bled and died. In the center of each section stands an enduring tablet with some beautiful sentiment embossed thereon. I copied from one of them these noble lines:

"Your own proud land's heroic soil
Must be your fitter grave;
She claims from War his richest spoil—
The ashes of the brave."

J. P. DRAKE.

Grenada Collegiate Institute.

Our North Mississippi Conference female college, the Grenada Collegiate Institute, opened its thirteenth session, and first of the new management, Sept. 5. The opening, with an enrollment of over sixty pupils, was highly gratifying. We confidently expect over one hundred in the next week or ten days. Our equipment is now excellent. With the new matting, rugs and furniture, the rooms for boarders are neat and comfortable, and the class rooms are fitted up for the best work. Many improvements have been made, and many more are contemplated. If the brethren will rally to their Conference school, we will fit up an art gallery at once in the upper court next to the dome, where we can have ample room and the best possible light. The room we are now using was intended for that purpose, but our class starts off so well that it is now about as large as the room can well accommodate. The collection of books I find here in the library is quite small. We need, and must have, a first-class library for the benefit of our pupils. A good collection of choice reading matter is a necessity for the success of the literary societies it is my purpose to organize in a few days. All appliance for immediate need in scientific instruction not now on hand are being arranged for. We feel hopeful now that every room fitted up for pupils will be taken. Indeed, there is not room enough in the building to accommodate one girl in ten of those who go off to school from the North Mississippi Conference membership. Is it, then, asking large or unreasonable things of our people to fill up their own school, even to its utmost capacity? I believe they will do it. We march an army to church now of about forty, and it is being increased day by day. I never saw a brighter nor a happier lot of girls. Our teachers are taking hold of the work heartily, and everything is working harmoniously and smoothly. Indeed, everybody seems happy throughout the college. I write this much that the brethren may know how we start off.

J. W. MALONE.

Brookhaven, Miss.

Our church here is gradually developing. Attendance at Sunday-school and preaching services is constantly growing.

Rev. Tokichi Masao was with us yesterday. He preached in the morning, and lectured at night on Japan. He took a collection for Mrs. Lambuth's training-school for girls in Japan. Forty-seven dollars and forty-one cents were contributed in cash and subscription.

Whitworth College opens very encouragingly. The enrollment is more than twice as large this year as last. So I am reliably informed. Considerable improvements have already been made in the dormitory, kitchen, dining-room, and campus; and still the work goes on. I think the Mississippi Conference and Whitworth College have in Bro. Chambers the counterpart of Dr. H. F. Johnson. I feel sure that the Methodists of Mississippi will rally to his support when they know what he has done, continues to do, and proposes to do for the higher Christian education of the young women of our country. His faculty, I think, challenges competition in the State, unless it be at Columbus. I am confident that old Whitworth has started on a new era of prosperity.

We have the promise of the services of Rev. W. M. McIntosh to assist in a meeting the latter part of next month. We are praying for and expecting a glorious time. M. H. MOORE.

Selections.

The Sin of Fretting.

There is one sin which, it seems to me, is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other which most probably everyone in the room, or in the car, or on the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to "trouble as sparks fly upward." But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—Helen Hunt.

Living at Our Best.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trival irritations as martyrs bore the pillory and stake; to find the one noble trait in people that try and moilst you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wide valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

A Consecrated Tongue.

The Holy Ghost is the power of a gentle heart. His quiet, loving, benign influence soon works its changes in voice and hand and heart. The wondrous changes that the Holy Spirit has wrought in the human voice, softening and subduing its harshness, are readily seen. The scolding, carping, fault-finding spirit that bitters and burns and blasts, is driven from the soul that is possessed by the Spirit of God. "Bitterness and wrath and anger and clamor and evil speaking with all malice"—what an array of vipers that sting and poison life, nestling beneath an unsanctified tongue. The tongue is a revealer of the heart. Many a well-dressed man or woman with all the outward marks of refinement, discount it all as soon as the mouth is opened to talk. The Holy Ghost takes possession of the tongue, and his greatest victories are gained there. "A soft answer turneth away wrath." How often that truth is needed in our Christian life. Gentleness of the tongue is a grace sorely needed in Christian conversation. It is so easy to find fault, to answer back, to speak unkindly, to cherish old grudges, to get excited and talk loudly, to say mean things about others. "Put these things away" by putting this fruit of the Spirit in their place. Good breeding in the world is attested by the very tones of the voice. Shall our lineage in the family of God have a lower standard than this?—Christian Intelligencer.

Personal Work.

After all the preaching is done, and the exhortation ended, more real good may be wrought by the private, personal word than by all other means combined. Face to face personal work has a mark of earnestness and a definiteness of aim that can not be mistaken. Says the Evangelical: "One of the strongest elements in the work of soul-winning is found in direct personal work. There is great potency in prayer. There is power in impassioned exhortation and entreaty. There is much force in the tender and cordial invitation coming from the pulpit. But where all these have failed and proven powerless, an earnest personal word, coming from a soul all aflame with the love of Jesus, has been successful in helping the undecided to solve the great question of salvation. The greatest soul-winners to-day are those who, with hearts consecrated to the work, labor with the individual, and by direct personal persuasion win him for Christ. The church needs more of this kind of work. The earnest labors of every pastor should be supplemented by personal endeavor on the part of his members."

Practice Love.

We learn to love by loving. It grows by practice. Like everything else, it gathers strength through exercise. The more we keep at it, the easier and more natural it becomes.

We can form the habit of looking at people with love, thinking about them with love, speaking of them in love, and acting toward them lovingly. Our deeds will react upon our thoughts, and our thoughts and feelings will prompt to action. So we may become steeped in love. It will radiate from us as the light from the lamps. We shall be charged with it as the battery is with electricity, and power will go out from us. So instead of crying idly, "Oh, for more love!" let us lay more stress upon the practice. If we continually use what we have, it will increase.—Christian Inquirer.

What is the right kind of religion? Not that which consists in a profession of faith in a creed; your professed belief may be sound enough, and yet it may never have produced the fruits of righteousness in the life. It is not merely "getting happy;" it is better to be just, benevolent and faithful than happy. Neither is severe condemnation of other people's faults a sign that you are right. You may denounce other people's faults, and yet not renounce your own besetting sins. Someone has said, "It is entirely safe for you to distrust all those 'experiences' which lead you to think better of yourself and worse of your fellowmen." The root principle of true religion is such a faith in God as makes spiritual things real, such faith in Christ as brings to the soul the assurance of forgiveness, such consecration to God as gives every talent and faculty to his service. It gives peace and power. The joy of salvation is not a selfish gratification. It is the love and peace of God in the heart, prompting to the doing of good to others, according to the measure of our ability and opportunity.—Guardian.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—Charles Kingsley.

A Typical Instance.

A coroner of Miami county, Ohio, after due examination made by competent physicians in the case of a man who died of typhoid fever under the so-called Christian Science treatment, declares in his verdict that the patient died because of improper treatment, and was the victim of a practice which is detrimental and jeopardizing to the public health and the best interests of the people. He recommends the enactment of laws that would make this sort of practice a crime against the State. Instances of deaths occurring under circumstances akin to those recited above are becoming common.

Little children, stricken with contagious and dangerous diseases, have been allowed to grow worse, until they have died, under the superstition that a cure was to be wrought by faith, or in answer to prayer, or by the influence of Christian Science. This sort of credulous folly ought to be exposed and denounced. We suppose that no Christian believer doubts that God's blessing and guidance and help, along with, and upon, the physician's skill and the nurse's fidelity, are factors of power in the recovery of the sick. But to depend on divine interposition alone, as the means of recovery, and to expect the sick to get well from dangerous maladies without the aid of the physician, or the use of the agencies which Providence has put into our hands for use in case of illness, is a policy of stupidity, blindness and superstition which ought to have no place in an age which professes to be civilized and enlightened.—N. W. Advocate.

Earnestness in Practical Religion.

Theology and religion should never be divorced, nor should religion be separated from its practice, nor its practice from the earnestness which should always distinguish it. Perfunctory religion must be displeasing to God and can be of little service to man. God pronounces a woe upon those who are at ease in Zion, and men are instinctively repelled from the house of God by such worshipers. There is unhappily so much of this formalism in many churches; and such manifest lack of blood-earnestness in their aggressive Christianity, that failure only can be the legitimate result. It is a mockery to God and man to presume to expect that churches can flourish and non-church-goers can be attracted and souls can be saved by the lackadaisical, namby-pamby, ceremonial, formalistic efforts of many churches.

Where enthusiasm of the right type is wanting in the membership Ichabod may be inscribed on the lintels and door posts of the house where they assemble for the practice of their formalities. God has not changed his opinion of such worshipers, since he wrote with the pen of Isaiah, 'Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them."—The Treasury.

Suggestive.

If you should wish to be miserable, you must think about yourself—about what you want, what you like, what respect people ought to pay to you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose.—Kingsley.

The Rev. Dr. R. S. MacArthur is one of the most successful pastors in the Baptist or any other denomination in this country. He has for many years made it a practice to give special attention to the habits of his people as to their religious reading and their familiarity with the denominational papers. He is unwilling that any family in his church should be without such a paper, and he takes special pains to see to it that none is left pariless.

The State of Tennessee has bought 9,000 acres of coal land, and will mine it with convicts. No more convicts will be leased to mining companies and by this step it is hoped to settle the convict question and put a stop to rioting in the mining regions of the State, caused by free labor coming in contact with convicts.—Exchange.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The oil of joy is very cheap, so if you help the poor on with a garment of praise, it will be better for them than blankets.—Professor Drummond.

The dreariness of drudgery may be changed to the blessedness of drudgery if the daily duty be regarded as the college of life for growth in mental power and as a gymnasium for building up character.—Chicago Interior.

Rather than upbraid God for the ills that have befallen thee, thank him for those which have not befallen thee.—Ivan Panin.

If your child don't know you are a Christian, probably you are not.

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FROM THE WORK.

Rev. H. T. Cunningham, P. C., Hillhouse, Miss., Sept. 18: "Closed a meeting of six days at McLeod's Chapel, on Friday night last. Had no ministerial help from first to last, but the presence and power of the Spirit were manifested. A number of bright conversions in the old way—through agonizing prayer at the altar. Quite a number reclaimed who had gone back to the world. Six accessions by ritual. We are now in a meeting at Sherard with cheering prospects. Rev. J. A. Whitehurst came yesterday, and will be reinforced by his brother, Rev. J. B. Whitehurst, later."

Rev. C. C. Grisham, Paris circuit, North Mississippi Conference, Sept. 11: "We are closing our protracted meetings on the Paris charge. God has blessed us with 80 additions, and more to follow. We have had about 100 conversions to date. This is the third year for me on the work, and we have had 250 additions to the church during that time. To God be all the glory! God bless Bro. F. D. Guice, of the Mississippi Conference, for valuable services rendered at three of my meetings; for I broke down in one of the meetings, but he continued the fight, and God gave us 28 additions. The local brethren have assisted faithfully in the work."

Rev. W. F. Sanders, Centerville charge, Louisiana Conference: "On Sept. 9 we closed a glorious meeting of ten days at Centerville. Results: 26 converted, 3 sanctified, and quite a number reclaimed, and 11 accessions; 4 infants baptized. This was a time of great power at Centerville. We closed a short, but a good, meeting last night at Master's Chapel. The church was gloriously blessed. Six converted and a goodly number reclaimed; 2 joined; infants baptized, 2. To God be all the glory! Revs. B. M. Walker and J. J. Arnold did the preaching in these meetings, save one sermon by Rev. S. J. Davies, P. E., which was a soul-stirring one. Glory be to God! Salvation is rolling on."

Rev. Ben. P. Jaco, P. C., Abbeville circuit, Sept. 13: "We have held six meetings of much interest and great good. Some churches were revived, others powerfully blest. The Holy Spirit, in sweet and wonderful power, was greatly felt. The cold were warmed, the backslidden were moved forward, and sinners were made 'new creatures in Christ Jesus.' Misunderstandings and disagreements were cleared up, so that we are of one mind—in some cases possessing the spirit of Christ where another spirit once prevailed. Decided success is ours, and many victories have been won for Christ and the church. Have received about 30 souls into the church, erected many family altars, and put general activity in the maintenance of the institutions of the church. We expect to make a full report at the Annual Conference."

Rev. J. R. Roy, Simsport circuit, La., Sept. 17: "I commenced a meeting at Legonier Sept. 4, and continued to Sept. 14. Bro. Johns, of Pisquemine, was with me and did the preaching. Results: 9 additions on profession of faith; the church greatly revived. Bro. Johns preached to the delight of both pastor and people. He endeared himself very much to my people. Some of them expressed a desire to have him for their pastor for another year. On Saturday before the third Sunday in September I went to Marine, one of my appointments. Preached Saturday night, Sunday and Sunday night; opened the doors of the church, and 15 joined the church. The Lord was with us in great power. Praise his holy name for what he is doing for us. I also baptized 3 infants. We have had a total this year of 39; have one meeting to hold yet. Brethren, pray for us. All glory to God for his holy presence!"

Rev. W. T. Woodward, Port Vincent circuit, Woodville district, Louisiana Conference: "We are moving along splendidly on this work. Our third Quarterly Conference was held last week, and we had a delightful time indeed. After listening to a very timely and spiritual sermon from our beloved presiding elder, P. A. Johnston, from the text—I. Timothy iv, 16—the Lord's Supper was administered, and the largest number communed since the second coming of our blessed Lord than any previous occasion since I came to the work. The Conference was well attended. Bro. Johnston put in a good lick for Centenary College, as to having it repaired. Preacher's salary up to date, lacking twenty-one dollars. All collections ordered by the Annual Conference are in full in good subscription. I expect to bring up a clean sheet this December. We have had about 75 conversions on the work, 31 accessions, 18 baptized and 39 entire sanctifications. We have the Port Vincent M. E. Church, South, all finished save ceiling, flooring and seating. We are going to have our parsonage under headway ere long. My good people presented me with a beautiful gold watch last week. They could not have presented me with a more useful article than a good timepiece. The watch has already proven to be an excellent time-keeper. We are going to stay in the Louisiana Conference, unless they hade us hence."

Newton Brown (layman), Indian Mound, La., Sept. 9: "Bethel has been considered the hardest church on East Baton Rouge circuit; but during the last week it witnessed a great revival. The meeting began on the first Sunday in September. Every sermon was preached with power and seemed to suit the occasion. Monday afternoon the Rev. Samuel Bell came to the assistance of our pastor, Bro. Linfield, and preached six sermons accompanied with the Holy Spirit. The meeting continued until Friday night with three sermons each day, besides a powerful work done in the woods prayer meeting. Valuable assistance was rendered by Bro. Lewis McMenis, a layman from East Feliciana, who led the woods prayer meeting, besides doing good work in the altar. When the four o'clock service closed Friday evening and the altar exercises were closed, Bro. Linfield told the congregation that if there were any who were in earnest about their spiritual condition, he would pray with them until they were satisfied. The altar was soon crowded with penitents. Small groups could be seen in every direction pleading with God for the conversion of their friends. The Holy Spirit came down and took possession of the meeting. Each soul caught the fire. This service continued until 9 o'clock at night, when the pastor called a halt to attend to the reception of members. There were 20 accessions. Thirty persons claimed conversion. The results will never be known this side of eternity. May God bless Bro. Linfield for proving to be such a power in the hands of the Lord! To God be all the glory."

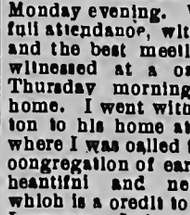
Rev. P. E. Duncan, West Point, Miss., Sept. 8: "Perhaps some of our brethern would like to hear an echo from one of our mission circuits. I rejoice to read the good tidings which have come from so many parts of our moral vineyard. It seems like a tidal wave of salvation is flowing over our land. The Cedar Bluff circuit has eight appointments, furnishing an ample field of labor for a beginner in the itinerancy. From the Conference Minutes can be seen the financial standing of the work. Paid preacher in charge last year, $158.05; presiding elder, $26 35; Conference claims, $29 00. To this should be added a nice new church, a monument of the indomitable energy and perserverance of Bro. A. P. Leach, my predecessor. Have organized since Conference six Sunday-schools, which, I trust, will not be driven into winter-quarters by the first killing frost. Have just closed six of my protracted meetings, with gracious revivals at each place. Some of the manifestations of the Spirit's power will long be remembered by those present. Differences of years' standing made up in church, and pardons asked and granted. Eighty members by letter and profession were added to the different churches, and between thirty and forty joined other churches. I wish to make grateful acknowledgement of valuable services rendered in two of my meetings by Dr. W. T. J. Sullivan and my presiding elder, Dr. T. C. Wier. We have purchased a lot, and are preparing to build a nice church at Mahen, the place chosen to hold our next District Conference. Should the writer be the preacher in charge, he will take this occasion to extend you a cordial invitation to be present. Have all my Conference collections in cash and subscriptions, and expect to have something over for good measure. I greatly feel the need of Christian literature among my people, and hope before Conference to place a goodly number of our valuable church organs among them."

Rev. W. S. Shipman, Greenwood, Miss., Sept 7: "Our church here is doing well, spiritually and financially. Saloons will soon be a thing of the past in this, the livest town in the Delta (so the drummers say), and I am of the opinion 'blind tigers' will have a hard time to live in Greenwood. We attended the opening of Grenada Collegiate Institute on the fifth instant, and was well pleased with what we saw and heard. The presidents are young, vigorous, cultured, deeply pious, and are determined, by the help of God, to impress every young lady that enters school that it is presided over by men and women that know and love God and the Methodist church. The faculty seems to be wisely selected. We had the pleasure of their company for hours, and found them genial, happy, and intelligent; seeming to understand their business, and more than willing to attend to it, and they are all members of the Methodist Church. About thirty-five boarding pupils were present at the very beginning, and as many as fifty are expected in a few days. This is a good beginning, and we have reason to believe 'tis the beginning of very great success. Why not? This institution is the property of the Methodist Church, and the only college for girls in the bounds of the North Mississippi Conference, and every preacher, layman woman and child in the bounds of this Conference should feel an interest in this institution and rally to its support. Brother, you have an interest in this college, and if 'tis not run to suit you, speak out; 'tis ours, and if it is not what it should be, it is our business to make it what it should be. When the North Mississippi Conference agreed to purchase the property, of course it was done with the understanding that we would love, honor and be faithful to this, our only college for girls and young ladies. We needed but one, but that one we needed badly, and the older we grow, the more we need it. Upon what basis can we project church educational enterprises if not upon the faith of our people, and especially our preachers? Faith in their loyalty to whatever the church thinks best to be done. The North Mississippi Conference decided that we needed one female college, and bought the property now known as Grenada Collegiate Institute for young ladies; and when around this institution the prayers, faith and works of every Methodist, and especially every member of the North Mississippi Conference, clusters, you will see your ideal of a Methodist female college."

Rev. J. W. Burton, L. D., Ramsay station, Ala., Sept. 12: "By request of Bro. Thompson, of Lauderdale circuit, Meridian district, I was at Bethel Church to commence a meeting on Aug. 19. We held six days, with two sermons a day, save one, which was rained out. Bro. D. L. Kirkland came to our help on Tuesday, and did much earnest work until Thursday night, when he left us for other fields. We had a good meeting; 7 infants baptized; 5 new family altars erected; 9 backsliders reclaimed up to Wednesday night. After this time the spirit was so profusely poured on preacher and people that we failed to keep an account. For man to report such meetings in full we think impossible, for the full amount of good to be known will require the developments of eternity. To God be all the praise! Bro. Thompson was on the mend when heard from last. God bless the ADVOCATE.....On the morning of Aug. 25 I was found at Lake Camp Meeting, where a large number of people had already collected, and services actually going on, but no evangelist. Such plugs as your humble servant, McDonnel, Witt, Williams, Barr and others, had the preaching to do. The congregations continued to increase until Monday evening. We had a large and full attendance, with good preaching, and the best meeting I think I ever witnessed at a camp ground. On Thursday morning we left for our home. I went with Rev. R. W. Burton to his home at Laurence station, where I was called to preach to a nice congregation of earnest listeners in a beautiful and newly-built church, which is a credit to the good people of Laurence. It is not quite completed, but no doubt will soon be. We had a good service there, with five or six penitents at the altar for prayer. Sorry I could stay no longer, but was compelled to leave in order to commence another meeting for Bro. Thompson. Much love and good wishes to the good people of the camp meeting and Laurence station.....On the morning of Sept. 1, I commenced a meeting at Brogan Chapel, and continued until the evening of the fifth with apparently little good accomplished. The church seemed to move up a little, but no good apparently on the outside. One adult baptized. There were about ten or a dozen young men here and as many young ladies whose souls seemed to be wrapped up in each other; so that we could find no means to reach them, and had to leave them in the hands of a loving Creator to watch over them and care for them. The sixth found me at my own home, surrounded by loved ones, who had been kindly cared for by our Creator in my absence of the past three weeks. To God be all the praise for past blessings. Much love to the ADVOCATE. Other reports may follow."

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

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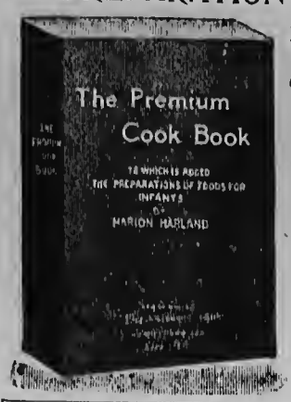

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Thursday, September 27, 1894.

Worse Than Pestilence.

The papers state that since Ingersoll's recent deliverance advocating suicide, a copy of his article has been found in the pockets of several persons who had taken their own lives. Whether this be true or not, it is unquestionably true that suicide is a legitimate fruitage of Ingersoll's creed. Ingersoll's deliverance in advocacy of suicide was not needed in order to produce a bounteous harvest of self-murder. The propagation of his creed is sufficient. Suicides are more frequent among the people of the United States of America than they have been among any civilized people since the fall of the Roman Empire—with, perhaps, the single exception of the French about the time of the "Reign of Terror." Infidelity is prevalent in this country to-day as it was in France a century ago, and as it was among the Romans during the age of Nero. Is there no connection between the two? Do they not stand related as cause and effect? We are firmly convinced that they do. Thorough investigation, we believe, would reveal the fact that a very large percentage of those who have committed suicide in the United States during the past decade had become secretly, if not openly, disciples of Ingersoll. Not every infidel avows his principles. Out of deference to public opinion and for prudential reasons of various sorts, many take more or less pains to conceal their unbelief from their fellow-men. From this class we are persuaded come a large percentage of our suicides. And why should such a man not commits suicide when he is involved in troubles from which he sees no way to extricate himself? If there is no God and no life beyond the grave, why should a man continue for years to bear unbearable ills,

"When he himself might his quietus make
With a bare bodkin!"

Accept Ingersoll's premises and you find it difficult to resist his conclusion.

But suicide is only a very small part of the direful harvest which Ingersollism has produced in our midst. Human nature needs, as an incentive to virtue, faith in a Supreme Power that rules the universe in the interest of righteousness. Destroy this faith, and the poor, depraved, corrupt thing becomes the sport of lawless caprice and hellish passion. If there is no God, and no life beyond the grave, then why should those mythical notions which men conceive of as moral obligations exercise any restraining influence upon one's conduct? If there is no such thing as moral law and a moral Ruler of the universe, if the interests of this life are the only interests to be guarded, then why hesitate to commit what men in their ignorance call crime, if one's temporal interests can thereby be promoted? Convince the masses of mankind that the Bible is a cunningly devised fable, God a myth, and the future life a madman's dream, and you put a premium upon vice, you open the flood-gates of iniquity, you subvert the very foundations of social order.

Does anyone ask for proof of this? Then let him turn his eyes to godless France during her "Reign of Terror." What a spectacle! Each citizen an Ishmaelite with his hands lifted against every man, and every man's hand lifted against him; riot; disorder; anarchy; streets flowing with blood; vast caravans bearing to the tomb legions of headless bodies.

This was the outcome of infidel principles regnant in the human heart a century ago. And infidelity has not put off her Ethiop skin or washed away her leopard spots since that woeful day. Let infidelity become regnant in the public mind, and we would very soon experience here on American shores a repetition of the very worst features of the Parisian "Reign of Terror." What mean those cries that ever and anon rend the air of this heaven-favored land: "Down with government—down with law and order—down with the church—down with the ministry—away with the Sabbath—away with your God—away with your prayers and preachments—to arms—to arms—knife—pistol—dynamite—fire—blood?" What mean these cries? Ah, they are the cries of that same infidelity that deluged France with the blood of her best citizenship. Yes, here in this glorious land of liberty, infidelity seeks to re-enact the scenes of that most awful chapter in the annals of our race. The triumph of infidelity means anarchy—means the destruction of civilization—means the death-knell of humanity's hope of progress.

Why do we thus write at this time? Simply because, as a watchman on the walls of Zion, we see the foe approaching. From recent observations and experiences we are firmly convinced that infidelity is prevalent among us to a degree that the average Christian has never dreamed of. Infidel literature is on sale among us, and if anyone doubts that it finds purchasers let him make an investigation. The result will be an eye-opener. The deadly virus goes oftentimes where its presence would never be suspected—into Christian homes. Young men—yea, even boys—come into possession of it, read it, and become infatuated with it, when the mere suggestion of such a thing to their parents would cause them to lift their hands in holy horror. One of the needs of our day is a rigid censorship over the literature that finds its way into our homes. A great deal better would it be for a household that small-pox or some other deadly contagion should be introduced into it than that it should be polluted with infidel literature. We lift our voice in solemn warning to the parents of this generation just at this point. A little inattention here may be the source of irretrievable disaster. Parents, beware, oh! beware.

The public prints inform us that the arch-apostle of American infidelity has been invited to lecture in a number of our Southern cities in the near future. The man who joins in such an invitation is a foe to the best interests of society. A great deal better would it be to import pestilence into our great centers of population. Ingersoll, the lecturer, is as much more dangerous than Ingersoll, the author, as oratory is more fascinating than the printed page.

BOOKS AND PERIODICALS.

BOOKS.

DAILY TALKS AND WALKS WITH GOD IN HIS OWN WORDS AND WAYS; or, The Father Speaking to His Children. A volume of suggestive topics and impressive texts for the daily use of pastors, Christian workers and the religious household, to which are added Gems of Thought on the conduct of life, selected from the great thinkers of religious literature. Prayerfully arranged by an Old Pastor, with an Introduction by Rev. J. W. Lee, D. D. New York and St. Louis: N. D. Thompson Publishing Co.

The above is the full title of a work which lies on our table. It is a large, handsomely-bound octavo of seven hundred and seventy pages, printed in large, clear type on beautiful snow-white paper, and illustrated with a number of full-page engravings. The author seeks to conceal his personality behind the pseudonym. "An Old Pastor;" but his publishers have baffled him by inserting his portrait. No one who is familiar with the handsome face of Rev. Joel T. Daves, now of the North Georgia, formerly of the Louisiana Conference, will need any information as to the identity of "An Old Pastor" when he has seen this portrait. The work also contains a portrait of Rev. J. W. Lee, D. D., of St. Louis, who wrote the introduction.

The work is constructed on the diary plan, two pages being allotted to each day in the year, one for the morning and the other for the evening. A little more than half of each page is occupied with Scripture quotations. The rest of the page is filled with selections in prose or poetry from a variety of sources. The Scripture selections seem to have been very judiciously made. The other selections cover a very wide range as to both subject and authorship. Whether viewed from the standpoint of literature or religion, the work contains many gems. It is a book for use in the closet when the door is shut.

It is sold, we believe, only by subscription. Fuller information concerning the work can be had by communicating with the author at Edgefield, Ga.

JAMES GILMOUR AND HIS BOYS. By Richard Lovett, M. A. Fleming H. Revell Co., Chicago. Price, $1 25.

The above is the title of a biography of Gilmour, the well-known missionary to Mongolia. The work contains a number of letters from the missionary to his sons. It is handsomely illustrated. Gilmour was a very diligent student at college. Soon after graduation he felt an unmistakable call to mission work in foreign fields. He was not disobedient to the heavenly vision. The story of his missionary labors, as here told, is both entertaining and edifying. Our copy of the book not long since fell into the hands of a boy of sixteen. He read it from beginning to end in a day or two, and was charmed with it. This we regard as a testimonial of no small value to the merit of the book. Missionary literature gotten up in a style attractive to the young is a desideratum of our times. Literature of this character widely disseminated will help to answer our prayers for an increase of laborers in the great mission field.

PERIODICALS.

In all its history of sixty-four years, Godey's has never made a more radical or more welcome change than it has in its recent reduction in price to ten cents.

A new plan for reaching the North Pole is offered in the September Popular Science Monthly, by Sinart Jenkins. In his article, entitled Arctic Temperatures and Exploration, he gives his experience in enduring extreme cold as a Canadian surveyor, and presents details as to route, equipment, and time for a successful polar expedition.

The editorial announcement of The Picture Magazine, of New York, declares that "A choice and varied assortment will be given each month, of odd, useful, interesting, practical and amusing illustrations." The promise is well fulfilled in the September number which has just come to hand, for it contains eighty illustrations, while the price is only five cents per copy or fifty cents per year. The publication is certainly a novelty in this country, for in its twenty large pages it contains no reading matter aside from the briefest of titles to each picture with an occasional necessary line of explanation.

The Treasury of Religious Thought for September, is replete, as usual, with a fine array of material helpful to pastors and Christian workers. Space will not admit of even a general outline of the contents. The departments on Christian Edification, Thoughts for Family Life, Young People's Service, Prayer Meeting Service, Current Secular and Religious Thought, etc., are well supplied with interesting and helpful reading. Annual subscription, $2 50. Clergymen, $2 Trial subscription three months, October, November and December, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

Our Quarterly Review has become a bi-monthly. The issue for September and October is before us, having the following as its title: "The Methodist Review: A Bi-monthly Journal Devoted to Religion and Philosophy, Science and Literature." It contains seven articles as follows: The Citizen and the Nation, by R. W. Gilder, editor of the Century. Infinity, by Noah K. Davis, of the University of Virginia. Strictures on Dr. Elliot's "History of the Great Secession," by Bishop Soule. Physiological Psychology, by Prof. A. C. Wightman, of Randolph-Macon College. Arnold of Rugby, by Bishop E. R. Hendrix. The Constitutional Crisis in the Methodist Episcopal Church, by the Editor. Besides these, the Editorial Departments comprise about forty pages. The new editor is demonstrating his fitness for the place. We sincerely hope that the time is near at hand when it can no longer be said that Southern Methodism is not sufficiently appreciative of high-graded literature to sustain a review.

To Preachers and Agents.

We desire to call the attention of preachers and agents to the advertisement of the Oxford Bible in another column. On account of the space it occupies, this advertisement will not appear again in some weeks. For this reason it would be well to cut out the advertisement or preserve this week's issue of the ADVOCATE. If you do not need a Bible yourself, it is very likely that your wife does, or one of your children. If so, you can get this handsome book as a premium for only five new subscriptions to the ADVOCATE at the regular price—$2 each. We will give this premium to agents and also give each new subscriber any one of the twenty-five-cent books offered in this issue, viz., "Fifteen Poets," or "Premium Cook Book." Remember you are getting ninety cents' commission on each new subscription, while the subscriber is getting a premium of twenty-five cents. This offer may not last long; therefore, don't delay.

W. C. BLACK, Publisher.

NOTES.

Mrs. Henry Ward Beecher has passed her eighty-second year, but is still able to write for the magazines.

We spent last Sabbath in the empire of Texas. Some notes anent the trip will appear in our next issue.

The Chief Justice of the Court of Japan is a Christian, and president of the Young Men's Christian Association at Tokio.

F. Elwin Elwell, the sculptor, has finished the $30,000 monument to General Hancock which Pennsylvania is to erect at Gettysburg.

Oxford University, England, conferred the degree of D. C. L., Aug. 15, upon Prof. S. P. Langley, the astronomer, of Washington, D. C.

Fifty years ago the number of Chinese Protestant communicants was only six; twenty years later it had risen to two thousand; and two years ago it was fifty thousand.

The meeting at Felicity is still in progress with increasing interest. The pastor, Bro. Faunt LeRoy, is assisted by Rev. J. A. Parker. Several of the resident ministers have also given aid.

The forty-second session of Roanoke College, Virginia, opened on the twelfth instant with the largest enrollment for seventeen years. The students already present represent thirteen States and Territories and Korea.

Rev. James G. Sibley, Columbia, Miss., writes, Sept. 20: "Sister M. J. Miller is much better. If she continues to improve for the next ten days as she has for the past five or six, she can be up some."

Dr. H. M. DuBose called at the ADVOCATE office, a few days since, en route to Jackson and other points in Mississippi. We are sorry indeed to have missed him. We were in Texas at the time. Hope he will call again. Glad to know that he is itinerating even temporarily in his native Mississippi.

A striking example of the growth of the missionary spirit is seen in the fact that Australasia has recently sent missionaries to Ceylon, Africa, China and Japan.

The names of the delegates to the Annual Conference from the Delhi district were not given in the report furnished us. They are Dr. A. S. Helmick, A. W. Moore, S. Whited, E. E. Riggs. Alternates: D. G. Chapman, O. Moore.

Do you want a passage of Scripture to carry in your mind as a safeguard against temptation and as a restraint upon the unholy passions that belong to our fallen nature? Try this faithfully for a week—"Thou God seest me."

A German Evangelical Deaconess Hospital was dedicated at Jerusalem, July 3. The edifice with the lot cost 300 000 francs. It has accommodations for fifty or sixty patients. The sick of any religion or nationality are to be admitted.

The trustees of the estate of Lady Henry Somerset, the leader of the Woman's Christian Temperance Union in England, are petitioning the courts for an injunction to restrain her from closing all the saloons on her estates, which she is proposing to do.

Mrs. Caroline E. Haskell has given $10 000 to the University of Chicago to found a lectureship on "The Relation of Christianity to the Other Faiths of the World." Dr. J. H. Barrows, president of the Parliament of Religions, will deliver the first course.

Serious anti-Jewish riots have recently occurred in Russia. At the fair in Katerinoslov, a very serious riot broke out and the Jewish shops were attacked, Jews everywhere assaulted by a drunken mob, their property destroyed and many lives sacrificed.

When a man prays, "Lead us not into temptation," and then with the imprint of the prayer upon his lips walks into a grog-shop, and seats himself for a chat with those who there congregate, what shall we think of his prayer? One word is sufficient—"Fraud."

New York State has three thousand six hundred and seventy-five inmates of its juvenile reformatories, Kansas only two hundred and eight; New York has eight thousand one hundred and ninety convicts in its penitentiaries, Kansas only nine hundred and eighteen. New York has saloons.

We are greatly rejoiced to hear of the auspicious opening of Malone College. The boarding patronage is much larger than at the opening last year. With a stirring, wide-awake president and a thoroughly equipped faculty, Malone College merits the attention of all who have daughters to educate.

Appleton's Annual Encyclopædia for 1893 has a department recording gifts and bequests for public purposes of $5,000 and upward during the preceding twelve months. That some conception of the duty of the wealthy to the public has taken root may reasonably be inferred from the fact that the total of last year's beneficence is $29,000,000.

Grenada Collegiate Institute opened magnificently. Be sure to read what President Malone has to say in another column. The Board of Trustees have reason to congratulate themselves upon the wisdom of their recent action. A good day's work was done for the institution and for Mississippi Methodism when Bros. Malone and McIntosh were made joint presidents.

The total number of newspapers published in the world is about 50 000, distributed as follows: United States and Canada, 20,934; Germany, 6 000; Great Britain, 8 000; France, 4,300; Japan, 2,000; Italy, 1,500; Austria-Hungary, 1,200; Asia (exclusive of Japan), 1,000; Spain, 850; Russia, 800; Australia, 800; Greece, 600; Switzerland, 450; Holland, 300; Belgium, 300; all others, 1,000.

A curiosity of journalism is a paper published in Alaska. It appears but once a year, and is issued by missionaries at Cape Prince of Wales, Behring Sea, under the title of the Eskimo Bulletin, and appears on the arrival of the solitary vessel which visits the Eskimo village once a year. It is printed by hektograph on one side of thick leaves of paper, twelve by eight inches. The contents are in Eskimo and English.

"The most annoying thing in Russia," says a recently returned traveler, "is the press censorship. You pick up a magazine or a newspaper in the reading-room, and in the midst of an interesting article you will find a few lines, a column or a whole page, blacked out with a marking-pot. By no chance can you read anything which the press censor thinks unfavorable to Russian policies."

The Salvation Army has concluded to fortify in New York. The new building to be erected as a headquarters, in West Fourteenth street, at an expense of $325 000, testifies at once to the courage and energy of the organization, and to the favor it has found with men of large wealth and strong religious convictions.—Zion's Herald.

One of the most difficult duties which the Christian has to perform is that of seeking reconciliation with his foes. This is especially the case when the Christian is himself at fault. It is much easier to forgive those who have wronged us than to ask forgiveness of those whom we have wronged. If you do not believe this is true, try it. And yet difficult as it is, there is no duty more plainly inculcated in the Divine Word.

If a Massachusetts temperance paper is to be believed, the American millionaires are a model lot as regards their personal habits. John D. Rockefeller never permits strong drink to pass his lips. Jay Gould tasted wine not over two or three times in his life, and then not because of a desire for it. The Vanderbilts are equally abstemious. Collins P. Huntington does not even drink coffee. His strongest beverage, as related, is tea.

Dark Africa is being opened up. There is navigation for 120 miles up the Congo, to the head of tidewater. Then from Stanley Pool there is navigation for 1,000 miles into the center of Africa. The only break is between Stanley Pool and tidewater, where the river is broken by cataracts. A railway is now building over this part, 25 miles of which is already completed. There will be steam communication by water and rail from the central region of the Dark Continent to the sea.

The London Temperance Hospital has had a total, from its commencement, of 9 442 in-patients and 47,746 out-patients, Mr. Cash, chairman of the Board, says: "Since the opening, twenty and three-quarters years ago, not only have the medicines been compounded without alcohol, so much used in ordinary dispensing, but out of the whole 9,442 cases of in-patients, alcohol has not been used in any form only in seventeen instances. Nevertheless, though, during the whole period the most serious medical and surgical cases have been dealt with, a specially low rate of mortality has been maintained, being only six and three-tenths per cent."

The Louisiana Holiness Association have arranged with Rev. W. B. Godbey, D. D., of the Methodist Episcopal Church, South, to hold their Fall session in the St. Charles Avenue Methodist Church, corner of Calliope street and St. Charles avenue, Oct. 1 to 7, inclusive. The object of these meetings is to secure the conversion of sinners and the entire sanctification of believers. The work is undenominational (or rather inter-denominational), as members of all communions take part in the work. Everyone is cordially invited. The seats are free. Services will be held daily at 10 A. M., and 7:30 P. M. Opening services Monday, Oct. 1, 7:30 P. M.

Referring to Senator Daniels' statement that the monument to Mary Washington recently unveiled was the first monument ever built to a woman by women in the history of the world, and request for information if anyone reading the Christian Advocate knew of any other, a correspondent calls attention to the fact that in 1869 an appeal appeared in the Methodist Recorder, of London, to the mothers and daughters of Methodism to erect a monument over the remains of Susannah Wesley, the mother of John and Charles. He says that Daniels' "Illustrated History of Methodism" records that the appeal met with a hearty response, and that the monument has been erected in the front of the City Road Chapel.—New York Advocate.

We make the following extract from a letter recently received from a lady of high social standing and more than ordinary piety: "I will no longer delay doing what I have felt that I ought to do for some time—express my high appreciation of your editorial services. You began well; you soon got better, and you have continued to improve. Recently it seems to me that every issue is an improvement on the preceding one. If you keep on at this rate, there is no telling what you will be after a while. How any Methodist family in Mississippi or Louisiana can do without the ADVOCATE is more than I can see. It is a weekly feast to my soul. May God bless you in your noble work for his church." Such words of appreciation are gratifying. Better and better is what the ADVOCATE shall be if it is in our power to make it so. "Onward" has been our motto since early manhood. We intend to keep it flying at the mast-head while life shall last; and we know of no reason why we should take it down when we have landed on the other shore.

From now until Nov. 1 we will present a copy of Dr. Sawyer's book, "The World in the Church," to every new subscriber and also to every old subscriber who will renew for one year in advance, *i. e.*, up to October, 1895. This work has been highly commended by our church papers and many of the leading men of Southern Methodism, including most, if not all, our Bishops. Here is an opportunity to get the book as a present for doing something which you ought to do anyway—subscribe for the ADVOCATE. This offer is made only to those who send cash with the order at the rate of $2 per annum.

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes. W. C. BLACK
112 Camp Street, New Orleans, La.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $1 each. Write for sample copies and begin work at once.

We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Premium Offer.

We renew our offer of Chambers' Cyclopedia as a premium. We will send the Cyclopedia in thirty volumes, paper bound, to any subscriber who will pay his subscription for one year in advance, viz: to October, '95, for $3.50, in addition to his subscription. We will also send the work as a premium to any preacher or agent who will send us five new subscriptions accompanied by the cash—$10.

This offer will soon be withdrawn; therefore, be in haste if you wish to avail yourself of it

RUDY'S PILE SUPPOSITORY

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To Subscribers.

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World's Fair Highest Award.

P. and H. M. Society.

The Annual Meeting of the Parsonage and Home Mission Society of the North Mississippi Conference will convene in Holly Springs, Miss., Oct. 7 to 9 1894. Rev. J. E Thomas, of Oxford, will preach our annual sermon. All visitors and delegates expecting to attend will please send their names to Mrs. J. H. Bennett, Holly Springs, Miss. A full attendance is earnestly desired, as this is a meeting of great importance to our work.

MRS H. W. FOOTE, Pres.
MRS. S. M. THAMES, Sec.

Notice.

Delegates to the Annual Meeting of the Parsonage and Home Mission Society, to be held at Holly Springs, Oct. 7 to 9, will please provide themselves at starting-point with certificates, that they have paid full fare. Some of our railroads have promised reduced rates, and we presume all connecting roads will do likewise.

MRS. H. W. FOOTE, Pres.
MRS. J. S. FEATHERSTON, Cor. Sec.

Greenville District Preachers' Association.

Programme of Greenville District Preachers' Association, Clarksdale, Oct. 10 and 11 1894, beginning at 9 A. M.:

1. Relation of Pastor and People. Duties of Each—Essay, B. F. Phillips; address by H. T. Cunningham.

2 Should We Emphasize the Distinctive Doctrines of Methodism?—Essay, T. Y. Ramsey, R. H. B. Gladney.

3. Is the Pulpit Losing Its Hold on the People?—Essay, J. M. Wyatt; address, E. S. Lewis.

4. The Relation of Children to the Church—Essay, J. J. Brooks; address, H. P. Crowe.

5 Relation of the Pastor to the Sunday-school—Essay, H. P. Gibbs; address, J. C. Mimms.

6. Revivals: How to Have Them—Essay, J. A. Whitehurst; address, J. L. Bowling.

7. How May We Make Our Ministry More Effectual?—Essay, W. H. Sanders; address, L. M. Broyles and Hal. S. Spraggins.

The Conditions Confronting the Church in the Delta, and How to Meet Them, will be discussed by the following gentlemen: Rev. J. C. Brown, D. D., Friars Point, Miss.; Col. E. H. Moore, Rosedale, Miss.; Hon. W. G. Yerger, Greenville, Miss.; Capt. A. A. Sharp, Memphis, Tenn.

Sermons: Missions, T. Y. Ramsey; Catholicity, Julien C. Brown; Consecration, H. P. Gibbs.

J. A. RANDOLPH, P. E.

Notice.

To the Members of the Educational Loan Fund of the Corinth District:

You will please make payment at once of the amount you are due on this fund. Your subscription has been running since July, 1893, and no payment. Please give prompt attention. As I do not know the address of all the members, I shall be glad to get in communication with each one at an early day. GEO P. HAMMERLY,
Sec'y and Treas.

Iuka, Miss., Sept 22, 1894.

A Reward of $500

Will be paid for any case of Rheumatism which can not be cured by Dr. Drummond's Lightning Remedy. This offer is made in good faith by the proprietors, and there is no reasonable excuse for anyone to suffer longer. Any ordinary case will be cured by one treatment, and it is poor economy to suffer when relief can be secured so certainly. The price of a month's treatment—two bottles—is $5, and that is the cost of a cure. Full particulars and testimonials of wonderful cures sent to any address. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

Malone College.

The Malone College at Holly Springs opened to-day (Sept. 18) with forty girls in the boarding department and forty-three day pupils, with others still to come. Our building will soon be full. Grenada has opened well, and the Methodist girls of North Mississippi can be educated in our own State and in our own schools.

J. W. HONNOLL, Pres.
Holly Springs, Miss.

Notice.

To the Preachers of the Mississippi Conference:

Brethren: Will you please send me your church extension moneys before you go to Conference. Remit me by check on New Orleans or Vicksburg or money order on Vicksburg.

You will facilitate my work as treasurer if you will kindly observe my request. Yours truly,

THOS A. HOLLOMAN.

Notice.

To the Local Preachers in the Brookhaven District:

Any brother seeking for license to preach or to be recommended for admission on trial or to be ordained, will do well to consult the Discipline for the studies he will be examined on. Books will be needed, and the applicant will be expected to furnish the books. His failure in this particular may defeat his purpose. I give this notice to save trouble, as we begin the fourth round Oct. 6, 7. Let no brother come, expecting anything less than a thorough examination.

Pastors, please take notice.

R. D. NORSWORTHY, P. E.

Kobe Industrial and Training-School.

Since my last report I have secured in cash and subscription the following contributions for the Kobe Industrial and Training-School:

Crawford Street, Vicksburg	$30 90
Brookhaven	47 41
Bolton	17 65
Edwards	9 00
	T. MASAO.

Brookhaven, Sept. 17.

Yazoo City	$32 55
Wesson	20 50

I have been engaged in this work nearly six weeks, and I now wind it up. But for the unfavorable circumstances that surrounded some of the brethren, this would have been an ample time for me to reach all the leading charges of the Conference. As it is, I haven't reached but half. This, however, is not my fault. I have done my best. I take this opportunity of asking those brethren whose circumstances did not permit them to accept my appointments to do what they can for this noble cause. Thanks to the brethren for their co-operation and Christian hospitality. T. MASAO.

On Train, Sept. 20, 1894.

Notice.

Delegates and visitors to Annual Meeting of W. F. M. S., at Lecompte, La., Oct. 4, will please procure certificates of full fare paid at place of starting. E. J. FULLILOVE,
Pres. W. F. M. So., La.

A FORTUNE LOST.

It was not at Monte Carlo or Baden-Baden, but at home, in her own house, when her system broke down under the strain of Uterine trouble, that her fortune and good health were lost. CREOLE FEMALE TONIC restored it rapidly by its wonderful influence and tonic power.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

MISSIONS.

(Matt. xxviii, 19, Acts x, 34, 35; Romans x, 12, 15.)

Our first text contains the Christian's marching order. We consider

1. The Commander.
2. The commanded.
3. The command.

May the Holy Spirit assist us!

1 The Commander. What of his antecedents, character, conquests.

(1) The best commanders are usually those who worked themselves up from the rank and file. As a man, Christ came from the humblest walks of society. Had not where to lay his head. Is familiar with the difficulties in missionary operations.

(2) The best commanders take the lead in the attacks on the enemy. Christ did not only say, "Go," but also, "Come." Fierce was his contest in Gethsemane and on Calvary. But nothing less than victory would satisfy him.

(3) Commanders are usually decorated and honored after vanquishing the foe. God highly exalted Christ and has given him a name which is above every name.

2. The commanded. Primarily, those who were in the reach of his voice, his disciples. But also

(1) Those called to preach, to go as missionaries. Faith comes by hearing the Word of God.

(2) Those occupying the pew. Not going themselves, they send. Give of their means, according as the Lord has prospered them, to the support of the holy ministry at home and abroad.

3. The command.

(1) To go. The valley of dry bones could not come to the prophet, the prophet had to go to the valley. Go, the heathen are dead in trespasses and sin; they are blind, halt, maimed. Go to the highway and hedges, and bring the outcasts in.

(2) Teach. Disapprove of literary pedagogism as mission work. There is no gospel in the English A B C and the multiplication table. Teach the life and doctrines of Christ. Teach man's duty to God, to his fellow-man, and to himself.

(3) Baptize them in the name of the Triune God—that is, make them Christians.

Contributions for Kobe Industrial School for Girls.

Previously reported	$214
A Friend	1

Send money to Mrs. M. I. Lambuth, at Nashville, Tenn.

Dr. Harmon's "Select Sermons."

Vicksburg, Miss., Aug. 17, 1894.

Rev. Dr. J. W. Harmon:

The volume of your sermons came to hand. I do most sincerely congratulate you that you are still able, through the printed page, to promulgate the unsearchable riches of the gospel, even though you are denied the privilege of going in and out among the people as aforetime. REV. C. G. ANDREWS, D. D.

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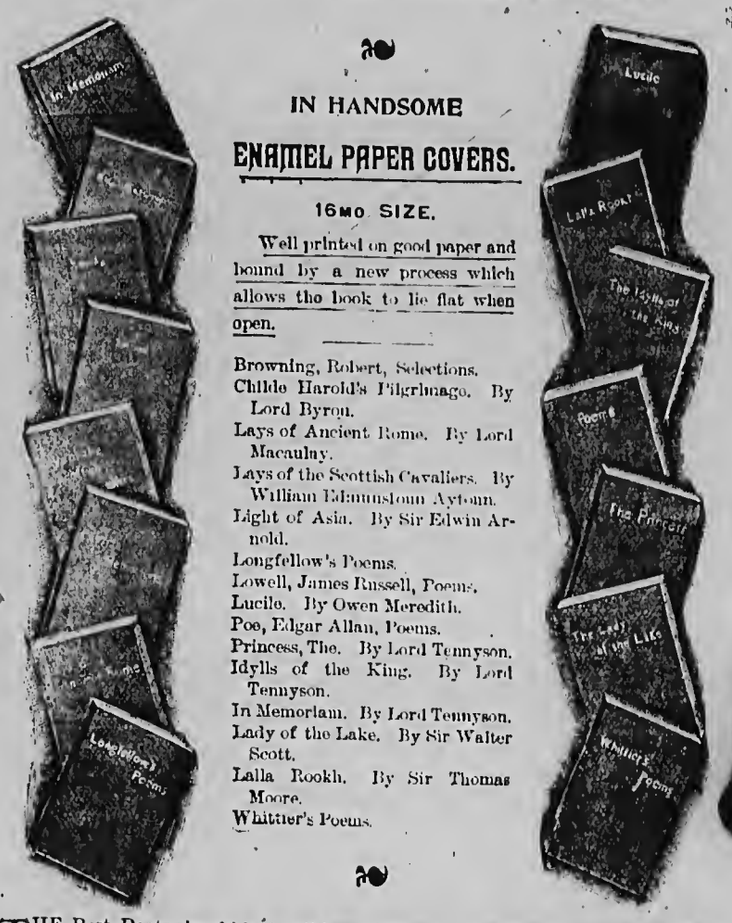

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Lucile. By Owen Meredith.
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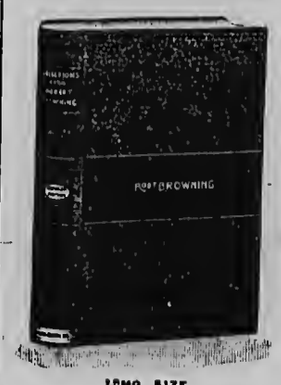

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Poe, Edgar Allan, Poems.
Princess, The. By Lord Tennyson.
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HOME CIRCLE.

THE BROKEN FOLD.

BY JAMES BUCKHAM.

Dear, my friend, grieve not o'er much
For the vanished voice and touch;
Sit not gazing, white or cold,
At the broken curtain-fold.

Thou this little chamber hast,
But the house is high and vast.
He hath freedom now to go
In and out, and to and fro.

O the crystal-fountained halls!
O the rosy-windowed walls!
O the music and the bloom,
As he treads from room to room!

Backward shall the curtain flow
In the little chamber low!
Shall be here return and dwell,
Bearing sprays of asphodel?

Nay, ah, nay! Bide thou awhile
In thy place; nor weep, but smile.
Some day—sweet day!—thou shalt rise,
Smooth the fold and meet his eyes.

—Independent.

Reproving a Child before Company.

Probably most parents, even very kindly ones, would be a little startled at the assertion that a child ought never to be reproved in the presence of others. This is so constant an occurrence that nobody thinks of noticing it; nobody thinks of considering whether it be right and best or not. But it is a great rudeness to a child. I am entirely sure that it ought never to be done. Mortification is a condition as unwholesome as it is uncomfortable. When the wound is inflicted by the hand of a parent, it is all the more certain to rankle and do harm. Let a child see that the mother is so anxious that he should have the approbation and good-will of her friends that she will not call their attention to his faults; and that, while she never under any circumstances allows herself to forget to tell him afterward alone, if he has behaved improperly, she will spare him the additional pain and mortification of public reproof; and, while the child will lay these secret reproofs to heart, he will still be happy.

I know a mother who had the insight to see this, and the patience to make it a rule; for it takes far more patience, far more time, than the common method.

Once I saw her little boy behave so boisterously and rudely at the dinner table, in the presence of guests, that I said to myself: "Surely, this time she will have to break her rule and reprove him publicly." I saw several telegraphic signals of rebuke, entreaty, and warning flash from her gentle eyes to his; but nothing did any good. Nature was to much for him; he could not at that time force himself to be quiet. Presently she said, in a perfectly easy and natural tone: "O Charley, come here a minute! I want to tell you something." No one at the table supposed it had anything to do with his bad behavior. She did not intend that they should. As she whispered to him, I alone saw his cheek flush, and that he looked quickly and imploringly into her face; I alone saw that tears were almost in her eyes. But she shook her head, and he went back to his seat with a manful, but very red little face. In a few moments he laid down his knife and fork, and said: "Mama, will you please to excuse me?" "Certainly, my dear," said she. Nobody but me understood it, or observed that the little fellow had to run very fast to get out of the room without crying. Afterward she told me that she never sent a child away from the table in any other way. —Helen Hunt Jackson.

Many mean things are done in the family for which moods are put forward as the excuse, when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood.—J. G. Holland.

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To Prevent Wrinkles.

Keep a sunny temper and a good digestion. In the line of preferment, live for others, forget self. If the tendrils of a vine fall through the lattice into a dark cellar they continue to grow, but in a feeble way; leaves pale green, dwarfed, yielding no bloom or fruit; so if we do not seek the sunshine of human sympathy, the tendrils of our social natures become shrunken. Our love is chilled in this selfish atmosphere. The growth, the life of love is reflex. If we give, we may receive. The spring which pours its crystal offering from the mountain's heart, swelling the brook, the river, giving greenness to the meadow, beauty to the flower, loses its identity in the sea, and returns to its mountain, clothed in the garb of showers with coolness and verdure in its wake.

The pond becomes stagnant and offensive. So the heart, hugging its misery, loving self, bemoaning personal injuries, petting bodily infirmities, turning the eye ever inward, is left behind in the great swift rush of the present that is pulling all people upward, making them better, wiser, happier.

Wilkinson says, "The soul is form, and doth the body make." The happy temper, the unselfish life, the youthful soul, will to a great extent ward off the blows of time.

We do not realize the price we are paying for the harmful pleasure of fretting and looking inward, until, in our wrinkled faces and our children's irreverent and captious dispositions, we see the architecture of our selfish soul.

Many of the ills of life will succumb to the efforts bravely made to forget pain, either of body or mind, to give all the wonderful machinery of our natures free play, to battle for the good, to allow the physical organization all opportunity in repairing damage wrought by sob of pain or whim of impatience.

Of course, we can not look youthful and wear a crown of many years. Time, toil and sorrow may be written upon our faces; but when beautiful souls smile, warm and glow through them, the lines will be softened and graceful, and lend a beauty to the cheek from which the rose has fled.—Exchange.

Tom's Battle.

"There isn't any use in trying to do good, mother," said Tom Winter, one Sunday afternoon. "I've tried so hard this week, but I get angry so quick. I think every time that I never will again, but when anything provokes me, away I go before I know it."

"Temper is your enemy; you can conquer him if you meet him the right way. Remember how David met Goliath, with only his sling and the little stones from the brook. He defeated the mighty Philistine, because he went in the strength of the Lord. Now, your temper is your giant. If you meet him in your own strength, he will defeat you. But if, like David, you go in God's strength, you will overcome. Try again tomorrow, Tom, and ask God to help you."

"Well," promised Tom, "I'll try, but I can't help being afraid."

The next day everything went on smoothly until play hour. The boys were playing ball, and one of them accused Tom of cheating. Instantly his face crimsoned. But the angry words died on his lips. He thought, "I will try, if God will help me." Tom shut his eyes tightly and all his heart went out in a prayer for help, and he conquered.—Presbyterian.

Setting People Right.

Don't be forever setting people right. There is a household fiend, with a memory for dates and details, who can never sit still and hear papa say that he went downtown on Monday at eight without correcting the statement with the remark that the hour was half-past. If mama happens to allude to Cousin Jenny's visit as having occurred last Thursday, this wasp-like impersonation of accuracy interposes with the statement that it was Friday, not Thursday, which brought Cousin Jane. A dozen times a day exasperating frictions are caused by needless corrections of this sort, referring to matters where exactness is not really imperative, the affairs in question being unimportant, and no violation of truth being for an instant intended.—Harper's Bazar.

A Preacher's Mother.

My mother's habit was every day, immediately after breakfast, to withdraw for one hour to her own room, and to spend that hour in reading the Bible in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties, and to remain unruffled by all the worries and pettishness which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed; I never heard her speak one word of anger or calumny, or of idle gossip; I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life, and which had fed upon the manna in the barren wilderness. The world is the better for the passage of such souls across its surface. They may seem to be as much forgotten as the drops of rain which fall into the barren sea, but each drop adds to the volume of refreshful and purifying waters. "The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night, and make it beautiful."—F. W. Farrar.

When Night Comes.

It is so easy to say, "You must stop worrying;" it is so hard to get away from the cares that chafe and cut into our souls. Every man bears his own burden; most men are weighted with the burdens of their brother drones. "If you did not worry, you would feel better," is good advice, but just as practicable for the average man as, "If you did not breathe, your lungs would heal," to the man suffering from hemorrhage. Breathe he must until death releases him, and worry men will until the wearisome tasks are forever laid down. The people who say, "I never worry," are simply untruthful, or so happily placed that they have no cause for anxiety, or in supreme selfishness load their worries on someone else. One thing you can do. Though the ways of your life be filled with trouble, harassment, and annoyances, lay them away at nightfall. When darkness rests upon the face of the earth, say, "Here we rest," or as the Indians more euphoniously phrased it, Alabama. And to your wearied soul shall be fulfilled the promise of old: "At evening time it shall be light."—Selected.

THE CUISINE.

CONDUCTED BY L. A. B.

RED PEPPER SAUCE.—Put two dozen whole red peppers in a porcelain-lined saucepan; add two onions pared and sliced, two tablespoonfuls of mustard seed, one of salt, one pint each of vinegar and water, cover closely and boil ten minutes. Strain, return to the kettle, add four tablespoonfuls of brown sugar, one each of grated horseradish and celery seed, and two dozen whole cloves; boil one hour, strain and bottle.

VEGETABLE SALAD.—Take a pint of green peas, the same of string beans, half a dozen asparagus heads, a carrot and beet cut cnt in slices, arrange all the vegetables on a salad dish, dress them with two tablespoonfuls of oil, one of vinegar, a teaspoonful of salt, and a quarter of a saltspoonful of pepper, and serve the salad. This is a good way to use up "left overs," but the salad is so agreeable that it pays to prepare the vegetables on purpose.

Take large potatoes, bake until soft and cut a round piece off the top of each. Scrape out the inside carefully so as not to break the skin, and set aside the empty cases with the covers. Mash the inside very smoothly, working into it while hot some butter and cream, about half a teaspoonful for every potato. Season with salt and pepper, with a good pinch of grated cheese for each; work it very soft with milk and put into a saucepan to heat, stirring to prevent burning. When scalding hot stir in one well-beaten egg for six large potatoes. Boil up at once, fill the skins with the mixture, replacing the caps. Then return them to the oven for three minutes. Arrange upon a napkin in a deep dish with caps uppermost, cover with a fold of the napkin and serve very hot.

HYGIENE.

Abuse of the Stomach.

Different constitutions have peculiarities in regard to the way in which they assimilate food, and the old adage that what is one man's meat is another's poison, is a very true one. There is no ailment more common in middle life and in old age than indigestion. This, of course, depends upon improper food taken too frequently and in undue quantity. As a rule the victim of indigestion flies to medicine for relief, or to one of the thousand and one quack remedies that are advertised to cure everything. How much more rational would it be to alter the diet, and to give the stomach the food for which it is craving! If the stomach could talk I can imagine it, after pills, and gin, and bitters, and quack remedies of every description have been poured into it, begging to be relieved of such horrors, and saying, "Give me a little rest, and a cup of beef tea, and a biscuit, and go and take a little fresh air and exercise yourself." Instead of this, the miserable organ has to be dosed with all sorts of horrible concoctions in the way of drugs, brandies, sodas, and champagne, to endeavor to stimulate it into action. There is no doubt that the stomach that requires stimulants and potions to enable it to act efficiently, can hardly be said to be in a healthy state, or can long continue to do its work properly. The digestive organs, unfortunately, are the first to sympathize with any mental worry. They are like a barometer, and indicate the errors of malnutrition and its consequences. The healthy action of every organ depends upon the proper assimilation of the food taken. As soon as the digestive process fails, everything fails, and ill health results, with all its concomitants.—Popular Science Monthly.

The Air We Breathe.

It is said that "twelve thousand silk-worms, when newly hatched, scarcely weigh one-quarter of an ounce, yet in the course of their life, which only lasts about thirty-five days, they will consume between three and four hundred pounds of leaves."

This seems wonderful, but not more so than the quantity of air a man will consume. In one year he uses in his breathing one hundred thousand cubic feet of air, and purifies over three thousand five hundred tons of blood.

Suppose he does not breathe pure air? Then the impurities that he takes in go into his blood, and must be gotten rid of some way. Sometimes the blood carries them to the skin, and they come out in pimples or boils; sometime sthey cause fevers or other diseases. So you can see how important it is to breathe good air. The air of the house is never quite so good as that out-of-doors, because stoves and furnaces make a gas that poisons the air more or less; then the breath sent out from the lungs is poison, so it is very important to have as good air as we can in the house, and to be out-of-doors, walking, riding or working, as much as possible every pleasant day. At night there should always be fresh air in the sleeping-room. If there is not, the sleeper will wake up in the morning feeling very tired and unrested, and the reason is, he has been breathing air over again until there was no life in it. Remember, if you took back into your lungs one breath just sent ont from them that had no fresh air mixed with it, you would die of suffocation in sixty seconds. Don't economize on air. Have plenty of it, and as good as you can get always.—New York Advocate.

Rest.

More than half of a housekeeping woman's time is spent in worrying, and a good share of the other half in preparing food, as though the stomach were the immortal part of us. Take one-quarter of the time a woman devotes to making pies, preparing puddings, putting up preserves, icing cakes and frying doughnuts, and let her devote it to rest and recreation, and she would not look like a shred of parchment paper at forty. It is the non-essentials that kill us.

A prominent physician of San Francisco says: "No cigarette that I ever heard of is free from opium. Beyond question the boy who smokes cigarettes stunts his growth, wrecks his nerves and weakens his heart and kidneys long before he reaches manhood."

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MARRIAGES.

RAY–GEIGER.—In the Methodist Church, Pearlington, Miss., Sept. 5, 1894, by Rev. J. V. Peoo, Mr. Angus C. Ray, of Maxton, N. C., to Miss Mattie C. Geiger, of Pearlington.

North and South Carolina Advocates please copy.

BROACH–MOSBY.—In Central Church, Meridian, Miss., Sept. 5, 1894, by Rev. R. S. Woodward, Mr. Walter E. Broach to Miss Bettie B. Mosby, all of Meridian.

JONES–REID.—At the residence of the bride's father, near Clayton, Miss., Sept. 5, 1894, by Rev. E S Lewis, Mr. J. F. Jones to Miss Anole Reid.

CHAMBERS–WILLIAMS.—At the residence of Mr. Lee Cook, Duhhs, Miss., Sept 9, 1894, by Rev. E. S. Lewis, Mr. W. E Chambers to Miss Ella Williams, both of Tunica county.

OBITUARIES.

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 800. Poetry excluded from this column.

JOYCE—WILLIAM JOYCE was born in Murray county, Tenn., May 25, 1822; came to Mississippi when a young man; married in 1846 a good, pious woman, whose daily, devoted, consistent life was largely instrumental in bringing him to Christ. He was happily converted at a camp meeting at Carthage, Miss., in 1851, and joined the M. E. Church, South, in which he served as class leader, Sunday-school superintendent and steward faithfully until he became too feeble to attend to those duties longer. He established the family altar as soon as converted, and kept it up with intervals of short intermissions through life. He gave liberally to the church, and was a constant attendant at the services; was at all times ready to hear testimony to the power of God unto salvation.

Thus lived one of the best of men, and after a long, protracted illness he died. Aug. 9, 1894, in the triumph of a living faith.

Bro. Joyce was indeed the friend of his pastor, and loved his church. He was a high-toned, honorable Christian gentleman, who knew what was right and fearlessly maintained it. He was well read and thoroughly settled in his conviction, and was a man with a great deal of self-respect. He has gone to be with loved ones gone before in the home of the blessed. May the Lord comfort those left behind; so at last may they be united to part no more! R. M. DAVIS.

WILLIAMS—MRS. E. J. WILLIAMS who departed this life March 14 1894, at Wall Hill, Miss., was the daughter of Dr. R. C. Hancock and E. A Hancock; was born in Williamson county, Tenn., Aug. 4, 1825; was married to Dr. F. E. Williams in 1840; united with the Episcopal Church two years later, and afterward united with the M. E. Church, South, and was for thirty-three years a devout, consistent member of Brock's Chapel Church.

It was my privilege to know Sister Williams for a few months only, and that in her affliction. Although suffering great pain, she was ever cheerful and thoughtful of the comfort of others. Her faith was strong and clear. I frequently visited her during her last days. She was ready to go, and it seemed that heaven was revealed to her longing eyes, and the angels came down and hovered around her bedside to comfort and sustain her, and she shouted aloud the praises of God. Truly a good woman has left us for the other shore.

Two daughters are left to mourn the loss of a godly mother and a wise counselor. May the Spirit Divine give peace and consolation to their hearts, and enable them to follow the steps of their sainted mother, and meet her in that land of bliss, where suffering and separation will come no more! HER PASTOR.

DUNN—VALERIA H. DUNN was born in Amite county, Miss., May 20, 1809, and died Feb. 5, 1894. He was married to Miss Mary Ann Bostwick, May 16, 1833.

Bro. Dunn was converted during his schooldays, and was a member of the Methodist Church for more than thirty years. The last years of his life were especially given to preparation to meet his God.

His home was in every respect the preacher's home. It was always a pleasure to the pastor to visit him. He was not an emotional Christian, but his walk and conduct as a member of the church proved that he had the right idea of what constitutes true Christian character. I shall never forget how rejoiced and grateful he was when his last and eldest son joined the church. This writer shall never forget the pleasant hours spent in Bro. Dunn's home, and how he appreciated the prayers made for him and his dear family.

He leaves a Christian wife and four children to mourn for him; but in their sorrow may they be grateful to God for preserving his life so long, and may the same hand that guided him guide each one of them, and may they meet their dear father where parting will be no more! G. D. ANDERS, P. C.

KING—MRS. M. A. KING (*nee* Shull) was born in Sabine parish, La., Aug. 6, 1873; was married to Mr. S. W. King, of Geneva, Texas, Dec. 20, 1893; departed this life, Aug. 28, 1894, after a protracted illness, which was borne with patience. Sister King united with the M. E. Church, South, July 2, 1887, and lived a consistent Christian life.

She leaves a husband and a number of relatives and friends to mourn for her; but our earthly loss is her heavenly gain. She loved her husband with an intense devotion and made his home the dearest spot on earth. To father and mother she was not only a beloved daughter, but a trusted and familiar companion. To brother, sister or friend she was a safe counselor. She was tireless in ministering to the needs of the suffering and sorrowing. In the death of Sister King the church has lost a faithful member, which makes a void that can not be filled

To the bereaved we extend our heartfelt sympathy. Weep not, loved ones; she is safe in the glory land, and is free from the cares of this life. Only live so as to meet her in the Celestial City, where she is "tenderly calling with beckoning hands," and where "parting is no more." W. A. CLARKE.

WILES—MRS. MARY J. WILES (*nee* Keathly) has gone, but she stands with those on the other shore who have washed their robes in the blood of the Lamb. She had a lovely Christian character, and bore with great fortitude and patience the lingering disease, consumption, which closed her earthly career, Sept. 8, 1894. She was born March 8, 1845, in Scott county, near Hillsboro. She connected herself with the Methodist Church, 1872, at Oak Ridge, Warren county; was married to W. W. Wiles, Nov. 4, 1891, who is left in the winter of his life without her loving presence and lovely life to cheer him.

May the wing of the Almighty overshadow the bereaved husband, and may he in all things see the wisdom of a God who doeth all things well! Rest, dear friend, until called to awaken from thy blessed sleep. FRIEND.

WATTS—MRS. HINDA SOULE WATTS, daughter of Geo. W. and S. O. Soule, was born in Clarke county, Miss., Aug. 26, 1874, and died in Meridian, Miss., July 1, 1894 On May 24 she joined the East End Methodist Church. She was married to Mr. C. H. Watts, of Meridian, Miss., Aug. 22, 1893.

As a daughter, she was most dutiful. As a friend, she made them wherever she went; she was thoughtful, tender, sympathetic, womanly. As a wife, devoted, filling admirably every obligation of that sacred relation.

For three or four months before her death she was confined to her bed, and it was my privilege to be with her frequently. We conversed freely on spiritual matters. She rested with implicit faith on the Word of her God. When she realized that death was at hand, she said: "Has it come so soon? But it is all right." She immediately called for the family and friends, bade them good-by, and gave them exhortations and encouragements. Her face shone with a supernatural light. After about half an hour, during which time she was talking of heaven, the light faded. Then, as she turned and looked me full in the face, the light gradually returned with all its former intensity as she asked, "Bro. Lewis, don't you think I am ready?" after which it faded to return no more

We laid her to rest in the Rose Hill Cemetery. B. F. LEWIS.

Meridian, Miss.

AZWELL—AMANDA M. PAINMORE was born forty-two years ago. She joined the M. E. Church, South, at Ebenezer Church, Choctaw county, Miss., under the ministry of Rev. Thomas Castles. She was married to S. G. Azwell, near Double Springs, Oktibbeha county, Dec. 17, 1872 Seven children from this marriage survive, and two have preceded the mother to heaven.

Sister Azwell died at Okolona, Miss., Aug. 20, 1894, at seven o'clock P. M., and was buried at Rhodes' Chapel, near Tahhville, Chickasaw county, Miss.

Sister Azwell lived a quiet and devoted Christian life, fulfilling her duties as wife, mother, and friend, and setting a good example to all about her. She was a great sufferer, but found grace to be resigned, and she died in peace and full of hope. May the divine blessing attend her bereaved husband and children! PASTOR.

SPEARMAN—BENJAMIN R SPEARMAN died Aug. 12, 1894, aged twenty-two years.

Bennie possessed many traits of character, as was proven by his kindness and genial disposition. He had passed through many trials and misfortunes. His parents died when he was quite young. He left Grand Cane, La., some time last year to better his condition in Texas. He left with cherished plans and fond hopes for the future; but, alas! when least expected, the death angel came and chilled that fair brow and made lifeless that manly form we loved so well. Little did we dream, when we bade him farewell, that it was forever, and we should never see his face or hear his voice again. He leaves four sisters to mourn his loss, besides many loved ones; but we bow in humble submission to the will of him who giveth and taketh away.

Brother, we hope to meet thee again. GERALDINE.

SMITH—We, the committee appointed by the president of our missionary society of Central Church, Meridian, Miss., submit the following resolutions:

Whereas, It has pleased God in his all-wise providence to remove from our midst in the bloom of life our loved sister and co-worker in the missionary cause, MRS. S. P. SMITH; therefore, be it

Resolved, That our society has lost one of its loved members: one whose gentle presence and bright face has been sadly missed. May her removal be an incentive to greater faithfulness on our part! Our hearts go out in warmest sympathy to the bereaved family and loved ones. We pray God to comfort them as he alone can do.

Resolved, That while we recognize the hand of the loving Father in this dispensation of his providence, and our hearts are made sad, we bow in humble submission to his will, and have faith in "him who doeth all things well."

Resolved, That a copy of these resolutions be sent the bereaved family as a token of love and condolence from our society, a copy be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy be spread upon the Minutes of this society.

MRS. W. H. ORMOND, for Com.

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If you do not want to be tempted, keep your thought from all that is evil.

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SPECIMEN OF TYPE.

46 *Jacob sendeth Benjamin.* GENESIS, 43. *Joseph entertaineth his brethren.*

CHAPTER XLIII. Before CHRIST 1707 Before CHRIST 1706.

Jacob unwillingly sendeth Benjamin. 14 Joseph entertaineth his brethren. 29 His joy at seeing Benjamin.

AND the famine was a sore in the land. a ch. 41. 54, 57.

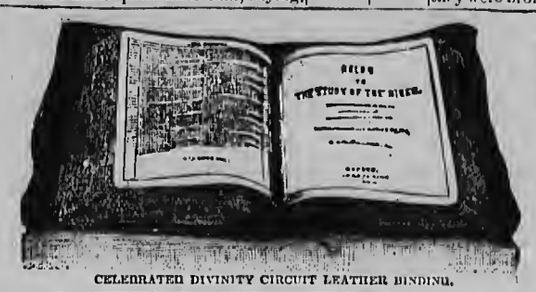
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, a ch. 24. 7, & 39. 4, & 44. 1. b Heb. kill a killing. 1 Sam. 25. 11. c Heb. eat.

16 And when Joseph saw Benjamin with them, he said to the a ruler of his house, Bring these men home, and b slay, and make ready; for these men shall c dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house:



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2 The Canon of Scripture.
3 Versions of the Scriptures.
4 Genuineness and Integrity of the Old Testament.
5 Summary of the Books of the Old Testament.
6 Summary of the Books of the Apocrypha.
7 Chronology of the Old Testament.
8 Genealogy from Adam to Jacob.
9 Itinerary of the Journeyings of the Israelites to their settlement in Canaan.
10 Miracles of the Old Testament.
11 Parables of the Old Testament.
12 Special prayers in the Old Testament.
13 Brief Historical Summary of the Interval between the Old and New Testaments.
14 Genuineness and Integrity of the New Testament.
15 Summary of the Books of the New Testament.
16 Harmony of the Gospels.
17 Our Lord's Miracles.
18 Our Lord's Parables.
19 Names, Titles and Offices of Christ.
20 Prophecies relating to Christ.
21 Recorded Appearances of Christ after His Resurrection.
22 Family of the Herods.
23 Chronology of the Acts and Epistles.
24 Paul's Missionary Journeys.
25 Paul's Voyage to Rome.
26 Special Prayers in the New Testament.
27 Passages from the Old Testament quoted in the New Testament.
28 References to the Old Testament not being exact Quotations.
29 References in the New Testament to Incidents recorded in the Old Testament.

BIBLE LANDS.

(Their Inhabitants, Conformation, Principal Characteristics, etc.)

30 Ethnology of the Jews and their Neighbors.
31 Jewish Sects and Parties.
32 The Jewish Year.
33 Geography and Topography of the Holy Land.
34 Mountains of the Bible.
35 Rivers, Lakes, etc., of the Bible.
36 Animals of the Bible.
37 Birds found in Palestine.
38 Reptiles of the Bible.
39 Aquatic Animals of the Bible.
40 Insects of the Bible.
41 Trees, Plants, Flowers, etc., of the Bible.
42 Geology of the Bible.
43 Precious Stones of the Bible.
44 Music and Musical Instruments of the Bible.
45 Weights and Measures.
46 A Glossary of Antiquities, Customs, etc.

INDICES, ETC.

Words, Obsolete and Ambiguous.
Subject-Index to the Bible.
Concordance.
Dictionary of Scripture Proper Names, with their pronunciations and meanings.
Index to Scripture Atlas.
Scripture Atlas.

It is impossible to give in this limited space more than a brief description of this beautiful American Edition of the Bible, and we may say that this is the first time it has been possible to OFFER IT AS A PREMIUM.

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	LEAVENING GAS. Per cent.	Cubic in. per oz.
ROYAL, Absolutely Pure,	13.06	160.6
The OTHER POWDERS TESTED are reported to contain both lime and sulphuric acid, and to be of the following strengths respectively,	12.58	151.1
	11.13	133.6
	10.26	123.2
	9.53	114.
	9.29	111.6
	8.03	96.5
	7.28	87.4

These tests, made in the Gov't Laboratory, by impartial and unprejudiced official chemists, furnish the highest evidence that the "Royal" is the best baking powder.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

NEWS OF THE WEEK.

DOMESTIC.

Portland, Oregon, had a fire on Sept. 23 in the dock of the Pacific Coast Elevator, which destroyed property valued at $1,400,000.

After 1,156 ballots had been taken by the delegates, Hon. J. G. Spencer, of Claiborne, was nominated for Congress from the Seventh Mississippi District.

The Democrats of the Fifth Congressional District (Louisiana) have unanimously renominated the Hon. Chas. J. Boatner to succeed himself in Congress.

A very disastrous fire occurred in this city on Sept. 22, by which the passenger depot of the Queen and Crescent railroad and a large part of the freight depot were destroyed.

Chicago is putting down her gamblers with a strong hand. A citizens' association called the Civic Federation, the mayor and the chief of police have combined against them, and they must go.

Iowa was swept by a cyclone on Sept. 22. Several towns were destroyed, and great damage was done to buildings, fences and crops. The cyclone was accompanied by blinding flashes of lightning. About fifty people were killed.

Representatives of the workingmen of this city held a mass meeting last week, and it was resolved to form an independent party, with the intention of naming candidates for Congress. Both of the old parties were denounced.

The Salvationists are the first to find some good use to turn living pictures to. Three pictures were exhibited before an interested audience at the Princess Rink in Chicago. The series represented the home of the drunkard before and after his reformation.

On Sept. 22 the nominating committee appointed at the Planters' Convection, held a week ago at Point-a-la-Hache, in Plaquemines parish, met at Poydras, in the same parish, and nominated the Hon. H. P. Kernochan as the planters' candidate for Congress from the First District.

According to the dispatches, Representative Andrew Price, of the Third District (Louisiana), has been actively at work in behalf of the sugar interests of the State. He has received assurances from Secretary Carlisle that the administration will favor the payment of the bounty on this year's crop by Congress at its session this Winter.

A company, to be regularly chartered under the laws of the State, has been organized, embracing the leading shipers of Jackson, for the purpose of running a boat between Jackson and New Orleans, on Pearl river. It will be remembered that the Rivers and Harbors bill, which recently became a law, appropriates $5 000 for Pearl river, below Jackson, and the Evening News suggests that when Congress meets that the Mississippi delegation in Congress urge a larger appropriation.

FOREIGN.

It is said the Chinese are afraid that the Japanese will capture Pekin, and the navy has been ordered to defend the approaches.

An immense meeting in favor of the granting of amnesty to the Irish political prisoners was held in Phœnix Park, Dublin, Sept. 23. Addresses were made by John Redmond, Tim Harrington, and Dr. Joseph Kenney. It is estimated that fully 15,000 persons were present.

The Japanese government has decided to follow the advantage it has gained against the Chinese and push the war with all possible vigor before the arrival of Winter. Orders have been issued for 80,000 troops to depart immediately for the front. The national enthusiasm aroused by the success of the Japanese forces is unbounded.

William H. Ellis, a prominent colored man of Texas, who obtained a concession from the Mexican government for the colonization of rich lands in the northern part of Mexico, with negro families from the United States, is now in Mexico arranging the details for the carrying out of the terms of his contract with the Mexican government.

The official advices which have been received concerning the great naval battle fought on Sept 16, off the mouth of the Yalu river, in North Corea, agree in reporting that the engagement was a most sanguinary one, and was hotly contested on both sides. The advices received also make it certain that the victory remained with the Japanese, as the Chinese experienced the heaviest losses and their ships were compelled to retire to the Chinese naval station of Wei-Hai-Wei.

That Tired Feeling, which is so common and so overpowering, is entirely driven off by Hood's Sarsaparilla, the best blood purifier. Hood's Sarsaparilla overcomes weakness.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache. 25 cents a box.

The Sovereign Grand Lodge of Odd Fellows, which met in Chattanooga, Tenn., finished the work of the session on Sept. 22.

Do not wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
Wilson's Springs	Sept. 27
Palmer	Oct. 6
Mt. Zion	Oct. 11
Shiloh	Oct. 12
Salem	Oct. 18
New Prospect	Oct. 26

Old Dr. Drummond,

After years of patient study and experiment, has given to the world a preparation which is an absolute and permanent cure for every form of Rheumatism. The price is $5, but it is two large bottles—enough for a month's treatment—and will relieve the worst case from the first dose. Sent by express to any address upon receipt of price, by the Drummond Medicine Co., 48 Maiden Lane, New York, with full particulars and testimonials of wonderful cures. Agents wanted.

According to recent dispatches from South America, more trouble is brewing in Brazil. Admirals da Gama and De Mello, who failed in the revolutionary movement of last year, are in Argentine busy plotting another attempt to overthrow President Peixoto, and the revolutionists in Rio Grande do Sul are again becoming active.

Horsford's Acid Phosphate

For Impaired Vitality

and weakened energy, is wonderfully successful.

The patient Swedes are now aroused, and have raised the cry of war or separation from Norway. Norway, although the much smaller country, asks for equal rights with Sweden. The demand would be fair if Norway also would agree to fulfill the corresponding duties.

Any Sunday-school sending $5 at once can get $10 worth of Sunday-school Cards or Library Books or larger lots at same rate, by express.

F. D VAN VALKENBURGH. Agt.,
No. 9 Chartres street, New Orleans.

A nine-dollar Sunday-school Teacher's Bible, by mail, for $6 cash. Any style or price at same rate, one-third less than publisher's price. Order at once.

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LaGrange Female College is a most excellent school for young ladies. Those desiring a healthful location, the best moral and social surroundings, and exceptional advantages in music, art, etc., can find them all combined in this institution. An advertisement of the college will be found in this paper.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

Hollandale	Sept. 30
Clarksdale	Oct. 7
Gunnison	8
Lyon	14
Tunica	21
Shaw	28
Greenville	29
Hill House	Nov. 4
Rosedale	11
Rolivar	18
Arcola	25
Friar's Point	Dec. 2

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Sallis circuit, at Sallis	Sept. 29, 30
Belsona circuit, at Hickory Grove	Oct. 6, 7
Ethel circuit, at Marvin Chapel	13, 14
Kosciusko circuit, at Harmonia	20, 21
Enpora circuit, at Matherston	27, 28
Stewart circuit, at Chapel Hill	Nov. 3, 4
Ebeneser circuit, at Liberty Chapel	10, 11
Chester circuit at Salem	17, 18
Weir circuit, at Pisgah	24, 25
Rural Hill circuit, at Rural Hill	29, 30
Louisville circuit, at Rocky Hill	Dec. 1, 2

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia	Sept. 28, 30
Waterford	Oct. 6, 7
Holly Springs circuit	13 14
Red Banks	20, 21
Mt. Pleasant	27, 28
Olive Branch	Nov. 3, 4
Ashland	10, 11
Cornersville	17, 18
E Holly Springs circuit	24, 25

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Pleasant Hill (Thurs.)	Sept. 27
Como	28, 30
Courtland	Oct. 3, 7
Cockrum at Greenleaf	13, 14
Hernando	20, 21
Wall Hill (Thurs.)	28
Tyro, at Free Springs	27, 28
Arkabutla	Nov. 3 4
Pleasant Grove, at ——	10, 11
Nesbit, at Hinds' Chapel	17, 18
Panola, at Love Joy	24, 25
Morgansville, at ——	Dec. 1, 2

H. O. MORRHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Sidon	Sept. 29, 30
Indianola	Oct. 6, 7
McNutt	13, 14
Black Hawk	20, 21
West	27, 28
Carrollton	Nov. 3, 4
Brooklyn and Duhlin	10, 11
Leherton	17, 18
Valden	24, 25
Winona circuit	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Grenada circuit	Sept 29, 30
Grenada station	30, Oct. 1
Tillatoba	6, 7
Charleston (Wed.)	10
Coffeeville	13, 14
Abbeville	20, 21
Toccopola	27, 28
Oxford station	28, 29
Chapel Hill	Nov. 3, 4
Pittsboro (Wed.)	7
Atlanta	10, 11
Ellsy	17, 18
Paris	24, 25
Water Valley circuit	Dec. 1, 2
Water Valley station	2, 3

The trustees will please be ready with their reports. Local preachers must all be present with written reports.

R. A. BURROUGHS, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Sept. 28, 30
Starkville circuit	Oct. 6, 7
Starkville station	13
Columbus station	13, 14
Sparta	15
Cedar Bluff (Thes.)	15
Brooksville	27, 28
Sturges	Nov. 3, 4
Hebron	10, 11
Chuquatak (Wed.)	14
Mashulaville	17, 18
Macon	24, 25

T. O. WIER, P. E.

CORINTH DIST.—FOURTH ROUND.

Kossuth, at Pleasant Hill	Sept. 29, 30
Booneville circuit, at Shady Grove	Oct. 6, 7
Corinth circuit, at Gaine's Chp'l. (Fri.)	12
Iuka circuit, at Bethel	13, 14
Iuka station (Mon. morn.)	14
Corinth station (Mon. night)	15
Pleasant Ridge at New Hope	18, 19
Brown's Creek, at Friendship	20, 21
Marietta, at Palestine	27, 28
Bine Springs, at Leighton	Nov. 3, 4
Ripley and New Albany, at Ripley	10, 11
Jonesboro, at Union Ridge Tues.	17, 18
New Albany cir, at Bethelhem (Fri.)	18
Ripley circuit, at New Hope	24, 25
Booneville and Baldwyn, at B (Th. n.)	29
Guntown, at Pleasant Valley	Dec. 1, 2

T. W. LEWIS, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Clinton	Sept. 29, 30
Jackson	30, Oct 1
Amite, at Woodland	6, 7
Gloster and Cent., at Gloster	7, 8
Wilson, at Gayden	13, 14
North Wilkinson, at Hopewell	20, 21
Wilkinson, at Pisgah	28
Woodville	27, 28
Percy Creek	28, 29
Tunica, at Donegal	10
Bayou Sara at Concord	31
Port Vincent, at Port Vincent	Nov. 3, 4
Live Oak at Live Oak	4, 5
East B. Rouge, at Blackwater	10, 11
Zachrie	11, 12
St. Helena	17, 18
East Feliciana	24, 25
Franklinton, at Franklin	29
Amite City, at Hammond	Dec. 1, 2
Ponchatonla, at Ponchatonla	3

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Enoutta, at ——	Oct. 6, 7
Voseburg, at ——	13, 14
Waynesboro and State L., at S. L Sat.	20
Leakesville, at Avera Sun.	21
East End Meridian Sat. night	27
West End—Meridian Sun.	28
Central—Meridian Mon. night	29
Enterprise and stonewall, at —— Tu. n.	30
Binnsville, at Scooba	Nov. 3, 4
Shubuta, at Shubuta Tues.	6
Waynesboro cir., at Winchester. Wed.	7
DeKalb, at Pleasant Ridge	10, 11
North Kemper, at Union Ridge Tues.	13
Linwood at ——	17, 18
Daleville Sun. night and Mun.	18, 19
Why Not, at Why Not Wed.	21
Marion, at Marion	24, 25
Chunky, at —— Wed.	28
Mathersville, at ——	Dec. 1, 2
Lauderdale, at ——	8, 9

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Magnolia, at Magnolia	Oct. 6, 7
Mecomb City	13, 14
Summit, at Johnson	20, 21
Caseyville, at Bethel	27, 28
Providence, at Providence	Nov. 3, 4
Gallman, at Gallman	10, 11
Crystal Springs (7 P. M.)	11
Adams, at Adams	17, 18
Martinsville, at Tabernacle (11 A. M.)	28
Terry, at Spring Ridge	24, 25
Beauregard, at Beauregard (11 A. M.)	28
Wesson (7 P. M.)	28
China Grove, at C. Grove	Dec. 1
Pleasant Grove, at Tilton	8
Bowerton, at Bowerton	9, 9
Hazlehurst (7 P. M.)	9
Brookhaven (7 P. M.)	10

Let the pastors remember the assessment for district parsonage. Let all concerned make a faithful effort to bring up all claims. This list of appointments will appear but once.

R. D. NORSWORTHY, P. E.

BRANDON DIST.—FOURTH ROUND.

Rose Hill, at Rose Hill	Sept. 29, 30
Newton and Hickory, at Newton	Oct. 2
Decatur at Union	3
Walnut Grove, at Scotland	6, 7
Carthage at Pleasant Hill	8
Clarksburg at Holly Bush	13
Morton and Forest, at Morton	20, 21
Westville, at Jones Branch	27, 28
Raleigh, at Trinity	Nov. 3, 4
Lake, at Carr's	8
Fannin	10, 11
Indian Mission, at Tall Chalok	14
Nenhoba, at Pine Grove	18
Hillsboro at New Providence	17, 18
Shiloh, at Cato	24
Steen's Creek	24, 25
Montrose	28
Trenton	Dec. 1, 2
Homewood	8
Brandon	9, 10

C. McDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Jefferson Street—Natchez	Sept. 29, 30
Wesley Chapel—Natches	30, Oct. 1
Washington, at Washington	6, 7
Learned, at Dry Grove	13, 14
Utica	17
Rocky Springs, at Rocky Springs	20, 21
Hermanville, at Sarepta	27, 28
Meadville, at Meadville	Nov. 1
Roxie, at Hamburg	3, 4
Martin, at Cane Ridge	10, 11
Fayette and Harrisonton, at Fayette	11, 12
Port Gibson	14
Warren, at Wesley Chapel	17, 18
South Warren, at Bovina	20
Mayersville, at Mayersville	24, 25
Cary, at Cary	Dec. 1, 2
Rolling Fork, at Rolling Fork	8, 9

We earnestly desire to have as many members of the church as can do so meet with us in the fourth Quarterly Conference of their respective charges. Let all Sunday-school teachers and officers of all church societies come prepared to make reports on the work of the year now closing. Pastors will please announce these requests from their pulpits, and the hour of the meeting of the Quarterly Conference

J. M. WEEMS, P. E.

Postoffice at Port Gibson, Miss.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton Avenue (7.30 P. M.)	Sept. 30
Parker Chapel	Oct 6
Algiers (7:30 P. M.)	14
Craps Street	17
Morgan Street (11 A. M.)	21
Dryades Street	24
Grosse Tete and False River	28
Lower Coast	Nov. 4
Rayne Memorial	7
Plaquemine and Donaldsonville	11
Baton Rouge	18
Carondelet Street	14
Felicity Street	31
Louisiana Avenue	25

JOHN T. SAWYER, P. E

OPELOUSAS DIST.—FOURTH ROUND.

Morgan City	Oct. 6, 7
Patterson	2, 3
Franklin	13, 14
Jeanneretle	15 18
New Iberia	20, 21
Washington	22, 23
Opelousas	27, 28
Lafayette	29, 30
Plaquemine Brulee	Nov. 3, 4
Indian Bayou	5, 7
Lake Arthur	10, 11
Grand Chenier	18, 14
Lake Charles and West Lake	17, 18
Sulphur Mine	19, 20
Abbeville, at Prairie Greig	24, 25
Crowley	27, 28
St. Martinsville	30

J. M. BRAND, P. E.

DELHI DIST.—FOURTH ROUND.

West Monroe, at West Monroe	Sept. 29, 30
Monroe	30, 31
Oak Ridge, at Good Hope	Oct. 6, 7
Bastrop, at Bastrop	13, 14
Lynn Grove at Bon Idee	15
Oakley, at Holly Grove	20, 21
Rayville, at Union	27, 28
Floyd, at Floyd	21
Harrisonburg, at Harrisonburg	Nov. 3, 4
Winnsboro, at Winnsboro	10 11
Waterproof, at Waterproof	17, 18
Providence, at Providence	24, 25
Delhi, at Delhi	Dec. 1, 2

H. O. WHITE, P. E.

Not "What," But "How,"

Is the suggestive motto of "METHOD," the most unique and valuable magazine for Christian Workers published. It is the only periodical on earth devoted exclusively to the discussion of "METHODS OF CHURCH WORK." Leaving others to discuss what is needed and why, "METHOD" tells HOW THE WORK IS TO BE DONE. October number, Vol. 2, No. 1, now in press, will be conveniently arranged in "Departments:" (1) "How to Make a Working Church," (2) "Sabbath Services, Prayer Meetings, Socials, etc.," (3) "Revivals," (4) "The Children," (5) "The How" of Sunday-school Work," (6) "The Epworth League, Methods and Plans," (7) "Woman's Work." (8) "How to Raise Church Funds," (9) "Bible Study," etc., etc. Our space forbids more than this general outline of contents. In each department there will be valuable articles, all having to do with the "How;" giving the best methods and plans, with illustrations, plates of printed forms, programs, special services, etc. Published quarterly, 60 cents per year. Edited by Rev. W. F. Cook, D. D., and Rev. Ellison R. Cook, assisted by a corps of successful workers.

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The drinking habit is disappearing in Iceland and with it, crime. In 1890 only eight persons were imprisoned on the whole island, the population of which is a little over 40 000

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PURE, HIGH GRADE

COCOAS AND CHOCOLATES

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SPECIAL AND HIGHEST AWARDS

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Which, unlike the Dutch Process, is made without the use of Alkalies or other Chemicals or Dyes, is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	4 7-16	— —
Ordinary	4 13-16	— —
Good ordinary	5 7-16	— —
Low middling	5 11-16	— —
Middling	6 15-16	— —
Good middling	6 5-16	— —
Middling fair	6 13-16	— —
Fair	6	— —
Galveston middling	6 1-16	— —
Mobile middling	6	— —
Memphis middling	6¼	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2½	2⅝
Prime yellow	3½	3 1-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	4	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	40	48
RICE.		
No. 2	2½	2¾
Good	4⅛	4⅜
Fair	4¼	4⅜
Prime	5	5¼
Rough, ₩ bbl	1 80	3 85
Polish, ₩ ton	14 00	— —
FLOUR.		
Extra Fancy	2 85	2 70
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	4 12½	4 85
Winter wheat patents	3 20	3 00
Minnesota bakers	3 50	— —
CORN PRODUCTS.		
Corn meal	2 70	2 72
Cream meal	3 25	— —
Grits	3 40	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	78
Yellow	— —	78
Mixed No. 2	73	78
OATS:		
Western	39	39½
Texas rust-proof	39	40
BRAN:		
₩ cwt	80	85
HAY:		
Prime	14 50	15 50
Choice	13 00	13 50
PROVISIONS.		
PORK:		
Mess (Standard)	— —	15 25
Prime Mess	15 00	15 25
Rumps	14 25	14 50
BACON:		
Fancy Breakfast	10½	11½
Shoulders	— —	8¼
Sides, short rib	— —	8½
Sides, long clear	— —	9⅛
HAMS:		
Sugar-cured	12	13
DRY SALT MEAT:		
Shoulders	7	7½
Sides, short rib	8½	8¾
Sides, long clear	9½	8¾
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	13½	— —
Common	14½	— —
TEAS:		
Choice	— —	— —
No. 2	— —	— —
BUTTER:		
Western Creamery	25	28
Western Dairy	18	— —
Common	— —	— —
LARD:		
Refined	— —	9¾
OILS:		
Coal, bbls	8¾	— —
Coal, cases	14½	18
Cotton seed, crude	26	27
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western	2 50	2 75
Chicago, ₩ 100	10 00	11 00
Louisiana	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 00	2 15
ONIONS:		
New Louisiana	— —	— —
Western	1 50	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb., ₩ yard	7	— —
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₩ lb	2½	7
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SUNDRIES.		
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Old Hens, Western	4 50	— —
Young Chickens	1 75	3 50
Chickens, Southern	3 75	3 85
Young	1 85	2 50
Turkeys, Southern	— —	— —
EGGS:		
Western	13	13½
Southern	13½	13
WOOL:		
Lake, ₩ lb	12½	13
Louisiana	11	11½
Burry	8½	8½
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	6½	— —
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Cotton seed, ₩ ton	11 00	— —
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W. W. HOPPER,
For Committee.

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MY FOE.

BY ELLA WHEELER WILCOX.

Not from my foes without, but those within,
I pray to be protected hour by hour;
For that aggressive self, that leads to sin,
And lures to pleasure with seductive power,
Stands ever by the portal of desire,
And mocks my spirit when it would aspire.

From that most subtle foe, disguised as friend,
I need be ever on my guard, for when
I cease for one brief moment to defend
The castle of my soul, he seeks me then
In some unlooked-for way, with mien so fair
And voice so sweet, the while he sets his snare.

With booeyed words, and sophistries and lies,
He arrows on the pleasures of the sense;
He pictures Duty in a hideous guise,
And laughs at Labor's paltry recompense;
"Let dullards toil," he cries, "thine is the right
To gather all life's blossoms of delight!"

Again, in mask of teacher he appears,
And cries: "Why seek to lift another's load?
Each soul that journeys down the vale of tears
Must carry his own burden o'er the road;
Accept thine own, but let all others go."
Despite his mask, I know him as my foe.

My base foe, self, which, envious of the goat
It can not reach, since formed of dying clay,
Would hinder and oppose my striving soul
That longs and labors for the better way;
And with this foe my spirit must contend,
In prayer and vigil, even to the end.

—Independent.

Selections.

In the Mountains of Japan.

BY BISHOP CHAS. B. GALLOWAY, D. D.

The first place visited in Kobe after securing lodgings was that most sacred spot to Southern Methodism in Japan, the honored grave of Dr. J. W. Lambuth. It gratified me to see that the children watch tenderly over the modest tomb, and occasionally freshen it with flowers and tears. A missionary's grave in a heathen land—what a treasure! Like the sepulcher of Elijah's prophetic successor, it will make many a dark soul stand on its feet. It was fitting that the flags over foreign consulates should fly at half-mast the day he was buried, while hundreds of Christians and non-Christians wept and cried, "My father, my father, the chariot of Israel and the horsemen thereof!" A man of saintly life, a missionary of tireless toil, a Christian of unfaltering faith, rests in peace in a heathen land. His life was a perpetual sacrifice, his presence an evangel, his dying religions experience a succession of epiphanies, his death a translation, and his memory is at once a benediction and inspiration. His last words were a note of victory, and an appeal in behalf of the benighted people for whom he was dying: "I die at my post; send more men." I uncovered in that presence, and prayed that a double portion of such a consecrated spirit might abide upon the mission.

Almost all of our missionaries, and many from China, Corea, and Japan, representing the several evangelical churches, were at Arima, a mountain village with mineral and hot springs, some twelve or fifteen miles from Kobe, I came up here for a few days. The ride was by train to Suni-Yoshi, seven miles, and by ka-go, eight or nine miles up the mountain. And what is a ka-go? Well, it is a sort of veranda, bamboo chair, with the legs cut off, hanging on a pole, and carried by coolies. Two men are usually able to carry a person, but not less than three would consent to bear me on their shoulders. And then they slyly and mischievously asked Bro. Moseley, who is rather small, to take my place. It took four men for Bishop Key up those hills, and then they complained that the old father was very heavy." It is quite a peculiar sensation to be swung in a big basket and carried on the shoulders of men. Especially will a stranger occasionally get a little nervous as the men climb the narrow path which overlooks a deep gorge, or turn some sharp point where, if a foot should slip, horses and rider would fall a hundred feet or more. But they are sure-footed, and have never hurt a passenger. I felt sorry for the poor, perspiring, underfed creatures, with chafed shoulders, and got out to walk for awhile. The road, however, we reached the top of the mountain and started down to Arima, two miles distant, they almost ran at a canter, and were in the highest glee. I occasionally cried, "Hoi a slower!" but not understanding a word, they dashed on at a quickened pace, jolting every muscle until it was painfully sore. I prefer the jinrikesha to the ka-go.

This village in the mountains is the summer resort of missionaries in China and Japan. It affords opportunity, at little expense, for needed rest and escape from the hot, depressing climate of the valleys. A Missionary Conference is held here every year, which has proven very helpful. One is now in session, attended by over 200 missionaries from China, Corea, Japan and Formosa.

Every morning, a little after six o'clock, I am awaked by the monotonous beating of a drum, and the weird, wearisome repetition of a few Japanese words. This morning I went out to locate the early serenader, and found it was an old Shinto woman at her morning devotions. The drum accompaniment, I am told, is to drown the noise of the world while she is engaged in prayer. The prayer is the "vain repetition" of words that mean very little to some and nothing to others. One old priest acknowledged that many of the people got it all wrong, and didn't understand what they were doing. And yet the poor old soul was pounding her drum and wailing her meaningless prayer. Alas! for such superstition. To-night Dr. Wainright and I went to another house, and, after hearing a man through his monotonous wail, had quite a talk with him about his religion. He had scarcely an intelligent idea of the worship in which he had just engaged. Most respectful was he, however, and asked many questions about our religion. The intense, yearning expression on the face of his wife, who sat on the floor beside him, made me so anxious that she should know the way of life. Her earnest look was a prayer, and indicated a hunger of soul that can not be satisfied with the husks of heathenism. And as the children clustered around the parents, all paying eager heed to Bro. Wainright as he talked, it was a picture I shall never forget. That humble Japanese house, at least to one heart, was converted into a holy temple, and made blessed because of the conscious presence of the mighty Redeemer, who seeks the heathen for an inheritance.

In a number of houses I have seen these domestic shrines, with various little images, including the inevitable fox, holders full of bits of paper, tablets with names of different gods, lamps for light, and a drum, or gong, for noise. This, I have concluded, is one of the strongest influences in holding these people to their old faiths and superstitions—their church in the house. The temples are not largely attended, and they very rarely have the impressiveness of a great assembly united in worship. Their temples, in this conservative mountain village, are more numerous than in other places of the same size, but they are poor affairs, insignificantly small, and with rude furnishings. There is nothing gorgeous or grand in building, service, assembly, or priestly vestments. And very few new temples are being erected in the country. Whatever the cause of this decline—whether the influence of Christianity or the gradual diffusion of education or natural decay—their so-called religions seemed destined to become effete. May God hasten the glorious morning! Just outside these temples I noticed a number of thin pieces of wood with Japanese characters on them. They contain the names of contributors to that temple and the amounts given. It is said the priest sometimes falsifies the figures in order to induce others to larger liberality. In front of the shrine is a contribution box, and a rope attached to a bell, or gong, above. The worshiper first drops in his coin, and then pulls the rope to wake up his god. He pays before he prays. Wonder if such a rule in America would not thin out the congregations? That, and something else, have had like effect in this land. But of their several forms of religion I may write more in detail.

One of the attractions this mountain retreat has for foreigners is a large, bold spring, strongly charged with carbonic acid gas, and has other mineral properties. A little sugar mixed with it in a glass makes as delicious soda water as an American ever drank. There are also hot springs which are popular for bathing. Above everything, the Japanese delight in hot baths, and prefer a temperature of about 110° Fahrenheit. Cleanliness is a chief characteristic. They bathe often; some persons several times a day. Every town and city abounds in public baths, and they are liberally patronized at all hours of the day. I am told that, in the family, water for the bath is prepared in the morning, into which the father first plunges, and in the same water all the household bathe in order. In the public baths the same water is used by the natives all day—special and separate provision is made for foreigners. At these places may also be seen another national characteristic—an utter absence of modesty. Though there has been some legislation against mixed bathing, the law is practically disregarded. One reared in our Christian land is constantly shocked, and made to blush by the undress of these people—both men and women. It is impossible to conceive their entire innocence of the sense of shame. And this, as may easily be imagined, keeps forever irritated the open sore—the offensive cancer—of this, in many respects, most attractive land and interesting people. In their case cleanliness is not next to godliness, nor does it lead thereto.

The streets are full of children, the least strapped on the backs of the little larger, and the impression is thereby made that this is a land of large families. Everybody lives outdoors—we see them all. As a matter of fact, there are fewer children in Japan, in proportion to families, than any country in the world, except France. This out-door habit, of course, destroys family life. The American and Christian idea of a home has no place in the thought or heart of this people. A missionary told me yesterday that when one of the Bishops of the Methodist Episcopal Church was preaching here some time ago, he referred to the "home," when the interpreter stopped and said the Japanese had no word to convey the meaning of a Christian home. That dearest, divinest thing in this world is only the product of Christianity. Heathenism has no homes—only houses.

For several days I have enjoyed the delightful hospitality of Bro. W. A. Davis and wife, among the most faithful missionaries in the field. Brother Davis is from Missouri, and his good wife, whom he first met in Japan, was Miss May F. Bice, of California, and an honored member of our missionary band. Their work has been at Uwajima, far in the interior, their nearest foreign neighbor being 125 miles away. They have given me an interesting account of an unusual episode in a missionary's life in Japan, and a great honor as well—their entertaining a prince at dinner. He has large estates at Uwajima, but being a member of the House of Lords spends most of his time at Tokio, the capital. In rank he is one of the ten highest in the Empire, being a Marquis, and is one of the four wealthiest of the Mikado's subjects. There are only four persons in the town who are admitted to his house, and there is not a home he would condescend to enter. He, however, welcomed Bro. Davis and wife, and accepted their invitation to dine; said, as they were foreigners, he supposed they were sincere in extending the invitation; if Japanese, he would only consider it an empty courtesy. When the dinner hour arrived they sent messengers to announce that the feast was ready, and to escort him thither. This is Japanese custom—a custom which must have prevailed in Bible times, when the Master of the feast sent out notice to "them that were bidden." He was accompanied by two of his retainers, and made himself most agreeable to his hosts. Many inquiries were made about their work, and interest expressed therein. The next day, agreeable to custom, he sent a handsome present. His father, a very aged man, was a great friend of Dr. W. R. Lambuth's, he having ministered to him in a severe illness. Afterward, it is said, a missionary of the Congregational Church endeavored to cultivate the old gentleman, but he assured him that Dr. Lambuth was his spiritual adviser. This little incident is related to illustrate a fact of importance—in Japan Christian missionaries have access to the better classes. Their work is not among the coolies, but among the middle and higher circles of society. One of the Supreme Judges of the Empire is a Christian, as also was one of the Speakers of the House of Representatives.

Arima, Japan, Aug. 6, 1894.

—Nashville Advocate.

Word and Work says: "There is one small village in the south of Ireland, with 1,200 inhabitants, in which there are actually fifty-two licensed public houses for the sale of strong drink. It requires thirty-two police to keep the inhabitants of that village in order."

Communications.

The Residue Theory.

Bro. Burt reviews Bro. Ellis and myself in regard to our opinions about the "Residue Theory"—views based, as we believe, on Holy Scripture. Bro. Burt assails our orthodoxy, not because we do not agree with the Bible (for a little singular to say, Bro. Burt, in his article, ignored the Bible as the supreme source of authority), and labored to show that we were not orthodox according to "Thus saith Mr. Wesley." As it is from Mr. Wesley we differ, he tells us the Constitution of the United States will allow us to do this, "but the Methodist Church does not," and so, in effect, reads us out of the church. Bro. Burt is considerably more hasty and stringent than our Bishops, or several of our Conferences of which I have been an acceptable member. Fifty-eight times the Bishops have asked at the sessions of the Annual Conferences, "J. B. Walker—anything against him?" The answer has always been, "Nothing against him." This, too, in the face of the fact that some sixteen or eighteen years ago the Publishing House at Nashville printed a treatise of mine of some sixty pages, setting forth the same opinions I now hold. This treatise was advertised and put on sale by our Publishing House. I also participated in quite an extended discussion presenting the same opinions, while stationed in Galveston and acting as associate editor of the Texas Christian Advocate.

As Bro. Burt accepts Mr. Wesley as the highest authority, I will give him a quotation from Mr. Wesley on toleration and freedom of opinion. (Wesley's Works, vol. VII., page 321, par. 9.) Mr. Wesley says: "One circumstance more is quite peculiar to the people called Methodist—that is, the terms on which anyone may be admitted to membership into their society. They do not impose, in order to admission to membership, any opinions whatever. Let them hold particular or general redemption, absolute or general decrees. Let them be churchmen or Dissenters, Presbyterians or Independents; it is no obstacle. Let them choose one mode of baptism or another. It is no bar to their admission. One condition, and only one, is required: a real desire to save their souls. Where this is, it is enough; they (the Methodists) desire no more."

It seems to me, Bro. Burt, you have either departed from, or collided with, your chosen authority.

Bro. Burt, as some others of that ilk, seem to have forgotten that our church has a creed consisting of twenty-five Articles, substantially the same as the so-called "Apostles' Creed." We have none other. In these Articles there is no mention of the "Residue Theory." I don't think Bro. Burt can find the word "residue" in any part of our Discipline prepared by Mr. Wesley. Of course, I passed an "acceptable examination" on Wesley, Watson, the Discipline, the hymn book, Fletcher, Mosheim—in short, all the various books in the "course of study." But no committee was ever so absurd, or so bigoted and narrow, as to ask our class, "Do you subscribe to, and believe as scripturally true, all the opinions and speculations of these writers?"

As Bro. Burt insists on conformity to Mr. Wesley in order to be an acceptable Methodist, let me call his attention to some of the opinions and practices of that remarkable and extraordinary man, and inquire if Bro. Burt feels it obligatory on him to conform to them all. Mr. Wesley said, "Slavery was the sum of all villainies." I don't think Mr. Wesley meant so much as the logical sequence would lead us to conclude, for if slavery is the sum of all villainies, then, if slave-holders did not repent of this most heinous of sins, then all of them, from "the beloved Philemon, the owner and master of Onesimus," with the "believing masters" of slaves, as the Holy Spirit calls them (1. Tim. vi, 1), and all along down the centuries to George Whitefield, the holy, illustrious and successful preacher, and purchaser and owner of more than twice a score of negro slaves to cultivate his orphanage farm, are all unsaved and damned. Can Bro. Burt accept this? Does Bro. Burt believe that the thirteen colonies revolted against George III. because they had on their tables various sorts, and too much meat? Does Bro. Burt adopt Mr. Wesley's sermon on "The Cause and Cure of Earthquakes"? Does Bro. Burt believe that Mr. Wesley had any scriptural right to make attendance on class meetings a test of membership in the church of God, when he did not do so in regard to prayer meetings—a scriptural means of grace? Does Bro. Burt follow Mr. Wesley in preaching twice a day, and giving away all his receipts except very moderate current expenses?

In regard to the Residue Theory, Mr. Wesley, in preparing the Articles of Religion for the American Methodist Church, expurgated and eliminated the Residue Theory from the Ninth Article of the Creed of the Church of England, and reduced that Article to what we find in our Seventh Article. He evidently had given up the opinion he held on that subject as expressed in the sermon on "Sin in Believers." There is, and there can be, no other solution for this expurgation and elimination of the Residue Theory from the Article. In regard to what Mr. Wesley has written in the sermon on "Sin in Believers," his statement of the scriptural and spiritual state of justified and regenerated believers is so scriptural, exhaustive and clear, that I am entirely satisfied with it as a complete refutation of what he says about the Residue Theory. Mr. Wesley quotes six passages of Scripture to prove the Residue Theory. If the editor will permit, I will publish an article from an able pen that, I think, will show that Mr. Wesley's exegesis is incorrect. With regard to our hymns, our admirable collections, I have to say they are poetry, and fine poetry, but hymnologists must be allowed "poet's license;" but, as long as we have the Bible, and accept it as God's own Word, we will never go to the uninspired poets to prove and sustain our theological opinions.

Bro. Burt ought to know Mr. Wesley did not approve the non-scriptural phrase, "second blessing." His letter about this business finds the same objections we find now. These men, of whom Bell and Maxfield were the leaders, posed as these people do now—as martyrs. They brought on a rupture in the church; Bell turned prophet and predicted the end of the world Feb. 28, 1763, and turned out an infidel. These second-blessing people charged Mr. Wesley with being "a hypocrite," "an enemy of the doctrine of holiness;" and one of them said, "If the devil had been in the pulpit, he would not have preached such a sermon."

In a pastorate of fifty-eight years I have not found the few who have professed the second blessing at all more exemplary in their lives, or more Christly in tempers, than those who had been "born of God," and had the witness of the Spirit to their adoption as God's children; but, as I thought, quite too many of the second-blessing people were intolerant, irascible and censorious. Not all, however. Some have exhibited all the beauty of holiness. I have no quarrel with any of them. I wish and pray that we all may enjoy perfect love and perfect holiness in the fear of the Lord.

Our church does not require, as a prerequisite to admission to membership, belief in the cognate doctrines of the Residue Theory and Second-Blessing Theory; nor as necessary to be admitted to receive the Holy Communion; nor has there ever been an example of expulsion for not believing or professing these doctrines. All traveling preachers, and none of any other class of our members, are asked at the close of their two years' probation, just before their reception into full connection, if they expected to be made perfect in love in this life. I answered in good faith, I did, and was seeking after it. Just as when asked when a boy, "Do you expect to become a man?" I answered I did, and, like all boys, thinking manhood a desirable estate, I desired and longed for it.

It seemed a mite odd to me, after sixty years of membership, to be asked if I have received the second blessing. I thank God, in reading and hearing and preaching his Word, in prayer, in meditation, in holy song, under many conditions I have received scores of blessings, and rejoice that there is more to follow. Of Mr. Wesley I wish to say I have the most exalted admiration. He was one of the greatest and most useful men the great God ever made; but he was a man, and not infallible.

J. B. WALKER.

The heathen were not all born in a heathen country.

In the Living Present.

Paul. Thompson, the lawyer of Breckinridge, who, during the trial of his client, remarked, among other untruths, that all men were purchaseable, differing only in regard to price, exclaimed, when he heard of Owens' victory over the notorious bawd, "The women did it!" Yes, they did. Though Kentuckian ladies discard so-called woman's rights, they exerted their influence in a truly feminine manner, at the drawing-room, and at the dinner table. Their husbands and sons yielded to their entreaties, and by their votes ordered the audacious politician to the rear.

Videant consules! Our Papists, nearly all, pretend to be good Democrats. They crowd the hurrah-clubs. How they love this country! Ready to die for it. Is it patriotism or Jesuitism? In view of services rendered, the United States Congress donated, approved by the President, to the Roman Catholic Gonzaga College in Washington City a tract of land worth $27,000. To other institutions of that church in Washington, Congress donated $53,000. Whither are we drifting? *Videant consules ne quid res publica detrimenti capiat.*

On the ninth of October the Swedes will celebrate the three hundredth birthday of their great king, Gustavus Adolphus. When under Tilly and Wallenst in the Romish cohorts were devastating the Protestant provinces of Germany, the noble king hurried to the relief of the oppressed. Heroically he struggled against the priest-ridden marauders, until, at the battle of Luetzen he fell, while in the van of his victorious band.

"Three C's, says the Emperor of Germany, he would like to write in golden characters. 'Tis those commencing the words church, children, and cookery. What these three words express is dear to his heart. The three require diligent attention. Neglect will entail disaster.

The tramp evil has come to stay. Coxeyism collapsed, but the tramp is marching on. The governor of Massachusetts has appointed a committee of three to investigate this evil. They report that drunkenness and business depression are the cause. They recommend that the labor of the tramp be not paid in money, but in edibles and wearing apparel.

Our social scum and vagabonds who look upon the lynching of negroes as "gentlemanly" sport should heed the following from Sam Jones: "The brother in black is a good citizen compared to the many who despise our laws and would overthrow our institutions. The negro is not a bad citizen."

ICH DIEN.

Correspondence.

A Young Preacher Needs Help.

A young preacher who has attended our college needs help. Last year a good sister loaned him his board money. He has worked through vacation to pay this debt. The good lady is not able to help him any more. He is a worthy young man and a good student, and the fact that he has worked during the students' rest months to pay his last session's board bill demonstrates that he possesses "grace and grit." Now, is there not a Methodist, or somebody else, in Louisiana or elsewhere, who will loan this young preacher *one hundred dollars* to enable him to take another session's work with us? Surely such a case as this ought to bring a quick response. Let me hear from some one right away.

C. W. CARTER, President.

Jackson, La.

[We hope all our readers will read carefully the above note from President Carter. Here is a first-class opportunity for some brother whom the Lord has prospered in business to do good. Remember that only a loan is called for, not a gift. And what better security could be asked for than the promise of a young man with such a record?—EDITOR.]

Millsaps College Opening.

The third annual session of Millsaps College began Wednesday, Sept. 26. A large number of students and visitors assembled in the college chapel, and after prayer by Rev. A. F. Watkins, several interesting addresses were delivered. The session begins under the most inspiring and encouraging circumstances. The campus is alive with students. We now have 180, and all the indications point to an enrollment of 200 within the next two weeks. Let the Methodists of Mississippi see their great opportunity and responsibility. Of course, our facilities must be enlarged. Major Millsaps' proposition stands open. Let the response from the church be generous and prompt.

W. B. MURRAH, President.

Jackson, Miss., Sept. 28, 1894.

MY PETITION.

May every thought of mine this day
Be pure as sunshine's clearest ray.

May every word that I shall speak
Be wise and gentle, true and meek.

May every act be just and kind,
From dross of selfishness refined.

May thought and act and kindly word,
Together bound, a threefold cord,

Reach out to men and help me save
Some sinking one from sin's cold wave.
—Exchange.

Communications.

Sanctification.

We are glad that the ministers and laity are agitating the subject of sanctification. It is a great and vital subject, and, therefore, should be written and preached on often, but not in an uncharitable and obscure way. We honestly believe that if there was more sanctification in the hearts of some who write and speak on this subject, that there would be more hope of it appearing in its true light, which is not the experience or experiences of brethren, but the Word of God. Some advocate it in the sense of a "second blessing" (or a higher and completer work than that of conversion), and in order to make it appear in this light, they resort to their experience; but all such should not forget that their experience is as liable to deception as their imagination. The experience of some, if not all the "second-blessing" brethren, is, that after their conversion—that is, new birth—they were fluctuating in their religious life. Some go so far as to say that they were sinning nearly all the time in one way or the other, but since their sanctification, in the sense of a second blessing, they do not sin. When brethren talk and write thus, it argues to me that they have failed to consider the teachings of the Bible, and we all should not forget that the Bible is our rule of life and doctrine, and that just as sure as we do not depend on its teachings under the guidance of the Holy Spirit, we are liable to go astray in our belief and experience. The Apostle John was inspired to write these words of Christ, "Marvel not that I said unto thee, Ye must be born again." (John iii, 7.) This change of the new birth must be wrought, we see, and that same apostle, under the inspiration of the same Holy Spirit, in speaking of a person who is born again, said: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God. In this the children of God are manifest, and the children of the devil." (I. John iii, 9, 10.)

Now, we see that the plain teaching of the Bible is, that conversion, or regeneration, or the new birth, or whatever else we may call it, distinguishes us from sinners in this: that sinners sin, and we do not, if we are converted, regenerated, or born again. What is plainer? The only way to distinguish God's children from those of the devil is: God's children do not sin, and the devil's do. As respects what our second-blessing brethren experienced when they received what they call the second blessing, be it allowed me to say that I experienced the same blessed things when I was converted. It is said that I got all at once. If this be possible, how can it be a second blessing? Let us not forget what God has already taught us in the Scriptures just quoted. It is said that conversion is essential in preparing a person for that complete submission to the will of God that is so necessary to obtain the second blessing; but let it not be forgotten that no one was ever, or ever will be, converted without a complete and unreserved submission to the will of God. We have never known a brother, whether a second-blessing one or not, who did not advise penitents to make an unreserved surrender to God in order to be converted.

ISAAC L. PEEBLES.

(To be continued.)

Manual Labor Schools.

The likeness and history of Major R. W. Millsaps, given in the ADVOCATE of March 1, shows a real live specimen of a noble man. But for the existing presence of the truth, it would appear more like fiction, so wonderful is it. He has added another to the demonstrations of the grand possibilities there are in man by developing them in himself. But he didn't stop at that. He has gone on applying them to noble uses. He is an honor and a blessing to his country. But it remains for him to reap the climax by building up a manual labor school, where other boys, like he once was, can have opportunity of procuring education by regular work and indomitable perseverance, as he did. There are many young men doomed to ignorant and unprofitable lives by poverty. They have natural capacities, but lack means of developing them. If there were manual labor schools to afford enough regular employment for such boys to earn their board and tuition by working a given length of time every day, they would emulate the noble example of Major Millsaps, and become learned and useful, too. That is one great desideratum. Free tuition is a good step in the right direction. But the board constitutes the main item of the expenses that shut out most young men from school; and, if they be not furnished the means of paying their way by means of their manual labor, they must remain shut out in ignorance, with their natural capacities for usefulness undeveloped, and the world kept that much poorer. How much richer is it made, in anything that renders life the more enjoyable, by such developed men as Major Millsaps, who has demonstrated what a poor boy can do when he has a chance!

The greed of capital has so combined against labor, and reduced its products to such low prices, that a youth, with as noble aspirations as impelled the youthful Millsaps to work his way in more auspicious times, can not now lay up enough money to pay his way through college; but, with favorable opportunities within their reach, many youths would gladly work their way while developing themselves at manual labor schools. Major Millsaps worked his way through, and the State is much richer and better off by his development. Then why not the State, every State, afford its youths of to-day favorable opportunities to develop themselves likewise? And since the State of Mississippi is so much benefited by the development of one of her boys through such means, why not afford all such facilities of working out their destiny, and be itself correspondingly benefited? Could any State make a better investment of money than in building up such schools, with farm and factory annexed, for the boys to earn their living thereat by manual labor, while developing their bodies thereby, and improving their minds and hearts by study? It is believed that such schools could be made self-sustaining. If they could not be made self-sustaining by proper management, how can a boy possibly sustain himself at home and lay by enough money to pay all his way all through school, without any chance to make a dollar in the meantime, but obliged to pay out money every day?

Major Millsaps is computed to be a millionaire. How many such boys would the State have to help develop themselves to get back in their wealth what their development cost the State? The State is made up of individual citizens, and the wealth of the individual citizens constitute the aggregate wealth of the State. But dollars and cents is not the only, nor the main, thing to be taken into the consideration. The world, generally, is in eager pursuit of "the almighty dollar," and money is powerful—too much so—but knowledge is power, too, and they are both two-edged swords; they will cut either way, for good or for evil, accordingly as they may be wielded. Therefore, they both need to be controlled and guided by a higher and purer power. Ignorance and sin is a reproach to any people, but knowledge and righteousness exalt a nation; and the chief duty of the State is to educate its people properly, that they may make good and useful citizens, and become prosperous and happy in consequence of such qualifications.

D. W. FOSTER.

Plaisance, La.

A Rejoinder.

MR. EDITOR: Suffer a few words in reply to Bro. Beard's article, which is justifying and defending that resolution which said the Opelousas district "has been overlooked" by the Church Extension Boards. To make a blunder is excusable, but to make one, and in the face of facts and figures defend it, and try, by bold affirmations, to transform an inaccurate statement into truth, is wholly inexcusable. The presiding elder of the Opelousas district has, in his zeal, devoured the president of the Board of Church Extension of the Louisiana Annual Conference. He is *non est*, a thing of the past. He was a man of many and great words. This, his reply, is farther from the true facts than the original resolution, which was evidently fathered by the presiding elder, and these brethren signed like cuckoos, which come forth and crow when the clock strikes. In the ten years of their existence the Boards of Church Extension have helped seven distinct churches in the Opelousas district—four of these since 1890. In the ten years past the General Board has helped fourteen churches in the Louisiana Annual Conference. Five of these were in the Opelousas district—more than one-third. In the same time the Conference Board has assisted thirty-six churches. Five of these were in the Opelousas district. New Iberia had gifts from both Boards aggregating $1,800, and a loan from the General Board of $1,000, and there was on hand $500 bequeathed by Dr. Schriner, and secured by Bro. Medlock; but the completion of that church, with all these aids, was a great success. The Opelousas district has had its full share of recognition by the Boards in the remote and the immediate past, and it should receive no more proportionately in the future than it has in the past. Here is the full exemplification of that fictitious case of Mr. Hyde and Dr. Jekyll. The president of the Board of Church Extension of the Louisiana Conference has been so completely transformed by becoming presiding elder of the Opelousas district that the man who stood as the invincible "Goliath of Gass" for church extension is obliterated, swallowed up in the booming, rustling, blustering presiding elder.

At the coming Annual Conference we hope to have the pleasure of seeing this Mr. Hyde transmigrate by some metamorphosis back into Dr. Jekyll. There will be many contortions, convolutions, much wriggling, writhing and grimaces by which the presiding elder will become once more the redoubtable champion of church extension, walking up and down the plain, bidding defiance to all comers. Your humble servant, little and unknown, forgotten, alas! even in the Opelousas district, alone am left to defend and give "administrar" assistance to this great society.

EPILOGUE.

Oh, Uncle Davy, hear my voice! While in your broad vision you superintend the movements of this great society in all our Southland, let your eye rest on the Opelousas district for a spell; don't overlook it. May your powers of vision be like the eagle's, whose eye can look at the sun, being adapted to views in the high empyrean, the clear atmosphere of vast altitudes; yet can so adjust the focus as to see a field rat from afar! So, Uncle Davy, just focalize your gaze upon a single object in the prairie grass of the Opelousas district. To carry out the figure, he is big for a rat, but not as big as an elephant. Uncle Davy, don't forget Jimmie in all your large-hearted liberality; don't "overlook" his district.

S. S. KEENER.

Baton Rouge, La.

"Centenary is Going Up"

Hear it, ye Methodists of Louisiana! That is good news for you. One from beyond the bounds of your State echoes back that the college is worthy—yea, thrice worthy—of your constant efforts and self-denial in its behalf. Having formerly been a Centenary student for five years, and afterwards classed with graduates from nearly every Southern college, I have been in a position to judge fairly of Centenary's work. It far excels that of the average college and compares favorably with that of the best colleges.

Furthermore, Centenary is now equipped to do better work than when I was a college student. She has among other advantages a much better faculty. An intimate acquaintance with each individual member of the faculty enables me to make this statement. Attention might be called to the professor of astronomy and chemistry—a Christian scholar of experience, a tireless worker, who inspires a student with life and energy; to the professor of mathematics—a big-hearted man, who can with ease teach his department as few other men are able to teach; to the professor of English—a man of broad culture and extensive learning, who possesses in addition a native genius sufficient to instruct successfully in that difficult branch of learning. But space fails me and I forbear. Suffice it to say that the professors, without an exception, are all noble Christian men, who are faithful to their work and true to the church. Your money in Centenary is, therefore, a good investment, which will repay you an hundred-fold.

May Centenary College continue to rise until its past glory shall be eclipsed only by a more brilliant future!

BILLY JOE.

Correspondence.

A Glorious Meeting in Aberdeen, Miss.

We commenced a meeting at Aberdeen, Miss., Sept. 2. Rev. Lewis Powell, of the Tennessee Conference, being here on a visit, did the preaching for us for several days. He is a strong man in the pulpit, and his incisive deliverances made deep impressions on the minds and consciences of those who listened to him from time to time. On the sixth Rev. W. M. McIntosh, whose fame as an evangelist had preceded him, came and took charge of the meeting, and turned loose the artillery of the gospel on the congregation, doing faithful and efficient work for ten days. He is a man of intelligence, piety and zeal, and any church or community desiring a good meeting would do well to procure his services. There is no foolishness, no fanaticism, no clap-trap about him or his methods. He is one of the presidents of the Grenada Collegiate Institute, and expects to transfer to the North Mississippi Conference this Fall and become one of us. I take pleasure in commending him and his school to the favorable consideration of the people.

Bro. McIntosh preached some sermons here that will not soon, if ever, be forgotten by those who heard them. Many were converted. Backsliders were reclaimed. Believers were encouraged and strengthened. Twenty-four joined our church, and several will join other churches.

Bro. J. A. Leech, who is laboring with Bro. McIntosh, was with us and did good work in the service of song, at the altar, and in preaching to the children and young people. He is a consecrated Christian and will do good wherever he may go, both by precept and example. It was a privilege and a pleasure to have him at our parsonage home.

During the meeting we were also favored with the presence and help of Bros. Lagrone, P. E; Barnes, Bowen, Woollard, Broyles, and last, but not least, Bro. Bachman, who sung, prayed and sold good books. We appreciate the services of all these brethren, and give the glory to God for what he has wrought through them in and for Aberdeen.

AMOS KENDALL, P. C.

Aberdeen, Miss., Sept. 24, 1894.

East Tennessee Letter.

The re-adjustment of Conference boundaries to suit State lines always brings about desirable results. See the result to Centenary College from the re-adjustment along the Louisiana State line. You say "a gain of three hundred per cent."

Our Holston ceded her South Carolina territory to the betterment of all parties concerned. Then her Georgia territory (or most of it) with like results. Then her North Carolina territory with like advantages. One more cession needs to be made: namely, that portion of her territory lying in Virginia. Holston is hooked to assemble at Abingdon, Va., in a few days. The preacher in charge there is in agony. Hear him: "About all Abingdon can do, owing to its size, is to entertain our Annual Conference . . . Members of the Conference can have board and lodging for their wives at hotels at one dollar per day." And he calls on the presiding elders to send in the names of "delegates, superannuated and supernumerary preachers likely to attend." Some of us feel invited to stay away, as our body is too numerous for the town. No blame attaches to the preacher, but to our overburdening polity. With proper readjustment, many good results will come, among which will be the rallying of Virginians around old and honored Emory and Henry—perchance another "three hundred per cent.," as in the case of your venerable Centenary. Tennessee Methodism can never be unified and inspirited as she ought to be until Conference lines conform to our State boundary.

I have just risen from a careful reading of your issue of Sept. 30. That issue is worth more than its weight in gold, admitting that gold has of late doubled in value. Success to the NEW ORLEANS CHRISTIAN ADVOCATE!

J. H. BRUNNER.

Epworth League Work.

We organized, about fifteen months ago, an Epworth League which continues to prosper. Our president, Mr. Senter, and vice-president, Mr. Kline, are making both the Devotional and Literary Departments a success. The Devotional Department is conducted by the president every Sunday afternoon, and the service is very profitable. The Literary Department is very attractive and is well attended by our young people. Through the Epworth League we hope to educate our young people for future usefulness in the church, and at the same time save them from the hurtful influences of the dance, euchre parties and other social vices.

Another thing we have done, which we think a great benefit to our town, viz., to organize a lecture course, beginning Oct. 6 and continuing until May. The lecturers are among the most distinguished ministers and laymen of the country. Through this means we hope to keep out of our town theatrical companies by furnishing a higher order of entertainments. We would commend this course to all of our towns. Our church is prosperous. Services are well attended.

R. M. STANDEFER, P. C.

Columbus, Miss.

Selections.

The Sensitive Man.

The most troublesome man in the church is not the rudely outspoken one, nor yet the chronic grumbler and objector, nor yet the perpetual critic and fault-finder, nor yet the church gossip. Bad as they are, they are not so bad as the man who applies every thoughtless remark, every word and deed that is capable of inappreciable interpretation, to himself and who is continually being hurt, offended and insulted. You can scarcely crook your finger without giving him offense. He is always on the lookout for slights and insults, and takes them when they are neither intended nor given. The least little thing throws him off his guard into a whirlwind of passion, and he threatens to leave the church. Don't be easily provoked. Keep cool. Be slow to take offense. Remember that "to err is human; to forgive, divine."

Do the Next Thing.

Vagueness is one of the worst curses of life. Either men look upon the great principles of duty through a glass, darkly, or they miss in putting them to practice through failing sharply to discern the right time and fit place of application. So it comes to pass that many men whose general intentions are of the best actually make their concrete performances to be of the worst, simply because—to use a phrase which is expressive, if it be slightly alloyed with slang—they do not "stick on" to their proper and waiting work.

Usually what a man ought to do is what he can do. When, under Nehemiah, the walls of the holy city were rebuilding, the priests repaired "every one over and against his own house;" and when the restored metropolis of Israel was to be guarded against invasion, every one in his watch was "to be over against his house." That was handy. It was economical, because it wasted the least possible time, while it quietly enlisted a special vigilance, proportioned to the individual anxiety of each householder that he and his might be safe.

There is this to be considered too: that great things usually so lie—so to speak—with their little ends toward us, that we are constantly exposed to danger of misapprehending their relative size and value. He consequently, who waits for "an eligible opportunity," and passes by many outlying possibilities lest they prove to be beneath him, will be almost sure to waste himself upon long waiting with scant results. If a boy wants to make a merchant of himself, his best way is to begin wherever and however he can, and by the energy and honesty and fidelity of his service in the lowest place demonstrate his fitness for a higher—a fitness toward which employers are seldom blind.

And so, if a Christian desires to be useful in the Master's name and for the Master's sake, he must avoid the mistake of idly waiting about for some first-class opportunity to offer itself.—Moravian.

Inward Decay.

Both life and death have their hiding-place within. The vital forces hide in the secret recesses of our being, and there, also, if anywhere, decay commences. A tree may be fair outside, and the branches may be clothed with verdure, but if the heart is hollow and rotten, its end is not far off. But though winds and frost may sweep every vestige of verdure from the branches of a tree, yet if there is soundness within the trunk, and if there are vital forces working for repair and restoration, a little time may suffice to clothe the tree again in all its beauty. So also a man may be swept by the hurricanes of misfortune, he may be stripped and torn by detraction, and insult, and slander, but if the life of God is in his soul, there will yet be fresh leaves and buds and blossoms, and there will also be fruit in due time.

There are institutions which without appear unpromising, which exhibit little show or splendor; but which have within vital honesty, rugged common sense, and earnest activity; and these elements meet the needs of the case, and insure final success; while on the other hand there are institutions which have all the show and appearance of wealth and prosperity, but inside have nothing but form and mass, pretense, emptiness and decay. The world, the flesh, and the devil hold carnival amid corruption and rottenness, and the time is sure to come when the seeming prosperity will vanish like a dream, and the hard, naked, wicked facts will come to the light.

Beware of inward decay, in the heart, in the home, in the Christian experience, everywhere; see to it that inward life be strong, and that Christ dwells in the heart by faith.—The Safeguard.

Hard Work.

It is useless to expect to accomplish much, either in the salvation of souls, or the advancement of the material interests of the church, without earnest and honest labor. The time has long since passed, if there was ever such a time, when any amount of learning and genius can take the place of hard work and a plenty of it. A prayerless closet will be followed by a barren ministry; and just as true is it that a deserted study will soon show itself in a poverty-stricken pulpit. No amount of general learning, readiness of speech, genius, if you please, can take the place of specific and careful and prayerful preparation for the pulpit. The same is true of all duties that devolve upon the gospel minister. In his pastoral work, the care of the sick, the watchful oversight of the wayward and erring, the administration of all the temporal affairs of the church, the highest success is always the result of the most systematic, painstaking and untiring effort. In no other way can we do great things for God and his church; in no other way can we win the smile of Heaven.—Southern Advocate.

You have a mission. Have you found it?

God's Choice of Men.

God's choice of men is determined not by intellectual, but by spiritual equipment. Scholarship, culture, great intellectual power are being largely set aside by God to-day in the most spiritual conquests that are being won in the world. Why? Not because he is averse to these things. No, no! Not because he can not use them. God can use the ripest scholarship, the largest natural gifts, the greatest brain power he ever endowed a rational being with. But he can not use the man who, having these things, has nothing else. So he sets them aside. A man may have the wisdom of Solon and the eloquence of Demosthenes, but if the Spirit is not in him, God can not use him for spiritual work. If he be a man of no intellectual gifts, and as ignorant as dear old Billy Bray was, if he is full of the Holy Ghost, God can use him to do glorious work for him.

I am almost tired of hearing people, when we ask them to do a bit of aggressive work, reply, "Well, but, you know, I am only a hewer of wood." That is a poor life-calling, I admit—only a hewer of wood. It seems to me as if the supply is very much larger than the demand. . . Hewers of wood! Yes, because most of our Christian people are so poorly equipped spiritually that that is the only bit of work God can entrust to them. But it does not follow, because you are a hewer of wood, that that is what God desires you to be—Rev. Charles Inwood.

The Christian's Rewards.

Christians are to serve God, not because he promises to reward them, but primarily because they ought to, whether they receive any reward or not. Yet, as an encouragement to every Christian, God says he will abundantly reward them. He does not say just what the rewards, in every instance, will be. He does not say they will be cash rewards. He does not declare that they will be health rewards and temporal gains, although these are often given; but they shall be such as seem good and wise to God, and most truly profitable to the faithful Christian. And surely he whom we serve and in whose hand are the rewards should have the sole right of saying just what the rewards shall be, how they shall be distributed, and when. And surely, also, we shall be rewarded according to our labor, its amount and quality.—Zion's Herald.

Confession.

It has been said that the hardest words to pronounce in the English language are, "I made a mistake." When Frederick the Great wrote to the Senate, "I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victories." Such an acknowledgment is a sign of genuine nobility of character. It has, however, been a puzzle to us how people can be so ready in their prayers to confess their offenses, and yet be so reluctant to frankly admit their mistakes to their fellow-men.—Mid-Continent.

One Hank More.

A woman who was known to be very poor came to a missionary meeting at Wakefield, and offered to subscribe a penny a week for the mission fund. "Surely," said one, "you are too poor to afford this." She replied: "I will spin so many hanks of yarn a week for my living, and I'll spin one hank more and that will be a penny a week for the society."—Spurgeon.

["One hank more" from some poor person would amount to a great many pennies. Let us have that hank.—EDITOR.]

Preaching to a Small Congregation.

The minister who can not preach to his best to a slim house does not consider rightly. Philip never preached better than when he had only one man an audience. It is a fact that a poor sermon to a thin audience has more power over each hearer. This is a side light on the statement that God does not permit his word to return to him void.—The Interior.

It is the duty of the church members to welcome strangers and make them feel at home in the church. But it is also the duty of the stranger to be approachable and affable. They must come half way in order to be easy.—Guardian.

People who excuse themselves for not being more active in religious matters because there is so much hypocrisy, never, we observe, retire from their business pursuits because there is so much rascality among business men.

The Golden Rule offers this advice: "Let not your fine boots pinch your gifts to missions, nor your ribbons cut up your plan for beneficence."

The man of the one talent who is faithful is worth twenty men of ten talents who have stored them in a graveyard.

Rose Tobacco Cure

A CHEAP, QUICK, PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

FROM THE WORK.

Rev. R. E. Rutledge, Learned, Miss., Sept. 21: "We have held revival services at our four churches in the Learned circuit. The Holy Spirit was with us at each place, reviving the Christians. There were 19 accessions to the church and a dozen or more converted. Glory to God!"

Rev. E. P. Craddock (Ellzey circuit), Ellzey, Miss., Sept. 19: "We have just closed our last protracted meeting. Sixty profess conversion, 40 joined the church, and more to follow. We are on a higher plane of religion, and moving along well. We hope the finances will not 'trail in the dust.'"

Rev. J. J. Arnold, L. P., Centerville circuit, Louisiana Conference: "Assisted by W. F. Sanders, P. C., I held a meeting at Cotton's School-house. Results: 17 conversions and 8 sanctifications; also baptized 9 infants. Salvation rolls on. I am glad the devil was disappointed in this meeting. Glory be to God!"

Rev. Jno. A. Miller, P. C., Ruston, La., Sept. 23: "We have just closed a gracious revival at Ruston. We have between 25 and 30 conversions, 23 accessions by disciplinary form and 6 by certificate. Bro. R. M. Blocker was with me through the entire meeting, and was efficient through the Lord in bringing souls to Christ."

Rev. H. B. Trevillion, P. C., Ellisville, Miss., Sept. 18: "We closed on the sixteenth instant a glorious meeting here. Mrs. Mollie McGee Snell was with us, and her Bible readings and lectures and peculiar personal work were greatly blessed. She is simply wonderful. The church never was as spiritual as now at this place. Before the meeting it was very cold. Rev. W. G. Forsyth was also a great help. Results of meeting: a live church and 34 accessions. There were many more conversions. Religion is the talk of the town."

Rev. W. T. Griffin, Terry, Miss., Sept. 21: "We have closed our round of protracted meetings. Have had revivals at each church; several conversions, some entire sanctifications, backsliders reclaimed, family altars established and much good done generally. Received about 50 into the church in all. This work is building up gradually. Byram, Forest, Hill and Terry Churches are much stronger than they were two years since. Spring Ridge holds her own. Have repaired their church; bought lamps, etc. Have four regular prayer meetings and five Sunday-schools. I wish to endorse Bro. Burt's timely article in last ADVOCATE."

Rev. W. D. Bass, Poplar Creek, Miss., Sept. 19: "I have just been with Bro. J. H. Rogers in another revival of wonderful power at Wesley's Chapel. People were saved from childhood to the old man of gray hairs. Don't know how many were converted. Once or twice I counted 130 and more who came forward declaring themselves on the side of duty and religion for all time to come. Fifty-three joined our church, and others to other denominations. Poplar Creek circuit is no longer on the back-ground, but is one of the best works in the Meridian district. The pastor's salary and Conference collections will all be met."

Rev. J. M. Huggins, Arkabutla circuit: "We have had revivals at all the churches, resulting in a deeper consecration on the part of the membership, and 20 accessions to the church in profession of faith. Our people in the Chestnut Ridge neighborhood have very nearly completed a new church on a point much more accessible than where the old one stood. For this enterprise much credit is due Bro. S. H. Hall, whose liberality and energy made possible that which seemed to some impossible. Bro. Townsend, a Cumberland Presbyterian, also brought us under much obligation by valuable assistance rendered in the erection of this house of worship."

Rev. J. White Davis, Gilbert, La., Sept. 15: "Arriving in Hamburg, Miss., Sept. 11, I found Bro. J. N. Tunker in the midst of a protracted meeting. Rain prevented the good results we would have otherwise had. Wednesday the pastor held a delightful service for the children, at which time a dear little boy was converted. May the Lord prepare him for and call him into the ministry! The meeting was closed too soon. Could it have been held a week longer, glorious would have been the results. I think I have never seen at any place greater interest manifested in a meeting, especially by the young people, than was at that place. Results: 2 or 3 conversions and 8 accessions. Bro. Tucker has the entire confidence of his people and has his work well in hand. If all the people on his work are like those in Hamburg, he certainly has a good people to serve."

Rev. J. H. Holland, P. C., Americus circuit, Mississippi Conference: "I am closing up my protracted meeting. I have held three meetings. My first meeting was held at Rosedale in July. I was assisted by Rev. C. W. Gavin, of the Alabama Conference. This was a tolerably good meeting. My second meeting was held at Cross Roads, the first of August. This was a good meeting. Several conversions and four added to the church. I was assisted three days by Rev. James King, L. P. He did us some good preaching. Our third quarterly meeting for Americus and Escatawpa works was held at Ward's Chapel, embracing the second Sunday in this month (September). On account of rain, our presiding elder and Bro. G. R. Ellis, of the Escatawpa work, did not reach the church until late Saturday evening, so the meeting began on Sunday morning, and the good Lord was with us in the first service in great power. Bro. H. E. Partridge, our much-beloved presiding elder, was full of the Holy Spirit, and preached with power. We ran the meeting three days, and Bro. Partridge did all the preaching, except one sermon preached by Bro. G. R. Ellis. The meeting resulted in 12 bright conversions and 10 bright sanctifications. Glory to God! the holy fire is beginning to burn in the hearts of the people on the old Americus circuit. And now, in conclusion, we expect to close up our meetings with a great and grand old-fashioned camp meeting at old Salem Camp Ground, beginning on Thursday night before the third Sunday in October. We want all preachers to pray for the success of our camp meeting."

Rev. M. L. White, Mt. Carmel, Miss., Sept. 14: "On the first Sunday evening in last February I organized a church at Oakvale School-house, with 15 members; preached for them Sunday evenings. Six weeks ago they commenced to build them a church-house, 32x50. A deed was secured to two acres and a half of land. Bro. Preston Turnage, a mechanic, was hired. The community came together, all bringing their tools, Presbyterians and Baptists assisting. I never saw a more jolly crowd of people at work trying to get the church ready for the protracted meeting. The second Sunday in September was set to commence the meeting. By that time the house was ready. A beautiful building, nice and roomy. When completed, it will be worth $600. The church is an honor to the community. I began to write to one preacher after another to help me. I failed to get a preacher. Bro. Thomas Boon, an exhorter from Winsburg circuit, did what he could for me. Bro. W. A. Miller, a young man just licensed to preach, preached one night. The pastor had the burden of preaching to bear. I don't think I have ever seen a grander revival. Old men and young men were saved from sin; 30 or 40 people at the altar for prayers; young men praying in public, also young women. One good sister said she never saw so many young ladies pray. Last evening of meeting was beyond description. After being engaged five days, we closed yesterday evening, with shouts and praises to our God. Twenty-two joined the church. One-half of this number were grown men; 18 of the number baptized; 2 infants baptized; great many conversions. To God be all the glory!"

Rev. P. H. Howse, P. C., Meadville, Miss., Sept. 21: "I have held three of my protracted meetings. 1. At Nebo, Aug. 18-23, assisted by Bro. W. W. Simmons, who did us fine service and great good. He is a man with more than ordinary ability. The results of the meeting are a gracious revival of the church and 8 accessions. We will not soon forget Bro. Simmons. Our second meeting was at New Providence. We protracted from our third quarterly meeting, Aug. 21-28. Bro. J. M. Weems, D. D., did the preaching, and it is hardly necessary for me to say that it was in a masterly and scholarly, yet simple manner. His words came burning from his heart, as fired by the Holy Ghost, and fell upon the hearts of his hearers like a consuming fire. The church was graciously revived, backsliders reclaimed, 4 joined the church, and a number converted, and sinners made to quake and tremble in their seats. The memory of Bro. Weems will remain with those people after he has gone to his reward. Our third meeting was held at Oak Grove. Bros. J. W. Tinnin and Milton Ferrell came to my assistance, Sept. 8. Meeting continued to the sixth. These brethren did fine work. They preached with the gift of the Holy Ghost, and God honored their labors, the people of the church rejoiced and sinners wept. There were five accessions. Eternity alone will reveal the glorious results of those meetings. May the God of all grace go with those brethren and bless them here in their labors, and hereafter crown them with immortal glory! The other two denominations on my work, which are our brother Baptist and Presbyterian, have been and are holding their revival meetings. I wish them much success. May God give us a revival in Meadville, that we may capture this one of the devil's strong fortifications for our Master. Pray for our success!"

LINDSEY CHAPEL.

(Num. xxiii, 28.)

The church bearing this name is located about four miles south of Clarksburg, at the old Clarksburg mill-place. This place, a few years ago, was noted for its wickedness. Sabbath desecration, gambling, profanity, dancing and drunkenness were some of the sins that cursed that wicked Sodom. Last July Rev. C. C. Griffin, assisted by the writer, held a four or five days' meeting there. We had a good meeting. We captured the old dancing hall for Christ, and on Sunday, Nov. 26, last, we organized with nine members. The infant plant was added to Clarksburg circuit, and christened "Lindsey Chapel" in honor of Bro. G. G. Lindsey, to whose untiring zeal the success of this enterprise is largely due. At the first Quarterly Conference of this year a Building Committee was appointed, which went to work in earnest and in a short time a very nice church was erected.

On Saturday, Sept. 8, we began a protracted meeting. The church was dedicated on Sunday by the Rev. B. S. Rayner, of Morton, Miss. The sermon was eloquent, logical and appropriate. The dedication was followed by a most delightful communion service. About sixty-five communed. The meeting continued nine days, and never in my life have I seen such a manifestation of the power of God. It was one continual season of glory and joy. It rained every day except two; but the people were too much in earnest to stand back on that account. I never saw God's people work so faithfully; never heard such shouting; and, thank God, I never felt so happy. Not only at the church, but on the road to and from church, at their homes and in the secret grove, God's people shouted along the praises of their King and Redeemer. On Friday night, just after the grove meetings were ended, and the people had returned to the church, the Holy Ghost was poured out upon the people as it never had been before. I believe there were at least one hundred rejoicing together, praising God and telling "what great things the Lord had done for them." We didn't have any preaching that night; we didn't need any. The Holy Ghost did the preaching. One man was converted on his way to church, others in the secret grove, others at the church; and, the best of all is, most of them were the sky-blue get-up-and-tell-it kind. One grand feature was the great part the ladies and young people took in the meeting. We had ladies and boys and girls in their teens that would stand up and testify for Jesus, pray anywhere they were called on and do anything else they could for the Master. We are indebted to Rev. C. C. Griffin, of Pulaski, Miss., and Rev. R. H. Barr, of Trenton, Miss., who did most of the preaching.

There were 10 children baptized, 24 received in the church. Two others applied for membership, but have not yet been received in. Twenty-five or thirty conversions and reclamations. Nearly the entire congregation pledged themselves to live better lives. Our little band of nine has grown to forty, and every member counts. I have had ninety-nine addition on the circuit this year. To God be all the praise!

P. D. HARDIN, P. C.

Pelahatchie, Miss., Sept. 18, 1894.

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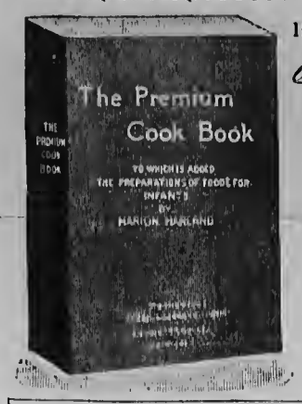

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Thursday, October 4, 1894.

Gambling in Futures.

The citizens of Vicksburg and the region roundabout have organized and gone to work vigorously to secure congressional legislation suppressing gambling in futures. The movement has the vigorous support of the Vicksburg Herald. The Herald declares that the Louisiana Lottery is a mere bagatelle in comparison with this species of gambling. The Herald is right. The evil wrought by the Louisiana Lottery is utterly insignificant in comparison with the disastrous results of this future gambling. It is to the interest of those who manipulate the great gambling machine to depress the price of cotton, and there are numerous ways of doing this that the honest farmers of the country have not thought of. Every conceivable method is worked for all it is worth by these sharks to bring down the price of cotton so as to increase their own margin. The question of suppressing this infamous system of robbery should be esteemed by the farmers of the South as paramount to all other questions now discussed in the political arena. No question of coinage and tariff has any such direct bearing on the financial interests of the farmers of the South as this anti option question.

Let the cotton planters all over the South go to work at once. Let them organize; let them overwhelm their senators and representatives in Congress with petitions in favor of anti-option legislation. Let them have an eye to their own interests in exercising the right of suffrage. Let them vote for no man of any party who will not pledge himself to use his utmost efforts for the suppression of this infamous business. Let the press of the South do its duty. We speak more particularly of the smaller papers—the weeklies which circulate among the farmers in each county and parish. These papers can accomplish wonders in stirring up the farmers on this subject. The farmers are all right in sentiment, but they need to be stirred up and put to work.

We speak of the farmers because they are more directly concerned than others: but it is not the farmer alone who is interested in this matter. Agriculture is the foundation of all other human pursuits. When agriculture languishes there is a depression in every branch of legitimate business. This being the case, it is to the interest of men engaged in every line of business to join hands with the farmer in this matter. We are firmly of the opinion that by proper effort a rigorous anti-option law can be secured during the next session of Congress.

In the Empire State.

On Thursday, Sept. 20, I left the Crescent City *via* the Southern Pacific for the Empire of Texas. Contrary to my usual custom when traveling, I neither read nor wrote the live-long day. Needing a brief respite from toil, and traveling through a region famous for the beauty of its scenery, I could not resist the temptation to spend the day in feasting my eyes upon the magnificent panorama that unfolded itself as the train rattled along with the speed of an eagle in pursuit of his prey. So far as my unpracticed eye is capable of judging, the rice crop of South Louisiana is excellent. The cane is luxuriant. On the vast Texas-like prairies of Southwest Louisiana the crop of cattle, ponies and other live stock seems about the same from year to year since my first visit to that region, nearly fifteen years ago. The Attakapas pony does not seem to have changed his characteristics in the least since I used to try his speed in my boyhood days. I crossed the Sabine about nightfall and reached Houston—362 miles from home—at about ten o'clock at night.

Although I had frequently passed Houston *en route* to Austin and San Antonio, I had seen nothing of it except what can be seen from the windows of a moving train. Desiring to see more of the city, I had arranged to remain over Friday, which I did, leaving for Center on Saturday morning. Some surprises awaited me. I was surprised to learn that Houston is situated on a navigable stream, and has on that account some, at least, of the benefits that accrue from maritime commerce. I was not unaware of the fact that Galveston Bay is near by, and I knew from observation that a small stream — Buffalo Bayou — runs through the city; but it had not occurred to me that this sluggish, turbid stream is sufficiently deep to be navigable by any except the very smallest craft—fishing smacks and the like. I was quite surprised, therefore, to see a number of very respectable sized boats loading and unloading at its wharves. This navigable stream, giving, as it does, advantages in the way of freight rates, has doubtless contributed largely to the rapid growth of the city within the last few years. The recent growth of the city has been very remarkable. In 1870 the population was only a little over 9,000. Ten years later the population had not reached 19,000. In 1890 it had less than thirty thousand. During the brief period since the last census it has grown at such a rate that it claims a population of more than sixty thousand. As there is a well-known tendency among American towns to overestimate their population, this claim should, perhaps, be abated somewhat. Yet, after spending a day in the city and after talking with many of its citizens, and also with drummers who know something of its volume of business, I think it safe to say that its population is not less than fifty thousand. At its present rate of growth it will take only a few years for it to pass the hundred thousand line. Its facilities for railroad transportation are unsurpassed, so far as I know, by any town of its size in the South. It has thirteen railroads branching out in every direction. Its manufacturing interests are large and diversified. In the number and capacity of its compresses and oil mills it claims to be unequaled by any city of anything like equal dimensions in the world. It has many specimens of architecture that would be quite creditable to a much larger city. It has a hotel that is said to have cost more than a hundred and fifty thousand dollars, and a very extensive addition to this building is now in process of erection. There are other hotels that approximate this. A six-story business building is now going up at a cost of a hundred thousand dollars; and it is being built by a man who has the reputation of having never made a financial mistake. Work has been commenced on a public school building which is to cost a hundred thousand dollars. Many other fine specimens of modern architecture greet the eye as the ubiquitous electric cars whirl you rapidly along the crowded streets—such as the court-house, the opera house, the Cotton Exchange, the armory, the Masonic Temple, the Postoffice, several bank buildings and private residences. Several of its private residences would attract attention even in New Orleans.

I spent a delightful hour in the office of Dr. G. C. Rankin, pastor of Shearn Memorial Church, the leading Southern Methodist Church of the city. Dr. Rankin was just giving the finishing touches to a five-thousand-dollar addition to his church. This church was built a few years since at a cost of $25,000 under the pastorate of Rev. S. H. Werlein, now of the St. Louis Conference. With a seating capacity of five hundred, it was at that time amply sufficient to meet the wants of the congregation. With the growth of the city, however, the congregation has grown to such an extent that it became absolutely necessary either to enlarge the present building or erect a new one. Fortunately the building is so constructed as to be susceptible of enlargement without marring its symmetry in the least. Hence enlargement was decided upon. It is estimated that the extension gives a total seating capacity of eight hundred. A rededication service was to be held last Sabbath conducted by Bishop Key. The Sabbath-school is domiciled in a separate building, having class rooms, pastor's office, and a number of other apartments essential to a modern city church.

Dr. Rankin is having a very successful pastorate. He preaches regularly to a crowded house. The church is growing in numerical strength, is well organized, and is doing good work along many lines. I attended a meeting of the Epworth League on Friday night, at which nearly two hundred persons were present. The programme consisting of music, recitations etc., was of a character likely to be attractive to young people. About midway of the programme there was an intermission of about ten or fifteen minutes in the interest of sociability. Shearn Church has a strong hold not only upon the masses, but also upon the wealth and culture of Houston. It comprises in its membership quite a goodly proportion of the leading men of the city both in business and professional circles. There are eight Southern Methodist Churches in Houston—five English and three German. With the exception of the German churches, all these are swarms from the Shearn hive. Shearn keeps her eye open, and when she sees a need for it, she plants a mission church and sustains it until it becomes self-sustaining, or until the Conference Board of Missions is willing to take it in hand.

Had time permitted, I should have visited the spot near by where the battle of San Jacinto was fought—a battle that won imperishable renown for its hero, Gen. Houston, and laid the foundation for the glorious destiny which the "Lone Star Republic" has since wrought out. I had the pleasure of spending a night in the hospitable home of Judge E. P. Hamblen and his excellent wife—both ex-Mississippians. Judge Hamblen graduated at the University of Mississippi in the same class with Bishop Galloway. Soon afterward he married, came to Houston and hung out his shingle as an attorney-at-law. He has built up a large and lucrative practice. He was on the bench for some years, and displayed such eminent fitness for judicial position that his voluntary retirement was a cause of regret to the best citizens of his district. I also enjoyed the hospitalities of Bro. A. G. Howell, formerly of Marion, Ala., to whom and to his charming wife (also an Alabamian) I am under many obligations. I called at the parsonage home of Rev. John Green, formerly of Selma, Ala. I did not find him in, but had the pleasure of exchanging greetings with his better half and also with his aged father and mother who were enjoying a visit to their preacher boy. Bro. Green is immensely popular in Houston; and his popularity is not confined to Methodist circles. He is beloved by Christians of all denominations and by men of the world as well. Sister Green enjoys the reputation of being a model preacher's wife. I called at the Presbyterian parsonage and had a delightful confab with its occupants, my old friends, Dr. William Hayne Leavell and his accomplished wife, a daughter of Senator George. Dr. Leavell is having a very successful pastorate in Houston. He has been in Houston twenty months, and during that time has had a hundred and seventy accessions to his church. He has commenced a $75,000 stone church, which when completed will be one of the handsomest that I know of in the South, ranking along with the Second Presbyterian Church in Memphis and the First Methodist Church in the same place. I had the pleasure of meeting other Mississippians, among them Miss Annie Williams, formerly of Meridian, Miss., who now holds a fine position in the Houston High School.

Saturday morning, at eight o'clock, I boarded a train on the Houston East and West railroad for Tenaha—one hundred and seventy-six miles distant. The principal town on this road is Nagodoches, said to be the oldest town in the State. It is a place of, perhaps, two thousand inhabitants. East Texas is very different from other parts of the State which I have visited. Instead of prairies, you find a hill country covered with pine forests. An immense lumber business is done along this line of railroad. Crops in this section are generally good. Cotton has suffered somewhat from excessive rains, but peas and potatoes have been benefited thereby. Arriving at Tenaha late in the afternoon, I was met at the depot by Rev. A. J. Weeks, pastor of Center Station, ten miles distant. Behind a pair of spirited Texas ponies we made the trip in good time. I was domiciled with Bro. W. Runnels, a big-hearted, thoroughly consecrated native Texan, who has an unbounded love for the church, and never grows weary in doing whatsoever his hands find to do to advance her interests. To him and his good wife I am indebted for many courtesies during my stay in Center. Sunday morning dawned bright and beautiful. The new church is quite a handsome edifice, built according to one of Uncle David Morton's plans. It has a Sunday-school room separated from the auditorium by a movable partition, so that the two rooms can be made one when there is a demand for an increase of seating capacity. The demand came on this dedicatory occasion. Both rooms were filled with an audience apparently eager to catch every word of the sermon. It was evident that the deft hand of woman had been utilized in preparing for the occasion. Floral decorations, tastefully arranged, abounded. A good choir was on hand with an exceedingly appropriate service of song. After the sermon the beautiful building, free from debt, was solemnly set apart from all unhallowed and common uses to the worship of Almighty God. There was an Epworth League service in the afternoon which I did not attend, as I was to fill the pulpit again at night. Bro. Weeks, the pastor, has his work well in hand. He is beloved of his flock and is striving diligently to lead them onward and upward.

I was much pleased to meet at Center the presiding elder of the district, Rev. Charles F. Smith, formerly of the Mississippi Conference, and his wife—also a Mississippian. Bro. Smith was among friends in Center, he having closed a three-years' pastorate here last Winter when the powers that be said to him, "Come up higher." Bro. Smith has become a thorough Texan, but still has a love for his native land. I heard good reports of his work on the district. This church was built during his pastorate. I was pleased also to meet Bro. Wagnon, pastor of Timpson; Bro. Burke, of Center circuit, and Bro. McKnight, a local preacher resident at Center. Methodism is far in the lead in Center. I was much pleased with the people I met in this region. They understand the art of welcoming a strange preacher. When the service closes everybody seem anxious to get acquainted with him and shake his hand. Consequently he does not feel as preachers sometimes feel when they occupy a strange pulpit—as if he had got into an ice box.

Monday morning early I rolled out for home, enjoying part of the way the pleasant companionship of Bros. Weeks and Wagnon. Tuesday, at noon, I was again in the ADVOCATE office fresh and vigorous after my little jaunt of eleven hundred miles.

W. C. BLACK.

An Important Judicial Decision.

Some time since the New Orleans City Council, during an investigation of the management of the Leper Hospital, summoned Dr. J. C. Beard, lessee of the institution, to appear before them. In his statement he affirmed that there are lepers running at large in the city, and gave the names of some persons of this class. The Times-Democrat published the proceedings of the Council, including this statement of Dr. Beard. Thereupon, one of the alleged roving lepers of the city, E. E. Meteye, brought a libel suit against the Times-Democrat, claiming damages in the sum of $25,000. The case was tried before Judge Monroe, who promulgated his decision on Friday, Sept. 28. The Judge holds that the proceedings of a legislative body, or a committee appointed by such body, are proper matter for newspaper publication, and, therefore, that no liability for damages is incurred by such publication. The decision is a very lucid one, and we think will commend itself to the public as embodying the principles of equity and common sense.

More Villainy Unearthed.

Enough corruption among the officials of this city has already been made public to give the city a very unenviable notoriety throughout the civilized world. It seems certain, however, that the half has not been told. More and more of deep-dyed villainy is being brought to light continually. A new trail was struck last week, and big game was soon brought to bay. The nine councilmen under indictment will doubtless soon have their number considerably increased. Meanwhile impeachment proceedings are still in progress. Notwithstanding the proverbial delays of the law, we think that not many weeks will elapse before several municipal offices will be vacated and the people will have an opportunity to elevate clean-handed men to positions of power.

NOTES.

Centenary College has more pupils now than at any time last session, with others in sight.

***

Asheville (N. C.) Female College opened Sept. 13 with the largest enrollment since the war.

***

The Southern University, at Greensboro, Ala., has one hundred and thirty pupils enrolled to date, with many more to follow.

***

See notice of a State Sabbath Convention to be held at Jackson, Miss. If anything can be done to bring about a better observance of the Sabbath, by all means let it be done.

***

Our "Five Book Premium Offer" is still open. We do not insert it every week simply for lack of space. Be sure to note our other premium offers. Better be in a hurry if you want to secure a premium.

***

Rev. J. L. P. Sheppard writes: "Revival power is still among us. Scores have been converted at Homer and Ruston since my last. Near a thousand souls have been converted on the district this year."

***

It is stated on what seems to be good authority that a company of English capitalists will put into operation very soon in the United States an establishment for the manufacture of tin on a scale of mammoth magnitude.

***

The revival services at Felicity closed on Sunday last. The results in the way of accessions were not large, but there were several conversions, and the membership of the church experienced a baptism of the Holy Spirit.

***

A Russian physician, Dr. Krumlansky, a professor in the University of Kharkey, claims to have discovered a specific for pulmonary consumption. The new panacea consists of aniline, thenol and the essence of pine. It is administered by inhalation.

***

Millsaps College opened with an enrollment of a hundred and eighty—a large increase on the enrollment of last session. The friends of the college everywhere will rejoice at this auspicious opening. Let every reader of the ADVOCATE note what Dr. Conpe has to say in another column about the necessity for additional colleges on the campus. Here is an opportunity to use money to the glory of God and the good of humanity.

***

An esteemed brother writes: "If the ADVOCATE continues to improve as it has done recently, it will soon be about the best in the connection. I am going to do something for the paper. I would have done something before this had not the times been so stringent." [Thank you, brother, for your kind words. Hope you will secure many readers for the ADVOCATE, and that your example may prove contagious.—EDITOR.]

***

The New Orleans Preachers' Association held its first meeting since the Summer vacation on Monday last. The reports are encouraging. While most of the churches have had a diminished attendance during the Summer, as was to be expected, some of them have had a much larger attendance than usual in the Summer months. The spiritual state of the church, though not what it should be, is regarded in most of the charges as decidedly full of promise. Revival services will be held in some of the charges at an early day.

***

It has been demonstrated of late that New Orleans has a number of men in judicial position who are doing all in their power to make the law a terror to evil doers. A pity it is that all do not belong to that class. Recently the police of the city raided a gambling den, arrested a number of professionals, and captured the paraphernalia of their infamous business. When brought before the court having jurisdiction, the judge not only summarily released the offenders, but, it is said, actually apologized to them on account of their having been disturbed by the police. The matter will go before the Grand Jury.

***

We are in receipt of a circular calling upon all Christian people to observe Sunday and Monday, Oct. 21 and 22, as a season of special prayer for the Sunday-schools of the world. The circular bears the following signatures:

John E. Tresidder, Edward Towe, W. H. Miller, Charles Waters, J. E. Edmunds, W. H. Groser, Honorable Secretaries.

56, Old Bailey,
57 and 59, Ludgate Hill, E. C.

The name of the organization to which these persons are secretaries does not appear on the circular. Prayer in behalf of Sunday-schools is certainly desirable. If Christian people everywhere will pray earnestly that the Sunday-schools of the Christian world may become more powerful instrumentalities for the conversion of souls, and then will go to work to help the Lord to answer their prayers, much good will no doubt be accomplished.

BUFFALO LITHIA WATER

Goes by Special Order to Paris for the Uric Acid Diathesis—The Only Known Solvent of Stone in the Bladder — Its Value in Bright's Disease, &c.

Dr. Thomas H. Buckler,
of Paris (formerly of Baltimore), Suggester of Lithia as a solvent for Uric Acid.
"Nothing I could say would add to the well-known reputation of the

BUFFALO LITHIA WATER

I have frequently used it with good results in **Uric Acid Diathesis, Rheumatism and Gout,** and with this object I have ordered it to **Europe** from Coleman & Rogers, of Baltimore. Lithia is in no form so valuable as where it exists in the Carbonate (the form in which it is found in the

BUFFALO LITHIA WATER

Nature's mode of solution and division in water which has passed through Lepidolite and Spodumene mineral formations)."

The following plate is from a photograph which forms a part of a communication of Dr. GEORGE H. FRENCH, of Danbury, Conn., to the *New England Medical Monthly* for Nov., 1889 (see page 76 of that journal), and represents some of the largest specimens of

Two Ounces and Twenty-seven Grains of Dissolved Stone,

from a patient under the action of

BUFFALO LITHIA WATER

Smaller particles, and a quantity of Brick-dust deposit, Dr. Pierce states, were not estimated.

Dr. Cyrus Edson,
Commissioner of Health, New York City, and President of the Board of Pharmacy.
"I have frequently made use of

BUFFALO LITHIA WATER

in my practice, with excellent results. It **is a potent remedy for correcting Rheumatic Diathesis.** In a case of **Uric Acid Gravel,** in which I recently prescribed it, its beneficial effects were apparent after *the third dose.* I have also prescribed it with great benefit in **Bright's Disease of the Kidneys."**

In Stone of the Bladder, Bright's Disease of the Kidneys, Gout, Rheumatic Gout, Rheumatism, Nervous Exhaustion, diseases peculiar to Women, Chronic Malarial Poisoning, Chronic Disorders of the Stomach and as an Antidote to the Liquor and Opium Habit, this water has a curative record second to no other water in the world.

BUFFALO LITHIA WATER

is for sale by druggists generally, or in cases of one dozen half gallon bottles $5.00 f. o. b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor,
Buffalo Lithia Springs, Va.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation, or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

In Norway one hundred thousand people belong to total abstinence societies.

A Reward of $500

Will be paid for any case of Rheumatism which can not be cured by Dr. Drummonds Lightning Remedy. This offer is made in good faith by the proprietors, and there is no reasonable excuse for anyone to suffer longer. Any ordinary case will be cured by one treatment, and it is poor economy to suffer when relief can be secured so certainly. The price of a month's treatment—two bottles—is $5, and that is the cost of a cure. Full particulars and testimonials of wonderful cures sent to any address. Drummond Medicine Co., 48 Malden Lane, New York. Agents wanted.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

The Brooks Memorial Home.

Millsaps College campus is alive with students, and still they come. No college ever had brighter prospects. Every room in our six cottages is occupied, and the demand is for more. We need the Brooks Cottage at once. We really need two or three more. Who will help us? Is there not some friend who will send us $700 to build a cottage in memory of some loved one? If the friends of the sainted Bro. Brooks will send their subscriptions at once to Bro. J. D. Calhoott, of Coldwater, Miss., in six weeks we will have a cottage for twelve boys. Brethren of the ministry, help us! Sincerely yours,

I. W. COOPER,
Financial Agent, Millsaps College.

Sept. 28, 1894.

PERSONALS.

Rev. Dr. R. A. Young has returned from his trip abroad.

Bishop Wilson had a very sharp attack some days ago which greatly prostrated him. He is now much improved.

R. R. Gwyn, who recently died at his home in Elkin, N. C., left by will a bequest of $1,000 to our Foreign Missionary Board.

Bishop Keener has returned from Ocean Springs, where he has been spending the Summer, as is his custom. He is in his usual health.

Rev. E. M. Bounds, D. D., late assistant editor of the Christian Advocate at Nashville, was located by the Missouri Conference at his own request.

Several brethren have honored the ADVOCATE sanctum with their presence recently, viz., Dr. J. W. Harmon, Rev. H. J. Harris, Rev. J. A. Parker.

Rev. S. S. Kesner spent a few days in the city recently. He is in fine health and spirits. He reports forty-five accessions to the church in Baton Rouge station this year.

Rev. J. G. Cammack, of the Mississippi Conference, is spending a few days in the city upon the mission of bringing his wife here for medical treatment. We hope she will be speedily restored to perfect health.

Charles Olson, a railroad fireman of Lacrosse, Wis., one of the Debs' strikers, has brought suit against the Burlington and Northern railroad for having blacklisted him, thus preventing him from obtaining employment on other lines of road. This is a sensible method of procedure. If the railroad has violated any statute, then the plaintiff will obtain redress in a peaceable, legal way. If there is no statute covering such a case, then this suit will direct public attention to the defect, and it will be only a question of time when the defect will be remedied. Whenever a peaceable and equitable way of solving disputes between capital and labor shall have been provided, then one of the greatest problems of nineteenth century civilization will have been solved.

A Call.

To the Citizens of the State of Mississippi, who are in favor of maintaining the Christian Sabbath, or Weekly Rest Day:

The American Sabbath Union—a national, undenominational, non-partisan, and Christian society, having for its only object the preservation of the American Sabbath as a day of rest and worship—is endeavoring to organize State Sabbath Associations in all parts of the country. This union received the hearty and unanimous endorsement of the General Conference of the Methodist Episcopal Church, South, at Memphis, and of the General Assembly of the Presbyterian Church in the United States, at Nashville, Tenn., last May.

In furtherance of this purpose the undersigned citizens of the State of Mississippi unite with the officers of this union in extending a cordial invitation to all churches, Sunday-schools, Young Men's Christian Associations, and to all persons throughout the State who believe in the preservation of the Christian Sabbath, or Lord's Day, to meet in convention at Jackson, Wednesday, Oct. 24, A. D. 1894, at 10 A. M.

(Signed) T. L. Mellen, F. A. Dicks, Thos. S. Henderson, Richard F. Reed, Jno. Harper, W. B. Lewis, J. W. Henderson, R. C. Jefferies, M. L. Burton, S. S. Cops, S. H. Terral, G. I. Wainwright, B. H. Donald, S. A. Cass, J. S. Thompson, A. Trotter, R. J. Phillips, S. Hibbert, A. J. Fly, Jno. S. Turner, J. B. Webb, C. V. Ratliff, R. D. Norsworthy, and many others.

Papers throughout the State of Mississippi are requested to copy.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

Vicksburg District.

For good reasons several of the pastors ask that the time for holding the Preachers' Institute be postponed for the present without date. Pastors will please have their secretaries of Church Conferences prepare their reports for the fourth Quarterly Conference.

J. M. WEEMS, P. E.

Port Gibson, Miss.

Kobe Industrial School.

MR. EDITOR: The following letter from Bishop Galloway, recently received, was not intended for publication, but we take this liberty because we know all our brethren will share our joy in hearing from our beloved Bishop, and because we believe it will "stir up the pure minds" of brethren and people to hasten the subscription of the one thousand dollars necessary for the building of the Kobe Industrial and Training-school for Japanese Women. Already (thanks to the recent labors of Bro. Masao) six hundred dollars of this amount are in sight. Yours in hope,

J. P. DRAKE.

Kobe, Japan, Aug. 27, 1894.

Dear Bro. Drake:

In the NEW ORLEANS ADVOCATE, of July 26, I have just read a note from you reporting another contribution to the "Kobe Industrial School for Girls." I was gratified at the announcement, and most heartily approve your earnest efforts in that behalf. It was my pleasure three weeks ago to attend the closing exercises of that school and witness the graduation of six young ladies. The scene was quite impressive, though I understood not one word of the essays read or the address delivered—only the few remarks I had the honor to make. The girls were neatly dressed, were elaborately polite, and evidenced careful training. Several of them are Christians, and I had the pleasure to see them commune at our church the following Sabbath. They are taught various industrial arts, all intended to make them keepers of Christian homes. One has only to spend a few hours in any Japanese city to appreciate the importance of such training, and the grand missionary field to be occupied by such a school. At the close of the exercises we were served with tea and cakes, and then invited down stairs to examine the display of work wrought by the hands of these girls. I am sure you would have commended it as worthy any school in our Christian America. For the opportunities afforded and the training given, they have done remarkably well. But the school is conducted in a small Japanese house, with meager equipments, and at comparatively little cost. We ought to enlarge, and provide better facilities, for the school will certainly grow.

The hope of Mrs. Lambuth's return cheers teachers and pupils and, for that matter, the whole Conference. A rarely gifted and consecrated missionary she has been. Returning to the United States once from China, she was six months on board a sailing vessel. With another missionary lady she organized a school composed of a few boy sailors and passengers, and conducted it during the voyage—a six months' school on the sea. What a blessing to those boys! what a joy to their teachers! Thus she has seized every opportunity to serve her Lord. She has entered every open door, and economized every half-hour to speed the coming of his kingdom. Such a heroic and consecrated missionary should be helped, and I am glad this school of her planting is on your heart.

Not many blocks away from the school is the grave of Dr. J. W. Lambuth. As I stood uncovered before his modest tomb, and recalled the years of his apostolic labors, I was grateful that my named appeared with his on the roll of the same Annual Conference. Brethren of our noble old Conference ought to feel special joy in the privilege of aiding the cause for which he toiled and gloriously died.

But I did not intend a homily—only a word of personal appreciation for your sympathy with this great work. As I travel through the country, visit old temples and then new churches, my heart is stirred to the depths, and I long for scores of men and women to come and take this land for our Lord. Christianity has already become a power in the Empire, and must sooner or later become the dominant faith. Just now the hostile currents are strong and determined, but our native Christians are standing firm, and every day marks some advance.

My health has been excellent, though the mercury is high, the heat oppressive and labors have been exacting. On Sept. 11 I sail for China. This country and Cathay are in the throes of war, but there is little or no danger in traveling. In China one could not well venture far from the leading ports.

I leave China the last of October or first of November. A letter addressed to me at Columbo, Ceylon, or Calcutta, India, will be received. Bro. Henry Hawkins transfers to the Mississippi Conference.

Truly and fraternally,

CHARLES B. GALLOWAY.

Contributions for Kobe Industrial School for Girls.

Previously reported	$214
A Friend	1

Send money to Mrs. M. I. Lambuth, at Nashville, Tenn.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Natchez, Miss.

We are in the midst of a great meeting in Natchez, the results of which will be given you later. Dr. Carradine has been doing some of the best preaching I ever heard. We have the house nearly full at the morning service, and at night we can not seat all the people who come to hear him. His sermons are clear, logical, Wesleyan, and biblical. He is free from fanaticism and full of faith and the Holy Ghost. He will be a genuine blessing to any church that secures his services. We would not take a house-full of gold for the good he has done us, and still the work goes on. He is misrepresented by some; but, calm and sweet in spirit, he heeds it not, and he presses on to do the Master's bidding, pronouncing only blessings on the heads of those who traduce him. The Lord is with him, and he greatly honors the ministry of his faithful servant.

W. B. LEWIS.

Sept. 27.

A Pointer.

He started (improvidently) to his friend's wake,
Neglecting to take along PRESTON'S HEDAKE;
Next day was a time of the saddest surprise,
His head pained, he scarcely could see from his eyes.

Dr. Harmon's "Select Sermons."

Meridian, Miss.

My Dear Doctor: Your book of Select Sermons is a perfect beauty, so tastefully arranged, every page speaking words of truth, goodness, Christian love and wisdom.

NANNIE EASTLAND.

The work will be sent postpaid on receipt of price, $1. Address

REV. W. C. BLACK,
112 Camp street, New Orleans, La.

Wanted.

A young lady desires a situation to teach in a school or family. Qualifications—Latin, French, Music, Mathematics and the Higher English branches. She would like a school consisting of several families. Has had considerable experience in such a school for three years. References exchanged.

Box 40. MISS BETTIE SAUNDERS,
Rocky Mount, Va.

School Wanted.

Wanted, a situation as teacher by a young lady who holds a first-grade certificate under the school laws of Mississippi, and who has had six years' experience in the school-room. Very best of references as to moral character, scholarship and teaching capacity.

Address: Miss CARRIE HIVELEY,
Hazlehurst, Miss.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL,

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,

MRS. A. W. MOORE.

If Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,	-	$84,520,680
N. Y. Life, " " " " " "	-	40,684,183
Equitable, " " " " " "	-	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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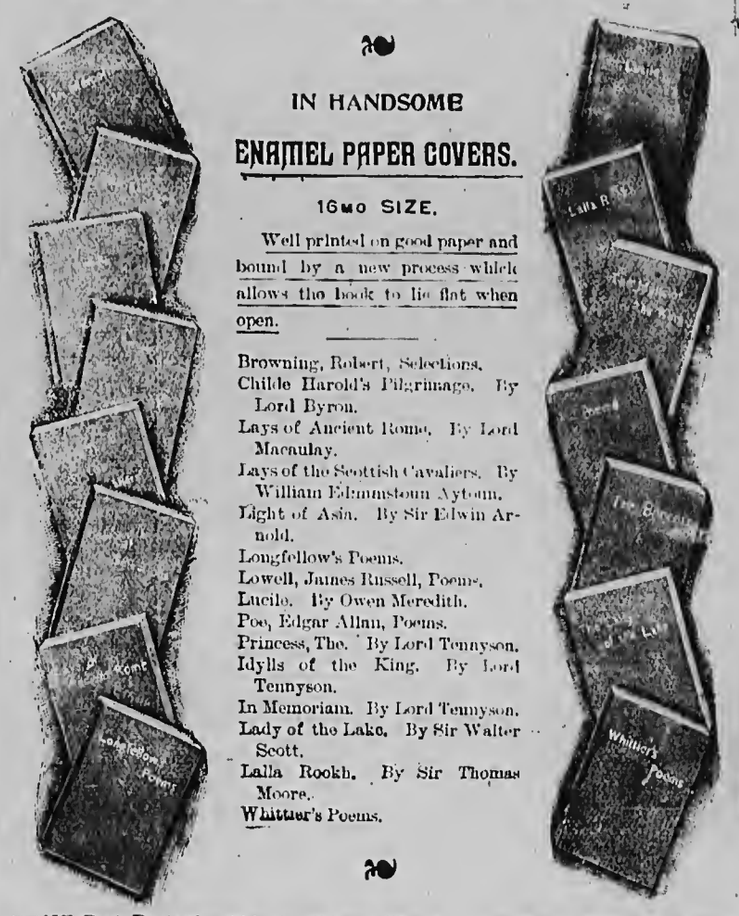
Selections of FIFTEEN POETICAL WORKS.

Longfellow, Whittier, Lowell, Scott, Tennyson, Macaulay, Browning, Byron, Aytoun, Arnold, Meredith, Poe and Moore.



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Well printed on good paper and bound by a new process which allows the book to lie flat when open.

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Childe Harold's Pilgrimage. By Lord Byron.
Lays of Ancient Rome. By Lord Macaulay.
Lays of the Scottish Cavaliers. By William Edmunstoun Aytoun.
Light of Asia. By Sir Edwin Arnold.
Longfellow's Poems.
Lowell, James Russell, Poems.
Lucile. By Owen Meredith.
Poe, Edgar Allan, Poems.
Princess, The. By Lord Tennyson.
Idylls of the King. By Lord Tennyson.
In Memoriam. By Lord Tennyson.
Lady of the Lake. By Sir Walter Scott.
Lalla Rookh. By Sir Thomas Moore.
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HOME CIRCLE.

I think that the first glad sound I shall hear
When I enter heaven, will be,
The musical patter of little feet,
On the golden streets toward me;
And peeping out between angel's wings,
At the pearly gates I shall see,
The dear little child who with flying feet
Will be coming to welcome me.

Parental Dereliction.

It is a common thing for parents to request their friends, and especially their pastor, to assist them with their advice and prayers in the guidance of their children.

This is all right; but parents have duties to perform in these premises that are more observed in the breach than in the performance. One of the most lamentable facts in the whole catalogue of human frailty is the tendency of many parents to shift responsibility, and saddle it on the school teacher and the preacher, and, then, what is still worse, it often happens that a censorious criticism of both these human builders neutralizes their influence with the children whom they are employed to influence and guide. Many parents let their children choose their own school, books, boarding-places, etc., and when matters turn out badly they appeal to others, whose help then comes too late. Some send their children to a godless school, where their religious intruction is not only neglected, but where the trend of circumstances and influence is calculated to overcome and destroy the good already wrought in them at other places and under other circumstances. When, therefore, the children return home irreligious, and in some cases positively skeptical, with habits of mind and body unfriendly to their best interest firmly fixed, it is then that the preacher and the religious community are besought to rectify the wrong parental dereliction has brought about. These pictures are not overdrawn; these facts are not colored. It is the experience of every pastor, and it is occurring every day in the year. And it will never cease until parents come to have a conscience in the matter of controlling their children, and in aiding and assisting those who are helping in the edification of human character. To criticise the pastor and thus ruin his influence; to oppose the teacher and thus neutralize his efforts; to side with the children in their half-formed—malformed—notions of what is best for them, and to allow them to suggest their own course before they are able to properly appreciate the interests, is to simply stab them in the surest place to kill their future prospects, and prepare an untimely grave for gray-headed sorrow and mistaken parental providence.—Texas Advocate.

How He Won Success.

Hon. Chauncey M. Depew tells the story of his visit to the mechanical department of Cornell University. He found at the head of it Prof. Morris, who claimed him as a superior officer, giving as a reason that he was an old-time worker on the New York Central railroad. "How did you get here?" asked Depew. "I fired on the New York Central. I stood on the footboard as an engineer on the Central. While a locomotive engineer I made up my mind to get an education. I studied at night, and fitted myself for Union College, running all the time with my locomotive. I procured books, and attended as far as possible the lectnre and recitations. I kept up with my class, and on the day of graduation I left my locomotive, washed up, put on the gown and cap, delivered my thesis, and received my diploma. I then put away my diploma, put the gown and cap in the closet, put on my working-shirt, got on my engine, and made my usual run that day." "Then," says Depew, "I knew how he became Prof. Morris." That spirit will cause a man to rise anywhere and in any calling. It is ambition, but it is ambition wisely directed, aiming, not at the goal—for such an ambition produces envy, scheming, discontent, and weakness—but bravely and cheerily aiming at one's self, seeking to make one's self fitted for higher work. When this is accomplished the opportunity for higher work is sure to come.—Golden Rule.

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40 YEARS THE STANDARD.

A Warning.

The devil is a cunning angler; if he can not land his trout by hook, he will take to tickling. As the sensation is grateful, comforting, he seldom fails. Who does not like to be sought after? Who does not appreciate the golden opinions of his fellows? A young man, rather than be considered strait-laced, accepts an invitation into questionable society. A compliment has been paid him, and he does not quite like to say "No;" but when it is borne in mind that his presence at one midnight carnival, besides jeopardizing his earthly prospects and putting his own soul in peril, will label the whole proceedings as respectable, and be referred to with pride as a precedent for others equally respectable, the profound importance of the step will be at once apparent.

There is current to-day a devilish maxim that every young man must have his fling. No stone will be left unturned to convert you to the same opinion. You will be urged to add to your knowledge by seeing life in all its phases at theatres, music-halls, dancing-saloons, gambling hells, and gin palaces. You will be wheedled into these white-washed charnel-houses, these gilded soul-traps, these vile manufactories where the raw and loathsome material of vice is worked up into captivating and marketable shape. For God's sake, beware! Give heed to the warnings of Scripture, and the danger-signals standing at every inch of the way. These pure-minded, high-principled young men—these young men who tell you they know what's what—only just go in *to see*, that's all—go in pure, come out corrupted—go in rich, come out beggared—go in in the prime of health and manhood, come out sapped of their vigor, shorn of all nobility, bearing away the undying germs of death. Then the old home, once a place of joy, becomes the abode of lamentation.

Get, then, where the heavenly voices can reach you, and be swift to act upon their blest communications. Wait but a little while, and the other voices will all be hushed. In a few short years these flash young men will be no more. They tread a path bestrewed with fading flowers, but which is but a short cut to the grave. Not many years since, I knew a young fellow, respectably connected, who heartily subscribed to this maxim that every young man must have his fling. He was very consistent, and practised what he preached. He swore well, drank well, was a good hand at cards and billiards. He could crack a foul joke, and boast most truthfully of his numerous excesses. Yea, he was a very hero, a kind of planet, round which large clusters of minor satellites revolved. His light burned brilliantly, evoked applause; but, lacking power of continuity, suddenly went out. A virulent disease, with bull-dog ferocity, fastened upon his body, seized his very vitals, and would not leave go till its fangs had met; then it flung its mangled victim into a dishonored grave, and left it there for decent folks to bury. Yet he was deemed a good-natured, generous-hearted young man, and a jolly good sort of fellow; but he cracked his last joke at thirty?—The Quiver.

Didn't I Do It Well?

A proud scion of the aristocracy one day taunted one of the most influental members of the House of Commons, by saying, "I remember your origin, when you blacked my father's boots." "Well, sir," was the reply, "and *didn't I do it well?*"

A fitting reply. The humblest vocation is no digrace. Let there be fidelity in it, and it puts honor upon the brow. What the hand findeth to do let it be done well, and there will be no cause to be ashamed.—Intelligencer.

Tribute of Respect.

At a meeting of the people of Verona, held in the M. E. Church, South, on Sunday, Sept. 9, 1894, the following preamble and resolutions were unanimously adopted:

Whereas, We have learned with profound sorrow and regret of the contemplated removal of Rev. J. B. Stone and his family to the city of Holly Springs, as their future home; therefore, be it

Resolved, That we deeply regret the loss to us of a favorite, zealous, useful and able minister, a true Christian gentleman, a devoted friend and brother, a good citizen without blame and above reproach.

Resolved, That during his long residence of twenty-four years among us as pastor and presiding elder he has faithfully and efficiently discharged all the duties pertaining to these exalted stations and greatly endeared himself to us as a devoted, zealous man of God.

Resolved, That we will sadly miss his ministrations in the pulpit, his loving counsels in the sick-room, his cheering words of comfort and consolation in the death-chamber, his tender, sympathizing appeals to the sorrow-stricken and bereft at the funeral services of loved ones departed.

Resolved, That we recognize in his beloved wife a noble Christian woman, whose rare gifts and unselfish labors in the missionary cause, in the Sabbath-school, the ladies' and prayer meeting—indeed, all the enterprises of the church—command our highest admiration and esteem. We have the testimony of R. L. Trice, superintendent of our Sabbath-school for fifteen or twenty years, that Sister Stone has been the most efficient, the most punctual, and altogether the best Sabbath-school teacher he has ever known.

Resolved, That in the removal of his lovely and accomplished daughter (Miss Mary) the church loses a splendid organist, and society one of its brightest ornaments.

Resolved, That in the removal of our dear brother and his family from our midst Verona society and this whole community has sustained a loss which will long be felt and deplored and which we deem irreparable.

Resolved, That our best wishes and most earnest prayers for the happiness and well-being of our beloved brother and his dear family will steadily follow them wherever their lot in life may be cast.

Resolved, That we cherish the hope that our separation will not be permanent; but that in a few years our friend and brother and his esteemed family will return to their home in Verona to remain with us for life. But if in the providence of God this hope should not be realized, we trust to be reunited in another and brighter clime, the "home of the unclouded day."

(Signed) R. C. Cunningham, R. L. Trice, F. L. Street, J. S. Cobb, N. M. Hay, J. H. Long, W. E. Turner, Committee.

THE CUISINE.

CONDUCTED BY L. A. B.

SUNSHINE CAKE.—Cream one cupful of butter; add two cupfuls of sugar, and beat to a cream; then add one cupful of milk, the yolks of eleven eggs beaten very light, and three cupfuls of flour which have been sifted three times; beat until light and smooth, add two tablespoonfuls of baking powder.

BAKED TOMATOES.—Select large specimens, cut around the stem end, remove part of the inside; make a stuffing of any kind of cold cooked meat chopped fine, bread-crumbs, green corn, minced onions, a well-beaten egg, butter, salt and pepper; fill the tomatoes with this dressing, put a piece of butter on top of each, and bake in a quick oven for forty-five minutes.

SNOW PUDDING.—Dissolve four tablespoonfuls of cornstarch in a little cold water, then stir into one pint of boiling water quickly, until quite clear. Remove from the stove; put the whites of four eggs, beaten to a stiff froth, into the boiling starch and stir thoroughly. Pour into a deep dish and set in the refrigerator until ice cold.

Sauce.—One cupful of sugar, one and one-half cupfuls of milk, and the beaten yolks of four eggs. Heat the milk, then stir in the eggs and sugar, but do not allow the milk to curdle. Flavor with vanilla and pour over the pudding before eating.—Gene and Jo Boyce.

HYGIENE.

The Medicinal Value of Hot Water.

One of the best remedies for biliousness, dyspepsia, and loss of appetite is to be found in the contents of the steaming tea-kettle. Many, like Naaman, will undoubtedly turn away from this simple, inexpensive, easily-to-be-obtained medicine with distrust. It would be exceedingly difficult to induce them to give it a trial. The very fact that it is free to all, "without money and without price," makes it seem of no value to them; and instead of using a medicine that has been frequently proved to be both safe and effectual, they prefer to go on dosing themselves with doubtful and injurious drugs.

The testimony of one lady for whom a goblet of hot water, an hour before eating, was prescribed by her physician, is to the effect that it acts as a gentle cathartic, promotes healthy action of the liver and kidneys, and, as a natural consequence, cleanses the tongue and creates an appetite.

Another lady, for whom three cups of hot water an hour and a half before each meal, and one hour before retiring, were prescribed, asserts having noted that a little while after drinking it she finds herself so hungry she can scarcely wait the hour that must elapse before her meal. This lady states that for fifteen years previous to the time when she began drinking hot water, she had rarely known what it was to feel hungry or to relish her food. She had also observed that when away from home where she could not obtain hot water before meals, her appetite departed in spite of the fact that various delicacies to tempt it were provided for her. She also testifies to the efficacy of hot water as a cleanser of the system, as a cure and prevention of gravel and similar diseases, and to its favorable action upon all the digestive organs. In common with another experimenter, she further affirms that it is decidedly stimulating; that after drinking it one feels decidedly refreshed and strengthened.

Others have proved hot water to be an effectual remedy for sick headache and pains in the stomach or bowels, caused by indigestion.—Christian at Work.

Does Fruit Cause Diarrheal Diseases?

The popular opinion which has so long prevailed that fruit is a chief cause of diarrheal diseases in children and others has never been admitted by the hygienist further than that decaying or bad fruit, or fruit eaten at improper times, may produce such results. To settle the matter scientifically, an English physician has collected over 600 cases of diarrheal diseases, in children in Summer, making careful inquiries as to whether fruit had been eaten. The result showed that in a majority of cases it had not been. What, then, was found to be the most probable cause, if not fruit? The investigation showed that bad air had probably been the most active cause. The moist, hot air of Summer, loaded, no doubt, with products of decay and bacteria, are far more dangerous foes to the young than fresh, wholesome fruit. As the most important requisite to health pure air is now more and more believed to be of the greatest importance.—Journal of Hygiene.

There is a vast amount of needless and artificial trouble in the world, which, so far from producing any good result, merely irritates the nerves and fritters away the powers, and unfits the victim for his duties in life. There is much sickness in the world which ought to have been prevented. Some persons urge patience and submission in ill-health with much more earnestness and zeal than they ever use in exhorting men to avoid it. Yet surely the illness that springs from over-indulgence of the appetites, from culpable overwork, from careless neglect of hygienic laws that demand the study and obedience of every intelligent man and woman, should not be welcomed as a means for cherishing fortitude, but rather condemned as a needless distress which the sufferer has brought upon himself by wrong-doing! The wise physician who teaches men to avoid pain and disease is far more widely serviceable than he who merely essays their cure as they appear.

Truth always travels in the middle of the road, no matter whom it meets.

CURES OTHERS

For over a quarter of a century, Doctor Pierce's Golden Medical Discovery has been effecting *cures* of Bronchial, Throat and Lung affections. Weak Lungs, Bleeding from Lungs, Bronchitis, Asthma, all lingering Coughs, Consumption, or Lung Scrofula and kindred maladies, are cured by it.

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MRS. MILLS.

I owe my recovery to Dr. Pierce's Golden Medical Discovery."

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AND ALL DISEASES OF THE
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Dose, 5 drops. Price, two drachme, $2.50.
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MARRIAGES.

SCOTT—GRIMES.—At the residence of the bride's parents, Bay St. Louis, Miss., Wednesday, Sept. 5, 1894, by Rev. Nolan B. Harmon, Mr. Arlington W. Scott, of Rich Hill, Mo., to Miss Nina Grimes, of Bay St. Louis.

HORTON—GARNER.—At the home of the bride's father, Meridian, Miss., Sept. 12, 1894, by Rev. D Scarborough, Mr. W. E Horton to Miss Dora Garner.

HARLOW—REVELS.—At the residence of Mr. Mercer, Meridian, Miss., Sept. 19, 1894, by Rev. D Scarborough, Mr. W. L. Harlow to Miss Alme Revels.

JONES—BARBIER.—At the residence of Mr. Geo. L. Jones, June 9, 1894, by Rev. W. T. Woodwerd, Mr. Otto D. Jones and Miss Josephine M. Barbier.

GILMORE—ROSENQUEST.—In the M. E. Church, South, of Clio, Sept. 16, 1894, by Rev. W. T. Woodward, Mr. Frank Gilmore and Mrs. Augusta Rosenquest.

WILLIE—LOFLIN.—At the residence of Mr. Borton Wells, Sept. 20, 1894, by Rev. W. T. Woodward Mr. Daniel N. Willie and Miss Margrat A. Loflin.

HAVENS—WHITE.—At the parsonage, Vancleave, Miss., Sept. 19, 1894, by Rev. Geo. W. Hoff, Mr. A. S. Havens, of Louisiana, to Miss Louise White, of Mississippi.

STOKES—GOLDSBY.—In the Methodist Church, Amite City, La., Sept. 10, by Rev. Paul Brown, Mr Hobert H. Stokes and Miss Lilian Goldsby, of Amite.

HIGGINBOTHAM—POWERS.—At the Baptist Church, Grangeville, La., Wednesday evening, Sept. 19, 1894, at 7:30 o'clock, Mr. S. P. Higginbotham, agent for T. and P. railway at Port Allen, La., to Miss Alice Ara Powers, daughter of Mrs. S. J. Powers, of Grangeville, La.

OBITUARIES.

We publish obituaries of 300 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 300. Poetry excluded from this column.

CORLEY—JAMES CORLEY was born March 17, 1821, and died at his home near Gallman, Copiah county, Miss., July 29, 1894.

A great and good man has fallen. He was one of the oldest and most respected citizens of this county, and a devout member of the Methodist Episcopal Church, South. He gave his heart to God in his eighteenth year, and was faithful till death. A man of unblemished and beautiful character has been gathered to his fathers. He was modest and unassuming; one of the most unostentatious Christians I ever knew. He was never known to speak a word that was calculated to harm a living being. His life was a constant comment on his religion. He was a great friend to the ministry; his death comes to me as a sore, personal bereavement; and many a tired preacher has met a hearty welcome and found a pleasant place to rest at his comfortable home. He was a good neighbor. Very few men have lived so long in one community and had the good will of all. The great company of people who attended his funeral and followed him to the grave bore testimony to the esteem in which he was held, and to his worth. He was a perfect and upright man—one that feared God and hated evil. He loved the church and was untiring in his efforts to advance its interest. His place will be hard to fill. But our loss is his gain. With grief-torn hearts and tender tears we bade farewell to his pure and gentle spirit, when in the quiet of the Sabbath evening God, with infinite love, called him to the heavenly home.

It would be difficult for anyone to exemplify more beautifully the Christian grace than did Bro. Corley. He was so gentle, so charitable, so kind, and so sweet spirited, that all recognised him as a man full of the Holy Ghost and faith. His last illness was protracted, but he bore it with characteristic patience and fortitude. His sickness was of such a nature as to prevent him from talking much, but this was not necessary; we have his life.

He leaves a wife, nine children, thirty-seven grandchildren to mourn their loss. A modest Christian, a devoted husband, fond father and a pure man has gone from us. Let us cherish his memory and emulate his spirit. We laid him away in the Gallman Cemetery in full hope of the resurrection. W. W. MORSE.

HUDGINS—On Aug. 14 death called at the home of dear Bro. Hudgins and claimed as its subject DAISY, a sweet, precious Christian daughter. She was born Aug. 27, 1879, and professed faith in Christ at the age of eight years.

Daisy was quite young when she received a consciousness of her pardon. Her daily conduct at home and abroad testified to her profession. She loved her parents and little brothers and sisters. She proved her love to them by obeying them. Her love to her brothers and sisters was shown often by reading the Holy Bible to them and kneeling and invoking God's blessings upon them. She loved and was loved by her school-mates and associates. She loved her pastors, and seemed to be perfectly free with them. This, I suppose was owing to the fact that her grandfather, J. E. Hudgins, who preceded her to rest about six months, was a preacher in our church. She had been principally raised under his care.

Daisy's life on earth was short, but it is full of precious fruit. Her sweet voice has hushed on earth in singing the sweet songs she so much delighted to sing. She has crossed the river and joined with the redeemed in ascribing praise to God, the Father.

Weep not, parents, as those who have no hope. Daisy has only crossed the river and is resting under the shade of the tree.

J. A. BRASWELL.

Texas Advocate please copy.

MILES—HEZEKIAH MILES was born in Georgia about the year 1809, moved to this country with his father when quite a boy. About the year 1852 he married Mary Batson (who died four years ago), and died June 21, 1894.

He was a very remarkable man in several particulars. In his early days this was a frontier country, filled with Indians, wild animals and game, with but few settlers and no schools. He was, therefore, deprived of the benefits of an early education; but God had endowed him with an almost iron constitution, a clear mind and good common sense and judgment. His views on business matters and the affairs of this life generally proved to be correct. He was the father of fourteen children, had ninety-eight grandchildren, sixty-five great-grandchildren, and one great-great-grandchild—in all, one hundred and seventy-eight. Out of this large number only ten are dead, viz: three children, four grandchildren and three great-grandchildren. All of his offspring who have reached years of maturity are members of some evangelical church. He and his wife were strong Methodists, he being for many years a steward of the church in North Harrison county, which was then missionary ground; and as the missionaries—Applewhite, Willis, Bond, Gregory, Sample, Lewis, Young, and others—would make their long rounds on the circuit, preaching six days each week, they would spend their "rest day" in his home.

He was a great lover of preachers and the preached word and seeing faith, and claimed a full and free salvation through Jesus. No one who saw him stand up in class or testimony meeting, with an honest face, tearful eyes and a beaming countenance, ever doubted that he was saved.

He was widely known and loved in this county and a very charitable man. A neighbor remarked to the writer, a few days ago, that he must have left away a fortune to other people.

His last illness lasted but twenty days, and when it was known that Uncle Kieb (as he was called), the oldest man in the county, was sick unto death, people of all classes, some from great distances, would come to see and talk with him. Even the colored people loved him, and a short time before his death, one of the most influential colored men in the county came and asked permission to see him, and as he stood over his dying form wept bitterly. In his last sickness his mind was perfectly clear, and, conscious of his condition, he was cheerful, ready to talk to anyone, and not in the least excited; so much so that all noticed it. In his last moments he gave directions concerning his business, spoke words with those around him and died in great peace, full of hope of the "glory of God" and the life that is to come.

E. MILES.

WILLIAMS—Sister MARTHA JANE WILLIAMS, (nee Lindsey) was born Dec. 11, 1836; was twice married, and sweetly fell asleep in Jesus at her home near Clarksburg, Miss., July 21, 1894. On Sunday, July 22, amid the mourns of a large concourse of almost heart-broken friends and relatives, we laid her to rest to await the resurrection of the just. Sister Williams joined the M. E. Church, South, when about twenty years of age, and lived a consistent Christian until death. Her faith in her blessed Savior was steadfast, her devotion to her church was true.

For several years preceding her death she was a constant sufferer, almost an invalid, but she bore her pain with Christian resignation, and lived in daily readiness for the Master's summons to "come up higher." Her death was a triumphant one. She sent for me only a few days before her departure. Never will I forget what I witnessed at the bedside of that dying saint. So resigned to God's will! So willing—yea, almost anxious to go! She said she was going to heaven, and carried with her the promise of her loved ones to meet her there. She leaves a husband and nine children; but, thank God, the separation won't be long, for they are all, except one (the youngest child) members of the church, earnest, happy Christians and on their way to heaven to join their loved one where parting will be no more.

PAUL D. HARDIN, Pastor.

LIPSCOMB—GRADY LIPSCOMB, infant son of Mr. J. E. and Mrs. S. V. Lipscomb, was born in East Feliciana parish, La., Dec. 15, 1893, and died Sept 12, 1894.

Little Grady took his flight forever from this world to a brighter one—this sweet little babe, the joy and pride of a mother's love, and of a father's affections. Little Grady lacked only three days of being nine months old. For ten days this little darling suffered intense pain. Oh! how hard it is to give up our loved ones, but how sweet to know that some bright day that we will meet this sweet little babe nevermore to part!

Weep not, dear parents, for the loss of your darling one; one less on earth, but one more bright angel in heaven. Little Grady is waiting and watching for mama and papa, brothers and loved ones on the other shore. To-day little Grady is around the throne of God in heaven. May God help the dear parents to sorrow not for their darling one; that they will some day meet their darling little Grady in the sweet by-and-by.

AUNTIE.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper

Father! forgive the heart that clings
Thus trembling to the things of time,
And bid my soul, on angels' wings,
Ascend into a purer clime.
—Jane Rosco.

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

"If ye love me ye will keep my commandments." This is the very best test in the world. It's scientific too.

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Freckles, Blotches, Roughness, Eczema, Scald Head, Tetter, and all other skin disorders can be banished with
HEISKELL'S OINTMENT.
It makes the skin soft, smooth, and healthy, producing a clear and brilliant complexion. Price 50c. per box, at the druggist's or by mail.
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No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.
Painless. Effectual. Covered with a tasteless, soluble coating.
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Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
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Poetry is the offspring of rarest beauty, begot by imagination upon thought, and clad by taste and fancy in habiliments of grace.—*W. G. Simms.*
Poetry is the morning dreams of great minds.—*Lamartine.*
Adore poetry for its own sake.—*Grace Greenwood.*
Poetry is the beauty of ideas distinct from the beauty of things.—*W. T. Lamoreaux.*
Poetry is the record of the best and happiest moments of the happiest and best minds.—*Shelley.*
Poetry should strike the reader as a wording of his own highest thought.—*J. A. Langford.*
Poetry is more philosophical than history.—*Aristotle.*
Virtue sinks deeper into the heart of man when it comes recommended by the powerful charms of poetry.—*Vieussenx.*
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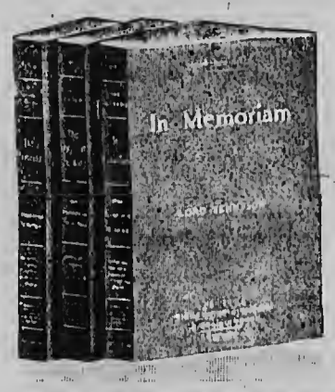
IN MEMORIAM,
IDYLLS OF THE KING,
THE PRINCESS.


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The "In Memoriam" of Tennyson is one of the grandest and loftiest elegiac poems in all literature. Like the "Lycidas" of Milton, it was written to commemorate the untimely death of a bosom friend. In the case of Tennyson's masterpiece, the youth mourned was Arthur Hallam, son of Henry Hallam, the distinguished historian, who was engaged to the Laureate's sister, but who died in Austria in 1833. The elegy was published in 1850. It is a long and passionate outburst of song, written to assuage the poet's grief at the loss of his friend and with the art motive of giving utterance, in the saddest but most musical lines, to reflections on life, death and immortality.
"The Idylls of the King" have won for themselves an abiding place in the political literature of the age. The work is a series of connected poems reviving the legend of King Arthur, Merlin, and the Knights of the Round Table, in which the poet not only restores the age of chivalry, purified and elevated, but gives noble expression to the aspirations of man, the hopes of religion, and the harmonies of nature. It is distinguished by much imaginative passion, elevated thought, and wonderful poetic art. The work has taken high rank among the classics of our English tongue.
Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.
Publisher's price, twenty-five cents each. Given as a premium to every new subscriber. Also to every old subscriber who pays to January '96. This offer not available to those who have had the benefit of other premium offers. Those who desire a cloth-bound edition are referred to our advertisement headed, "15 Poets in Library Cloth—Poet's Popular Edition." Address
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NEWS OF THE WEEK.

DOMESTIC.

Councilman Cucnlin, tired of the crookedness in the City Hall, in this city has sent in his resignation to the mayor.

Hon. H. Dudley Coleman is the candidate of the Republicans and sugar planters in the Second Congressional District.

The Southern Female College, a Cumberland Presbyterian institution, just established at West Point, Miss., opened a few days since with an enrollment of about two hundred.

Gen. A. M. West, a prominent figure in Mississippi politics for fifty years, died at Holly Springs on the thirtieth. He was a man of ability and of unblemished reputation. He was a thorough Methodist.

Dr. Rudolph Matas has been appointed to succeed Dr. Miles, deceased, as professor of surgery in the Tulane College. The faculty elected him for the coming session only, but it is generally believed that he will eventually secure the permanent appointment.

Florida suffered severely last week on account of the cyclone which raged in that State. Tampa, Fernandina, Palatka, St. Augustine, Key West and other places suffered much damage. Many vessels were sunk, houses wrecked and crops destroyed, but no lives are reported lost. The storm has cost Florida over $1,000,000.

The Tradesman, in its quarterly report for three months ending Sept. 20, 1894, of new industries established in the Southern States, reports that 520 industries were incorporated and organized in the South in the period named, against 454 in the third quarter of 1893, 597 in the third quarter of 1892, and 759 in the third quarter of 1891.

The Chinese government, after a delay of more than a month, has finally ratified the treaty with the United States providing for the deporting of Chinese laborers from this country, and recognizing the validity of the Geary law. Official announcement of this action has been withheld under circumstances mystifying to the State Department.

At Pineapple, Ark., Sept. 16, a negro convention was held to discuss the question of migrating to Liberia. The result was a committee of reputable colored ministers was appointed to go to that country and investigate its advantages and draw up a contract with its ruler. Word was also received from the president of the International Migration Society of Birmingham that the society has chartered a steamship, which will sail from Mobile and New Orleans early in October for Liberia.

FOREIGN.

Mr. Gladstone is out in a letter, affirming his adhesion to local option, though he says he hoped further steps might have been taken to cope with the frightful evils of drink. This letter from the ex-premier has restored the equanimity of the temperance party, the organs of which advocated the issuance of an ultimatum by the government on the subject.

The Chinese naval officers at Port Arthur and Tien Tsin are squabbling among themselves as to the responsibility of the terrible Chinese losses in the naval battle off the Yalu. A court of inquiry is sitting and has already found Captain Ting, of the warship Ting Yuen, guilty of cowardice. He was condemned to be beheaded, and it is believed that other officers will lose their heads.

Fighting has broken out again in the province of Rio Grande do Sul between the rebels and government troops at four different points, and the insurgents are getting the better of it. They have arms and ammunition, and declare that they will fight to the bitter end. In all the frontier towns the people are joining the revolters, and the affair seems to be a reopening of the war.

At the present moment the health of the Czar of Russia is the leading matter of interest in Europe. Although there is no reliable information as to the exact character of the Czar's illness, it is generally believed in most of the European capitals that the Emperor has but a short time to live and that the nature of his malady is such that he might be carried off suddenly.

Real Faith never grows weak by having to wait. Sufferers taking Hood's Sarsaparilla for chronic complaints should be patient and the result will be satisfactory. Hood's Cures.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25 cents.

A dispatch from Shanghai says it is reported that the Japanese have succeeded in entering the Chinese province of Manchuria, and that they are advancing upon the capital Monkden. It is also said that fighting has also taken place between the invaders and the Chinese at a town between that city and the frontier. The engagement is said to have ended in a decisive victory for the Japanese.

For Debility

Use Horsford's Acid Phosphate.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "I have found it particularly serviceable in treatment of women and children, for debility and loss of appetite."

The imperial generosity of the Chinese Emperor was characteristically displayed last month. It was deemed politic to reward the extraordinary valor of General Teh and his army, who, it is stated, slew no less than 5,000 Japanese from July 25 to the end of August. The general received accordingly gifts consisting of a gem peacock feather holder and a pair of large purses. The common soldiers were by no means overlooked.

When the scalp is atrophied, or shiny-bald, no preparation will restore the hair; in all other cases, Hall's Hair Renewer will start a growth.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
Palmer	Oct. 6
Mt. Zion	Oct. 11
Shiloh	Oct. 12
Salem	Oct. 18
New Prospect	Oct. 26

A monument to the English poet, Percy Bysshe Shelley, was unveiled at Viareggio, Italy, on the thirtieth, Shelley having been drowned near that place July 8, 1822.

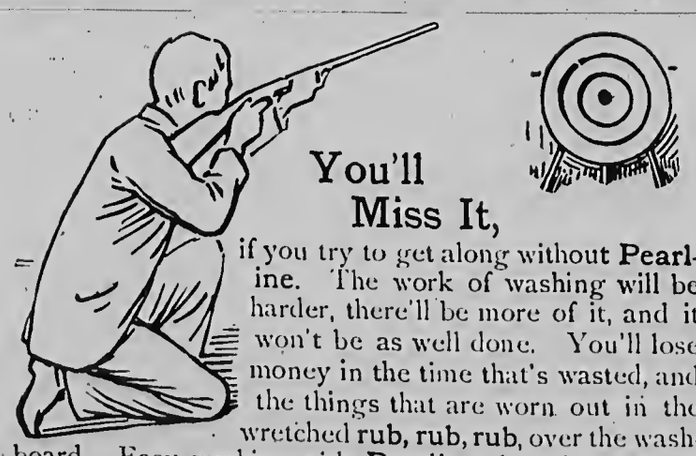
Old Dr. Drummond,

After years of patient study and experiment, has given to the world a preparation which is an absolute and permanent cure for every form of Rheumatism. The price is $5, but it is two large bottles—enough for a month's treatment—and will relieve the worse case from the first dose. Sent by express to any address upon receipt of price, by the Drummond Medicine Co., 48 Maiden Lane, New York, with full particulars and testimonials of wonderful cures. Agents wanted.

Premium Offer.

We renew our offer of Chambers' Cyclopedia as a premium. We will send the Cyclopedia in thirty volumes, paper bound, to any subscriber who will pay his subscription for one year in advance, viz.: to October, '95, for $2.50, in addition to his subscription. We will also send the work as a premium to any preacher or agent who will send us five new subscriptions accompanied by the cash—$10.

This offer will soon be withdrawn; therefore, be in haste if you wish to avail yourself of it.



You'll Miss It,

if you try to get along without **Pearline**. The work of washing will be harder, there'll be more of it, and it won't be as well done. You'll lose money in the time that's wasted, and the things that are worn out in the wretched rub, rub, rub, over the washboard. Easy washing with **Pearline** doesn't cost any more than hard and ruinous washing without it. But it saves a good deal, all the way through.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 376 JAMES PYLE, N. Y.

DO YOU WEAR PANTS?

Trousers cut to order from $3.00 to $10.25. Suits cut to order from $13.25 to $45.00. We have the finest line of Fall and Winter goods, at the lowest possible price.
We make a specialty of making Pants in twelve hours.

PLYMOUTH ROCK PANTS COMPANY,
out 1an4 59 St. Charles Street, New Orleans.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen	Sept 15, 16
Topelo	22, 23
Verona and Nettleton, at Nettleton	29, 30
Okolona circuit, at Egypt	Oct. 5, 6
Okolona station	7, 8
Prairie, at Lebanon	10, 11
Houston and Wesley, at Houston	13, 14
Shannon, at Palmetto	20, 21
Buena Vista	27, 28
Saltillo	Nov. 3
Nettleton	3, 4
Amory and Smithville	10, 11
Tremont	17, 18
Fulton	24 25
Athens	27, 28
Pontotoc	Dec. 1, 2

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Clarksdale	Oct. 7
Gunnison	8
Lynn	14
Tunica	21
Shaw	28
Greenville	29
Hill House	Nov. 4
Rosedale	11
Bolivar	18
Arcola	25
Friar's Point	Dec. 2

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Belsona circuit, at Hickory Grove	Oct. 6, 7
Ethel circuit, at Marvin Chapel	13, 14
Kosciusko circuit, at Harmonia	20, 21
Rnpora circuit, at Matherston	27, 28
Stewart circuit, at Chapel Hill	Nov. 3, 4
Ebenezer circuit, at Liberty Chapel	10, 11
Chester circuit, at Salem	17, 18
Weir circuit, at Pisgah	24, 25
Rural Hill circuit, at Rural Hill	29, 30
Louisville circuit, at Rocky Hill	Dec. 1, 2

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Waterford	Oct. 6, 7
Holly Springs circuit	13, 14
Red Banks	20, 21
Mt. Pleasant	27, 28
Olive Branch	Nov. 3, 4
Ashland	10, 11
Cornersville	17, 18
E. Holly Springs circuit	24, 25

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Courtland	Oct. 6, 7
Cockrum, at Greenleaf	13, 14
Hernando	20, 21
Wall Hill (Thurs.)	23
Trro, at Free Springs	27, 28
Arkabutla	Nov. 3 4
Pleasant Grove, at	10, 11
Nesbit, at Hinds' Chapel	17, 18
Panola, at Love Joy	24, 25
Morganville, at	Dec. 1, 2

H. O. MORRHEAD, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.
(In Part.)

Edwards	Oct. 6, 7
Benton circuit, at Midway	13, 14
Canton	20, 21
Silver Creek and B. Lake, at Silver City	27, 28
Yazoo circuit, at Fletcher Chapel	Nov. 3, 4
Tranquil circuit, at Tranquil	10, 11

E. H. MOUNGER, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Amite, at Woodland	Oct. 6, 7
Gloster and Cent., at Gloster	7, 8
Wilson, at Gayden	13, 14
North Wilkinson, at Hopewell	20, 21
Wilkinson, at Pisgah	22
Woodville	27, 28
Percy Creek	28, 29
Tunica, at Donegal	30
Bayou Sara at Concord	31
Port Vincent, at Port Vincent	Nov. 3, 4
Live Oak, at Live Oak	4, 5
East B. Rouge, at Blackwater	10, 11
Zachrie	11, 12
St. Helena	17, 18
East Feliciana	24, 25
Franklinton, at Franklin	29
Amite City, at Hammond	Dec. 1, 2
Ponchatonla, at Pouchatonia	3

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Eucutta, at	Oct. 6, 7
Vossburg, at	13, 14
Waynesboro and State L., at S. L. Sat.	20
Leakesville, at Avera Sun.	21
East End—Merid an Sat. night	27
West End—Meridian Sun.	28
Central—Meridian Mon. night	29
Enterprise and Stonewall, at Tu. n.	30
Binnsville, at Scooba	Nov. 3, 4
Shubuta, at Shubuta Tues.	6
Waynesboro cir., at Winchester, Wed.	7
DeKalb, at Pleasant Ridge	10, 11
North Kemper, at Union Ridge, Tues.	13
Linwood, at	17, 18
Daleville Sun. night and Mon.	18, 19
Why Not, at Why Not Wed.	21
Marion, at Marion	24, 25
Chunky, at Wed.	28
Mathersville, at	Dec. 1, 2
Landerdale, at	8, 9

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Magnolia, at Magnolia	Oct. 6, 7
McComb City	13, 14
Summit, at Johnson	20, 21
Caseyville, at Bethel	27, 28
Providence, at Providence	Nov. 3, 4
Gallman, at Gallman	10, 11
Crystal Springs (7 P. M.)	11
Adams, at Adams	17, 18
Martinsville, at Tabernacle (11 A. M.)	23
Terry, at Spring Ridge	24, 25
Beauregard, at Beauregard (11 A. M.)	28
Wesson (7 P. M.)	28
China Grove, at C. Grove	Dec. 1
Pleasant Grove, at Tilton	2
Bowerton, at Rehoboth	3, 5
Hazlehurst (7 P. M.)	9
Brookhaven (7 P. M.)	10

Let the pastors remember the assessment for district parsonage. Let all concerned make a faithful effort to bring up all claims.—This list of appointments will appear but once.

R. D. NORSWORTHY, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Sabine, at Bayou Scie (Fri., Sator.)	Oct. 5, 6
DeSoto, at Pelican (Sun., Mon.)	7, 8
Natchitoches station	13, 14
Cane River, at Reagan's Chapel	13, 14
Shreveport—Second Church	21
North Bossier, at Benton	27, 28
Pleasant Hill (Fri.)	Nov. 3
Caddo, at Keachie	3, 4
Coushatta, at Coushatta	10, 11
Wesley, at Wesley Chapel	10, 11
Shreveport station—First Church	17, 18
Mooringsport, at Greenwood	25, 26
Mansfield station	Dec. 1, 2

ROBT. J. HARP, P. E.
700 Cotton street, Shreveport, La.

ALEXANDRIA DIST.—FOURTH ROUND.

Dry Creek	Oct. 6, 7
Simsport, at Riverside	13, 14
Pineville, at Holloway	20, 21
Lecompte, at W. C.	27, 28
Chicot	Nov. 3, 4
Columbia	10, 11
Spring Creek, at Glenmore	17, 18
Boyce	24, 25
Alexandria	Dec. 1, 2

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Hotoer station	Oct. 6, 7
Minden, at Pine Grove	13, 14
Valley, at Bellview	20, 21
Calhoun, at Calhoun	27, 28
Harnesville, at White Hall	Nov. 3, 4
Ringgold, at Andrew Chapel	10, 11
Sparta, at Bear Creek	17, 18
Arcadia, at Arcadia	23
Vienna, at Antioch	24, 25
Ruston, at Ruston	25, 26
Farmerville, at Farmerville	27
Vernon, at Wesley Chapel	Dec. 1, 2

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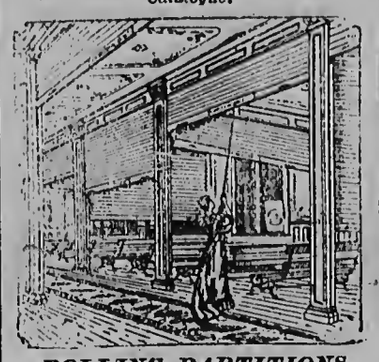

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2. The Epworth League. How to Organize and Maintain It?—Rev. R. M. Standefer, Rev. W. S. Harrison.

3. How Can We Save the Fruits of the Revival?—Rev. J. A. Bowen, Rev. J. W. Treadwell.

4. What Can Be Done to Prevent the Tide of Worldliness from Coming into the Church?—Rev. A. P. Sage, Rev. J. T. Murrah.

5. Can the Pastor Be His Own Evangelist?—Rev. D. L. Cogdell, Rev. P. E. Dunoan.

6. The Value of the Pastor's Missionary Mass Meeting, and the Conference Secretary, as Provided for by the Last General Conference—Rev. W. T. J. Sullivan, Rev. A. P. Leech.

7. The Importance to the Preacher of Habits of Reading and Study—Rev. J. W. Dorman, Rev. B. P. Fullilove.

8. Regeneration. What Is the Work Wrought Within Us by the Holy Spirit, Denominated Regeneration?—Rev. K. M. Harrison, Rev. A. T. Buck.

Brethren will please prepare papers to be read before the Institute on the subjects in connection with which their names appear. Each subject will be open for general discussion. A question box will be open for appropriate, written queries, to be answered impromptu by members of the Institute. Preaching each day at 11 A. M. and 7:30 P. M. A full attendance is earnestly requested.

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EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

GOD'S GIFTS TO BELIEVERS.

(Job xxxv, 10; Ps. cxix, 130; John xiv, 27; 1. Tim. vi, 17.)

Songs in the night! One song in the night was the sweetest of all. 'Twas that of the angels, announcing the incarnation of Christ, charmingly chanting: "Glory to God in the highest, on earth peace, and good-will to men." It is because of this song that God gives songs in the night.

1. God gives songs in the night of repentance. Dark the head and heart. Dark the past, present, future. Outer darkness in waiting. Nameless sorrow fills the bosom. Incipient despair knocks at the heart's door. Wretched man that I am! But, hark: Behold the Lamb of God. He looks. Sees at first "men as trees walking." Soon the Sun of Righteousness arises with healing in his wings. He is comforted. Sins forgiven. Renewed in spirit—a new creature. Hallelujah! Praise the Lord!

2. God gives songs in the night of afflictions. It may be poverty, dire want oppressing. It may be sickness. Like Lazarus, suffering much. It may be waywardness of children. Offspring forging nails for the parent's coffin. It may be betrayal of friends. Confidence abused. But God is not like them, untrue. He simply means to wean us away from the world. These comparatively light afflictions prove beneficial to us. God comforts and cheers. The Master is with us in the ship. It will not go to wreck. Soon he will bid the wind and sea to be still.

3. God gives songs in the night of death. Said Tell, while lying in wait for Gessler: "Through this hollow way he'll surely come." The hollow way to the grave none can avoid. It is appointed unto men once to die. Our fathers, where are they? Of us it will soon be said, that we had died. When vision fails, the pulse grows weaker, extremities cold, the chilled waters of the river of death filling our loved ones with terror, grief expressed in the countenance of all friends at the bedside—hark! the dying saint is singing:

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Since Jesus had lain there, I mind not its gloom."

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VOL. 41.—NO. 41. NEW ORLEANS, THURSDAY, OCTOBER 11, 1894. WHOLE NO. 1990

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE PEACEFUL LIFE.

BY MARIANNE FARNINGHAM.

ot the days that are passed amid songs and flowers
n dreamy inactive leisure;
t the days that are strong with the stress of toil
Are those of the truest pleasure.

e eyes that look straight toward God and heaven,
Nor turn from the path of duty,
e the eyes that see, in this changeful world,
The sights of the truest beauty.

o lives for earth and to self alone
Knit find his enjoyments shallow,
ile he who lives but for God and right
inds something each day to hallow.

who is bound by the yoke of love,
nd regains his freedom never,
his perfect liberty here on earth,
nd he shall be free forever.

life is short, and its skies sometimes
re darkened with care and sorrow,
the loyal-hearted, the brave of soul,
s always a glad to-morrow!

n let us patiently bear the cross,
r service and love confessing,
the life of labor and faith and love
the only life of blessing.

—Exchange.

Selections.

Other Things Japanese.

BISHOP CHAS. B. GALLOWAY, D. D.

y last letter was from Arima, in the ntains. This is from Kobe, the nd shipping port of Japan, and the quarters of our Southern Method- Mission. I greatly enjoyed the op- unity of seeing so many mission- of varied service and from differ- fields of labor. The Missionary ference was helpful to a stranger home in studying methods of , plans and principles of adminis- n, points of strength and weak- difficulties to be overcome, hopes he future, and the spirit of the ers. I was delighted with the of the brethren. Episcopalians Methodists were of one mind on imental religion, and the one as t as the other in exhortation and ing on deeper consecration. So d it be in presence of heathenism verywhere.

as specially interested in several sentatives of the China Inland on, and had a long conference one of them about that work. wear the Chinese dress. The emen had their heads partly d, and long, plaited ones down ck, while the ladies were robed cometh the better class of Celes- They think that dress hints the of prejudice, and more speedily the way to Chinese toleration, if nfidence. Theirs is largely pio work, rendering it possible for to organize churches and hold eld. One gentleman told me they ometimes to wander about in a borhood, quietly teaching and ntly praying for two years, be- they could rent a house. They no fixed salaries and no guaran- upport. Like the Salvation Army rs, they receive what is given or rom home, and live on it, be it or little. The gentlemen above d to said they had never really d, but sometimes had to live on rations. There are organizations home fields, however, which en- r to sustain them comfortably. I e there are six hundred and y workers connected with that n, and also connected with veral evangelical denominations. ver, may be the defects in their —and some are to me very ap- —I was most favorably im- d with the Christly, self-giving of these missionaries. It was of regret that I could not re- to the close of the Conference, ve more extensive acquaintance the noble men and women who boring to lift Eastern nations he death of sin and superstition. very presence thrilled me; their and tears almost transported What a privilege to consecrate so noble a service, so divine a ! What a joy to see scales fall lind eyes, and to hear dumb lips to praise the Great Healer and ner! A happier company I have n outside a Methodist Annual ence down South.

otioing a Japanese carpenter at e other day, I was reminded by brother of the many things eople do just the opposite from ans. To give a few may inter- readers of the Advocate. They e plane and push the drawing-knife; they build the roof of a house first, and count cattle by their tails—so many tails, not head, of cattle; they put a horse's head to the opening of the stall; they write up and down, and from right to left; on the roads they turn to the left; they hang up fish by the tail, and chickens by the head; they laugh at funerals, and take a lantern to a fire; they put a man's title after his name, and the given name always follows the surname, etc. The list could be extended indefinitely. What contrary people we Americans must be!

The intense nationalism of the Japanese—or patriotism, as they prefer to call it—is finding ample and ardent expression in the war now raging. Indeed, there are outcroppings, some think, of an aggressive "jingoism." This national pride takes the form of anti-foreignism also, more or less positive and prominent throughout the empire. It finds easy way into the churches, and assumes control of ecclesiastical affairs. To the great credit of our brethren and our church polity, by far the best for pioneer and missionary fields, we have had no difficulty. But from quite a number, including a member of the body, I heard of a very suggestive incident at the recent Presbyterian Synod of Japan. A native preacher of ability and culture wrote a book. Some statements of fact therein, though not controverted, were considered as reflections upon his own people; so the Synod, by a large majority-vote, formally deposed him from the ministry. There were no complaints against his moral character, no charges of heresy, no offending against church law. The head and front of his offending was publishing to foreigners facts which would undervalue his people.

I came down from Arima early Wednesday morning, in order to attend the closing exercises of the "Young Ladies' Industrial School"—an institution projected and conducted by Mrs. M. I. Lambuth until her return to America last year. Not specially desiring another ride in a ka-go, I returned by jinriksha on another road, with two coolies working tandem. When the descent was steep, the one in the lead stepped to the shafts and assisted in holding back. The fifteen miles of picturesque road along the banks of beautiful streams and by green rice fields, with wooded mountains on either side, was traversed in a little over three hours. We made short stops at two or three tea stands, and the men came trotting into Kobe as fresh and frisky as "a two-year-old" Kentucky thoroughbred. Wonderful endurance have these coolies, and as happy always as the merry-hearted children in their narrow streets.

The school exercises were well under way when I arrived, and Bro. Yoshioko was delivering the annual address. I left my shoes at the door with many other pairs of curious footwear, and joined the audience in the upper room. There were six graduates—nice-looking girls, tastefully and modestly dressed. I am promised a translation of the valedictory essay for the Advocate. The ceremony of awarding the diplomas was rather elaborate, but to me very attractive and beautiful. The faces and manners of those girls told more eloquently than words the blessed influence of Christian training upon them. In response to invitation, I made a short address, and when Mrs. Lambuth's name was mentioned, and the fact that I had recently seen her, and that she purposed soon to return, there were many bright smiles and happy hearts. After tea and cakes—barley tea and cakes that look and taste like candy—we went down into other rooms to inspect specimens of work done by the girls. All kinds of practical and fancy needlework were displayed, and other things that indicated they were being fitted for home-keepers—the greatest need of the Japanese. I was much delighted with the school, and felt assured it was filling a felt want. How much we need a building to meet its growing demands! I most heartily second any appeal Mrs. Lambuth may make in its behalf.

In the early afternoon I went to our church to attend a Japanese Quarterly Conference. The building is a neat frame structure, 30x48 feet, lighted with electricity, and tastefully, but plainly furnished. The walls bore traces of the earthquake, which shook this section a year or two ago. In a frame, hung against the wall near the front door, I noticed a number of small wooden pieces, with Japanese hieroglyphics on them. They contain the names of the church members; that was the church register, the class book, in full view of all who chose to enter or worship. It meant something to me—they are not ashamed to be recorded among God's people, and they want to see the names of all those to whom they sustain the new filial relation. Another curious little device interested me, called the Sunday-school thermometer. I wondered that a certain Sunday-school friend in Memphis, Tenn., had not anticipated it. By pulling a string the red fluid rises or falls, thus indicating the attendance or other sign of progress each Sabbath.

The business of the Quarterly Conference was in every respect like one at home, except the unknown tongues of the talkers and the peculiar features of some of the members. The reports of the pastors, as interpreted to me, were most cheering. One reported a revival—a genuine revival—with over twenty conversions. Eight had been received on profession of faith in the Kobe Church. The meetings held in the neighboring villages have been largely attended lately and accompanied by the power of the Holy Ghost. One town, some seven miles away, is served by a resident local preacher, who is also the postmaster and telegraphic operator. It was thrilling to hear his story of Buddhist opposition, and how it had turned out to the furtherance of the gospel. With unquestioning faith and undimmed hope he looks for the Lord Christ to take that town and the whole Empire. Of certain difficulties in the way of speedy progress at present and different phases of church work as brought out there and in the Annual Conference, I shall write later and more at length.

Just as we were coming out of the church a Japanese funeral procession passed by. It was somewhat gorgeous, but utterly lacking in solemnity. Possibly a dozen men walked in double column bearing great trees of evergreen; these were followed by as many more carrying flowers and cakes; then came the Buddhist priest in a jinriksha; he was followed by four men carrying the coffin, covered with gay-colored cloth, on their shoulders; behind the coffin came a double jinriksha with a woman and two children, and she was followed by a company of pedestrians. Whether the body was being borne to a cemetery or crematory I did not learn. There were no signs of grief on any face. The Buddhist religion crucifies the feelings, but never changes a heart. Poor, poor mother! following her child to the tomb or the oven without a hope for the future or a balm for present sorrow!

The Conference met this morning in our college building, the Kwansei Gakuin, near Kobe, with a full attendance of foreign and native preachers and several lay delegates. Of its proceedings, and the work of the mission in general, I will write in my next letter. I hope to get mail from America within the next two days. Have heard not a word since we sailed from Vancouver, July 16.

Kobe, Japan, Aug. 9, 1894.

—Nashville Advocate.

Correspondence.

Georgia Letter.

Dr. J. O. A. Clarke, presiding elder of the Macon district, has passed from us. He died last week, aged sixty-eight years. I could not think he was so old. There had been no decline in his mental energies, and he had planned for years of hard work. The terrible grippe seized him last Winter, as it had done the Winter before, and he was not the same after it left him. He had other troubles, and at our last District Conference we urged him to take a vacation. He, however, refused, and said he would soon rally; but he grew worse, and after being stricken twice with paralysis, he passed away. Guileless as a child, confiding, transparent, he was as pure a man, in the main, as I ever knew. He was the most erudite man among us. He graduated at Brown University, studied law, and was genuinely converted in a great revival in Savannah in 1854. He laid aside his law books and entered the ministry, and never abated his zeal from the beginning. He was one of the most enterprising men among us, always planning something ahead. He has left as many monuments of self-denying toil behind him as any man I know.

No one has been in the North Georgia Conference for the last sixty years who has not known Bro. Walter R. Branham. He was our Nestor, a man of the most saintly character, and the best-loved man I ever knew. A graduate of the State University, the heir of a large property, he had nothing to lead him into the Methodist ministry but a desire to do good. He was very unambitious, very meek, and withal a really strong man intellectually. He lived among us eighty-one years, and passed from us the other day. A few weeks ago I met him at a District Conference, and we had a pleasant interview. Thus my old friends drop from my side. I have never yet felt as if I was an old man, and I am a little amused when I hear myself alluded to as "the old gentleman;" but of those who began their ministry with me, there are not many now left—only one—in regular work of my class.

I am glad to tell the editor that his old charge in Macon is still vigorous. The question of changing the location of the church has been settled, and the Mulberry Street Church will remain where it has been for sixty years, and more. The new Sunday-school room will be ready for occupancy in a few weeks.

I have just passed through the press my new story for young folks, "The Boy in Gray—a Story of the War." It is a 12 mo. of 275 pages, and is full of incidents. I think our boys and girls will like it. I hope to have it ready for delivery Oct. 1. I should be glad to have some of the bright girls and boys among your readers to act as agents for it, and will give them a good commission. I will send it to any of your readers for one dollar, post free; and the old soldiers like myself, who want their boys to know something of what we endured, will, I think, enjoy this simple recital.

There is little church news in Georgia. We are having a political campaign, but the strife between Judge Hines, the Populist, and Mr. Atkinson, the Democrat, is far less bitter than it was between the two Democrats, Evans and Atkinson. There is, however, a want of religious fervor in our meetings, in sad contrast with the earnestness of past years. I am afraid discussions of the second blessing are not calculated to advance the piety of either party, and we are suffering somewhat from the result of them. I see you took no part in the fight about orders and offices. It was the most striking exhibit of the contest of the old knights about the gold and silver shield I have ever known. "Massa and I had a great spatiation. Massa say squashes and pumpkins grow best on sandy ground, and I say sandy ground is best for squashes and pumpkins, and we sputes and sputes." The idea of a Methodist who has no other basis for his orders than the will of his church expressed a hundred years ago, and who ought to be as little concerned about whose hands were laid on his head, as a Baptist or a Quaker posing as a High Churchman; like a Roman Catholic, who traces his orders back to St. Peter, and fully believes without the Bishop there is no priest, and without the priest there is no sacraments, and without the sacraments there is no salvation, is sufficiently ridiculous for any demand. I am sure there are no High-Church Methodists among us when we find out what is meant by the term. There are those of us who believe that Bishop Asbury would have been a genuine Bishop after he was elected by his brethren, even though Thomas Coke had not put foot in America, and there had been neither elder nor deacon to ordain him. They believe that these preachers had a right to make deacons and elders and Bishops, and that these elect ones were as veritably in orders as though all the Popes in Christendom ordained them.

One thing, however, amazes me. It is to see how tamely the preachers in the Conferences submit to having their rights ignored in theory, if not in fact. From the tone of certain leading men in the councils, the Conferences are simply courts. In the North, as far as I can see, the individual Conference is about the most insignificant thing in church councils. The General Conference and the Official Board are the only ruling powers. The Bishops are ministed, the Annual Conferences ignored, and the presiding elder is nowhere. We are moving in the same direction, and a few leading men will be the oligarchy who control, unless the Annual Conferences wake up. There is always a sentiment created before an innovation is made, and the effort on the part of some of the brightest young men in the church to centralize everything bodes no good. Methodism is connectional all over, but a good government can not be secured when the delegations from Conferences with a few thousand constituents can out-vote the representatives of such Conferences as the North Georgia or Virginia.

Home rule is absolutely demanded to secure good government. Too much is left to those who are in control. We must have a break against the power of the General Conference, and one based on other grounds than unconstitutionality, or we are going to have trouble. I know very well that any man who raises the red flag will flood himself in disfavor. I do not like the trend, and I honestly say so. It is painful for me to differ with some I love much, but I can not do otherwise. It is not jealousy of the Bishops. They are generally as considerate as they can be. It is, in fact, nothing now but a sentiment that I am combatting, and that sentiment has grown in the North to almost the wiping out of Conference lines, and is growing among us, until we, too, will be powerless. If the Conferences had known the character of the concession, they would never have put it in the power of the General Conference to change the ratio of representation as they did; but it has now gone too far, and a Conference of 100 working members can only have two clerical members, while one of six members can have one. In the North it has gone farther, and the representation is one in 60. When the delegated Conference was provided for, it was one in 5. We must have, as the rank and file demand, from the General Conference a larger liberty in making laws to guard our special interests. We are sacrificing real interests to an abstraction, and that is, that Methodism is a unit.

GEO G. SMITH.

To the Methodists of Louisiana.

Being at the head of the only college for boys which you have in the State, I deem it a duty and esteem it a privilege to inform you of the condition of things in and about the school. Though we have been at work only about a month, the register shows a larger number of matriculates than at any time during the last session. This ought to be both gratifying and encouraging. Our students, in the main, are representative of the very best families of the State. So far the progress in work has been good, and the deportment generally satisfactory. Nearly or quite one-half of our boys are members of the church, and the larger number of church members belong to our church. The Young Men's Christian Association is in a flourishing condition, doing fine work along its special lines. There has been some few cases of malarial fever, but, as a rule, they have yielded to the physician's remedies.

Our grounds and buildings do not present the appearance they ought and they will not unless you give us assistance in that direction. The college is yours, and you must keep it in order. If each one of you will help us by even a small contribution, when you come to see us next commencement we will show you grounds and buildings that will both delight and astonish you.

I wish to commend to you the agent of the college, Prof. C. C. Wier, who is engaged in active work in the field for the purpose of building up your school. He is your agent and has a right to expect your hearty co-operation. When he comes to your town or neighborhood, show him that you know what Christian hospitality means. Give him all the assistance possible, and do it with a cheerful spirit. Prof. Wier is also the financial agent of the college, and is authorized to collect the interest on our endowment notes and other money for the benefit of the college. I hope that you will not forget that the living of our professors depends upon the payment of the interest of the endowment notes. Those of you who have given these notes ought not to wait until Prof. Wier comes round, but send the interest right away to Prof. Wiley, the treasurer. Much of this interest is now overdue and is much needed. If you put off attending to this matter, you will cripple your only school for your boys. That is a thing you can not afford to do. I beseech you, in the name of the young men of our church, not to think of such a course for one minute. Now, brethren and sisters, right now we need what is due us.

Thanking you for the interest you are manifesting in us and our work for your sons, I am your servant in the Lord's work of Christian education.

C. W. CARTER, *President.*

Jackson, La., Oct. 4, 1894.

Communications.

Missions.

The missionary operations of the Methodist Episcopal Church, South, cover five distinct fields under control of the connectional Board of Missions. These fields are China, Japan, Mexico, Brazil and various points within the limits of the United States. The four foreign fields are served by fifty-eight men sent out by our Board, besides thirty-three women supported by the Woman's Board. In the home field are thirty-seven men maintained by the Board, and four women by the Woman's Board. Here there are 132 men and women who have given their lives and labors to bring salvation to the destitute regions beyond. They are trying to fulfill the great commission. They move under the order of Christ. They are our own kin and fellow-countrymen. Our church has accepted and sent them. The divine author for this is as distinct as the civil authority for building railroads or collecting taxes or coining money.

Will anyone say how else than to send these missionaries we are to give this gospel to the world? They, then, are our representatives. Every member of the church is embraced in this act of the church. The missionaries speak not only for themselves, but for us also. Each one of us—man, woman and child—who is a voluntary member of the church, has bound himself to God and man to support missions; that is, to endorse the work itself; to send out those who are suitable and will go to occupy the chosen field, and to give all the time and money needed to support these workers. I know of no other view to take of our relations to Christ and his church. An anti-mission Methodist is a contradiction.

Now, here are 133 crying to us from the dense darkness, and the sweeping death around them, to give them the material help they need to prosecute the work we ourselves have sent them to do. Can any man or woman in the church withhold his part, however small? Can anyone fail to see that if he does not give to missions his part, he has turned his back upon the one great enterprise which Christ has committed to the care of his people? Can any one afford to be lacking here? It is a test of his sincerity, his faith, his love. Southern Methodism ought to contribute $500,000 a year—this year—to foreign missions. That would be less than fifty cents a member. Very few are so poor that they can not give that mite to give the world the light of the gospel. The great majority can give much more. It is not lack of means, but of a willing mind, that keeps our missionary treasury so low and operations so cramped.

W. T. J. SULLIVAN.

West Point, Miss.

In the Living Present.

Principle! Yes, a word mostly for parade purposes. As a matter of fact, self interest dominates. Because our new tariff injures our sugar planters pecuniarily, they forthwith turn their backs on former party associations and join the ranks of the opposition—from principle, you know. From principle the governor of Louisiana dismissed one of those recalcitrant planters from an office which he had satisfactorily filled. Principle!

What shall we do with the anarchists? A conservative anarchist is on a par with a rampant socialist. France has recourse to the guillotine; Italy transports them to Isobea; Russia, to Siberia. The United States and a few other governments tolerate them, punishing only overt infractions of the law. The recent riots in Illinois, California, etc., prove that we have a large number of social revolutionists in our midst. When on the eve of the battle of Borodina the prefect of Rouen informed Napoleon that anarchistic elements were creating disturbances in his city, the Corsican replied: "Arrest and ship them as reinforcement to my army. I need men who are eager for carnage."

The postmaster of Chicago, Washington Hesing, desirous to carry out postoffice regulations, determined to inspect the letter carriers. He appointed a Sunday for said inspection. But to this the preachers of the Windy City objected, and applied to the authorities in Washington for relief. It would be flagrant Sabbath desecration to hold such inspection on Sunday. The postoffice authorities replied by permitting the inspection to be held on a Sunday evening. Wanamaker would not have permitted this insult of a Christian community.

The radicals in England are anxious to abolish the House of Lords. They threaten to abandon the Liberal party, thus politically decapitating Lord Rosebery as premier, if their design is not placed on the party program. We presume that their design will miscarry. British affairs require the breakwater afforded by the House of Lords. Just as we in our country need the United States Senate to curb the turbulent measures of the hotspurs in the House of Representatives. In Germany the House of Lords (Reichsrath) refused to consent to the increase of the House of Representatives (Reichstag), which permitted the Jesuits to return to Germany. ICH DIEN.

WHY FRET?

Why fret if to-day is not as bright
As some days have been before?
If the sno be hidden and rain clouds pour,
And the wind is heavy with frost and blight?
To-morrow, perhaps, will be fair and warm,
With never a thought of cloud or storm.

Why fret if to-night the sky is black
And the hours watch over a starless waste?
That the moon went down in sullen haste?
That the wind is walking its ghostly track?
Other nights shall come when this is gone,
That shall be as sweet as a Summer's dawn.

Why fret if the garden you sowed and tilled,
Shall lack some flower you loved the best?
When living and thriving blooms all the rest?
And prophecies fair were each fulfilled?
Why fret for this one? Next year or next
It may be forgotten; then why be vexed?

Why fret if a friend forget a trust?
Or fret though another be false and base,
Or fret if under a saintly face
Is hidden the secret of greed and lust?
Why fret—aside from the wrong in life,
The world with a gracious good is rife.

Why fret if you have done your best,
With steady hand and upright heart
To DO YOUR BEST in life your part?
Leave, then, to God the unfolshed rest,
Why fret we now for things we miss,
When heaven is wailing crowned with bliss?

—Ram's Horn.

Correspondence.

How It Strikes a Stranger.

MY TRIP TO MONTEAGLE.

MR. EDITOR: I paused to give myself and your readers breath at Chattanooga. Lookout Mountain having a softer view and more breeze, I ascended it by the zigzag railroad. The train, with two hundred, or more, excursionists, climbed the mountain like a goat, or circled round like a bird, approaching the summit in an opposite direction from its basal starting-point. So much has been written of "Lookout," its war history—"battle among the clouds," etc.—its unrivalled prospect, overlooking six States (and in very clear weather seven—old Kentucky at Cumberland Gap), its splendidly kept "inn," etc., that I forbear to linger here. The descent on an "incline" at forty-five degrees was quite exhilarating. Seated in a finely equipped vestibuled train of the M. C. and St. L. railway on that bright and warm Summer afternoon, we sped away among the Cumberlands for some time, following the valley separating Lookout from Sand Mountain, and then into unknown depths of mountain gorge and under towering steeps. For thirty miles, or more, the bright Tennessee lay to our right, northeastward. Often the train ran for miles near its brink. The valleys covered over with corn in full flower and fruitage, the green meadow, the close-knit foliage of the mountain-sides, feasted the eye on every side. At one point, looking across the river toward South Pittsburg, the reach of vision up the narrow vale is bounded only by the power of sight. The Sequachie Valley is far-famed for its beautiful extension. I ceased not to wonder at the great variety of forest growth covering these mountains like a mantle; in appearance soft as velvet and green as emerald. Now and then a bold crag juts out to reconnoiter, while spread widely over the surface lie around, in boulders and slabs, the limestone and granite which seem to make up the solid foundation of these "everlasting hills." Mostly covered with lichen, they present a purplish gray surface, giving forth at a little distance an indescribable fascination to the eye. Our roadbed begins to cut through some of the spurs of the mighty monarchs of the Cumberland range. Presently a tunnel of two miles length brings us out on the northwestern slope of Sewanee Mountain. Then "all out for Monteagle," at the little town of Cowan. The mountain-road hence to Tracy City (a mining town at the north end of Sewanee) climbs the mountain in a most artistic style. A mixed train of thirty, or more, cars is propelled by one of those mighty engines of eight driving-wheel power, popularly known as "Mountain Goats." As we swept around from one spur to another, we could often see the full length of the train in horse-shoe form still climbing to higher heights at a heavy grade. The views from these heights down the valley toward Nashville are superb. We pass the town of Sewanee without time to see its university buildings and other chief attractions. We are now about 2,200 feet above sea level. Six miles further northward and Monteagle is reached. The assembly grounds are large, extending from the "Depot Village" to Warren's Point, more than half a mile, and embracing some hundreds of acres. Of this about one hundred acres are well enclosed. The amphitheater will seat two thousand, or more. It is well located for acoustic effect, and attractive to the eye, on a sloping hillside by "Jacob's Well." From this point the streets and cottages are ranged in something near fan-shape. On the crest of the slope is to be built very shortly the fine new hotel. This is not to encroach on the beautiful "mall" for tennis-playing, nor on the "Children's Temple," where "prayer is wont to be made." You have well told your readers of the Summer schools, and many of the recreations afforded here. I think you omitted the famous swimming-pool and bowling-alley. With nothing akin to betting allowed, these healthful and exhilarating sports can be indulged in at trifling cost and in perfect safety. The purpose is to make them more perfectly adapted to best results. The lectures continued interesting to the close of the assembly. Dr. Gilbert threw much light on Bible study. Dr. Shearer, of Birmingham, gave a striking talk on the need of reform in our English alphabet. He would have all the consonants named according to the sound they are to convey—e. g., the letter "F" has its sound reversed. It should be *Fe* in name as well as sound. On "W" he agrees with Sam Weller's father: "Spell it with a *we*, Samivel." (I wish his scheme abundant success, because sensible.) His system of diacritic notation is admirable.

The closing hour of the assembly was "a feast of reason and a flow of soul." Everybody seemed in love with Monteagle. I do not wonder. Here you can have the highest type of rustic-urban life. With all the conveniences of civilization and the benefits of best society, you still feel the inspiration of the forest primeval, and that you are worshiping in "God's first temples." The houses all nestle among the overhanging branches of trees of natural, but beautiful and ancient growth. In several ways this spot seems nearer heaven than common ground. Here the physical, mental and moral nature have amplest opportunity for development. The fellowship of Christians of every name is sweet and abiding, as little interrupted as anywhere in this world.

Such men as our noble J. R. Pepper, of Sunday-school celebrity, have planned a great addition for next year. They hope to complete a suitable building and inaugurate a Summer school for the better study of the Bible. May this succeed, and supply the only serious lack in this remarkable assembly—by pre-eminence "The Southern Chautauqua!" The sights and scenes within easy reach of these grounds, such as "Bragg's and Forrest's Points," "Cooley's Rift," "Fern Cave," "Bridal Veil Falls," are all worthy of going far to see. A visit to the convict camp, coal mines and coke furnaces at Tracy City was an experience much more than worth the trifling cost, especially in such choice company as this and other excursions were taken. If you doubt it, ask Bros. J. W. McLaurin and Henry Carre. When I tell of the wonderful scene we beheld from Forrest Point, let it not invalidate my other faithful records. Loyalty to truth requires me to say that we beheld a wondrous mirage. Near sunset, as Apollo was driving rapidly toward his nightly repose, we saw, scattered all over the western horizon, many pictures in negative of the full-orbed sun. They were exact counterparts in apparent size, but dark purple, or gray, in color. We did not count the pictures, but they must have numbered thirty, or more, and spread away round to the northwestern horizon, some of them at an elevation of thirty-five degrees.

Aside from this phenomenon, utterly new to me, the views from this and other points near by are enough to kindle poetic fire in the most prosaic breast. The rugged cliffs and smoothlying vales beneath are beautiful enough; but when the gaze is fixed on similar sights thirty or forty miles away—all bathed in the radiant glow of golden sunset and purple-rimmed cloud where these unequal peaks seem to mix and melt into the horizon—one can realize the oft-quoted lines,

"Distance lends enchantment to the view,
And robes the mountain in its azure hue."

You can almost hear the voice of angels singing "from the bright world far away." I did not intend to "drop into poetry," but 'tis hard to hold in the muses on such a Parnassus.

I failed in my desire to hold conversation with a genuine mountaineer; but I heard from the lowlanders occasionally. These supply marketing to the assembly folk. Some of them have quaint and patriotic reminiscences of the war, specially of the famous retreat of Bragg from Tullahoma, the battle of Elk River, the ascent of the mountainside, and blowing up the road to check Rosecrans' advance, while Forrest "played on him" from his exalted point. These memories will live longer than the beautiful growth of Sweet Fern Cave, which lies in peace where war's rude thunder once reverberated.

But to return to the assembly. It is matter of satisfaction that since the presidency of our Mississippi brother, R. W. Millsaps, the organization has freed itself from debt, and is now on the highway of prosperity. All its profits go back into improvements. No individual is to be enriched, but a whole people to be blessed with the beneficent influences of a really Christian summer resort. J. P. DRAKE.

Edwards, Miss., Sept. 25, 1894.

Goodness expands the heart, and makes it humble. The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel, "God be merciful to me, a sinner!"—Robertson.

The Carradine Meeting at Natchez, Miss.

MR. EDITOR: Bro. Carradine closed a two weeks' holiness meeting at the Jefferson Street Church last Friday night. From a second-blessing standpoint the meeting was a success. That some good was done, I believe; but whether the good will countervail the damage or not, God alone knows. That some souls were converted and some backsliders reclaimed, I also believe. That anyone of them experienced a different blessing from that felt by every truly regenerate heart, *I know* is not true. The only difference is in the name selected for the child. In fact, I asked two or three of them to tell me the difference between the sensations in regeneration and sanctification (so called), and none of them could define it, while Dr. Carradine insists that sensation is entirely different—no similarity between them!

Now, there is something wrong somewhere! Either these people are not sanctified, and may go astray, or else Bro. Carradine is in error in his statement of the effect of complete sanctification. In my opinion, both are mistaken; Bro. Carradine in supposing that God Almighty does his work by halves, and his converts in supposing that they have got something outside of regeneration. I attended almost every service, and with a mind unprejudiced, for I loved, and still love, Bro. Carradine most dearly, and gave the closest attention to all he had to say, but came out at the end untouched by his eloquence and firm in the belief that my God does his work thoroughly and well and at one time.

That evil will result from Bro. Carradine's peculiar teachings is too apparent for anyone not to see it, and see it plainly. In one of his sermons he took the position that the hundred and forty and four thousand who stood with the Lamb upon the Mount Zion were the sanctified; that they sang a new song, unknown to the innumerable multitudes of the regenerate, who were assigned a back seat in the Golden City; and to crown all, he left the impression in the minds of his converts that the sanctified, and they alone, would have part in the first resurrection. You can readily imagine the evil likely to result from such teaching, in the shape of spiritual pride, self-righteousness, and Phariseeism. That that will be the result is apparent on every hand, and only God knows the inestimable injury to the church, the cause of God and human souls that will follow a spiritual aristocracy below and a House of Lords in heaven. Our nature is essentially prone to hanker after preferment in all things desirable; and, while the religion of our Lord, the true article, is conspicuous for its humility and meekness, these distinguishing characteristics are entirely absent in the converts to the new theory.

There are a thousand other features of the movement that cause a sense of fear and dread in the hearts of old timers, and a fearful looking forward to the inevitable consequences to the church and to the cause of God, particularly Methodism. God can save, and he alone, and to him we commend his cause and church.

There can be no doubt of the sincerity, honesty and religious zeal of Bro. Carradine; but while this is true, it is equally true that his teachings are doing great harm to the church. What I regret most in Dr. Carradine's preaching is his belittling of the divine work in regeneration, and his evident intolerance of the opinions of others on this subject, particularly the Bishops and some of the preachers of his own church. The first is apt to mislead, and thus do an injury to the cause of God and his church—a result that no one would deplore more than would our brother. The last is calculated to antagonize where perfect concord should reign. His claim that a sinner has nothing to consecrate, that he is a rebel, with no rights and nothing to offer to God in contradistinction to a regenerated seeker after holiness, is unhappy and calculated to deceive. No man was ever regenerated who did not do all that he claims as necessary to secure the second blessing, and as fully as in the latter case. The question naturally arises: If, as a sinner, he had nothing to consecrate, what addition to his ability, in that direction, does he secure by his adoption into the family of God, where, as a minor, he has absolutely nothing but his sonship more than he had before?—and Bro. Carradine would hardly ask him to lay that on the altar. Then his reference to the mustard tree, and the character of the unclean birds that alight on its branches, meaning the regenerate and the sinner alike, is rather presumptuous, to say the least one can. This leaves such birds as myself and others no chance except to accept the title and obloquy of buzzards, crows, hawks and owls, and leaves us generally in a bad box. I do not believe that our good brother realizes the logical sequence of such teaching, or he would not do it. There are several other points equally objectionable in his deliverances, but the above is sufficient to show the general trend.

I wish he would devote his remarkable talents, his magnetism and his control of the human heart to calling sinners, not the righteous, to repentance. That is what his Master came for, and he certainly has no higher mission. "Pray for the peace of Jerusalem."

Yours truly, REX B.

Oct. 1, 1894.

Jackson, La.

Centenary College has opened well, and is doing good work. Everything has taken on new life. Dr. Hunnicutt and faculty did some work that will stand the test of time. The endowment which Dr. Hunnicutt was the chief instrument in raising will sustain to some extent and help greatly the dear old college. Would that we had a few more Pharrs, Jameses and Werlein! The new president is in great favor with the boys and everybody else. We certainly have as good a faculty, if not better, at Centenary as we have had since the war. Progressiveness is the watchword of Methodism; hence we are progressing and doing better at Centenary than for the past few years. Prof. Wier is certainly in favor with the people, as through his agency more new boys are here than for a number of years. The college, I think wisely, has concluded to keep him in the field. This is emphatically a drumming age.

The district is moving on well. The pastor is planning for a revival at Jackson. It is a pleasure to see so many young people at prayer meeting. A boy will stand a better chance to be converted at Jackson than he would at home. This last sentence reminds me that our home life in many families is not what it ought to be. The family altar is neglected. I have been even in some preachers' homes where they had prayers only at night, and in two preachers' homes where they did not have prayers at all. A word to the preachers of the Woodville district: The time is short between this and Conference. Go into every home pastorally between this and Conference, if possible. Plead with the people to bring up every collection ordered by the church. Every fund that the church ordered is a sacred one and every dollar ought to be raised. Let the people respond with a hearty goodwill. If it is hard times at your homes, what must it be in the homes of our superannuates, widows and orphans, and our missionaries? Let us all, preachers and people, live nearer our God, and he will bless us.

P. A. JOHNSTON.

Sept. 22, 1894

What Is the Issue?

MR. EDITOR: My article on "The Residue Theory," recently published in the ADVOCATE, has provoked criticism among the "second-blessing" champions. It will be observed, however, that my critics do not meet, nor attempt to meet, the real issue. I urged some objections against the notion of sin, in the proper sense of that word, remaining in justified and regenerated believers. My reviewers have not condescended to mention these objections, and I claim to be master of the situation. I can afford to wait serenely undisturbed while these blank cartridges are firing, the noise of which is mistaken by the gunners for execution. Not a drop of blood has been drawn.

Now, I serve notice upon my critics, one and all, that I am not going to be so extravagant as to fire a forty-pounder at a snow-bird. Give me something to shoot at, brethren, and I will fire away without having to regret a waste of ammunition. D. G. W. ELLIS.

Selections.

"The New Birth."

[A highly-esteemed brother requests us to publish the following extract from one of John Wesley's sermons, giving particulars as to where the extract can be found. The sermon is entitled, "The New Birth," and is numbered 45 in the first volume of Wesley's Sermons, edition of 1836, published by B. Waugh and T. Mason for the Methodist Episcopal Church, at the Conference office, 200 Mulberry street, New York.]

"A third inference which we may draw from what has been observed, is that the new birth is not the same with sanctification. This is, indeed, taken for granted by many, particularly by an eminent writer, in his late treatise on 'The Nature and Grounds of Christian Regeneration.' To waive several other weighty objections which might be made to that tract, this is a palpable one; it all along speaks of regeneration as a progressive work, carried on in the soul by slow degrees, from the time of our first turning to God. This is undeniably true of sanctification; but of regeneration, the new birth, it is not true. This is a part of sanctification, not the whole; it is the gate to it, the entrance into it. When we are born again, then our sanctification, our inward and outward holiness, begins, and thence forward we are gradually to 'grow up in him who is our Head.' This expression of the apostle admirably illustrates the difference between one and the other, and further points out the exact analogy there is between natural and spiritual things. A child is born of a woman in a moment, or, at least, in a very short time; afterwards he gradually and slowly grows, till he attains to the stature of a man. In like manner a child is born of God in a short time, if not in a moment. But it is by slow degrees that he afterwards grows up to the measure of the full stature of Christ. The same relation, therefore, which is between our natural birth and our growth there is also between our new birth and our sanctification."

Keep Growing.

Life ought to be, for every healthy nature, one quenchless thirst for achievement, experience, and expansion. No limits are set to the human soul, although time keeps a strong registry against the human form. In this century some of the greatest things have been done by old men—men who have declined to stop and step out of the ranks, and who have gone on adding strength to strength and service to service until old age has become the fruitful harvest of October, and not the bleak barrenness of December. Physical infirmities are not to be warded off by an effort of will, but no man need decline because his body diminishes in force. Growth takes on many forms, and it can still persist when the senses have begun to fail. It is a great gain to banish from our thoughts the ideal of life which fixes its best period at the beginning. It is a great thing to look forward to ever-increasing gain, to think always of leading and advancing, never of retiring and retreating. The charming old woman who began to study painting after she was sixty years old is a capital illustration of the spirit in which we ought all to take hold of life. There are few who, like the great Doge of Venice, can climb the wall of a besieged city at the head of an attacking force beyond the age of ninety; but there is no one who needs settle down to decline and decay because youth is past. Life has no limits for those who know how to live, and the joy of it lies in moving with the tide and keeping at the front until the time comes when there is a greater and a higher opportunity elsewhere.—Christian Union.

The Value of a Church Paper.

It is astounding that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their churches to take a good denominational paper. It is simply impossible for church people to be in the largest degree useful to their churches, to their denomination, and to the cause of Christ at large if they do not take a religious paper. There is no investment of money which will bring larger returns for the church, for the denomination, and for Christianity than what is expected in procuring good religious papers. Four cents a week for the year will secure the weekly visits of a great, strong, wholesome, and altogether superior religious paper. The general circulation of such a paper in a church is worth as much to a pastor as is an assistant in pastoral work. Church members can not intelligently give to or work for denominational societies and other objects of benevolence except they be familiar with the scope and manner of their operations, and such familiarity can come only from the weekly visits of a religious newspaper. In all our churches there are many young members who were brought up outside of our denomination; there is also a considerable proportion of such who are more advanced in years. How can they know what our contemporary enterprises are, and how can they come into touch, either with the living present or with the hopeful future, except they take a weekly denominational paper? Men of wealth could not do better with hundreds, or even thousands, of dollars than to aid the pastor in introducing a worthy denominational paper into churches and missions. A pastor in this city a few weeks ago paid for twenty copies of such a paper to be sent to as many families connected with a mission of his church. Could he have made a better investment of the amount?—Christian Intelligencer.

Stick to Your Work.

That's it! That's the secret of success. Patient, faithful, persevering work. Have a purpose, work to that purpose and stick to it. Don't speculate too much; don't go at things aimlessly; don't be too easily diverted. Work, and stick to your work till you accomplish something. The Sunday-school Times illustrates the point aptly: 'Sticking to one's own work, and not troubling one's self about the doings of others, is a good way of getting on in the world. Commenting on a skilled lawn-tennis player, a companion said of him: 'His way is just to give his whole attention to the one ball he's playing for the time. It don't make any difference to him whether he's way ahead of the other fellow or way behind. He just does the very best he can with that ball. He's never flustered because he's got a big score to make up, or upset because he thinks he's all right now. He isn't a brilliant player, but he's a sure one. He does his best every time.' There is philosophy in that method of playing lawn-tennis. We should do well if we shaped our lives according to it. When Peter was exercised over the question whether John was going to have a longer term of service than the other disciples, Jesus said to him: 'What is that to thee? Follow thou me.' Our duty is to our own special work, whether we are ahead of others or behind them."

A Better Way.

Encouragement is just as cheap as fault-finding, and it makes business run smoother and home hours more restful and refreshing. How often we fail to remember this, and give way to petulance, and harass those whom we should cheer by thoughtless or illspirited remarks, or greet their homecoming with an outburst of complaint. "You'll be in your grave before you accomplish that," one says to another whose energy and foresight have been self-sacrificingly employed in a worthy cause, and whose patience and perseverance demand sympathy and help instead of such an avowal of unfaith. If in this grave, will it not be more because of your withheld sympathy and lack of encouragement than because of overwork? Tears, then, will not atone for unproffered sympathy now.—Exchange.

Faithful on Conditions.

There are quite a good many professed Christians who are willing to be faithful to God on conditions, especially such ones as they may make. They will faithfully pray if they can have their prayers answered according to their wishes. If they have a sick child they pray God to restore it to health. If God do so, they will keep on praying. If he will not, then they will not. Some parents have promised God that if he would heal their ill child, they would serve him faithfully. The child died, and perhaps the reason that God did not spare it was because he knew that the parents would not keep the promise. Some Christians will faithfully attend the prayer meeting on the condition that they shall have the pre-eminence in praying, speaking and singing. Alas!—Zion's Herald.

Have You Read It?

It is told of Franklin that at one time in Paris he was greatly ridiculed for his love of the Bible, and that he made up his mind to find out how many of the scoffers had read it. He informed one of the learned societies, of which he was a member, that he had come across a story in pastoral life in ancient times that appeared to him very beautiful, but he would like the judgment of the society upon it. On the evening appointed, Franklin had a reader of finely modulated voice read to the end the book of Ruth. They were in ecstacies over it, and one after another rose to express gratification and admiration, and the desire that the manuscript should be printed. "It is printed," said Franklin, "and is part of the Bible."—Ram's Horn.

Keep Them at the Front.

We mean the young people. Don't put a middle-aged man or woman in office if you can get a young man or young woman. Let the preacher "call the power, if necessary, "behind the throne," suggesting, prompting, helping in every way, but let him keep "behind the throne." On public occasions, let them preside and have the honours. You stand by and cheer. Many a time, as a pastor, we have yielded a place to a young man who for many reasons we might naturally have taken, and it encouraged him, gratified all his friends; and more than one good worker was discovered and developed by the policy. Keep the young people at the front.—Epworth Era.

If you would show yourself a man in the truest and noblest sense, go not to yonder tented field, where death hovers, and the vulture feeds his fill on human victims! Go not where men are carving monuments of marble to perpetuate names which will not live in our own grateful memory! Go not to the dwellings of the rich! Go not to the palaces of kings! Go not to the halls of merriment and pleasure! Go rather, to the widow and relieve her woe! Go to the orphans and speak words of comfort! Go to the lost and save him! Go to the fallen and raise him up! Go to the wanderer and bring him back to virtue! Go to the sinner and whisper in his ear words of salvation and eternal life.—D. C. Eddy.

Miss Elizabeth H. M. Lord, formerly of Great Falls, N. H., who died in June, left a will bequeathing $12,000 to Mrs. T. DeWitt Talmage. She was an eccentric old woman, and lived alone

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FROM THE WORK.

Rev. J. G. Cammack, Fanuin charge, Brandon district, Mississippi Conference, Oct. 1: "We have received 18 members, baptised 8 infants, and organized one church this year on this pastoral charge."

Rev. J. C. Woodruff, P. C., Lehrton, Miss., Sept. 28: "We have closed our meetings. We have had fifty-six accessions to our church, with more to follow. We are preparing to build two churches. The work is improved generally. The Lord is blessing the Delta as well as other parts of the vineyard. Pray for us."

Rev. Tatum M. Wafer, P. C., Knox Point, La., Sept. 22: "We have had our protracted meeting at Campo Bello Church. The meeting began on the fourth Sunday night in August. Bro. Jno. F. Foster, of Delhi, came to our help on the following Tuesday night, preaching two soul-stirring sermons each day until the close of the meeting, Friday night, with the following results: four accessions to the church, and the membership considerably revived, for which we give God the praise. We are very much pleased with the appearance of the ADVOCATE each week."

Rev. G. D. Anders, P. C., East Feliciana circuit, Mississippi Conference: "This is my third year on this charge, and I am happy to say that it has been by far the most successful of the three. I am sure that I am safe in reporting as many as 100 bright conversions, counting the number converted at camp meeting. We have had about 70 accessions. Finances are a little behind this time last year, but still we hope to report everything in full. Bros. R. W. Tucker, Skipper and Harvell assisted me in my meeting and preached to the delight of the people. Bro. Skipper has held three children's services for me, and they resulted in 7 accessions to the church. The children on my work call him the big-mouth children's preacher. Praise the Lord for what he has done for East Feliciana circuit."

Mrs. C. V. Smith, Olive Branch, Miss., Sept. 27: "While others of God's workmen are giving items of interest in regard to the Master's vineyard, my husband, Rev. J. H. Smith, has been suffering his Father's will. He has been confined to his bed nearly seven weeks with typhoid fever; but, all praise to the 'One who doeth all things well,' he is now able to be about his room some, but he is very feeble. Anxiety about his work was quite a disadvantage to him while he was struggling between life and death. For three weeks we sat by his couch, watching, almost breathlessly; his life seemed to be suspended by a slender cord, but by his strong constitution, the skilled physician and God's goodness he is being restored to us. Pray for him and his work, that his affliction may accomplish what his labors could! The people of this work have most certainly endeared themselves to us by their kindness. There is nothing left undone by friends or physician that would lead to his recovery. May God's blessings rest on them, one and all!"

Rev. H. M. Young, P. C., Ripley circuit, Miss., Sept. 21: "We have just closed our meetings, with some good results. We are indebted to Bro. M. Honnoll, of New Albany circuit, for efficient work he did for us at Dumas. He came in a time of need, and gave timely of his administration. The first Campbellite who had ever visited this place as a preacher had been here ten years, and had infused into the minds and hearts of the people the immersion theory, until they were confused to such an extent that some church members were in the act of asking for immersion; but when they had heard the clear and pointed expositions of the scriptures on the Holy Ghost and water baptism, by Bro. Honnoll, the fire in the camp ceased, and the trouble subsided. Our third Quarterly Conference was a time of refreshing. Our presiding elder, Bro. T. W. Lewis, was on hand, and preached us three stirring sermons, which did much good. Bro. Lewis is gaining more and more favor with our people. He does us good every time he comes. He is the right man in the right place. We have received 24 members, and others will join. We expect to close a good year."

Rev. H. B. Vandenburg, Walnut Grove, Miss., Sept. 25: "We have held three protracted meetings on this charge. The Holy Spirit accompanied the preached Word unto the salvation of many who believed. Rev. J. C. Long did all the preaching at Beech Springs Church. Five persons joined our church there, and the membership of the church revived. But the greatest victory for the Lord was in our Walnut Grove meeting. Rev. J. L. Morrill, of Cartersville, Ga., conducted the meeting, preaching three times daily for six days. This was indeed a Holy Ghost meeting. The gospel was preached in all its purity. Sin was fearlessly denounced, and yet Bro. Morrill is a man of clean lips, using no 'slang.' About 60 conversions and 25 or 30 sanctifications, 12 accessions, and many new family altars erected. In several instances young ladies came forward and promised to conduct family prayer. Glory to God for salvation that saves now! Mr. Editor, I have no fight to make against others; but I know what it has done for me and mine, and if sanctification be a doctrine of the Bible, and the preaching of it be attended with such outpouring of the Holy Spirit, as was manifested in our meeting here, let us preach it, and I verily believe that preachers will have less cause for complaint about churches devoid of spiritual life. We have under way a new church in Walnut Grove, which when completed will be a neat and commodious house."

Rev. J. H. Foreman, Neshoba circuit, Mississippi Conference, Sept. 18: "We have closed our last protracted meeting on Neshoba charge. Our first meeting was held at North Bend, the fourth Sunday in July. About 25 conversions, 3 accessions, and the church wonderfully revived. Our second meeting was held at Mar's Hill, the fifth Sunday in July and week following. Our third meeting was held at Hester's Chapel, the second Sunday in August and week following. Rev. J. C. Long assisted. We had a good meeting at Hester's Chapel. Backsliders reclaimed and the church graciously blessed. Only one accession, as nearly everybody is a member of some church. Our fourth meeting was at Cook's Chapel. Rev. R. A. Breland assisted. Many thanks to Bro. Breland for his valuable services. Our fifth meeting was at Sand Town, commencing fourth Sunday in August. Bros. M. and John McDonald assisted. We had a glorious revival at this place. Sinners convicted, mourners converted, backsliders reclaimed, and the church wonderfully revived and built up. Glory to God for such a meeting! At the last service of the meeting there were about two hundred persons in the house. Out of that number about one hundred were praising God at one time. Our sixth, and last, meeting was held at Philadelphia in connection with our third Quarterly Conference. Our beloved presiding elder, C. McDonald, was with us and preached five very delightful sermons, which were appreciated by all that heard them. We all look forward with delight to the coming of our presiding elder. He left us Tuesday morning. Bro. W. W. Cammack came to our relief Wednesday evening, and stayed with us until the close of the meeting. It is said by some to be the best meeting they have had at Philadelphia for twenty years. To God be all the praise! Many thanks to the brethren for their services."

Mrs. Emma Hopkins Porter, Marthaville, La.: "How I do enjoy the weekly visit of your (dear old ADVOCATE) bright familiar face! I have no recollection of the first time we met. Think, however, it must have been during the halcyon days of childhood when you were wont to brighten the hearthstone of the old homestead, while my father sat in his 'corner' and my mother in hers, and they in turn devoured the contents of your esteemed pages. And you were coming to my husband's bachelor home before that home was made mine, eighteen years ago, and have been coming to us ever since. Is it any wonder I should call your face 'familiar?' Well, you must feel a deep interest in our welfare after all these years of amicable association, so I thought I would send you some short notes from our work. The first thing I wish to tell you is this: On Sept. 3 the men of our ward held an election on the prohibition question, which resulted in a victory for the prohibitionists. The ward went dry by a majority of one hundred and twenty-three. So after the first of January, next, our town will be free from that monster evil—the open saloon—for which we praise the Lord. Our W. C. T. U. is steadily gaining ground. Men who laughed at us when we were organized by Miss Kearney, two years ago, are right with us now. We are holding Demorest medal contests monthly; and we find they serve to educate the people on the temperance question more successfully and thoroughly than any other method of procedure we can devise. I know you will rejoice with me when I tell you the church at this point is growing, not in number, but in grace. Our pastor, Rev. S. H. Whatley, got Bro. McKnight, of Marshal, Tex., to assist him in a meeting here in August. We found him to be the right man in the right place. He preached the grand old Wesleyan doctrines straight out; made no compromise with the world, the flesh or the devil. The meeting was a grand victory for the Lord. It resulted in quite a number of conversions and sanctifications. On the last night of the meeting a call was made to all who were in the experience of sanctification, and all who believed in and were seeking it, to come forward and form themselves into a 'Holiness Band.' Immediately forty-one had their names enrolled, as expressing a desire to live pure, unadulterated Christian lives, free from sin, which they believed to be their grand privilege. This band meets every Thursday night in a prayer and experience meeting. No 'come-outism' or 'fanaticism' in it; just simply the 'old-time religion.' Praise the Lord! We love Bro. Whatley very much, and would be glad to have him with us another year if the Lord wills it so."

WILSON'S SPRINGS CAMP MEETING.

This camp ground is the third established by Rev. G. R. Ellis in an itinerancy of five or six years. The location is in Jackson county, Miss., about four miles north of Moss Point, and eight from Scranton station, L. and N. railroad. F. K. Wilson, an elder in the Presbyterian Church, has possession of a series of bold, clear, cool medicinal springs. He kindly donated ten acres of land to the M. E. Church, South, near these springs, for a camp ground, and erected a public tent and acted as its host during the meeting. Thursday night, Sept. 27, the writer preached the first sermon to an audience of some 250 persons under a tabernacle shed, 40x75, supplied with comfortable benches, having back rests. Camp fires of pitch pine wood illuminated the grounds, reminding of "ye olden times." Five large tents were erected and occupied in time for this meeting; others will be added by the next meeting. About four months ago Bro. Ellis cast his eyes upon this spot of ground and coveted it for the Lord's use. Kneeling down alone on the spot where the prophets of this meeting slept, he lifted up his petition to God to give favor from the mill men to furnish the lumber, the land owner for the land, and the people to build tents and attend the meetings. God answered all his prayers to the full and overflowing, for on Sunday some 700 or 1,000 people were in attendance, and cheerfully contributed $125 to clear the financial indebtedness, and at the close of the meeting the trustees and friends surprised Bro. Ellis with a purse of twenty dollars as a free-will offering. Revs. Howell, E. T. Breland, G. W. Huff, Lyman Roberts, and the Nestor of camp meetings in East Mississippi, Jacob Holland, and the writer supplied the demands of the pulpit. Sermons from the Revs. Howell and Huff stirred the camp of the enemy. Sinners were stricken and cried for mercy. Other ministers made plain the old paths blazed by our fathers, and some entered into the rest of perfect love. Four of the itinerant preachers there enjoy the blessing of entire sanctification, as taught in the standards of our theology. The music was excellent—organ and cornet; the choir did well; but the major part of the congregation left their sung books at home, and came to the meetings to praise the Lord by proxy. Quite a large number of negroes were attracted to the meeting Sunday night, and, seated on the outskirts of the shed, listened attentively to the dispensed Word. By request they sang some standard hymns, and as their unified, melodious voices swept out upon the night air, we realized the mighty power in song, and for the first time at this meeting that the Holy Spirit held the baton.

The visible results of the meeting I could not fully ascertain; but know of 13 additions; many were converted and reclaimed. The hallowed impressions of this meeting I feel sure will develop fruit every day.

O, ye city people, searching for the waters of life, go to Wilson's Springs Camp Meeting next year. Healing waters for the body and soul flow there most abundantly. Mr. Wilson has a new two-story frame building now ready to accommodate Summer or Winter boarders, only two squares distance from tabernacle shed. Daily mail gives touch with the outer world. Postoffice is Wilson Springs, Miss.

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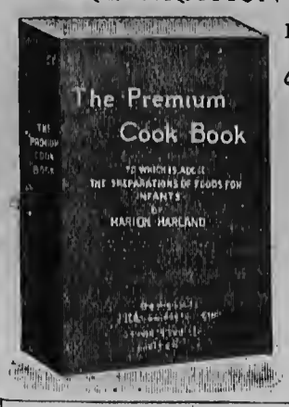

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Four or more inches, $15 per inch, per year. Special position, 25 per cent. extra.

Thursday, October 11, 1894.

A Judicial Wrong Righted.

Some time since the Northern Pacific railroad, becoming financially embarrassed, went into the hands of a receiver appointed by a United States Court. Soon afterward a strike took place among the employees of the road, whereupon the receiver petitioned the aforesaid court to compel the employees of the road to go on with their work. Strange to say, an individual wearing the judicial ermine of "the best government the world ever saw"—Jenkins by name—promulgated a decree requiring the aforesaid employees to continue their accustomed work, *nolens volens*. The case was appealed to the United States Court of Appeals under the presidency of Justice Harlan, of the Supreme Court of the United States. At Chicago, a few days since, a decision was rendered to the effect that, in the absence of a specific contract, both employer and employee have the right to put an end to the existing relation. An employer can not be compelled to employ men whose services he desires to dispense with; neither can an employee be compelled to continue in the service of any individual or corporation against his will. The justice of this is so apparent that it seems to us utterly absurd that one of the highest judicatories of the world should be called upon at this late day to decide such a question. The decree of Judge Jenkins compelling men, in the absence of a contract, to continue in the service of an employer against their will, is one of the most grotesque anachronisms in the annals of nineteenth century jurisprudence. Had such a decision been allowed to become law, then the star-spangled banner would no longer have been the emblem of justice and liberty; America could no longer have been characterized as "the land of the free." The decision also emphasizes the fact that men who quit the service of an employer have no right to prevent others from taking their places. If the right to quit work is sacred, the right to work is no less so.

When the end of life's journey comes, what will be your feelings as you review the past? Will you be able to contemplate with inexpressible joy a life consecrated to the service of God, and the uplifting of humanity? or will you look back on obligations ignored, talents perverted and golden opportunities unimproved? What are you doing for him who purchased you with his own blood?

"I gave my life for thee:
What hast thou done for me?"

Rome's Idea of Religious Liberty.

It is a fact well known to the reading public that several of the South American Republics, especially Peru, Ecuador and Bolivia, are dominated by Catholicism, and that Rome, in accordance with her time-honored policy, rules with a rod of iron. Protestanism is tolerated after a fashion—*i. e.*, its adherents are not sent to the stake. But religious liberty, according to the American standard, does not exist. Protestants can not be legally married, unless they are willing to stultify and perjure themselves by a profession of Catholicism; and many other oppressive disabilities are imposed upon them.

In view of these facts, the Chicago Methodist Preachers' Association, in a meeting held on April 2, adopted resolutions requesting Archbishop Ireland to call the attention of the papal representative, Satolli, to this matter, in order that he might induce His Holiness, the Pope, to use his power as the head of the great hierarchy to put an end to this tyranny. The resolutions ask that Protestants in these South American countries be accorded the same religious liberty that Catholics enjoy in the United States. Although several different letters were addressed to him on the subject, Archbishop Ireland did not condescend to reply. At last, the committee representing the Preachers' Association addressed a communication to Satolli himself. The first communication His Highness did not notice. A second one brought an answer; but the answer was anything else but satisfactory. Thereupon the Preachers' Association, in a meeting held Sept. 3, adopted the following resolution:

Resolved, That this meeting endorses the plan of our committee to forward copies of the resolution, adopted April 2, 1894, regarding religious liberty in certain countries of South America, the reply of Mgr. Satolli, and selected extracts from the press to the various Conferences, Assemblies and Conventions of the Protestant Churches of the land, in order that intelligent action on the matter may be taken.

This action of the Chicago Preachers' Association is now being discussed by the Northern press; and the comments, so far as they have come under our eye, are highly commendatory. The Standard, one of the ablest Baptist papers in the country, gives the movement hearty endorsement, and expresses the opinion that it will meet the approval of Christian people of all denominations. The Interior, a leading organ of Presbyterianism, speaks in the same strain, and characterizes the action of the Chicago Preachers' Association as "a stroke of ecclesiastical statesmanship." The New York Independent expresses itself with equal vigor in favor of the movement. The Texas Advocate, always wide-awake, leads the Southern Methodist press in hearty advocacy of the movement. Though later in speaking than the Texas, the NEW ORLEANS ADVOCATE does not yield the palm to the Texas or any other Advocate in the heartiness of its support of this movement. In the United States, where Protestantism is dominant, Rome is an ardent advocate of religious liberty; but in South America, where Rome sways the sceptre, she plays the tyrant as of old. We hope to see every Protestant Church in the land utter its protest against this tyranny on the part of the great hierarchy. United action on the part of all Protestant Churches, we believe, will have some effect even upon His Holiness, the Pope of Rome, and will in the near future prove a great boon to our missionaries in papal lands, and will prepare the way for the spread of the gospel of Christ in its purity. If not, then it will open the eyes of the American people to the true character of the Romish Church. It will give them a foretaste of the doom that awaits this country should Catholicism ever become the dominant form of religion.

A New Book.

THE METHODIST EPISCOPAL CHURCH, SOUTH, A Prohibition Church, Established by a Critical and Complete Examination of Methodist History from 1743 to 1894. By the Rev. T. A. Kerley, of the Tennessee Annual Conference, M. E. Church, South. Edited by John J. Tigert, D. D., LL.D. Printed for the Author. Publishing House of the M. E. Church, South. Barbee & Smith, Agents, Nashville, Tenn. 1894. Ten cents per copy; $1 per dozen.

The genesis of this pamphlet was on this wise. In the Pilot of April 19, 1894, Rev. Thomas Dixon made the declaration that the General Conference of the Methodist Episcopal Church, forty years ago, "rejected a resolution declaring it to be inconsistent for a minister of the gospel to be engaged in the selling of liquor." A later issue of the same periodical contains the statement that "the General Conference of 1796 removed from the Discipline the rule of Wesley against the handling of spirituous liquors, and substituted for it one that teaches that a Methodist minister might engage in the retailing of liquor, provided that nothing disorderly should happen in his house in connection with it." To correct these erroneous statements is the aim of the book; and faithfully and thoroughly has the author executed his task. He shows conclusively that Methodism has given forth no uncertain sound in opposition to both the use and the sale of intoxicants from the beginning, although her opposition has been more pronounced in recent years. In behalf of Methodism we thank Bro. Kerley for writing the book. When slanders like those above quoted are propagated through the press, it becomes necessary for somebody to correct them, else they will go down to posterity as the facts of history.

We desire to call the attention of the author and our Book Editor to the following errors in the report of the General Conference Committee on Temperance, as given in this book. Where the Temperance Committee wrote, "The church can not *cease* her divine antagonism," Bro. Kerley, following the Daily Advocate, has substituted "*erase*" for "*cease*"—certainly a very infelicitous change. "While waging war against a *business*" has been changed into "while waging war against a *measure*." Two or three other inaccuracies occur, but as they are of minor importance, we pass them by.

Method.

METHOD: A Magazine for Christian Workers, Devoted Exclusively to the Discussion of Methods of Church Work. Religious, Social, Financial. Rev. W. F. Cook, D. D., and Rev. Ellison R. Cook, Editors. Published quarterly. Sixty cents per annum. By the Christian Giver Co., Atlanta, Ga.

The above named magazine is one of the marvels of the periodical literature of our day. It is the only periodical in the world devoted exclusively to the discussion of methods of church work; and its subscription list is sufficient evidence that it meets a felt want on the part of Christian workers. Although it has been in existence only a little over a year (the fourth number having made its appearance in July last), it has reached a circulation of twenty thousand. The annals of religious journalism afford no parallel to this so far as our information goes. We unhesitatingly recommend the work to all wide-awake, progressive pastors, stewards, League workers, mission workers and all others who desire to find the best methods of doing work that looks to the advancement of the Redeemer's kingdom.

One of the strange things connected with the history of this new venture in religious journalism is the frigid reception which it has met at the hands of the Southern Methodist press. Leading Northern papers, such as the New York Advocate, the Western, the Protestant Methodist, the Independent, and others too numerous to mention, have given it the most flattering notices. In the South as well as the North Baptist and Presbyterian papers have made kindly mention of it; while, wonderful to tell, Southern Methodist papers have, with a few exceptions, been either as mum as an oyster or exceedingly stinted in their words of praise. We dislike to say it, but we believe it to be true that if this periodical had had its birth beyond Mason and Dixon's line, our Southern Methodist papers would almost have exhausted the vocabulary of panegyric in sounding its praises. Our reason for saying this is that we frequently see in their columns extravagant praises of Northern periodicals of far less merit. We write this hoping to stir up our brethren of the tripod to give proper recognition to this laudable home enterprise. The senior editor of Method is an honored leader in the North Georgia Conference, having been one of its representatives in the last General Conference. The junior editor is his son, a brilliant young man, who is rapidly taking high rank in his Conference.

Important.

To the Members of the North Mississippi Conference—

Dear Brethren: I have spent the greater part of this year in the bounds of your Conference. Your kindness and courtesy have only been equaled by the brotherly love shown me. I shall always think of you with tenderness and love. Listen to this appeal in my distress. Our boys are here in force—about 190—and still they come. Sixteen noble boys are now waiting for a cottage where they can do their own cooking. We must furnish the cottage. As our subscription to the Brooks Cottage is the largest, we have decided to ask you to help us build it at once. Let each circuit and station in your Conference send me from $5 to $10. You can do this. Let individual subscriptions come in by first mail. We are out of room. Help us, brethren beloved.

I. W. COOPER,
Financial Agent, Millsaps College.
Jackson, Miss., Oct. 8, 1894.

NOTES.

Millsaps College has 190 pupils, with more in sight.

***

There are now eight Methodist congregations in Salt Lake City.

***

The total registration of students at Ann Arbor University exceed 3,000.

***

The Chicago University opened its third year October 1 with 1,000 students.

***

Let every Methodist in Louisiana read President Carter's article on the first page.

***

Oliver Wendell Holmes, the celebrated physician and author, died at his home in Boston, on the seventh.

***

The Wine and Spirit Gazette says that "fully three-fourths of our retail liquor dealers are Roman Catholics."

***

Dr. Anna Walter, a Mississippi woman, is physician-in-charge of the woman's hospital at Foo Chow, China.

***

Rev. N. E. Joyner, of the Louisiana Conference, stationed at Natchitoches, is taking a theological course at Vanderbilt.

***

Dr. Hoss reports that in the province of Ontario, Canada, every third man is a Methodist. Sensible people—those Canadians.

***

Rev. L. F. Reid, D. D., president of Greensboro (N. C.) Female College, and formerly editor of the Raleigh Advocate, died Sept. 24.

***

Rev. B. F. Lewis, Meridian, Miss., Oct. 5, writes: "Dr. Carradine is in the midst of a most gracious meeting here. Already there have been a large number of entire sanctifications and conversions. The deepest conviction prevails."

***

Rev. J. P. Wardlaw has been appointed presiding elder of the North Macon district to fill out the unexpired term of Dr. Clarke, deceased.

***

Subscribers who order any of our premium books need not expect to receive the books within less than ten or twelve days from date of order.

***

The Rev. Dr. Wm. T. Capers, a superannuated minister of the South Carolina Conference, and son of Bishop William Capers, died at Greenville, S. C., Sept. 10.

***

While America has suffered this year to an almost unprecedented degree from drought, England has equally suffered from excess of rain. The loss runs up into the millions.

***

Rev. Thomas Bottomly, of the Louisville Conference, died at Hopkinsville on Sept. 27. He was in the eighty-seventh year of his age, having been in the ministry seventy years.

***

Rev. J. S. Jencken, spoken of by the secular papers as one of the most distinguished ministers in Indiana, has withdrawn from the Protestant Episcopal Church to join the Methodists.

***

Rev. Felix R. Hill, who has served the Trinity Church, Baltimore, for four years past, has been transferred to the Southwest Missouri Conference and stationed at Troost Avenue Church.

***

Last Sabbath two boys in this city were engaged in a "glove contest" (that is the phrase to use these days), when one of them struck the other in the region of the heart, killing him instantly.

***

Dr. G. C. Rankin, pastor of Shearn Church, Houston, Texas, after visiting the saloons and other dens of infamy in that city, has commenced a series of sermons giving the results of his observations.

***

The Canadian Methodists seem to have been delighted with our fraternal delegate on the rostrum, in the pulpit, and in the social circle. We harnessed the right Hoss to carry our fraternal greetings.

***

Being crowded with communications, we give up this week the space usually occupied by our home circle department to make room for a communication. We do not expect to make a practice of this, however.

***

Hunt & Eaton have in preparation for the holidays a volume of travels by Rev. Dr. J. M. Buckley, entitled, "Travels in Three Continents." It will contain his travels in Europe, Asia, and Africa, and will be fully illustrated.

***

Rev. J. W. Harmon, although technically a superannuate, has been doing evangelistic work for the last month, preaching vigorously every day. All his meetings were successful. Many souls were born into the kingdom of God.

***

At the recent session of the St. Louis Conference, Dr. B. M. Messick was appointed presiding elder of the St. Louis district. Dr. E. B. Chappell succeed Dr. Messick at Cook Avenue, and Dr. S. H. Werlein follows Dr. Chappell at La Fayette Park.

***

Most of the members of the Peary Expedition, including Mrs. Peary, have returned to Philadephia on the Falcon. Complaints are made by some of the number regarding the lieutenant's management of the trip, all of which are denied by Mrs. Peary.

***

The Grand Jury of Cometa county, Georgia, some time since, made the following report: "We note with sorrow the marked increased of crime in this county, and that the same is traceable almost invariably to the influence of whisky."

***

Rev. W. B. Hines, of the Mississippi Conference, is passing through the deep waters. His eldest son, Dr. John H. Hines, died a few days since. His wife is quite sick; his daughter is also sick. We deeply sympathize with our brother in his affliction and bespeak for him the prayers of the brethren.

***

The civil service methods of Great Britain are very different from those of the United States. When the Liberal party succeeded the Conservatives there was only one change in the personelle of the postal service. Of 150,000 officials in the postal service, not one was removed from office except the postmaster-general.

***

Carroll D. Wright, our greatest statistician, says that seventy-two per cent. of the crimes in Boston are liquor crimes. In the fifteen largest cities in the land, seventy-three per cent. of all arrests are for drunkenness or for drink offenses. Terrence V. Powderly says that one-fifth of the drink bill of the nation is paid by the workingmen.

There are over forty temperance societies in Japan, with a membership of upwards of ten thousand men and women.

***

The dispatches report that Gen. M. Clark, of Fort Worth, Texas, has invented an electric torpedo whose destructive capabilities are so great that it seems likely to mark an epoch in naval warfare. It is said that he has sold the invention, or the right to use it, to the Chinese government for the modest little sum of a million dollars.

***

A strange freak of fortune occurred a few days since in Montreal, Canada. William Atwater went to bed one night a penniless tramp, dependent upon the Salvation Army for a place to lay his head and for the food necessary to keep him from starving. Next morning he received a letter notifying him of an inheritance in Switzerland worth $5,000,000.

***

Don Pio Pico, who died in Los Angeles, Sept. 11, at the age of 93 years, was the last governor of California under Mexican rule. He went through several revolutions, was two or three times governor, and as often resigned before he had reached middle life. During his life of almost a century he exerted a large influence on public affairs, especially prior to 1848.

***

In Dr. Hoss's account of the proceedings of the General Conference of the M. E. Church of Canada he states that the limit to the pastoral term has been changed from three years to five. The extension, however, is conditional. The would-be five-year man must be petitioned for by three-fourths of the official board of his charge, and two-thirds of the Annual Conference visiting committee must give their consent.

***

In our notice of Rev. Joel T. Davis' book, "Talks and Walks with God," we gave the author's address as "Edgefield," whereas we should have said "Edgewood, Ga." The book has been highly commended by many men of great prominence in all the leading denominations of Protestantism. We are glad to learn that it is having extensive sale. It is sold by subscription. Those who desire an agency should communicate with the author.

***

The severe drought which has prevailed throughout a number of the Western States has had the effect to turn the attention of the farmers of this drought-stricken region to the South as an agricultural region. They are beginning to see that climate and other conditions are more favorable to agriculture here than in any other section. An exodus South has already commenced, and the indications are that it is likely to grow to vast proportions. "Southward the star of empire takes its way."

***

A recent issue of Harper's Weekly contains an able article from the pen of J. K. Upton concerning the material progress of the South since the war. By carefully prepared statistical tables compiled from official sources it shows that during the twenty years between 1870 and 1890 the taxable value of real estate in the eleven States of the Southern Confederacy increased in value no less than eighty-two per cent. The increase of personal property during the same period was one hundred and fifty-four per cent. Where can a parallel to this be found?

***

Dr. M. R. Chapman, editor of the St. Louis Advocate, has been transferred to the Baltimore Conference to the pastorate of Trinity Church, made vacant by the transfer of Dr. Hill to Kansas City. Dr. Chapman's place on the tripod will be filled by Dr. W. B. Palmore, who is already well and favorably known throughout the connection as associate editor and also as publisher of the paper. The genial, facile, scholarly pen of Dr. Chapman will be greatly missed in the editorial sanctum of the NEW ORLEANS ADVOCATE. We rejoice, however, that an Elisha has been found to wear the mantle of Elijah.

***

Centenary Church (M. E. Church), Portland, Or., is reported by the secular press as in a state of rebellion. The church had petitioned for one of its prominent preachers—one in Minnesota, the other in San Francisco. The presiding Bishop saw fit to send some one else. The new appointee on his arrival found the door of the church closed in his face. This is rebellion pure and simple. Churches have an unquestionable right to make requests of the appointing power, but this is as far as they can legally go. The Bishop may grant these requests or not, as his judgment may dictate. The making of pastoral appointments is one of the inalienable prerogatives of the episcopacy. These Oregon recalcitrants have the right to withdraw from the Church of their fathers and form an independent congregation, or go into some other ecclesiastical establishment; but they have no right to reject a duly appointed pastor and still claim to be Episcopal Methodists.

J. L. COOPER, D. D., COURTLAND, Miss., [Photographed '94]

PRINCIPAL OF COOPER INSTITUTE FOR TWENTY-TWO YEARS.

For It Takes a Shadow Off My Path, and Makes the Future Brighter.

COURTLAND, Miss., March 12, 1894.—Drs. Reynolds, Nashville, Tenn.: Dear Sirs—Your Oil Cure has proven a perfect success in my case. Nearly five years ago a small ulcer or sore appeared on my left cheek and refused to heal. After using many remedies it continued to grow larger, and began to give me pain. About five weeks ago I began your oil treatment. I did not find the white oil entirely painless, which I only used six days. The black oil gave me no pain. It is entirely healed, and but a small scar remains to show that it ever existed. I am grateful to God that you have been led to such a discovery (Prov. viii, 12), and I shall spare no pains to direct suffering humanity to you.

If you desire to use this as a testimonial to my friends and the world you can do so, as I shall be more than glad for them to have the information. I am, sirs, gratefully yours,

J. L. COOPER.

One of Tennessee's Purest and Best Known Sons. Ex-Treasurer Athe Thomas. Saved by Drs. Reynolds.

Franklin, Tenn., Sept. 11, 1894.—In the Spring of the present year there was developed upon my chest just above the breastbone a very vicious, depraved ulcer, of what character I know not, but pronounced lupus. It had extended inwardly near to the vital organs, and there was danger of immediate consequence. My family physician, a man of age and experience, had treated it without any improvement. I applied to Drs. Reynolds, of Nashville. Their remedies at once arrested the further progress of the disease, soon the sore began to heal, and in six weeks it was entirely healed, and all effected without pain. I most cheerfully bear witness to the skill and successful treatment of myself and others by Drs. Reynolds, and give to the public my belief that they are reliable and skillful in their profession.

Respectfully, ATHA THOMAS.

A few references of prominent people treated within the last year:

FOR CONSUMPTION:—Jessie Reddon' Dickson, Tenn.; Mrs. Thomas Atkins, Orange Home, Fla.; Miss Ella Davis, Gallatin, Tenn.; Rev. Abney, D Kalb, Texas; Mrs. Rev. Lockhart, Guthrie, Ky.; Gen. Underwood, Nashville, Tenn.; Wilbur Cinse, Nashville, Tenn.

ULCERS OF LEG:—Wm. M. Kibler, Nashville, Tenn.; John H. Terry, Gallatin, Tenn.

FISTULA:—J. A. Peach, Franklin, Tenn.; J. T. Dardis, Franklin, Tenn.; R. A. Davy, Sulphur Springs, Ala.; C. C. Lyle, Bellamy, Tenn.

Physicians of Nashville and Memphis All Pronounced My Case Malignant, "The Microscope being Used to Determine the Character."

Six years ago there appeared a small pimple on my cheek, which continued to grow until it became as large as my thumb. It was then removed by Dr. Briggs. It healed at first, but returned again in a couple of months and steadily grew until it was the size of a hen's egg. Becoming anxious, I immediately placed my case in the hands of Drs. Reynolds, who removed the tumor by applying painless oils, after which my face healed, leaving only a small scar.

MRS. MARY C. CRUTCHER, Nashville.

LUPUS AND CANCERS:—J. H. Davis, Athens, Ala.; Rep. R. Ledbetter, Clarksville, Tenn.; W. C. Harrelson, New Providence, Tenn.; B. F. Hilton, Randolph, Texas; Mrs. Aline Powers, Guthrie, Ky.; Mrs. W. C. Ball, Preston, Ga.; W. Gibson, Stanton Sta., Tenn.; O. C. Graham, Fulton, Ky.; Mrs. F. J. Fnose, Kosciusko, Miss.; Mrs. F. Conrsey, Eator, Texas.

CATARRH:—Larkin Whittaker, Nashville, Tenn.; Miss Effie Wadley, Nashville, Tenn.; Mrs. F. Condra, Shelbyville, Tenn.

DRS REYNOLDS, discoverers and proprietors of the painless Oil Cure for the treatment of consumption, catarrh, cancer, lupus, ulcers, piles, fistula, eczema, scrofula, rheumatism, Bright's disease, womb diseases and all inflammatory diseases of the eyes, ear, nose and throat. Send stamp for Illustrated Catalogue. Address 129 South Spruce St., Nashville, Tenn.

From now until Nov. 1 we will present a copy of Dr. Sawyer's book, "The World in the Church," to every new subscriber and also to every old subscriber who will renew for one year in advance, i.e., up to October, 1895. This work has been highly commended by our church papers and many of the leading men of Southern Methodism, including most, if not all, our Bishops. Here is an opportunity to get the book as a present for doing something which you ought to do anyway—subscribe for the ADVOCATE. This offer is made only to those who send cash with the order at the rate of $2 per annum.

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes.

W. C. BLACK.
112 Camp Street, New Orleans, La

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $2 each. Write for sample copies and begin work at once.

We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

The Success which Hood's Sarsaparilla has had in freeing old and young from afflictions caused by impure blood, is really remarkable. Hood's Sarsaparilla is a building-up medicine.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

Contributions for Kobe Industrial School for Girls.

Previously reported	$214
A Friend	1

Send money to Mrs. M. I. Lambuth, at Nashville, Tenn.

Dr. Drummond's Lightning

Remedy for Rheumatism has received the unqualified endorsement of the medical faculty, as being a safe and remarkably efficient preparation. Its work is so speedy and miraculous that benefit is felt from the first dose. A treatment consists of two bottles, and lasts a month. Price $5; sent by express on receipt of price, with full special instructions. One treatment will cure any ordinary case. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

Dr. Harmon's "Select Sermons."

COMMONWEALTH OF VIRGINIA
Governor's Office
Richmond, Va., Sept. 4, 1894.

Rev. J. W. Harmon, Paulding, Miss.—

Dear Sir: Permit me to thank you sincerely for the handsomely bound volume of your sermons which you recently sent me, and also for the kindly spirit of your letter which accompanied the book. I shall read the volume with pleasure, and doubt not that I shall derive much good from it. Again thanking you for your courtesy, and with much respect, I am,

Yours very truly, CHAS. T. O'FERRALL.

The work will be sent postpaid on receipt of price, $1. Address

REV. W. C. BLACK,
112 Camp street, New Orleans, La.

PERIODICALS.

The Review of Reviews, for October, is out in good time with a rich table of contents. This is one of the few periodicals of our day that has no competitor, there being no journal that attempts to occupy its special field. Its success is the best evidence of its merit. With very little advertising, and with no advertitious aid, it has in the very infancy of its existence reached a circulation of mammoth proportions.

The October number of the Review of Missions is out in good time with an inviting table of contents. The leading place is occupied by an interesting sketch of Rev. J. Hudson Taylor, founder of the Inland China Mission. "Medical Mission Work in Mexico," by L. B. Salmans, M. D., comes next. Miss Maria L. Gibson makes a strong plea in behalf of Missionary Training-schools. Rev. A. Rowbotham writes interestingly of "Congo Missions." The facile pen of Miss Lucinda B. Helm treats of "Home Missions" in her own unique and sprightly way. Rev. H. Loomis has a readable article on "Touring in Bible Work in Japan." Bishop Galloway presents just such an account as one would expect from his brilliant pen of the recent session of the Japan Mission Conference, over which he presided. There is also much editorial and miscellaneous matter of excellent quality. The circulation of "The Review of Missions" will disseminate among our people the information which they need in order to put them into hearty sympathy with the great missionary movement which the Son of God came into the world to project.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Not in withdrawal from the world, but in keeping yourself unspotted from the world, is your virtue or religion shown.

Dr. Price's Cream Baking Powder World's Fair Highest Award.

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—Washington Irving.

RUDY'S PILE SUPPOSITORY

Is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

School Wanted.

Wanted, a situation as teacher by a young lady who holds a first-grade certificate under the school laws of Mississippi, and who has had six years' experience in the school-room. Very best of references as to moral character, scholarship and teaching capacity.

Address: MISS CARRIE HIVELEY,
Harlehurst, Miss.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

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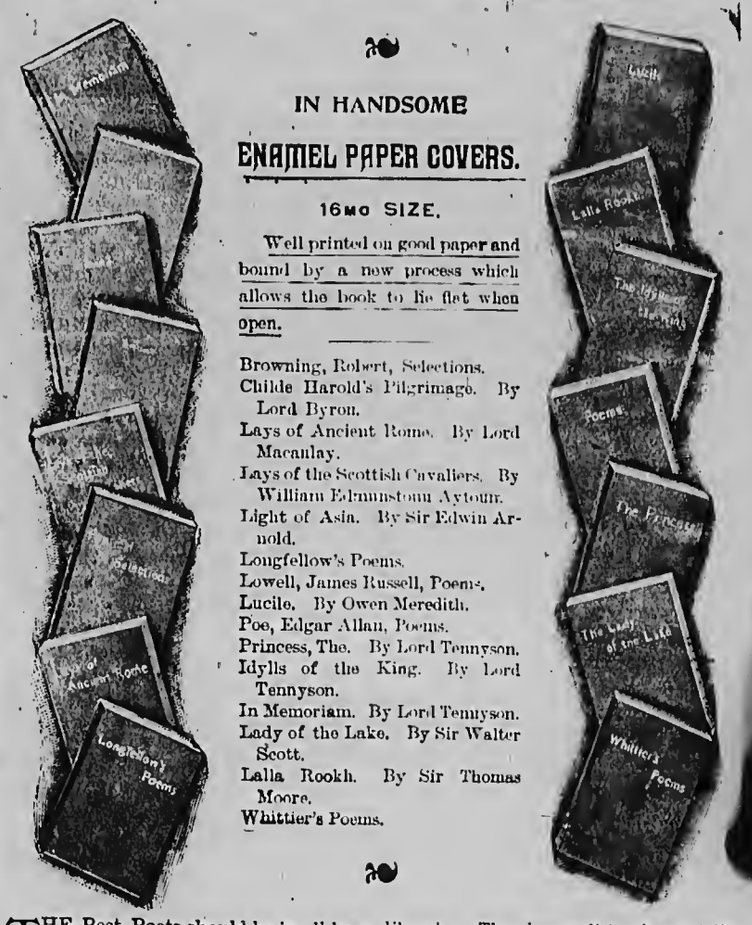

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Longfellow's Poems.
Lowell, James Russell, Poems.
Lucile. By Owen Meredith.
Poe, Edgar Allan, Poems.
Princess, The. By Lord Tennyson.
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W. C. BLACK.

Louisiana Annual Conference.

On Dec. 5, 1894, the Louisiana Annual Conference is to meet at the Louisiana Avenue Church, in this city. I have appointed committees as follows:

Committee on Homes for Preachers and Delegates: T. K. Faunt LeRoy, chairman, and F. N. Parker, W. H. LaPrade and R. H. Wynn; and Committee on Rates to and from Conference: F. S. Parker, chairman, and J. M. Henry and H. H. Ahrens.

Preachers intending to bring their wives will please promptly notify T. K. Faunt LeRoy.

JOHN T. SAWYER.

New Orleans, La., Oct. 8, 1894.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

"Aid Wanted."

Under the above caption, a brother calls for aid, stating at the latter end of his note that he has "ten churches under headway." This last statement is bound to be wrong either with the author or printer. To my certain knowledge, he has no church-building started; he has part of the lumber on the ground in Springfield to build. Provided the Church Extension Board gives them aid, they will proceed. The church in Ponchatoula is finished, but is a little in debt. Anything contributed for that church would relieve a needy place. I trust all who read this note and the one referred to will send the dime asked for. I shall forward my mite at once.

W. T. WOODWARD.

Notice.

To all who expect to attend the Preachers' Meeting at Wall Hill, Oct. 24 and 25, and want conveyances, from Coldwater, notify me at once, so we can arrange for transportation. Brethren who come *via* Coldwater will be met on Tuesday evening, Oct. 23. Notify me, brethren.

R. O. BROWN

Notice.

Preachers' Institute of the Brandon district, Mississippi Conference, will meet in Lawrence, Oct. 24, 1894, at 9 A. M.

C. MCDONALD, P. E.

Forest, Miss.

A Typical Case.

How poorly Mrs. ——— looked at the opera! Nervous, pale, fagged-looking—a mere suggestion of her recent self. Fact is, one look showed that she was suffering with "Woman's Trouble," and no one had thought of suggesting that great specific for Uterine Ailments—CREOLE FEMALE TONIC. It always cures.

To Subscribers.

Don't fail to read our premium offers—Fifteen Poets and the Premium Cook Book. Any one of these books can be had free by any subscriber who will pay his subscription to January, '96.

To Agents.

Let all our preachers and agents remember that our Oxford Bible offer is still open, and that we will give subscribers sent under this offer the benefit of our premium offers of "Fifteen Poets" and "Premium Cook Book."

Do not be deceived.—The following brands of White Lead are still made by the "Old Dutch" process of slow corrosion. They are standard, and always

Strictly Pure White Lead

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The recommendation of any of them to you by your merchant is an evidence of his reliability, as he can sell you ready-mixed paints and bogus White Lead and make a larger profit. Many short-sighted dealers do so.

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Send us a postal card and get our book on paints and color-card, free; it will probably save you a good many dollars.

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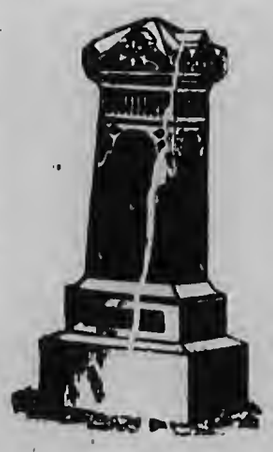

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Sodium Chloride	16.845
Sodium Sulphate	12.292
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The only positive cure known for piles of whatever kind, external, internal, blind or bleeding, itching, chronic, recent or hereditary. Price, $1.00 a box; six boxes for $5.00. Sent by mail on receipt of price. Thousands have been cured by their use. No medicine to take internally, but applied to the affected parts. Sold by druggists, or direct from me.

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A Startling Portrayal.

The Drink Habit and Its Cure.

BY PETER M. HAWKINS.

The following graphic and eloquent address was delivered by Mr. Peter M. Hawkins, of Baton Rouge, before that excellent charitable organization, the Keeley Help Club—Bro. David Zable in the chair—at the club parlors, corner Prytania and Clio streets, on Thursday evening last:

There are in the United States one hundred and forty thousand licensed liquor saloons. If formed into a street, with saloons on each side, allowing twenty feet to each saloon, they would make a street 265 miles long. Let us imagine them brought together into such a street, and let us suppose that the moderate drinkers and their families are marching into it at the upper end, and let us see what that street turns out in one year.

What army is that which comes marching down the street in solid columns, five abreast, extending 570 miles? It is the army of five million men and women who daily and constantly go to saloons for intoxicating drinks as a beverage. Marching twenty miles a day, it will take them more than twenty-eight days to go by.

Now they are gone, and close in their rear comes another army, marching five abreast, and sixty miles in length. In it there are 530,000 confirmed drunkards. They are men and women who have lost control of their appetites, who are in the regular habit of getting drunk and making beasts of themselves. Marching two abreast, the army is 150 miles in length. Scan them closely. There are grey-haired men and fair-headed boys. There are, alas! many women in that army, sunk to deeper depths than the men, because of the greater heights from which they fell. It will take them seven days to go by. It is a sad and sickening sight; but do not turn away yet, for here comes another army—100,000 criminals. From jails and prisons and penitentiaries they come. At the head of the army comes a long line of persons whose hands are besmeared with human blood. With ropes around their necks, they are on their way to the gallows. Others are going to prison for life. Every crime known to our laws has been committed by these persons while under the influence of drink.

But, hark! whence comes those yells, and who are those bound with strong chains, and guarded by strong men, that go raging by? They are raving maniacs, made such by drink. Their eyes are tormented with awful sights, and their ears ring with awful sounds. Slimy reptiles crawl over their bodies, and fiends from hell torment them before their time. They are gone now, and we breathe more freely.

But what gloom is this that pervades the air, and what is that long line of black coming slowly down the street? It is the line of funeral processions. One hundred thousand who have died the drunkard's death are being carried to their graves. Drunkards do not have many friends to mourn their loss, and we can put thirty of their funeral processions into a mile. We have thus a procession 3,333 miles in length. It will take a good share of the year for them to go by, for funeral processions move slowly. Look into the coffins as they go by; see the dead drunkards. Some died of delirium tremens, and the lines of terror are still plainly marked on their faces; some froze to death by the roadside, too drunk to reach their homes; some stumbled from the wharf and were drowned; some wandered into the woods and died; some blew their own brains out; some were fearfully stabbed in drunken brawls; some were roasted in burning buildings; some were crushed to shapeless masses under the cars. They died in various ways, but strong drink killed them all; and on their tombstones—if they have any—may be fitly inscribed, "He died a drunkard's death."

Close behind them comes another long line of funeral processions; we know not how many; but they are more numerously attended by mourning friends. They contain the remains of those who have met death through carelessness and cruelty of drunken men. Some died of broken hearts; some were foully murdered; some were burnt to death in buildings set on fire by drunken men; some were horribly mangled on the railroad, because of drunken engineers or flagmen; some were blown up on a steamboat, because a drunken captain ran a race with a rival boat.

But here come another army—the children—innocent ones, upon whom has been visited the iniquities of their fathers. How many are there? Two hundred thousand. Marching two abreast, they extend up the street thirty miles. Each one must bear through life the stigma of being a drunkard's child. They are reduced to poverty, want and beggary. They live in ignorance and vice. Some of the children are moaning with hunger, and some are shivering with the cold, for they have not enough rags to keep them warm. A large number of them are idiots, made so before they were born, by brutal drunken fathers, and, worse than all the rest, many of them have inherited a love for liquor, and are growing up to take the places and do the deeds of their fathers. They will fill the ranks of the awful army of drunkards that moves in unbroken columns down to death. It has taken nearly a year for the street to empty itself of its year's work, and close in the rear come the vanguard of the next year supply. And if this is what liquor does in our land in one year, what must be its results in the world through the long century?

Thus far we have listened to the story that the figures tell; but they can not tell all. They can not picture to us the wretched squalor of a drunkard's home. They can not tell us how many unkind and cruel words strong drink has caused otherwise kind and tender-hearted husbands and fathers to utter to their dear ones. They can not tell how many heavy blows have fallen from the husband's hand upon those whom it is his duty to love and cherish and protect. They can not tell how many fond expectations and bright hopes which the fair young bride had of the future have been blasted and turned to bitterest gall. They can not number the long, weary hours of night, during which she has anxiously awaited, and yet fearfully dreaded the heavy footfall at the door. Figures can not tell how many scalding tears the wives have shed, nor how many prayers of bitter anguish and cries of agony God has heard them utter. They can not tell how many mothers have worn out soul and body in providing the necessities of life for children whom a drunken father has left destitute. They can not tell us how many mothers' hearts have broken with grief as they saw a darling son becoming a drunkard. They can not tell us how many white hairs have gone down in sorrow to the grave, mourning over drunken children. They can not tell us how many hard-fought battles the drunkard, in his sober moments, has fought with the terrible appetite; how many times he has walked his room in despair, tempted to commit suicide, because he could not conquer the demon, and, finally, we can not search the records of the other world and tell how many souls have been shut out from that holy place, where no drunkards enter, and banished to the regions of eternal despair by the demon of drink.

What man, what woman, what child would not vote to have that whole street, with its awful traffic in the infernal stuff, sunk to the lowest depths of perdition, and covered ten thousand fathoms deep under the curses of the universe. You have always believed that all this whisky drinking is a crime, a sinful crime. It is nothing of the sort; it is a disease; and I can say to you, without fear of successful contradiction, that it is curable, and that Dr. Leslie E. Keeley's Double Chloride of Gold is the remedy that will cure you. Dr. Keeley claims that five per cent. is all he loses out of 100. I know of men who have taken the treatment five, six and seven years ago, who have never had any desire for drink; and I myself have never felt the moment, no matter what stress I was placed under—and I am not free from the ordinary cares of mankind—when I had a semblance of a desire for it; and I have never yet seen the day when it occurred to me that a drink of whisky would be of the least benefit in elevating my spirit. It has passed from my life, and I told a brother the other day that I could not recall the distinctive tastes between the different liquors. If you were to put a glass of whisky or soap-suds before me, I could not imagine how one could elevate my spirits more than the other.

The question is often asked me: Why men, who have suffered as drunkards, do return to drink after being cured? Some for one cause; some for another. I never knew a man who after being cured and returned to drink, say he craved the first drink. Many drink in self defense to keep their spirits on a level with the old crowd they associate with. Generally, a man trains with a whisky crowd for the whisky there is in it, and when he gets well of the whisky he gets well of the crowd. Some drink in fits of desperation, as they do other desperate things. I have known some to drink to spite their families, but they are few and far between. But it is hard to account for the actions of men. At least eight men out of every one hundred are cranks. They can not account themselves for what they will do; nor can others. There is something peculiarly weak in human nature which is inexplicable. If a man performs a good deed, his next-door neighbor never hears of it. If he does something scandalous, it is bruited over the town in a marvelously short space of time; and so I find it in this Keeley work. If I go to a town where twenty-one men have been treated, and one has fallen, and twenty are walking upright, leading sober lives and doing their duty to God and man, I only hear of the poor fellow who has fallen, and never a word about the others. Men who would object to, or criticise, the Keeley Treatment because some returned to drink, would impeach the panel of apostles, because it contained a Judas Iscariot. No remedy known to man has ever cured a larger per cent. There is another objection urged: That Keeley Institutes are "money traps." I know, of my own knowledge, that they are *not* the best investments in the States. I have read that Keeley was a millionaire, made so by the sales of his remedies. I wish he were worth *a hundred millions made this way*, for then I would know that my own cure was more valuable, and that I had a sure, good thing; but I don't see, if it were true, how this should deter a man from seeking relief from inebriety any more than a man paying higher prices to famously skillful physicians for other ailments. When a man goes into a store to purchase an article, he does not care to know whether the owner of the store is rich or not. All he wants to know is, is the article he buys worth the price he pays; and that is all about it. It costs about $100 to take the Keeley Treatment at New Orleans, and any drinking man would spend much more than that in a year or so, or on one spree, besides neglecting his business and losing money in other ways; and then, too, there is no poison, strychnine, or atrophine in the Keeley Medicine, and a man could drink his eight-ounce bottle at a single dose without perceptible bad effect; and no man ever left the Keeley Institute without a vast improvement in his health. His moral health is also improved. For my personal gratification I have kept track of several men who sustained church relations before they took the treatment, but had resigned, or were kicked out, or were thorns in the flesh of their pastors, and stumbling-blocks to others, resume their church relations within a short time after their cure, and become better members than ever.

Many States are moving in the matter of having inebriates sent to curative hospitals instead of prisons. I understand several have such statutes. A cured inebriate becomes a wage earner and tax payer, a family supporter, and it is cheaper for the country to have him cured than to support him and his family. Patients during treatment, and after cure, are the most fraternal set in the world, and the most zealous to get other men relieved who are afflicted as they once were. Every man who helps to get a fellow-man cured has no idea of what a vast relief he has given to that man, himself, his family, and friends. He has helped make him what he once was, and an example to the rising generation. He has done something which ought to make men rise up and call him blessed. The man who has this disease is indeed handicapped. He has lost the confidence of his friends and himself. What chance does he stand in the race of life? Nobody will risk a man of that sort. Employers will take advantage of his skill in business, and not pay him near as much as he is worth. They will tell him he is unreliable.

I never saw a man that was ashamed he had been at a Keeley Institute. He may go in the back door, but he comes out the front door, and does not care how many bands meet him with banners flying, proclaiming to the world that he was a diseased man, but now he is cured of the treble-accursed demon, Alcohol.

In picturing the life of the inebriate, I am reminded of the lines of Sir Edwin Arnold, when he dolefully sings in the "Light of Asia:"

"We are the voice of the wandering wind,
Which mourns for rest, and rest can never find;
So as the wind is, so is mortal life,
A moan, a sigh, a storm, a strife."

But when he emerges from his terrible condition, he feels as one projected from the foul vapors of a noisome dungeon into the bright and beautiful sunshine of heaven. The life that was to him a sepulcher, full of dead men's bones, has become a wedding march. It is a soul rhapsody, a prose poem, the glad, sweet cry of the soul's awakening. It is not like the morning glory, which blooms for a day; it is the myrrh, whose odor is perpetual. Life becomes for him a school for the development of human character, a field for usefulness, a drill ground for heaven; and, in conclusion, let me recall the lines that were written in an album:

"Our lives are albums, written through
With good or bad, with false or true;
And as the blessed angels turn the pages of our years,
God grant they greet the good with smiles, and blot the bad with tears."

THE CUISINE.

CONDUCTED BY L. A. B.

LEMON TAPIOCA.—Two tablespoonfuls of tapioca soaked over night in one-half cup of cold water. In the morning, add one half cup of cold water and the peeled rind of one lemon Set on the stove and boil until clear. Take out the rind, add the juice of the lemon and one teaspoonful of lemon-extract, one-half cup of boiling water, a little salt, and boil up. Put in a mold to cool, and serve with sugar and cream. —Ledger.

ICE FOR DESSERT FRUITS.—Any stewed, canned, preserved, or fresh fruit may be iced for a birthday affair at a small cost. Dip the pieces in beaten white of egg, and then in pulverized sugar. Cherries, berries, small pears and plums are iced with their stems on; peaches and apricots are divided; oranges and pineapples are sliced, and the slices quartered, and bananas and lemons are sliced; chestnuts are boiled tender and the skins removed, and almonds may be blanched or iced whole. A sponge cake hollowed out, filled with whipped cream, and "nailed" with iced fruits is very fine.—Exchange.

TOMATO SAUCE.—Skin, halve and remove the seeds from one peck of large, ripe tomatoes; then slice, put in a crock with four teaspoonfuls of salt sprinkled between and let them stand four hours. Put the tomatoes in a porcelain kettle, add three sliced onions, and four green peppers, and boil soft enough to strain. Return the pulp to the kettle, boil slowly, stirring almost constantly until it is reduced one-third; then add one tablespoonful each of ginger, cloves and salt (if the latter is needed), one-half a teaspoonful of cayenne and six tablespoonfuls of tarragon vinegar. Let boil five minutes, bottle and seal.

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POWDER
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A pure Grape Cream of Tartar Powder
Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

ASSIST NATURE a little now and then, with a gentle, cleansing laxative, thereby removing offending matter from the stomach and bowels, and toning up and invigorating the liver and quickening its tardy action, and you thereby remove the cause of a multitude of distressing diseases, such as headaches, indigestion, biliousness, skin diseases, boils, carbuncles, piles, fistulas and maladies too numerous to mention.

If people would pay more attention to properly regulating the action of their bowels, they would have less frequent occasion to call for their doctor's services to subdue attacks of dangerous diseases.

That, of all known agents to accomplish this purpose, Dr. Pierce's Pleasant Pellets are unequalled, is proven by the fact that once used, they are always in favor. Their secondary effect is to keep the bowels open and regular, not to further constipate, as is the case with other pills. Hence, their great popularity with sufferers from habitual constipation, piles and indigestion.

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For full information regarding rates, time and sleeping-car reservations, apply to company's ticket office, Cor. Canal and St. Charles streets.

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Arrive.		Leave.	
Passenger	8:50 p.m	Passenger	7:00 a.m
Chic. St. L. mail	8:30a.m	Chic. St. L. mail	6:00p.m
Chic. limited	7:20 p.m	Chic. limited	11:30a.m

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MARRIAGES.

OVERTON—BUTLER.—In the M. E. Church, Melville, La., Sept. 30, 1894, by Rev. J. R. Roy, of Simsport, La., Mr. Jesse L. Overton to Miss Addie Butler, both of Melville, La.

MURPHEY-TENKET.—At the residence of the bride's father, Sept. 23, 1891, by Rev. R. C. Callaway, Mr. Edd Murphey to Miss Catherine Tenket, both of Choctaw county, Miss.

McCALESTER—McDOWEL.—At the residence of the bride's mother, near Walthall, Miss., Sept 9, 1894, by Rev. R. C. Callaway, Dr. C. McCalester, of Choctaw county, to Miss Mary McDowel.

POLK—ALDRIDGE.—At the church in Centre Hill, Miss., Sept. 26, 1894, by Rev. Thomas B. Clifford, Mr. John L Polk, of Sulphur Rock, Ark., to Miss Beniah Aldridge, danghter of Rev. M. L. Aldridge, of the Methodist Froe Church.

Arkansas papers please copy.

KITTERLIN—WHATLEY. At the residence of the bride's father, Mr. W. V. Whatley, White Sulphur Springs, La., Sept. 26, 1894, by Rev. W. F. Sanders, Mr. J. D. Kitterlin to Miss Malissie Whatley.

MERRITT-ATWOOD.—At the home of the bride's mother, Sept. 12, 1894, by Rev. J. H. Winborne, Mr. S. A. Merritt to Mrs. Sarah Atwood, both of Marion county, Miss.

BAKER—SMITH.—At the residence of the bride's mother, Claiborne county, Miss., Sept. 26, 1894, by Rev. G. A. Guice, Mr. James R. Baker, of Haynes Bluff, to Miss Fannie Smith, of McCaleb.

TEEKEL—COODY.—At the residence of the bride's mother, Sept. 26, 1894, by Rev. R. C. Grace, Mr. B. M. Teekel to Miss N. E. Coody, all of Rapides parish, La.

LAWSON—BELL.—At the residence of Mr. W. W. Paine, East Feliciana, La., Sept. 26, 1894, by Rev. D. W. McLean, Mr. I. L. Lawson to Miss C. E. Bell.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

Rev. Richard Thomas Hennington.

HENNINGTON—RICHARD THOMAS HENNINGTON was born near Crystal Springs, Copiah county, Miss., May 19, 1830. He was the son of Rev. Henry Hennington, one of the pioneer local preachers of that section of the State. His mother was a woman of fervent piety—a typical Methodist of the olden time. Reared by such parents, he grew to manhood with the impress of Methodism upon him. He professed religion and united with the church at an early age. He was married Oct. 23, 1851, to Miss Mary E. Black. He was licensed to exhort Oct. 12, 1855. The year following he became a licensed preacher, and at the close of that year was admitted on trial into the Mississippi Conference. He served the following charges: Bayon Pierre, '57; Georgetown, '58; Brookhaven, '59; China Grove, '60; Georgetown, '61. In '62 he was local. At the close of the year he was readmitted to the Conference and appointed to Georgetown. He afterwards served Brandon, Monticello, Georgetown and Burtonton. In December, '67, he located and emigrated with his family to Brazil, where he remained until his death, which occurred June 24, 94

From his youth up he was a man of the utmost probity of character. Nothing could swerve him from what he conceived to be the pathway of duty. He was of such a genial, sunny disposition that his friends were legion wherever he was known. He was exceedingly kind and affectionate in his family. As a preacher he was clear and practical. He did not have the benefits of a collegiate training, but obtained an excellent English education and imbibed in early life a fondness for reading which was of great service to him all through life. Although he wrote very little for the press, he was master of a very clear, vigorous, forceful style.

He was an industrious, energetic, thrifty man. During most of his life since early manhood he kept a diary. His manner of keeping it was far from uniform. Sometimes the record of a day is only a line or two, with reference to outward events; at other times it is a vivid photograph of his mental and spiritual state covering many pages—in some instances, as many as ten or twelve. If he is bright and cheerful, his cheeriness shows itself in every line of the record. If he is gloomy and sad, that mood is reflected from the time-stained manuscript. If he is conscious of some neglect of duty, or lacks a clear knowledge of his acceptance with God, a full, frank confession stares you in the face as you scan the record. Many pages of this diary are worthy of publication. We select, as a fair specimen of his style, and as throwing light upon his character, the following which was penned Tuesday, Aug. 13, 1867, on board a ship during a trip to Brazil preparatory to the removal of his family. The record for this day consists of eleven pages. After recording reminiscences of the day of his marriage, he thus continues: "We commenced our life of union in the full enjoyment of mutual affection; yet we did not and could not know each other's hearts as we have since learned them by many repeated acts of self-sacrifice on the part of each for the other." * * * "If there was a joy allowed me in this life which could not be shared by my wife, it would detract from the satisfaction I would have from it; and I know that every happiness which can be extended to me by my true-hearted, loving wife affords an increase of happiness to her." * * * "How precious is the thought of again returning to enjoy the association of my beloved wife and children. There is no sentiment of the human heart that is more elevating and refining in its tendency than the love which the husband feels for his wife and the affection he has welling up in his heart and breast for his children. In the heart of him who has a sincere regard for his family, love is as delicate as the aroma of the sweetest flower" * * * "If I seek exemption from the cares and vexations of the world it is to shield my loved ones from annoyance. If I seek the good things of this life, it is that my family may enjoy them with me. If I seek preferment among my fellow-men, it is with the desire that these loved ones may be brought into more desirable and honorable associations. If I seek social enjoyment, the most exquisite gratification is found in the interchange of cordial sentiments with my own loved ones at home. It is with the anticipation of such happiness in future days that I now seek a place of refuge from the troubles of my native land." (This was written during the stormy days of reconstruction).

During his residence in Brazil he never learned to speak Portuguese with sufficient fluency to make an attempt at preaching; hence his ministerial life came to an end with his departure from the United States. As there was no public worship in Santarem, where he lived, except in Catholic Churches, and as he was too intensely Protestant in his views to receive any benefit from worshiping at Catholic altars, he had very few opportunities of attending public worship during the whole twenty-six years of his residence in Brazil. His Sabbaths were usually spent for the most part in reading. During the first few months of his residence in Brazil, the record for Sunday usually contains this entry: "Read the Bible and Wesley's Works." A little later you can see from the diary that his Sunday reading is much interfered with by callers. Then you come upon this entry, "Went to the woods and read all day."

He had long cherished a hope of spending the evening of his days in his native land. He was just on the eve of the fulfillment of this pleasing hope when the messenger came to summon him from his labors on earth to his reward on high. He had disposed of his affairs in Brazil preparatory to returning to the United States, and had brought his family as far as Para on the way. Death came so suddenly that there was no time for any parting message. There can be no doubt, however, that he died as he lived, trusting in Christ for salvation. While his mortal dust sleeps among strangers in a strange land his spirit, robed in white, basks in the sunshine of God's presence in heaven.

SMITH—LAURA EUGENIA SMITH (*nee* Wood) died June 25, 1894, after an illness of nine months. Sister Laura Eugenia Smith was the wife of James M. Smith, of Lawrence county, Miss.

She joined the M. E. Church, South, in 1879, at Lenoir's Church, under the pastorate of Rev. Mr. Givens. She was twice married. By her first husband (Mr. Guyton) she had five children—one of these, a girl, died at ten years of age.

She lived a devoted and consistent member of the church up to her death. She was a kind and devoted wife and mother and a great worker in the Sunday-school. The writer visited her twice in company with her pastor, L. J. Jones. On the first visit Bro. Jones preached an able sermon, and it did us all a great deal of good to hear Sister Smith shouting praises to her God. On the second visit we held a prayer meeting which was a great spiritual feast to her. At the close of the meeting, Bro. Jones made a proposition to the persons present that all who would promise to meet Sister Smith in heaven should go up and give her their hand, which everyone to the house did. Mourn not, Bro. Smith and children, if you hold out faithful, you will surely meet her in heaven. J. D. M. MAY.

BROWN—MARIE LOUISE BROWN, only child of H. Terrell and Lelia C. Brown, was born at Attalaville, Miss., Oct. 1, 1887; peacefully fell asleep in Jesus, at Sallis, Miss., Aug. 27, 1894, after months of great, though patient suffering.

She was the idol of her parents, the pet of her relatives, and was beloved by all who knew her, for she truly loved all, and won all hearts to her by her kind and sympathetic feelings and attractive, fascinating manners—all of which was testified in the nutiring kindness and attention shown her while sick. The light has gone from our homes, but will be a beacon light to those who are now so desolate. Although a sufferer for about eight months, she clung to life with great tenacity. She had become inured to confinement, enjoyed and appreciated the society and companionship of her friends and relatives.

She was looking to her approaching birthday with great expectation, as quite a number of her friends and relatives had promised rare gifts on that occasion. So being asked during her sickness if the Father should see proper to take her home to live with him, "Would you be willing to go?" she said "Yes." But God was pleased to have her spend her birthday in "the city which hath foundations." "Whatsoever the Lord pleaseth that doeth he, in heaven and in earth, in the seas and all deep places." GRANDMA.

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When people get to quarreling about their creeds, the devil stops being anxious about their deeds.

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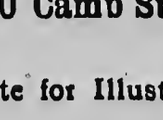

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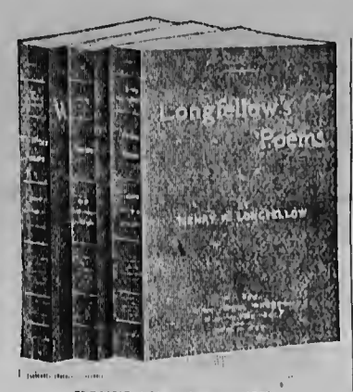

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Poetry is the breath and finer spirit of all knowledge; it is the impassioned expression which is the countenance of all science.—*Wordsworth.*

Poetry is the offspring of rarest beauty, begot by imagination upon thought, and clad by taste and fancy in habiliments of grace.—*W. G. Simms.*

Poetry is the morning dreams of great minds.—*Lamartine.*

Adore poetry for its own sake.—*Grace Greenwood.*

Poetry is the beauty of ideas distinct from the beauty of things.—*M. F. Lamennais.*

Poetry is the record of the best and happiest moments of the happiest and best minds.—*Shelley.*

Poetry should strike the reader as a wording of his own highest thought.—*J. A. Langford.*

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"The Idylls of the King" have won for themselves an abiding place in the political literature of the age. The work is a series of connected poems reviving the legend of King Arthur, Merlin, and the Knights of the Round Table, in which the poet not only restores the age of chivalry, purified and elevated, but gives noble expression to the aspirations of man, the hopes of religion, and the harmonies of nature. It is distinguished by much imaginative passion, elevated thought, and wonderful poetic art. The work has taken high rank among the classics of our English tongue.

Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.

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NEWS OF THE WEEK.

DOMESTIC.

The new Grand Jury, in this city returned indictments against three councilmen for attempted bribery.

The National Convention of the nonpartisan W. C. T. U. will be held in Washington, Pa., Nov. 13 to 16, inclusive.

A hurricane from the Gulf on Monday stretched across Louisiana, Mississippi, Alabama and Florida, doing much damage.

Rev. D. G. Whittingill, the new pastor of the Coliseum Place Baptist Church, this city, was formally installed on Oct. 7, and conducted the services at 11 A M.

Councilman Callahan, of this city, who was convicted of bribery, was sentenced by Judge Moise, on Oct. 8, to five years of hard labor in the State Penitentiary and to pay a fine of $50.

The Woman's Christian Temperance Union has entered upon a crusade against objectionable theatrical billboards and the exposure before the footlights of scantily clothed women.

The primary election between Col. S. M. Robertson and Col. John M. Stone, in the Sixth Louisiana District, passed off quietly on Oct. 6. Robertson was elected with a good majority.

A movement is on foot among the Presbyterian Churches looking to a "federal union" between the Cumberland Presbyterian, the United Presbyterians, the Associated Reformed Synod of the South, the German Reformed Church, the Dutch Reformed and the Presbyterian Church.

The United States government, being satisfied with the concession made by President Zelaya, of Nicaragua, allowing the exiles to settle their affairs in Bluefields, will do nothing more for its citizens in Nicaragua. The reserve ruler is also engaged in making laws which will make Greytown no longer a free port, and bar foreigners from office.

In order to find out the true sentiment of the Louisiana sugar planters on the movement inaugurated by a number of them recently, which has developed into a secession from Democracy, the Picayune sent out a circular letter to each one of the 888 planters listed in Boncherean's sugar report for the past year. Two hundred and thirty-seven replies were received, or little more than 26 per cent. Of those received, 54 per cent. are in favor of the movement unequivocally, 26 per cent. are opposed to it, and 20 per cent. are non-committal.

The November election in New York State will not only be a very eventful one to the Democracy, but it will be an occasion of much importance to the people at large. They will have to vote for State officers, members of the General Assembly and Congressmen, as well as on the question of the acceptance or rejection of the thirty-three amendments to the Constitution adopted by the recent convention, two of them being submitted separately and the rest in a lump. Also in the question whether the cities of New York and Brooklyn and adjacent territory shall be consolidated, and, finally, on the question whether the city shall lend its credit to the building of an underground railroad.

FOREIGN.

The first general meeting of the new Panama Canal Company was held on Oct. 4. Eight hundred persons were present and the proceedings were very noisy. A committee was appointed to examine into the project and to effect an organization.

Since the holding of the English Cabinet council instructions have been cabled to the British minister at Pekin and the British consuls at all the treaty ports to send to the mission stations in the interior imperative instructions for the withdrawal of all the missionaries to the protected coast districts.

The Charleston has arrived at Yokohama, Japan. There are now five United States warships in the East, the Charleston, Baltimore, Monacacy, Concord and Petrel, and this force will be increased to eight vessels by the addition of the Detroit, Machias and Yorktown as soon as they can be made ready.

The negotiations of the powers with the United States with a view to a joint protection of their subjects in China are said to be much advanced by the Anglo-American agreement on the subject and a general entente may shortly be expected. A dispatch further says that Austria has intrusted the protection of her subjects in China to Germany.

For Indigestion

Use Horsford's Acid Phosphate.

If your dinner distresses you, try it. It aids digestion.

The meeting of the British Cabinet on Oct 4, which occasioned so much anxiety in Europe on the day previous, turned out to have been called, not on account of the position of France in Madagascar, but to consider the situation in China. It is reported that the Cabinet decided to greatly re-enforce the British squadron in Chinese waters, and to send British troops to the treaty ports of China for the protection of British interests.

A Wonderful Conquerer.

No disease is more common among the people than scrofula. Handed down from generation to generation, it is found in nearly every family, in some form. It may make its appearance in dreadful running sores, in swellings in the neck or goitre, or in eruptions of varied forms. Attacking the mucous membrane, it may be known as catarrh, or developing in the lungs, it may be, and often is the prime cause of consumption.

In whatever form scrofula may manifest itself, Hood's Sarsaparilla is its inveterate foe and conquerer.

The Japanese are pursuing the campaign towards Monkden cautiously, and are avoiding any dashing enterprises. Their cruisers are closely watching the Chinese fleet in the gulf of Pe Chi Li. A dispatch adds that fugitives from Ping Yang describe the Japanese tactics as most scientific, while their weapons are perfect. On the other hand, the Chinese operations are said to be conducted in an antiquated fashion, and there is considerable disagreement among the Chinese generals.

Union Gospel Mission.

The mission wardrobe is and has been for some time depleted of under clothing, hats and shoes. Now is the time to send along bundles of these articles, which are so greatly needed. The Winter season is approaching. Anyone who has any clothing of any kind to spare should send a postal card to C. A. Vail or Mr. H. Bein, 163 Camp street, and the package or bundle will be sent for.

$100 for a Bottle.

Mrs. S. B. Winship, 112 Washington St., Providence, R. I., after using one bottle of Drummond's Lightning Remedy for Rheumatism, wrote to the Drummond Medicine Co., 48 Maiden Lane, New York, saying she would not take **One Hundred Dollars** for the benefit received. If you have any form of Rheumatism, and wish to get rid of it, send $5 to the Drummond Medicine Co., and they will send to your express address two bottles of their remedy—enough for a month's treatment. Agents wanted.

Camp Meeting Calendar.

Camp Meetings.	*Begins*
Mt. Zion	Oct. 11
Shiloh	Oct. 12
Salem	Oct. 18
New Prospect	Oct. 26

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This offer will soon be withdrawn; therefore, be in haste if you wish to avail yourself of it.

We are touching our fellow-beings on all sides. They are affected for good or evil by what we are, by what we say and do, even by what we think and feel. We are each of us as silently saturating the atmosphere about us with the subtle aroma of our character. In the family circle, besides and beyond all the teaching, the daily life of each parent and child mysteriously modifies the life of every person in the household. The same process on a wider scale is going on through the community. No man liveth to himself, and no man dieth to himself. Others are built up and straightened by our unconscious deeds; and others wrenched out of their places by our unconscious influence.—Congregationalist.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

McNutt	Oct. 13, 14
Black Hawk	20, 21
West	27, 28
Carrollton	Nov. 3, 4
Brooklyn and Duhlin	10, 11
Leherton	17, 18
Vaiden	24, 25
Winona circuit	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Coffeeville	Oct. 13, 14
Abbeville	20, 21
Toccopola	27, 28
Oxford station	28, 28
Chapel Hill	Nov. 2, 4
Pittsboro	(Wed.).. 7
Atlanta	10, 11
Ebly	17, 18
Paris	24, 25
Water Valley circuit	Dec. 1, 2
Water Valley station	2, 3

The trustees will please be ready with their reports. Local preachers must all be present with written reports.

R. A. BURROUGHS, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville station	Oct. 13
Columbus station	13, 14
Sparta	15
Cedar Bluff	(Tues.).. 15
Brooksville	27, 28
Sturges	Nov. 3, 4
Hebron	10, 11
Shuqualak	(Wed.).. 14
Mashulaville	17, 18
Macon	24, 25

T. C. WIER, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth circuit, at Gaine's Chp'l.	(Fri.). Oct. 13
Iuka circuit, at Bethel	13, 14
Iuka station	(Mon. morn.).. 13
Corinth station	(Mon. night).. 13
Pleasant Ridge, at New Hope	18, 19
Brown's Creek, at Friendship	20, 21
Marietta, at Palestine	27, 28
Blue Springs, at Leighton	Nov. 3, 4
Ripley and New Albany, at Ripley	10, 11
Jonesboro, at Ebeneser	17, 18
New Albany cir, at Bethelhem.	(Fri.).. 23
Ripley circuit, at New Hope	24, 25
Booneville and Baldwyn, at B.	(Th. n.) 29
Guntown, at Pleasant Valley	Dec. 1, 2

T. W. LEWIS, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

(In Part.)

Moss Point	Oct. 13, 14
Americus and Ebe, at Salem C. G.	20, 21
O'Springs and Scr., at O. S.	(Mon.).. 22
B. St Louis, at B. St. L.	(Tues.).. 22
Hattiesburg	28, 28
Purvis, at Lumberton	23, 30
Ellisville	(Wed.).. 31
Mt. Carmel, at Mt Zion	Nov. 3, 4
Columbia, at Columbia	10, 11

HENRY E. PARTRIDGE, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Learned, at Dry Grove	Oct. 13, 14
Utica	17
Rocky Springs, at Rocky Springs	20, 21
Hermanville, at Sarepta	27, 28
Meadville, at Meadville	Nov. 1
Roxie, at Hamburg	3, 4
Martin, at Cane Ridge	10, 11
Fayette and Harrisonton, at Fayette	11, 12
Port Gibson	14
Warren, at Wesley Chapel	17, 18
South Warren, at Bovina	20
Mayersville, at Mayersville	24, 25
Cary, at Cary	Dec. 1, 2
Rolling Fork, at Rolling Fork	3, 3

We earnestly desire to have as many members of the church as can do so meet with us in the fourth Quarterly Conference of their respective charges. Let all Sunday-school teachers and officers of all church societies come prepared to make reports on the work of the year now closing. Pastors will please announce these requests from their pulpits, and the honr of the meeting of the Quarterly Conference

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BRANDON DIST.—FOURTH ROUND.

Clarksburg, at Holly Bush	Oct. 19
Morton and Forest, at Morton	20, 21
Westville, at Jones Branch	27, 28
Raleigh, at Trinity	Nov. 3, 4
Lake, at Carr's	3
Fannin	10, 11
Indian Mission, at Tall Chulok	14
Neshoba, at Pine Grove	15
Hillsboro, at New Providence	17, 18
Shiloh, at Cato	24
Steen's Creek	24, 25
Montrose	29
Trenton	Dec. 1, 2
Homewood	8
Brandon	9, 10

C. MCDONALD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Algiers	(7:30 P M.).. Oct. 14
Craps Street	17
Moreau Street	(11 A M.).. 21
Dryades Street	24
Grosse Tete and False River	28
Lower Coast	Nov. 4
Rayne Memorial	7
Plaquemine and Donaldsonville	11
Baton Rouge	18
Carondelet Street	14
Felicity Street	21
Louisiana Avenue	25

JOHN T. SAWYER, P. E

OPELOUSAS DIST.—FOURTH ROUND.

Franklin	Oct. 13, 14
Jeannerette	15, 15
New Iberia	20, 21
Washington	26, 28
Opelousas	27, 28
Lafayette	29, 30
Plaquemine Brulee	Nov. 3, 4
Indian Bayon	5, 7
Lake Arthur	10, 11
Grand Chenier	13, 14
Lake Charles and West Lake	17, 18
Sulphur Mine	19, 20
Abbeville, at Prairie Greig	24, 25
Crowley	27, 28
St. Martinsville	30

J. M. BEARD, P. E.

DELHI DIST.—FOURTH ROUND.

Bastrop, at Bastrop	Oct. 13, 14
Lyon Grove, at Bon Idee	15
Oakley, at Holly Grove	20, 21
Bayville, at Union	27, 28
Floyd, at Floyd	31
Harrisonburg, at Harrisonburg	Nov. 3, 4
Winnsboro, at Winnsboro	10, 11
Waterproof, at Waterproof	17, 18
Providence, at Providence	24, 25
Delhi, at Delhi	Dec. 1, 2

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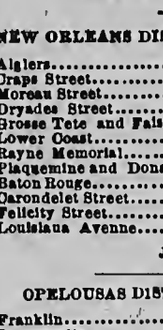

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WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	4¼	@ — —
Ordinary	4⅝	— —
Good ordinary	5⅛	— —
Low middling	5⅛	— —
Middling	5⅝	— —
Good middling	5⅞	— —
Middling fair	6⅛	— —
Fair	7 13-16	— —
Galveston middling	5 11-16	— —
Mobile middling	5⅝	— —
Memphis middling	5⅝	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 2-16	2⅜
Prime yellow	2 2-16	2 5-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	32	37

RICE.

No. 2	1⅜	5⅛
Good	4⅛	4½
Fair	3⅞	4
Prime	4½	4⅝
Rough, ₩ bbl	2 00	4 00
Polish, ₩ ton	18 00	— —

FLOUR.

Extra Fancy	— —	3 50
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	4 12½	4 25
Winter wheat patents	3 00	3 25
Minnesota bakers	3 50	— —

CORN PRODUCTS.

Corn meal	3 35	3 50
Cream meal	3 25	— —
Grits	3 40	— —
Hominy	3 20	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	— —	70
Yellow	— —	70
Mixed No. 2	— —	69
OATS:		
Western	— —	38½
Texas rust-proof	39	40
BRAN:		
₩ cwt	80	85
HAY:		
Prime	14 50	15 50
Choice	15 00	15 20

PROVISIONS.

PORK:		
Mess (Standard)	14 75	— —
Prime Mess	14 50	14 75
Rumps	14 00	14 25
BACON:		
Fancy Breakfast	10	11½
Shoulders	— —	— —
Sides, short rib	6¾	— —
Sides, long clear	8¾	— —
HAMS:		
Sugar-cured	12	13¼
DRY SALT MEAT:		
Shoulders	6¾	6⅞
Sides, short rib	7⅞	8
Sides, long clear	7⅞	8

GROCERIES.

COFFEE:		
Prime	— —	— —
Fair	18½	— —
Common	14½	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	27	— —
Western Dairy	19	— —
Common	— —	— —
LARD:		
Refined	9¼	9½
OILS:		
Coal, bbls	8	— —
Coal, cases	14½	15
Cotton seed, crude	24	28
Lard, Extra No. 1	50	— —

VEGETABLES.

CABBAGES:		
Western, ₩ 100	1 75	2 00
Chicago, ₩ 100	3 00	5 00
Louisiana, ₩ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 50	2 85
ONIONS:		
New Louisiana	— —	— —
Western	1 20	2 00

BALING STUFFS.

BAGGING:		
Jute, 2 lb, ₩ yard	5½	5½
Jute, 1¾ lb, ₩ yard	5¾	6
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	5¾	7
TIES:		
₩ bundle	70	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	1 75	2 50
Chickens, Southern	2 75	3 25
Young	1 25	2 50
Turkeys, Southern	— —	— —
EGGS:		
Western	13	15½
Southern	15½	18
WOOL:		
Lake, ₩ lb	13½	18
Louisiana	11	11½
Burry	8½	8½
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	2½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	30 50	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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EPWORTH LEAGUE.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

TEMPTATION.

(Matt. xxvi, 41; Luke viii, 13; James i, 2, 12, 13; II. Peter ii, 2, 9; I. Cor. x, 13)

The word "temptation" is derived from the Latin *tenare*—to stretch. When the huntsman and the soldier made use of the bow the string of that bow was stretched, tried before active service.

1. What of temptations? Who are they?

(1) God does not tempt man when his omniscience is aware of any possibility of falling. He tempted—tried—Abraham. Wanted Abraham to know his own strength.

(2) God permits temptations to present themselves. See Job. God was assured that the patriarch would come out as victor.

(3) Temptations are of the devil. He tempted Eve. He tempts us. Hates God and hates us, because we are God's children. Opportunities and means to tempt man in abundance.

(4) Temptations are not sin. Said Krummacher, the great divine: "We can not prevent birds flying over our heads; but we need not permit them to build nests in our hair."

(5) Temptations come to the best Christians. The greatest temptation is that man deems himself beyond the reach of temptations. The Son of God was tempted. Ships have been wrecked in sight of port.

2. The means of successfully battling against temptations are:

(1) Watchfulness. We are in the enemy's country. Satan seeks our discomfiture. Be on the alert, ready at any time to be attacked.

(2) Prayer. When in the Lord's Prayer we say: "Lead us not into temptation," we mean, 'Grant that we may have strength victoriously to overcome the tempter." Pray. God will make a way of escape. "Get thee behind me, Satan," emanated from the lips of Jesus. Pray.

"Satan trembles when he sees
The humblest sinner on his knees."

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WHAT I LIVE FOR.

BY O. L. HANKS.

I live for those who love me,
For those I know are true;
For the heaven that smiles above me,
And awaits my spirit, too;
For all human ties that bind me,
For the task my God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story,
Who've suffered for my sake,
To emulate their glory,
And follow in their wake;
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crown history's pages,
And Time's great volume make.

I live to hail that season
By gifted minds foretold,
When men shall live by reason,
And not alone for gold.
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live to hold communion
With all that is divine,
To feel that there is union
'Twixt nature's heart and mine;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction—
Fulfilling God's design.

I live for those that love me,
For those that know me true;
For the heaven that smiles above me,
And awaits my spirit, too;
For the wrongs that need resistance,
For the cause that needs assistance,
For the future in the distance,
And the good that I can do.

—Exchange.

Selections.

A Methodist Conference in the Mikado's Kingdom.

BY BISHOP CHAS. B. GALLOWAY, D. D.

After a delightful session of six days the Japan Mission Conference has just adjourned, and the brave band of brethren have bidden each other goodby, and to "different climes repaired." To me the occasion will ever be most memorable; to many it was joyous; to all pleasant and helpful. Every brother was happy, every heart beat high with hope, and each appointment was thought to be the best. A more spiritual, inspiring, uplifting Conference session I have not seen in all our Methodist Israel. It was worth a trip over rolling seas to sit in such company and enjoy such comradeship. There was gladness in the greeting, perfect harmony in every meeting, and not a murmur at the parting.

The sessions were held in the chapel of the Kwansei Gakuin, our college, just outside the city limits of Kobe. We were all entertained in the dormitories and professors' houses, eating at the same table, and worshiping at the same family altar. We had a foreign and Japanese secretary, and the proceedings were recorded in two languages. The business was conducted in English, and translated into Japanese by an interpreter, who sat by my side. He interpreted to the native brethren every motion made and paper read before a vote was taken. When there was discussion on any subject he translated each speech before another speaker could get the floor. This necessitated some deliberation in transacting business, but was not without its strangely interesting and entertaining features. The young brother who acted as Conference interpreter, and the one who served as Japanese secretary, have remarkably accurate and ready memories. It is not necessary to stop after every two or three sentences, but one can speak for a half-hour, and with the help of notes he takes he can reproduce the address or sermon with great accuracy. Bro. Usaki, who interpreted for me on Sunday, had me to finish the sermon of forty-two minutes, and he re-preached it to the Japanese in forty-three minutes. The brethren who understand Japanese say his interpretation was unusually clear and accurate, and with an oratorical effect very rare among his people.

There was a Japanese prayer meeting every morning at eight o'clock, and preaching in English every afternoon at five, unless suspended for Conference sessions. The prayer service of the native brethren I enjoyed, though unable to do more than feel the things they sang and prayed. I was impressed with their reverence and their earnestness in prayer, but not their power of song. Music is not native to Japan. They pray often, and a long time. One morning there were four or five prayers offered before we arose from our knees. I am told that the number sometimes reaches ten or twelve. When the benediction is pronounced the whole congregation sits or kneels in silent prayer for a few moments before leaving the house. What an improvement on our American habit, which interprets the minister's request to "receive the benediction" as a command to "reach for hats and overcoats"! In this and some other things we might learn profitable lessons from the yet few children of our Lord in this heathen land.

The reports of pastors evidenced faithful work, and were not without gracious results. There had been many conversions and 147 accessions, but on account of the migratory habits of the people, moving to distant parts of the Empire, the net gain was small—only 37. All missions have the same trouble. These people travel much and move often. Their local attachments seem not to be strong, and family ties are weaker than in Christian lands. And this disposition to move is encouraged by cheap rates of travel.

There has also been a revival of Buddhist aggression, which in some localities is intensely hostile. Instances were given of their stoning houses, and crowding into howling mobs about the places where Christians were holding their little conventicles. The Buddhist priests have begun to preach in order to silence the questionings of the people who will not be content with a drawling, whining repetition of empty, meaningless words before a faded shrine in a dilapidated temple. But few of them, however, are men of ability or scholarship. One old man, at Arima, after finishing his afternoon devotions, accompanied with gong-beating and striking a little anvil with a hammer, told us that he knew nothing about the other six or seven sects of Buddhism. But a determined effort is being made to galvanize it into life in order to resist the growth of Christianity. Foolish and fruitless hostility! This island kingdom is certain, sooner or later, to become a Christian nation, and be a vantage-point for the conquest of Cathay.

Another obstruction to rapid progress just now is the rather acute spirit of anti-foreignism abroad in the land. Christianity is made to feel its force as being a foreign religion. Though political, and with many doubtless demagogical, it is general and very strong. The purpose is to secure such a revision of treaties as will give them absolute control over their own land, and unrestrained right to legislate without foreign dictation or domination. Under present treaty stipulations they can't try a foreigner in their courts for offenses committed on their soil, and are not allowed to levy duties on imports over five per cent. A people of their intense national vanity, if not patriotic loyalty, must feel humiliated at these rather ignoble terms of commercial intercourse. But withal, our brethren, native and foreign, work in perfect harmony, and are full of hope for the near future.

The encouragements are not a few. First, our native brethren seem to be well-grounded in the faith, and are fearless in evangelistic work. They confine not their labors to chapels and schools, but on the streets and through the villages they tell the story of redeeming love.

Another gratifying fact is the unquestioned orthodoxy and earnest Methodist loyalty of our mission. Some of our young native preachers show accurate and discriminating acquaintance with our theology, and are devoted to our polity. The same can not be said of all the churches. One mission, notably, is greatly embarrassed, if not more or less disintegrated, with a dangerous rationalism, and a rather green growth of higher criticism. From almost universal report its condition is lamentable. We have had no such difficulty, and apprehend no such danger. Our young preachers have a sound religious experience, and must have gifts and grace before they are ever intrusted with teaching or pastoral functions. The Methodist insistence on justification by faith and the witness of the Spirit is the need of Japan. At the love-feast on Sunday morning there were many blessed testimonies, and as they were interpreted to me by Bro. Moseley, who sat near, I appreciated more than ever "the language of Zion."

Bishop W. X. Ninde, of the M. E. Church, visited the Conference, and was our honored and delightful guest for two days. His fraternal words cheered all hearts, and his gentle brotherliness won our affections. With the poise of a jurist, the breadth of a statesman, and the fervent piety of an apostle, he has eminent capacity for successful leadership. Too broad to be a bigot, and too great to be a narrow partisan, he finds Christly fellowship in every company of the Lord's anointed. He kindly assisted me in the ordinations, worshiped with us on the Sabbath, and addressed the Conference with eloquence and Methodistic heartiness. We wanted him to preach, but a temporary indisposition compelled him to decline. Rev. D. S. Spencer, of the M. E. Church in Japan, and Rev. Mr. Morgan, of the Methodist Protestant Mission, were also present as fraternal delegates, and delivered stirring addresses. It is well for these several Methodist bodies in this Empire to dwell together in closest sympathy, and so federate their work as to avoid waste of men and money. After awhile—when, we can not yet prophesy—there will, and ought to be, but one Methodism in Japan. Now there are five bands, but we be brethren.

In response to requests from the other Methodist missions a committee was appointed to consider the advisability of unifying our educational work, or of at least reuniting in the conduct of one strong theological institution. The proposition originated with the Canadian brethren who withdrew from the union once established. The committee will meet in Tokio on the twenty-third instant, and it is my purpose to attend its sittings. It is rather late to effect anything for the next scholastic term, and in no event can an arrangement be made which will limit or lower the admirable work being done in our Kwansei Gakuin.

The Sabbath services, held in the Kobe church, were of peculiar interest to a stranger from over the Pacific. There was Sunday-school at eight o'clock, love feast at nine, and preaching at ten, followed by the ordination of deacons. In the love feast there were many and clear testimonies, but lacking the emotional incidents which so frequently characterize such meetings in America. The Japanese rarely show emotion. Buddhism teaches its crucifixion or suppression. Centuries of that teaching has developed a national habit, and crystallized into a rather stolid appearance. They give attention, but show little feeling. We had an impressive exception in the Conference memorial service in honor of one noble young brother who had fallen on sleep. A comrade who had fought by his side, and who, by disease, expected to have anticipated his entrance through the gates into the city, was completely overcome when he arose to pay a tribute to his best-beloved who had gone before. At night Bro. Wadsworth preached, after which we ate the pascal feast together. That was a solemn, helpful service. I noticed that the women came forward and communed first, after which the brethren were served. There was a significant indication of Christianity crowning womanhood in Japan. It was a complete reversal of the traditional idea and order of the Empire. Women have ever been subordinate in these islands; so much so that a wife never walks by the side of her husband—always just behind him. And among the masses of the people the wife serves while her husband eats. There were about forty communicants besides the ministers.

On Sunday afternoon the brethren at the college divided into bands, and went out through the villages to hold evangelistic meetings. Though not so jubilant and romantic as the report of the seventy on their return, they gave incidents suggestive of the sublime and urgent mission of Christianity among the humbler classes of Japan. It is a singular fact that the middle and higher classes are accessible to the gospel, while not "the submerged tenth," but the benighted and degraded eight-tenths, are almost entirely untouched. The singing attracted crowds, who listened to their exhortations, and then plied them with questions about "the new religion." How pitiably ignorant they are of spiritual things! One old man, interrogated about the future life, said he knew nothing about it. Another said he expected to become a dog, or some other animal, and asked what they thought he would be, judging from his looks. Another worshiped the sun as the source of all things. And like sad ignorance all displayed, living without knowledge of God or hope of heaven, or the faintest apprehension of the comforts of true religion.

The Conference took decided and advanced ground on the subject of self-support. A memorial came up from the Kobe District Conference, which was sent to a strong committee, and a report was adopted with genuine enthusiasm looking to gradual independence of foreign help. The native brethren were prominent in the discussion and eloquent in their advocacy of the measure. This was one of the resolutions: "That no church be organized until its members agree to pay all the incidental expenses and two *yen* (dollars) per month for the support of the pastor out of their own resources."

Of the six brethren received on trial at this session, two are natives and four are young men who first came out to teach government schools. They have been connected with the mission for several years, and now enter fully upon ministerial work. One—Rev. H. G. Hawkins—transfers to the Mississippi Conference. He has rendered excellent service, greatly endeared himself to the Conference, and is given up with many regrets.

I am greatly impressed with the vast field before us, and the immense opportunities now upon us. So aroused are the missionaries, and so anxious are they for more laborers, that several have offered to surrender a part of their salaries in order to secure re-enforcements. While not willing for the church to allow such sacrifice beyond a certain point, I profoundly respect and applaud the eager spirit which prompts the self-surrender. We have a splendid body of young men, consecrated and vigorous, and ready to brave any danger or endure any hardship. Let us strengthen their hands, and speed their enterprises to glorious conquest.

Kobe, Japan, Aug. 15, 1894.

—Nashville Advocate.

Ventilation.

A gentleman, while attending church one evening, found that his feet were icy cold, so that he had to raise them off the floor. Calling the attention of the sexton to the fact, the latter said, with some perplexity: "Yes, we have a good many complaints of cold feet from others; but I don't understand the reason why we can't keep the church warm—we surely have fires enough." So saying, he pointed to a register in the aisle behind the gentleman in the adjoining pew. Looking around, the latter could see that there was a hot fire in the furnace beneath, and yet no heat came up. When a handkerchief was laid over the register, it scarcely stirred. The visitor asked the sexton, "Have you any means of ventilation?" "No, sir." "Are there no windows open?" "None whatever." "How, then, can you expect the air to come in here if it can't get out somewhere?" There was no response—the man was nonplussed. "Did you ever try to blow into a bottle?" continued the inquirer. "No, sir." "Do you think, if you did, that you could force any more air into the bottle than was in it before?" He couldn't say; never had thought of it. "Well," continued the gentleman, "you would soon find, if you tried, that it is impossible; and neither can you force air into this church through a register if you don't open a window or some other orifice." "But," the sexton demurred, "opening a window would let in the cold air, wouldn't it?" "You just try it," was the response. "Raise some of the windows of the leeward side of the church, and see what will happen." It was done, and instantly the handkerchief lying on the register rose half way to the ceiling with the force of the ascending current. The sexton stood and stared in astonishment.

If air were visible, like water, so that its impurities could be detected by the eye, there are many people who would "stare in astonishment" at the filth and foulness they are inhaling at every breath. It is hard to worship God acceptably while gasping for breath or dying for pure air.—Selected.

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer to heaven.

Correspondence.

An Earnest Appeal.

To the Church in Louisiana and Mississippi—

Dear Brethren: At this writing we have heard from nine of the Conferences already held, and are seriously concerned to find that there is a marked shrinkage of receipts on the assessments for church extension. In view of the smallness of the demands of this work upon the church, and the consequent comparative ease with which, by united effort, the collections could be brought up at least to the usual figures, we feel constrained to make this last urgent appeal to pastors and people in the bounds of the Conferences yet to be held to make another effort, between now and Conference, to relieve us of inevitable embarrassment by increasing their contributions for church extension to at least the average.

At the last Annual Meeting of the General Board we had urgent applications for $125,000 in donations and loans. In response to these the Board promised only about one-third of the amount asked for, adhering to its rule not to appropriate more than it received during the preceding year. If the present rate of decrease is kept up, we will be unable to meet even these moderate promises. More than that, such failure will be the cause of most poignant sorrow and distress to many of our congregations, and result in the almost inevitable loss of property. In many instances the sheriff is now kept from the door only by the promise of help from this Board; and if we are forced, by the inadequacy of our means, to report an empty treasury before these claims are in due course reached and paid, the consequences will be disastrous.

Though the church extension assessment upon the entire church is $100,000, only one-half of it comes to this Board; and for the entire church, with its 1,300,000 members, to give only $25,000 to this great connectional interest when asked for but $50,000, would be a most serious dereliction of duty. Yet such will be the result if the Conferences yet to be heard from do not make better average returns than those that have already reported.

Will not all our pastors make one more earnest effort to bring up their assessments? The case is extreme and urgent. PEARLEY MEGUIAR, Pres.

DAVID MORTON, Sec.

Oct. 9, 1894.

The Carradine Meeting.

MR. EDITOR: This morning, while reading the article written by "Rex," I was reminded of the children observed in the market. "Who would not dance when piped, nor weep with the mourners? At this place, a little while back, the complaint was, no religion in the church; now 'tis full of fanaticism.

If the phenomena which we observed in Dr. Carradine's meeting are not manifestation of genuine Christianity, the ministry had better put away their saddle-bags and grips and go at something else. It is not my purpose to reply to the argument of the paper. I wish simply to state this in conclusion: No reasoning on earth can persuade a regenerate man that he is not born of God; so in the sanctified life the experience becomes part of consciousness. A witness on the other side, in either case, can only state positively that he has no experience, and he is usually believed.

J. D. CRYMES.

Natchez, Miss., Oct. 11, 1894.

Kobe Industrial and Training-School for Girls.

MR. EDITOR: Out of a recently received letter from Rev. W. E. Towson, in regard to our "Kobe Industrial and Training-school for Girls," I make the following extracts. It will interest any lover of our Master's kingdom. Bro. Towson, who is presiding elder of the Kobe district and intimately connected with this work, promises to send our ADVOCATE a full account of the good work going on there. Now, let the brethren send in the needed funds promptly to Mrs. M. I. Lambuth at Nashville. Yours in the service,

J. P. DRAKE.

I have been very closely connected with this institution of our work here since Sister Lambuth's return to the United States, and so am thoroughly acquainted with its workings and results. My matured opinion is, after having watched it closely for the past several years, both before and since Sister Lambuth left us, that we have nothing in all our mission which has been more fruitful in results for the Master's cause, in proportion to the amount of attention given to it, and money spent for it, than this school. The promise for the future is very great, and if, under the blessing of God, we can only establish the work upon a sure footing, the harvest, I am sure, will be abundant. I have great faith in the Ladies' Industrial School of Kobe. Dr. and Mrs. Lambuth did a grand work when they established it.

W. E. TOWSON.

Osaka, Japan.

Communications.

In the Living Present.

Religious prosecution and persecution differ from each other as day and night. But with all that, many can not see the difference. It was this obtuseness which led to the papal Inquisition. Defend your doctrine manfully, enthusiastically; but do not ill-treat those who, for reasons satisfactory to themselves, conclude to differ with you.

Civilization without Christ moves circularly. There is no actual progress. At given periods the same conditions obtain. Paris witnessed last week a regular bull-fight. Several steers were gored; three actually killed. Many ladies attended. Well, it was a Frenchman, King Joseph, brother of Napoleon Bonaparte, who re-introduced bull-fights in Spain after they had been interdicted during the reign of Charles IV.

In the city of Washington the Roman Catholic Church wields greater influence than in Rome. In the District of Columbia it owns property to the amount of $13,000,000, mostly acquired from the government. The usual Sundry Civil bill requires watching. Here the Jesuits, aided by their official dupes, know how to insert items for their benefit. The sixteen large Catholic Churches in Washington are excelled in size and architectural beauty only by the government buildings.

Poverty does not increase. Vice increases, but not indigence. Socialism has filled pulpit and rostrum with dangerous sentimentalism. A laboring man receives now for eight hours' daily toil higher wages than ten years ago for a daily labor of twelve hours. Besides, the purchasing value of money has increased, whereas the necessaries of life are much cheaper than formerly. How about extravagance among the laboring masses? On the other hand, capital is not as cumulative as formerly. Investments which twenty years ago paid eight or ten per cent. interest now bring half that amount.

Emperor William of Germany dismissed from his body-guard an officer of high rank on account of having fought a duel. The Emperor holds that the so-called "code of honor" is the remains of heathen barbarism. This calls to mind an incident in the life of Czar Nicolaus, grandfather of the present Czar. An officer applied for permission to fight a duel. An antagonist had boxed his ears. The Czar refused to give the permit. "But," said he, "while refusing, I will settle the matter." He forthwith arranged for a grand feast, inviting many high dignitaries, among them the belligerent boxer and party boxed. During this feast the Czar was exuberant in his attentions to the insulted officer, and, finally, in the presence of all, kissed him. This quelled the ire of both, the antagonist and party insulted. Instantly the former lay at the feet of the Czar and insulted party, asking forgiveness. Blessed are the peacemakers!

A Belgian paper, De Gazet, vigorously declares: "Victor Emmanuel dethroned the Pope. Have we not the same right by force to drive his son from the Quirinal?" This is the faint echo of what animates the bosom of the vast majority of Roman Catholics. Is it not absurdly paradoxical for Papists to claim that the Pope is Christ's representative on earth when, as is well known, Christ had not where to lay his head? But with all that, they would go to war to-morrow, if they deemed themselves strong enough, for the Pope's re-establishment as a secular monarch.

ICH DIEN.

WHEN I DEPART.

When faith and patience, hope and love,
Have made me meet for heaven above,
How blessed the privilege to rise,
Snatched in a moment to the skies,
Unconscious to resign our breath,
Nor taste the bitterness of death!
Such be my lot, Lord, if it please,
To die in silence and at ease;
When thou find'st I am prepared,
Oh, seize me quick to my reward!

But if thy wisdom sees it best
To turn thine ear from this request;
If sickness be the appointed way
To waste this frame of human clay;
If, worn with grief and racked with pain,
This earth must turn to earth again,
Then let thine angels round me stand—
Support me by thy powerful hand;
Let not my faith or patience move,
Nor aught abate my hope or love;
But brighter may my graces shine,
Till they're absorbed in light divine!

—Selected.

Correspondence.

A Reply to Bro. Parker.

MR. EDITOR: The Philistines are upon me, two "Hiwassee D. D.'s" at once, so give me a little more fighting-room. It would be well for Bro. Parker to learn that it is but just to quote an opponent's sentences correctly. Nowhere in my first article can Bro. Parker find the words, "During the last twelve years," which he professes to quote. The first donations of the Church Extension Board were given in 1884; the Conference Board was organized in January, 1883; hence in my first article the words are, "During the ten years since the organization of the Church Extension Society," for these Boards could not "overlook a district" before they existed. Though Bro. Parker has misquoted me, he has the manliness to say directly what this resolution said indirectly, namely: 'First, it is a fact that neither Bro. Keener, nor other wide-awake men who have been employed within the bounds of the Opelousas district during the last twelve years, have done very much in church building, or otherwise in extending our Zion." In my first article the figures proved that the Opelousas district had not been overlooked by the Church Extension Boards, because that district, in the past ten years, had received three times as much help as any country district in our Conference, and two hundred dollars more than the New Orleans district ($3,300). My second article shows that this was not donated to one or two churches, but seven distinct churches were helped. One-third of the donations by the General Board given to the Conference was expended in that district.

Now, since Bro. Parker asserts that little or nothing has been done either "in church building or otherwise extending our Zion" in the past decade in the Opelousas district, this article is to prove by figures and facts (not circular affirmations) that more churches have been built there, and the ratio of increase has been as great, as in any other part of the Conference. During the past decade fourteen churches have been built in the Opelousas district, namely: at Grand Cheniere, Edgerly, Sulphur Mine; Jackson Street, Lake Charles; West Lake, Keener Chapel, Lake Arthur, Crowley, two on Plaquemine Brulee circuit, Rayne, Abbeville, New Iberia, Patterson; parsonages at West Lake and Morgan City, beside the one thousand dollars expended by Bro. Daves in extending the Broad Street Church, Lake Charles. During the same period Delhi district has built 11 churches, 1 parsonage; Alexandria district, 10 churches, 1 parsonage; Shreveport district, 11 churches; New Orleans, 8 churches and 3 parsonages; the Homer district, 5 churches and 3 parsonages, where Bro. Parker labored six years of the decade, and was in charge when two of these parsonages were acquired. During this decade the Shreveport district has made a net gain in membership of 1,302, increasing at the rate of 50 per cent.; the Homer district has gained 1,272, increasing at the rate of 35 per cent.; the New Orleans 1,114, an increase of 65 per cent.; the Alexandria 1,113, an increase of 54 per cent.; the Delhi 432, an increase of 20 per cent.; the Opelousas 955, but taking into consideration that Sugar Town circuit, having 290 members, was transferred to the Alexandria district in 1885, it makes the increase about 1,100, increasing at the rate of 69 per cent. This was achieved in the face of a vast majority of French Roman Catholic population. This district, by the census report, is composed of 94,654 whites and 69,328 negroes. Fully two-thirds of the whites are French Roman Catholics, leaving a population of not more than 35,000 accessible to our preachers, and with twenty-five churches in the district, we have one church for every 1,500 white inhabitants, which is a very good average for the State of Louisiana.

When Bro. Parker is writing about the parish of Calcasieu, it would be well for him to state that there are sections after sections of pine stump and tree-tops, the logs having been turned into lumber; miles of such places where you can not ride through horseback, and you can travel fifteen miles without seeing a single house.

And, gentle reader, that Cameron parish our brother is mourning over for churches is nine-tenths marsh, the habitat of the siren mosquito. The other tenth is a long neck of land, not over a mile wide at the widest places, and seventy-five miles long. Twenty-five miles of the eastern end is inhabited by French Roman Catholics, and twenty-five miles of the western end is infested with hard shell Baptists, where lately Methodism seems to be making an entrance, and the middle portion is a Methodist circuit.

These facts are unknown to many readers, and Bro. Parker presumes upon this to make an argument. Nearly half of the assessed valuation of Calcasieu parish is in the towns of Jenning, Welch, Lake Arthur, Lake Charles—so the Auditor's office shows, but this proves nothing. The Opelousas district needs two French missionaries, and till we obtain a foothold among these Creoles, it is puerile to talk about building churches among the population, and to say, "Who built all those churches in St. Martin's, Vermilion and Iberia parishes?" may fool Bro. Parker and make him think he is making an overwhelming argument; but no one has really been fool enough to build in the midst of Creoles, expecting them to join the church, who do not understand English; nor in the marshes of Cameron, expecting people to carry a smoking pot to keep off mosquitoes, and bog through the marshes to church; nor even in the desolate and lonely forests of Calcasieu, where the people are moving from log camp to log camp as the timber is cut off.

Since our Bro. Parker has got over there, he may do all these things; there is no telling. As rapidly as there has been a nucleus obtained for a church, churches have been built in that district, though Bro. Parker, in a self-sufficient, magisterial way, says to the contrary.

Bro. Parker's attack upon the Church Extension Board is like a gnat sitting on an oxen horn, buzzing away. If he buzzes long enough, he may finally get this complaint to the ears of the Board. No doubt, things would happen if he was on the Board. Puzzling problem to me, which has given me the "wonders," is, how this Board has run this long and lived without Bro. Parker's counsel. Dr. Morton should forthwith immediately, if not sooner, have a private telephone wire run down into Bro. Parker's office. There may be thousands in it—of sage advice.

My sincere desire is, that these "sons of thunder," with chained lightning, from Hiwassee (the Lake Charles station preacher and presiding elder of the Opelousas district) may accomplish more in this quadrennium than all that has been done in the decade past. Not, however, by discounting what other men, good and true, have done, but by pushing the battle along all lines and accomplishing that which has been made possible by their predecessors' toils. S. S. KEENER.

Standards:
JESUS AND PAUL, OR WESLEY AND WATSON?

MR. EDITOR: This may seem a queer question, but I ask it seriously, and it suggests a point which must be guarded, and guarded well. Bro. A. C. Burt, in the NEW ORLEANS ADVOCATE, of Sept. 20, dives right into the mud of human standards of faith, and that, too, in palpable contradiction to Article V. of our confession.

There are two well-known facts, which I will here repeat, viz.:

1. The General Conference of 1784 recognized (only) a *fragment* of Wesley's writings as standards, but no authority of Methodism has, at any time, proclaimed Mr. Wesley a standard, nor any other human being.

2. When the General Conference of 1784 adopted "the Minutes of the Conference," Wesley's Notes on the New Testament, and the first fifty-two sermons, as "Standards," Art. II. of our CONFESSION contained the doctrine of "Eternal Sonship;" and one of those standard sermons contained the doctrine of "Baptismal Regeneration." The former slipped out of the very first revision of the Discipline, and the latter went out some fifty years later!

The rational conclusion to be reached from these two statements is this: If, *with* these doctrinal provisions, the work, or edicts, of the General Conference of 1784 was to be a standard, the *omission* of these doctrines was a violation of the compact, and nullified it all.

I verily believe that Dr. West—"Sin and Salvation" (now in the course of study)—is as much a standard as Watson's Institutes, or the sermons referred to by Bro. Burt. Wesley, Watson, Clark, Fletcher, and a thousand others, may preach a doctrine, and prove it by one another, but "whatsoever is not read in the" Holy Scriptures, "nor may be *proved thereby*, is *not to be required* of any man, that it should be believed as an article of faith, or *thought requisite or necessary to salvation*." (Italics my own.) (Discipline ¶ 5.)

I respectfully suggest to those brethren who seem so anxious to read out of the church and ministry all those who differ from them as to doctrine, that they appeal to Jesus and Paul more, and Wesley and Watson less. Jesus says: "That which is born of the Spirit is Spirit." (John iii, 6.) According to Bro. Burt, Wesley says: "That which is born of the Spirit" *is carnal*. Paul says: "To be carnally minded is death, . . . to be spiritually minded is life and peace;" and that the "carnal mind is not subject to the law of God."

According to the Residue Theory, Watson says: The regenerate is carnal minded—regeneration does not regenerate only in part. Standard we must have. Will we accept Jesus or Wesley? Paul or Watson?

Personally, I do not believe these writers differ from Jesus and Paul at many points when fairly interpreted in the light of the general teaching of the New Testament. Mr. Wesley committed the blunder (and a serious blunder it was) of interpreting doctrinal passages of Scripture by human experience. Mr. Wesley knew, or might have known, that which we call experience comes through the emotional nature, and is as varied as are the characteristics of that nature; and not, therefore, to be relied upon as an exponent of eternal truth.

I want some brother to write on the "Residue Theory" side of this question, relying on Jesus, Paul, John, and other inspired writers, to the exclusion of Wesley, Watson, Godbey, and other uninspired writers.

This cry of "Standards" came with the revival of a corpse which had lain dead for fifty years, or so; and I have not yet seen an intelligent scriptural argument in favor of it. All that I have seen in its support is built up on the bones of modern ecclesiastical heroes.

In conclusion, Mr. Editor, I want to say plainly that "The Hymn Book" is not a standard. "Watson's Institutes" is not a standard. The decisions of the Bishops are standards only as to the interpretation of law. McTyeire's History, Tigert's History, Fisher's History, Mosheim's History, and all the rest, may be standards in literature, but not in doctrine. Sixty-six books of the Old and New Testaments are standards to which every Methodist must submit, and beyond this the changeless law of our church recognizes none. Respectfully,

J. A. PARKER.

Mrs. Anna McVoy.

Whereas, It has pleased our loving Father to remove from our midst our beloved sister and friend, Mrs. Anna McVoy; therefore, be it

Resolved, That we, as a Missionary Society, feel the great loss of one so faithful in the discharge of duty, punctual in attendance, wise in council, and lovely in character. Endowed with a superior intellect and a rich Christian experience, ever ready as a hand-maiden of the Lord, her influence was felt wherever she moved. Her children—who are models—rise up and call her blessed, while her friends, many and fond, will cherish her memory till we meet her with the redeemed millions, happy around the throne.

MRS. L. RICKS,
MISS BLANCHE WILCOX,
MRS. KATE LEE,
Committee.

Mansfield, La., Sept. 30, 1894.

The Neglected District.

As the writer of the resolution which Bro. Keener has so plausibly criticised, I feel called upon to explain my position on the subject. While I was preparing such an explanation, an article was published from the pen of Bro. J. A. Parker, which defended the resolution more ably than I could have done; so I merely refer to his statements as a vindication of the resolution. Bro. Beard intimated that my name was attached to the resolution simply because I was secretary of the Conference. I am not willing for that impression to be made. I was not, indeed, the first to open discussion on the subject; but I did write the resolution with an intelligent appreciation of the facts, and a desire for investigation of the subject. The resolution was written without a thought of the neglect of previous pastors or presiding elders, but solely with reference to the present needs of the district, which no sane man will deny, and the unfair preponderance of appropriations to work that is really less needy, to which Bro. Parker has referred.

Bro. Keener's misconception of the principle of the work of the Board would lead logically to the withdrawal of missionary appropriations to China and Japan, because of the smallness of their contributions to missions. We do not ask for help on the ground that we have paid more than others of equal ability, but because we need more in this Catholic country, where every dollar applied will count in souls reclaimed from sin.

In sending Dr. Morton a copy of the resolution, I made an explanation of the spirit in which it was "unanimously" passed, and the facts considered by the Conference in its passage.

I am glad that Bro. Keener has called attention to the resolution, and I hope that this discussion will set the church to thinking and the Boards to investigating more closely than heretofore.

Fraternally,

W. WINANS DRAKE.

Communications.

Sanctification.

(Continued.)

In order to have a correct knowledge of sanctification, we must search the Scriptures with an unbiased mind and heart. In other words, we must have no knowledge of our own of sanctification only as we get it from the Bible, for just as sure as we search the Scriptures in order to find support for some pet view of the subject we are sure to find it, even if we have to twist them to do it. Indeed, a person may believe most anything that suits him, and then twist and disconnect the Scriptures, and prove it to be true, even if it is, that there is no God; and, therefore, how exceedingly necessary it is for us to search the Bible for doctrine instead of making it prove what suits us, right or wrong.

Now, let us see what the Bible teaches concerning sanctification. The first thing that we find it teaches concerning sanctification is, that it means "set apart for a sacred purpose," and not a "second blessing." This is evident from the following Scriptures, "And God blessed the seventh day, and sanctified it." (Gen. ii, 3.) This is the first time the word occurs in the Bible, and who will venture to say that it means a second blessing? Can the seventh day, or Sabbath, receive it? Surely not; but it could be, and was, set apart for a sacred purpose or holy use. 'And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver on his foot. And thou shalt sanctify them, that they may be most holy." (Ex. xxx, 26, 27, 28, 29.) In these verses learn that the tabernacle and all it contained were sanctified—that is, set apart for a holy use. "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron and upon his garments, and upon his sons, and upon his son's garments with him; and sanctified Aaron, and his garments, and his sons and his son's garments with him." (Lev. viii, 30.) Here it is taught that Aaron and his garments, and his sons and their garments, were sanctified. Could their garments receive a second blessing? Of course not; but Aaron, his sons and their garments were set apart for a sacred use—the service of the Lord. "They builded the sheep gate; they sanctified it." (Neh. iii, 1.) This verse informs us that a sheep gate was sanctified—that is, set apart for a holy purpose; no animals to enter it but those devoted to the services of God. "Sanctify ye a fast." (Joel i, 14.) A holy fast. "Sanctify the congregation." (Joel ii, 16.) This congregation which God commanded Joel to sanctify consisted of people who had turned away from God, as is clear from the thirteenth verse preceding the one we have just noted: "Rend your heart, and not your garments, and turn unto the Lord, your God." These people had turned away from God, and were not devoted to his use, but to an unholy use, and, therefore, God required Joel to sanctify them in a sense similar to that in which Moses did when it was said of him, "Moses went down from the mount unto the people and sanctified the people; and they washed their clothes." (Ex. xix, 14.) "Sanctify the Lord God in your hearts." (I. Pet. iii, 15.) That is, set apart the Lord, your God, in your heart from everything that is earthly or worldly. So we see from the above Scriptures that a day (the Sabbath), garments, the tabernacle and all its vessels, etc., a fast, people, and even the Lord is sanctified in the sense of being set apart from that which is unholy or worldly.

ISAAC L. PEEBLES.

(To be continued.)

Selections.

Work That Nourishes.

One of the secrets of a life of growing power is to be nourished rather than depleted by one's work. Activity is healthful; strain is harmful. Men do not die of overwork, but of maladjustment to the conditions of their work, for under ripe conditions work develops just as truly as exercise, but under wrong conditions it depletes and destroys. The great workers of the world have accumulated force rather than parted with it, and have gathered richness of material and power of action by the putting forth of their energies, so that their lives have moved toward culmination rather than come to an early fruition followed by a long decline. It is easy to detect the difference between the man who is fed by his work and the man who is drained by it. There is an ease, a force, and a zest about the work that nourishes which is never long characteristic of the work that depletes, for the essential of the work which nourishes is its free and unimpeded expression of the personality of the worker. It is the overflow of his own personal energy and not the strenuous putting forth of toilsome effort. It is significant that the great artists, as a rule, are immensely productive. Michael Angelo, Raphael, Rubens, Shakespeare, Balzac, and men of their class, attest their genius not only by the quality of their work, but by its quantity also. This means that they have secured the right adjustment to their conditions, and that work, instead of being a drain, nourishes and develops the worker. The man who works with delight and ease grows by means of his activity, and the first secret to be learned in order to rid work of worry and wear is to take it in a reposeful spirit, to refuse to be hurried, to exchange the sense of being mastered by one's occupation for the consciousness of mastery. To take work easily and quietly, not because one is indifferent to it, but because one is fully equal to it, is to take the first step toward turning work into play.—The London Independent.

A Priceless Charm.

Cultivate sunny-heartedness of temper, and you will find it a priceless charm for brightening existence and hushing troubled waters into happy peace. Form the habit of giving cheer and encouragement to others, never uttering needlessly a disheartening word. Don't quench hope, or throw cold water on reasonable enthusiasm, or chill ardor, or create an atmosphere of censure and fault-finding, but make folks tingle to the finger-tips with the heartiness and spontaneity of your presence and greeting. Make others happy, and you can not help but be benefited. Don't let the black-pinioned raven's croak drown the skylark's roseate note. Don't talk in a series of grunts and growls. Instead of resembling a gruff and surly thunder-cloud, try to be a flood of captivating sunshine. Learn to reflect nature's bright moods when dewdrops and liquid pearls of bird-song and gorgeous pomps of sky and sea and her thousand and one aspects of pure loveliness sweep the cobwebs out of the brain and make the heart sing. Let no wagging of evil tongues, or barbed malice, or frozen sneer, or stroke of misfortune rob you of the cheerful faith that at the core of every hideous experience lies a heart of blessing and goodness.—Messenger.

Sunshiny Christians.

There is no sunshine for those who persist in keeping their shutters barred. Joy is not gained by the asking for it, but only by the acting for it; we have got to walk with Christ if we want to walk in the sunshine. There is a lamentable lot of moping and grumbling and sour-spirited Christians who disgrace the name they bear. If one of this sorry regiment should ask a shrewd man of the world to embrace Christianity, he might well reply: "No, I thank you; I have troubles enough now without being troubled with such a peevish and doleful religion as yours seems to be." What a letter of recommendation some Christians carry in their cheerful countenances! . . . Here are three things which you, the ailing souls, most need—more faith, more vigor, more joy in the Holy Spirit. Your Divine Physician offers them to you, if you will accept them; but you must let him bestow them in his own way and on his own terms. A happy day would it be in all our churches if the fever patients and the emaciated dyspeptics and the restored paralytics would come trooping out of the hospitals and report themselves for duty.—Theodore L. Cuyler, D. D.

If any of my readers have an eloquent preacher, and enjoy and rejoice in his attractive sermons, let them remember that privileges always bring responsibilities. If the minister draws crowds to the church, be sure that you try to get acquainted with as many as you can, and deepen by a word of exhortation or encouragement the impression that he has made. No preacher can build up a church without the active co-operation of its members. He is not a champion, like Goliath of Gath, to go forth alone while the army looks on, ready to shout when he wins a victory. He is the leader, under God, of a division of the sacramental host, and more depends upon his generalship—his ability to direct others—than upon his individual prowess.

George Whitefield was a more eloquent preacher than John Wesley. But Whitefield was a preacher only while Wesley was a leader—an organizer. What is the result? Whitefield has many admirers, but no followers; while there are millions of Wesleyans carrying the Bible and the book of discipline around the world. I thank God for eloquent preachers, but I pray that they themselves may realize the importance of securing the earnest co-operation of all.—Rustious.

Appearances.

Respectable selfishness destroys the spiritual nature more quickly and thoroughly than the indulgence of appetite or passion. In other words, the Pharisees are less likely to repent than the harlots. It is an old truth having the sanction of high authority and amply confirmed by experience. But it is doubtful if we more than half believe it after all. We are creatures of sight and sense, easily imposed upon by appearances. That which is gross and revolting disgusts us, and makes a far deeper impression upon us than sleek villainy and well-dressed rascality. Satan should always be conceived of as arrayed in whatever style of fashion is most popular and supplied with plenty of money. The dangers of the rich are much more terrible than those of the poor, and yet it is the latter that receive all our attention and compassion. When will we get the outlook upon life that Jesus had, and penetrate below the surface of things?—Exchange.

Prayer in Small Things.

Many Christians deprive themselves of immeasurable benefits by not praying for God's guidance and help in reference to the small affairs of daily life. It is a great mistake to suppose that God does not deign to hear such praying. The teachings of Christ show that God takes special notice of the minutest things in the temporal as well as spiritual spheres. He notices even the very hairs of our heads. And it is the smallest things of life with which we have the most to do. The little daily duties, the petty cares, the small opportunities, demand wisdom, require prudent dealing, and our own wisdom is not sufficient for them. We ought to habitually and specifically pray God to help us rightly to discharge the little duties, and patiently bear the little trials, and wisely use the little opportunities which come to us.—Herald.

Power of Influence.

That hasty word, that word of pride and scorn, flung from my lips in casual company, produces a momentary depression; and that is all. No, it is not all. It deepened that man's disgust at godliness; and it sharpened the edge of that man's sarcasm; and it shamed that half-converted one out of his penitent misgivings; and it produced an influence, slight but eternal, on the destiny of an immortal life. Oh, it is a terrible power that I have—this power of influence; and it clings to me, I can not shake it off. It is born with me; it has grown with my growth, and strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I can not live to myself.—W. M. Punshon.

Our churches are full of men and women who have been on a spiritual furlough for a long season. If interrogated as to their religious indifference and inactivity, they commence at once to tell a story of neglect, or slight, or something worse, that they have received at the hands of some members of the church; or possibly the minister has not recognized their peculiar gifts and abilities. Usually such statements have no foundation in fact. At the best they furnish no good and sufficient reason why any person should neglect doing work for the Master in his kingdom. "What is that to thee? Follow thou me," is the word of divine obligation which the Lord Jesus would utter to the many persons who seek to justify themselves with such lame excuses.—Zion's Herald.

Be honest with yourself, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in this world, insincerity is the most dangerous.—J. A. Froude.

One very hopeful feature of temperance reform is in the fact that thirty-nine out of our forty-five States have now made scientific temperance education mandatory in the public schools.

Dr. Charles Parkhurst wisely says: "I have got past calling my church my field. It is not my field, it is my force."

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Phillips Brooks.

Do not act as though joy is dead, and hope buried in the sea. There is plenty of both left yet.

Do not grumble about the hard places; pull patiently on and you will get over them.

"The smaller the sin appears, the more foolish to rebel against God in such a little thing."

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Missionary Bulletin.

We are indebted to Rev. H. C. Tucker, secretary of the recent Annual Session of the Brazil Mission Conference, for a prompt and full report of the proceedings. Rev. J. M. Lander and family, who have been in the United States for much-needed rest and change, have reached Brazil in safety, arriving during the Conference session, and were accorded a hearty welcome.

Bro. Tucker says there has never been witnessed in Brazil such an outpouring of the Holy Spirit as was received on the occasion of the sacrament of the Lord's Supper, the love-feast and the morning prayer meetings. It is not necessary to say that the business was transacted in the spirit of love.

The net increase during the year was 164, making the entire membership 1,098. In the various pastoral charges there are 266 probations or candidates for church membership; Sunday-school scholars, 692, and in the six day and boarding-schools there are 396 pupils.

Two interests demand special consideration and help from the mother church: the education and development of a native ministry and the preparation of a Methodist religious literature.

This has been a year of much distraction because of the unfortunate political occurrences, but in the midst of it all God has kept the missionaries and blessed their work.

Granbery College, at Juiz de Fora, deserves especial mention as one of the most important agencies of our mission work in Brazil. During the past year it has been under the directorship of Rev. J. W. Tarboux. The size and condition of the school testify to the faithfulness of his work. The attendance has increased from 56 to 72, and of the 53 boarders 17 are members of the church and 13 are candidates for membership. All the boarders attend Sunday-school and church. The duties and obligations toward God have been pressed upon the pupils faithfully, and the religious tone of the school seems to be higher than at the beginning of the year. Bros. Lander and Tarboux will have charge of the school next year, and they bespeak our prayers that the indifference, the skepticism, the open wickedness amidst which they live may only quicken their zeal and kindle their desire "to snatch some brands from the burning."

DAISY LAMBUTH.

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Dry-Rot in the Pulpit.

Many a minister may date his decline in pulpit power and acceptability to a neglect of his study. Of all professional men he can least afford to degenerate in intellectual vigor. He must keep up the stimulation which comes from contact with the best thinking of the past and present. He must study, and thoroughly, the problems with which he has to deal. His sermon must not be dashed off at hurried intervals, but be the result of careful, deliberate preparation. He must be constantly the man who reads, observes, reflects, writes, absorbs and digests. He who is on fire with a well-prepared discourse will sustain himself as a preacher and impress for good all who listen to him.—The Presbyterian.

The Bright Side.

Think on the best things. The man who loves to dwell in contemplation of the faults and shortcomings of others narrows his spiritual life to the limits of the things he thinks about. Look for the meritorious and the commendable qualities of your fellows. It is not only charity, but it is enlightened self-interest to do so. Your own spirit catches something of the qualities in which your attention is employed. If you see only the mean things in the characters of your friends, it is time to be alarmed about yourself. You may rest assured that there is a growing capacity for such meanness in your own heart.—Methodist Recorder.

FROM THE WORK.

Rev. J. L. P. Sheppard, P. E., Arcadia, La., Oct. 3: "Revival power is still in our midst. Since my last Miller, at Ruston, and Harper, at Homer, have had glorious meetings, and it is not infrequent that souls are converted in our prayer meetings, especially those held by the young people. We will report three new churches built this year on the district."

Rev. J. F. Wynn, Pineville, La., Oct. 5: "Have closed a very successful meeting at New Bethel. Twenty-three received into the church, 25 converted, and 5 claimed the experience of entire sanctification. Bro. Arnold did the preaching. Bro. R. M. Walker assisted me in four protracted meetings. At all of these souls were converted, several sanctified, and members received into the church."

Rev. H. S. Johns, Plaquemine, La., Oct. 8: "We are progressing by littles in this part of the Lord's vineyard. Have had two protracted meetings, but with little results. Total accessions this year, 10 or 12. Collections, I fear, will be exceedingly short, as the people will get very little for sugar. Had a fine congregation yesterday in Plaquemine. Our Sunday-schools are good; better than ever before."

Rev. T. G. Freeman, Weir, Miss., Oct. 4: "I have held my round of protracted meetings. The following brethren gave efficient help: J. H. Mitchell (P. E.), R. P. Goar, J. W. Anderson, W. A. Dollar and Winn Hull. Many thanks to the brethren, and all praise to the Lord. We have had 50 accessions to the church; the church greatly revived. I think the collections ordered by the Conference will all be paid in full, though the people cry 'hard times.'"

Rev. H. P. Crowe, Cleveland, Miss., Sept. 27: "We have just closed another fine meeting held at Shelby, Miss. Had good revival in the church. Nine accessions to our church and 1 saloonist converted, gave up the business, and joined the church and erected a family altar. We were well assisted by Bro. Whitehurst, who did us good work, and it was highly appreciated by the people. The good work still goes on in this country. The writer is out in the country holding a meeting this week, where they have no preaching nor Sunday-school. The Lord is blessing us."

Rev. J. M. Beard, P. E., Lafayette, La., Oct. 3: "We are still enjoying times of refreshing from the presence of the Lord on the Opelousas district. Bro. Denson has just closed a fine meeting at Bellevue—some of the results being the conversion and accession to the church of several of the leading citizens of that neighborhood and the sanctification of Rev. W. W. Drake, pastor of the church at Crowley, who assisted him in the meeting; and Bro. Randle and sons are now holding a successful meeting at Rayne, assisted by Bro. Drake. There have been a number of conversions to date."

Rev. R. S. Isbell, Wesley circuit, Louisiana Conference, Oct. 3: "The Lord has wonderfully blessed me and my labors on this circuit. Conversions and accessions from the first round, and have continued during the year at nearly every service. Congregations large, sometimes one thousand present, and give the utmost attention. Have held three protracted meetings, assisted at one by Bro. Rushing, L. D., and at all by Bro. Henry Murphy, L. D., to whom I am profoundly grateful. All these meetings resulted in much good. Numerous conversions in the church and at the family altar. Accessions up to date, 41; children baptized, 37; adults, 7. Stewards say pastor's salary will be paid. Conference collections will be paid largely in excess of former collections. All praise to God for his goodness."

Rev. Geo. W. Huff, P. C., Vanoleave circuit, Mississippi Conference, Sept 28: "Our protracted meetings for this work have come and gone. These meetings resulted in great good. Thirty persons joined the church, 50 were converted and 27 babies baptized. Many precious souls were blessed during these meetings. Vanoleave circuit is on the up-grade; many family altars erected; a nice new church just built and completed at Vanoleave, and its members have paid preacher in charge and presiding elder their full assessment. Bro. S. G. Ramsey, our faithful and efficient steward, is to blame for this. May God bless him and his family! We have one ladies' aid society on this circuit, also a ladies' missionary society. I believe our Conference claims will all be paid, despite the hard times. We have many good people on this work, and our local preachers are as good and nice men as I have ever met. They preach well; they are strong men of God, and are ever ready to assist their pastor in his work. God bless them! I love them with a tender affection. Our camp meeting is to begin Oct. 26. Revs. G. D. Anders and N. J. Roberts are to be with us. We are praying for a glorious old-fashioned, soul-saving, sin-destroying hallelujah camp meeting. I ask the prayers of God's people in behalf of our meeting."

Rev. J. D. Harper, Homer, La., Oct. 2: "We have just closed a meeting of great spiritual power in Homer, La. It was conducted by a Cumberland Presbyterian, Rev. M. M. Norphle, of Texas, and we had with us at times Rev. Mr. Boles, of the Presbyterian Church. Revs. Shoppard, Parvin, Blocker, Collier, May, Jordon and Langston, of the Methodist Church, and Rev. Mireland, of the Baptist Church, was with us from the first to the close. All the churches here were much quickened and revived, and all share in the additions to membership, of which there were sixty. The number of conversions could not be ascertained, but it certainly is more than one hundred. Old feuds were healed, Christians of all denominations worked together as brethren, brotherly love and charity prevailed, and by these united efforts a glorious victory was won for our God. In a ministry of more than twenty years I have never known nearer perfect unity among Christians and greater zeal and activity in seeking to save souls, and I have never seen a meeting of greater spiritual power. No church here would hold the multitudes that came; so we moved into the court-house, and for a season converted the hall of justice into a place of mercy, where spiritual criminals by the score found peace with God. O! it was a glorious time. Our God hath gotten to himself a mighty victory over sin, and for the salvation of souls. Unto him be all the glory!"

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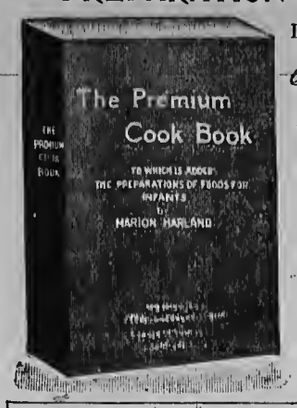

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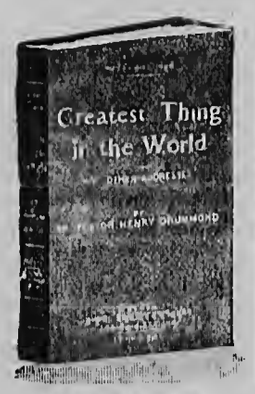

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Thursday, October 18, 1894.

Shame on Them!

The papers report that a huge political meeting in the interest of the Democratic party was held at Donaldsonville, La., on Sunday, Oct. 14. Among the speakers were Hon. Murphy J. Foster, the governor of the State; Hon. N. C. Blanchard, United State Senator, and Hon. Andrew Price, a member of Congress and a candidate for re-election. We deem it our duty as a journalist to enter our protest against such desecration of the holy Sabbath. Are there not six days in a week in which political meetings can be held? Have our political leaders no regard whatever for morals and religion? Are our youth to be taught by the example of those whom we elevate to positions of power that God's Word is a myth, and his holy day an antiquated superstition on a par with the sacred days of Pagan antiquity? Some of these men, if we are not misinformed, claim to be Methodists. Methodists, indeed! They may "wear the livery of heaven;" but they are nevertheless "serving the devil." May the Lord have mercy upon all such Methodists!

Gambling in Futures.

We desire again to counsel the farmers and all good citizens to organize and go to work to secure the passage of an anti-option law by the next Congress. The thing can be done by proper effort, but it can not be done without effort. The manipulators of the great gambling machine have millions of capital at their command; they are united, and they will leave no stone unturned to defeat the measure. Hence it will require unceasing vigilance and untiring effort on the part of the oppressed farmers to win in the fight. Our counsel to the honest yeomanry of the country is: Demand of every man in the race for Congress that he give his views on this question; and vote for no man of any party who will not make a positive pledge to support an anti-option law. The honest farmers of the country have been downtrodden and oppressed by these infamous sharks long enough. They have it in their power to shake off the yoke of the oppressor if they will. It all depends upon themselves. If they pursue the policy of the past—vote for the nominee of their party, asking no question as to his whereabouts on this question—then they will still toil under the yoke of the oppressor, and they will deserve no better fate.

Glove Contests.

We do not belong to the class who believe that legislation is the panacea for all the ills of society. The source of evil is the human heart; therefore, what is needed first and foremost is the regeneration of the heart by grace divine. But, while this is true, it is also true that legislation can accomplish much in the way of a reformation of public morals. Man, amid the environments of the present life, is governed largely by his fears. Abolish that feature of jurisprudence which makes the law "a terror to evil doers," and anarchy in its most horrid form would soon prevail. This being the case, it follows that religious journalism is not transcending its legitimate sphere when it invokes the strong arm of the law in suppression of those forms of evil which are a menace to the best interests of society. One evil which needs to have the whole machinery of government brought to bear against it in this region is the prize fight, alias "the glove contest."

The State of Louisiana has a law upon her statute books prohibiting prize fights, but the law allows glove contests. All that is needed, therefore, in order to transform the most brutal prize fight into an innocent and praiseworthy athletic sport is for the pugilists to wear gloves during the contest. There may be a prize of ever so many thousand dollars; still it is not a prize fight—only "a glove contest." Blood may flow freely; limbs may be broken; the contestants may be bruised and mangled until life is almost extinct—still this is all right in the eyes of the law—it is only "a glove contest." Under the operation of this law, New Orleans is "going to the bad" with railroad speed—we mean that she is going to the worse; she has reached "the bad" already. These "glove contests" draw ruffians as carrion draws vultures. Hither they come from the cities everywhere to witness the sport, and to participate in the betting that is a necessary concomitant thereof. New Orleans has hoodlums enough of her own without importing others from the great cities of the North.

But, bad as it is, this feature of "the glove contest" is insignificant in comparison with another feature—the effect upon the rising generation. Boys are largely influenced by what they see, what they hear and what they read about. Now, when one of these "glove contests" is to take place, it is talked about for weeks beforehand. Column after column in the newspapers is filled with attractively written accounts of the preparations. When the time comes many thousands pay handsomely for the precious privilege of witnessing the contest, while many thousands more gather around the bulletin boards to keep up with the proceedings. Then newspaperdom exhausts itself in an effort to write up the affair in the most attractive garb that nineteenth century rhetoric can furnish. The fight is talked about ten times more than a presidential election would be. What effect has all this upon the boys? Who will hesitate for an answer? All over the city boys may now be seen playing the pugilist. Only last week a boy of fourteen was killed by another boy in "a glove contest." Not a new book, but a pair of boxing gloves is what a boy wants. Not to become a cultured Christian gentleman, but to excel in a brutal pugilistic contest is likely to become the ambition of many. Nor does the evil stop with the boys. Girls raised in homes where such exhibitions of brutality are discussed and approved of can not become in mature life models of womanly gentleness. We speak of Spain and Mexico as barbarous nations because they tolerate the bull-fight; but the bull-fight is a very decent, civilized affair in comparison with a Louisiana man-fight.

We call upon the people of Louisiana to rise in the might of an enfranchised manhood and put an end to this brutalizing agency. Let not the people living in rural regions remote from the city imagine that it is no fight of theirs. We are all in the same boat. Whatever affects the morals of this great metropolis affects to a certain effect the entire State. It is impossible for these exhibitions of brutality to go on in this city for a generation without lowering the moral tone of the entire State. Let the people everywhere demand of their legislators that they put an end to this infamy. The candidate who refuses to make a pledge of this sort is the right man to be left at home, no matter what party he belongs to. In behalf of good morals, in behalf of civilization, in behalf of decency, in behalf of the rising generation, in behalf of the honor of the great State of Louisiana, whose fair fame is smirched in the eyes of the civilized world by this relic of barbarism tolerated in our midst, we plead for the extirpation of this abomination. We especially invoke the aid of our brethren of the journalistic fraternity. The press is almost omnipotent. If the press, both secular and religious, throughout the State will put forth a vigorous, united effort in this direction "the glove contest" will soon be numbered among the things that were.

At Indianola.

By invitation of the pastor, Rev. O. L. Savage, we lectured last Thursday night at Indianola, Miss. *En route* over the I. C. railroad, we were pleased to meet Rev. J. W. Chambers. He is in good health and spirits, and reports Whitworth College as having a fine outlook. We also had the pleasure of traveling for an hour with Rev. R. D. Norsworthy, who was *en route* to Crystal Springs to dedicate a church just built under the pastorate of Rev. W. W. Morse at "Old Crystal Springs." He expects to bring up a good report from Brookhaven district at the Annual Conference. We stopped off at Crystal Springs for an hour, spending the time very pleasantly with the bachelor who occupies the parsonage. We spent the night at Winona, and reached Indianola at ten o'clock next morning. We were delightfully entertained during our brief stay by the occupants of the parsonage, Bro. and Sister Savage. We also enjoyed the hospitalities of Bro. R. B. Faison and his very interesting family. The lecture was well attended by an audience that gave close attention from start to finish, although the lecture somewhat transcended the conventional limits as to time.

Indianola is in the Yazoo Delta—one of the finest agricultural regions in the world. The crops in this region are magnificent. It is said that the farmers around Indianola will gather an average of a bale of cotton to the acre. Methodism is at the front in Indianola and in the region roundabout. We have a neat parsonage and a substantial, commodious house of worship. Bro. Savage is in high favor with his flock, and is developing the church along all lines. There has been a very remarkable increase in finances, in numerical strength and in spirituality during his pastorate. Indianola is a quite cultivated community, and gives promise under judicious management of becoming a stronghold of Methodism.

On our return we spent a few hours in Winona. Very naturally we gravitated to the Methodist parsonage, where we met a cordial reception from Bro. and Sister Ritchie, with whom we had a delightful confab. Bro. Ritchie is in the midst of a prosperous pastorate. His people are delighted with him both in the pulpit and out of it. His preaching they regard as of a high order. We were pleased also to meet Bro. J. T. Howell, of Winona circuit, and the hustling presiding elder of the Winona district, Rev. S. M. Thames.

A Dream.

We had a dream the other day, and as we suppose it may be of interest to some of our readers, we give it a place in the ADVOCATE.

In our dream we found ourselves in the midst of a Conference session. Everything went on in the usual way, with one exception. The presiding Bishop propounded to each preacher, as his name was called in examination of character, certain questions not laid down in the Discipline. One question in particular challenged our attention, as did the answers to it. That question was as follows: "How many subscriptions have you secured for your Conference organ during the year?" Some brethren replied to this very promptly, giving the exact number. Others were very indefinite, not knowing the exact number. Now and then a brother would reply about after this fashion: "Well—ah, Bishop—ah—I—ah—didn't get any subscribers to the Advocate this year." "Did you try?" was the response of Episcopos. "Well—ah,—I—ah must confess that I didn't try very hard. The times were very hard this year on my circuit, Bishop, and I did not feel like pressing this matter on my people." With the air of a marksman shooting at a target, Episcopos further catechizes thus: "How many subscribers did you get for the Kentucky Methodist?" The answer came so slowly that it appeared for a time as if it would not come at all. When it did come, it came after this fashion: "Ah—well—ah—I—ah—don't know exactly." The colloquy still went on thus: "You got some subscribers for that paper, did you?" "Ah—yes, sir; I got some." "Well, can you tell about how many?" "Ah—well—ah, no, sir; I—ah—haven't kept account." "Do you suppose you got a dozen?" "Ah—well—ah, yes, sir; I s'pose I did." "Do you suppose you got as many as twenty?" "Ah—ah,—yes, sir; I s'pose so." "Do you think you got as many as fifty?" "Ah—ah, probably I did." "If you had used the same effort in behalf of your own Conference organ that you did in behalf of the other paper, don't you think you could have secured some subscribers for it?" "Ah—I don't know, sir." "Don't you feel under any obligations to work for the paper which has been adopted by your own Conference?" "Ah—well—ah—I—ah—always thought a man had a right to do as he pleases about things of that sort." The Bishop then turned himself loose in a strong deliverance on church loyalty, in the midst of which we awoke, and, behold! it was all a dream.

A New Book.

A HAND BOOK OF THE BIBLE. A Compendium of Facts and Curiosities. By the Rev. William Turner. 234 pages, cloth binding. Price, $1, postpaid. Thomas Whittaker, publisher, 2 and 3 Bible House, New York.

The Bible to be read intelligently needs the aid of some other book or books which shall explain things concerning it which ought to be known by the reader. This admirable hand book imparts the desired information. It explains the design of the Bible, its authenticity, its antiquity, its divisions, its chronology, its geography, its genealogies, the formation of the Old Testament, the Hebrew months and measures, obsolete terms, and Jewish history from B. C. 397 to A. D. 79.

It gives the titles of the alleged missing books of the Old Testament and the New Testament, and some remarks about them; the special prayers of both Testaments; lists of miracles and parables; an index of the first line of each Psalm; the names of Gentile countries and nations; about two hundred and fifty names and titles of Christ, with references to chapters and verses containing them; his discourses arranged in the order of the time of their delivery; the authors of the books of the Bible, where, when, and for whom each book was written; biographies of the New Testament writers; symbols of the evangelists and apostles; how and where the apostles died, and the floral emblems of the Christian Church. It tells about the Jewish doctrines and opinions, ecclesiastical officers and sects, revisions of the Bible, suppressed Bibles, misquotations from Scripture, Bibles with singular names and many other things, all of which are important, and some of which are quite curious. Students and readers of the Sacred Word will not easily look elsewhere to find so many statements and facts so cursively given in a volume so compact and cheap. An extensive index and good illustrations make the book additionally valuable.

Put on the Brakes.

Several of our exchanges have been criticizing the Epworth Era for some of its editorial utterances anent our Bishops. Though it goes less into details than others, we present below what the Holston Methodist has to say on the subject as indicative of the nature of the controversy, and also as expressive of our own views on the subject:

The Epworth Era seems to be running at a high rate of speed, and if the editor is not careful the train will be ditched and all its precious freight of young people lost. His mode of defending the distinguished evangelist, Sam P. Jones, offends all right-thinking people. One sentence from the Era will suffice to show the animus of the editor: "Bishops and saloon keepers have made common cause denouncing Sam Jones." The Holston has always spoken in the highest terms of the noted evangelist. We believe, with Dr. Steel, that "he is a phenomenon," but why pluck laurels from the brows of eight good and great men, leaders of our militant hosts, in order to crown another good man whom the church has already greatly honored. If you feed our young Epworthians upon such intellectual pabulum as this, in a few years you will have an army of ecclesiastical anarchists who will pull down the fair temple of Methodism over your head. Are our young people to be taught to pronounce the words "Bishops and brewers" in the same breath? Is this the mission of the Epworth Era? Has reverence for those in authority over us, in both Church and State, ceased to be a virtue young people should cultivate? What atrocious crime have our venerable Bishops committed that they should be stabbed under the fifth rib by the Epworth Era editor. Go slow, Bro. Steel. The Southern Methodist Bishops made you what you are. *Put on the brakes.*

PERIODICALS.

We have received from Messrs. Flood & Vincent, The Chautauqua-Century Press, Meadville, Pa., five new volumes which will constitute the course of reading for the Chautauqua Literary and Scientific Circle during 1894-95 beginning in October. The following are the books: The Growth of the English Nation, illustrated, by Profs. Katharine Coman and Elizabeth Kendall, of Wellesley College; Europe in the Nineteenth Century, illustrated, by Prof. H. P. Judson, of the University of Chicago; Renaissance and Modern Art, illustrated, by Prof. William H. Goodyear, of the Brooklyn Institute; From Chaucer to Tennyson, by Prof. Henry A. Beers, of Yale University; Walks and Talks in the Geological Field, by the late Prof. Alexander Winchell, of the University of Michigan.

Unreasonable.

As a rule the papers in the Methodist Episcopal Church are higher in price than those in the Methodist Episcopal Church, South. Not a single paper in our church is higher than two dollars per year, but the New York Advocate and Zion's Herald are both two dollars and fifty cents, and their publishers declare they can not be issued for less money. Yet with us there is a constant clamor for a reduction in the price of our papers. It is unreasonable.—Central Methodist.

NOTES.

Dr. Tigert secured 51 new subscribers to the Methodist Review at the Kentucky Conference.

***

Oil has been found near Burns, Tenn., and it is thought that at a depth of 500 feet it will flow in paying quantities.

***

The Supreme Lodge of Knights of Pythias has decided to receive no more liquor dealers and gamblers into the order.

***

Dr. J. E. Godbey, the new editor of the Arkansas Methodist, is showing himself a workman that needeth not to be ashamed.

***

Of Mgr. Satolli's "manifesto" against the saloon-keepers, a Western paper aptly remarks: "It was only a toy pistol and was not loaded."

***

Dr. H. C. Morrison, our Missionary Secretary, has been transferred from the North Georgia Conference to the Louisville Conference, his old home.

***

In Great Britain and Ireland there are nearly 20,000 juvenile temperance societies of one kind and another, with an estimated membership of 2,614,000 young people.

***

The report put into circulation by some busy-body to the effect that the New Orleans Church Extension Society is dead is a slander. It has not even the semblance of truth.

***

The Salvation Army's "Darkest England" social scheme has been the means of inducing 1,757 unfortunate women to enter rescue homes, of whom 1,423 have been converted.

***

What does a preacher's agency for his Conference organ amount to, if he never gets a subscriber, and never tries to do so, either privately or in the pulpit?—what except this: He gets the paper at half price.

***

The congregation at Carondelet Street Church were favored last Sunday with a spiritual feast in the shape of a sermon from our senior Bishop. The Bishop grows in deep spirituality with advancing years.

***

A Bible agent in Brazil reports that the priests destroy every Bible they can get hold of, and do all in their power to prevent the people from buying, telling them that the Protestant Bible is full of lies, and a very dangerous book.

***

The recent session of the Pittsburgh Conference witnessed an unusual scene. When the elders were ordained Bishop Foster called to his assistance three members of the Conference and a Presbyterian and a Baptist clergyman, pastors of their respective churches in the place.

***

The Sunday-school of Carrollton Avenue Church, in this city, has taken a new departure in the way of a course of study. While it uses the International Lessons, it has a supplemental course intended to run through a period of eleven years. It has adopted the graded system in use in the public schools.

***

Our senior Bishop does not belong to the class of "non-preaching prelates." During the long hot Summer, when he was on the coast, and was supposed to be resting, he preached somewhere every Sunday. He sets a fine example for younger men also in the fact that he is a prodigious reader, keeping himself abreast of the times in theology, literature and science.

***

Total abstinence in the British army in India is on the advance, the number of abstainers having nearly doubled in four years. The present commander-in-chief, Sir George White, is much interested in the subject, and has discovered that nearly all the crime and half the sickness in the army are traceable to drink, and that intemperance is the main cause of failure in health and endurance on the part of the British soldier.

***

A new city has been projected as a suburb of New Orleans. It is located about ten miles out on the I. C. R. R., at the spot hitherto known as Kenner station. It will be put down on the maps as Hanson City, in honor of Mr. A. H. Hanson, the general passenger agent of the I. C. railroad. Seven hundred acres of land have been purchased and laid off into lots. Besides having two railroads passing through it, the new city has the advantage of an extensive river front. A number of factories will be started at an early day. A large number of residences will be erected for renting purposes, and aid will be given to those who prefer to own their own homes. The projectors of the enterprise propose to contribute ten per cent. of the cost of a church to be erected by any denomination. There is an immense amount of capital behind the movement.

An Appeal.

To the Methodists of Louisiana and all others interested in Centenary College, I make the following appeal in behalf of the Department of Natural Science.

If you are in possession of any natural specimens, geological, mineralogical, or zoological, which you are willing to devote to educational purposes, I respectfully request and urge that you donate them to the museum of Centenary College. Any objects of curiosity or historical interest, such as Indian relics, war relics, etc., will be gladly received. If you do not possess any of these, but will suggest or furnish a means of securing them, the favor will be greatly appreciated. Our material for chemical experiments and apparatus for practical work in chemistry and astronomy is very limited, and there are no funds on hand for enlargement here, except such as have been contributed by a few good friends, who have been thoughtful of these needs. One brother from Mississippi will send fifty dollars the first of October, and another from —— promises to send one hundred dollars within a few weeks. Now, let a few other friends give from five to twenty-five (or more) dollars each; and if you desire, specify for what you wish the money used. I am now greatly in need of, at least, five hundred dollars for laboratory purposes, and shall be glad to communicate with anyone who may feel disposed to help along this line. If Centenary is to do true college work in all her departments, let her friends help as they can to increase her facilities; and to this end I beg your co-operation as suggested above.

J. M. SULLIVAN.

Centenary College, Jackson, La.

Louisiana Part of Woodville District.

At the close of the last General Conference all of that part of Woodville district, Mississippi Conference, became a part of the Louisiana Conference territory, preachers and all. By the way, they get some of our strongest men. H. R. Singleton, W. L. C. Hunnicutt and H. Walter Featherstun can fill acceptably any pulpit in that Conference, and they don't get from us a single Conference claimant. The money raised for Conference claimants in Woodville district will, doubtless, be for the benefit of the claimants in the Mississippi Conference this year—so says Bishop Keener—and should be forwarded to the Mississippi "Joint Board." The foreign and domestic missionary the same way. There are seven works in that part of Woodville district lying in Louisiana that have appropriations. If these brethren serving these works will forward to me their reports and postoffices at the close of the Conference year, I will remit to them the amounts due them from our Missionary Board. Full reports are to be made to the Louisiana Conference.

T. S. WEST, Treas.

Mississippi State Sabbath Convention.

To All Preachers of Every Evangelical Denomination in Mississippi

Do not fail to call the attention of your congregations to the Convention to be held in Jackson, Miss., Wednesday, Oct. 24, at 10 A. M., to organize a State Sabbath Association. Addresses are expected to be made by eminent laymen and able preachers. We must organize to preserve our American Sabbath, and prevent the prevalence of the so-called European Sabbath.

Yours faithfully,

T. L. MELLEN, and Others.

Wesson, Miss., Oct. 9, 1894.

Preachers of the Mississippi Conference.

Brethren: Will you please send me your church extension money by check or money order on Vicksburg, or draft on Jackson or New Orleans? There is no necessity for taking it to Conference. Having to collect at Conference delays the Board in the transaction of its work, and renders it very laborious to the treasurer.

THOS A. HOLLOMAN,
Tr. of Board Ch. Ex., Miss. Conf.

Phœnix, Miss.

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World's Fair Highest Award.

Conference Board of Missions, Louisiana Annual Conference.

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Oakley and Vidalia, Rev. J. W. Davis	$ 8 60
Grand Chenieres, Rev. W. B. Van Valkenburgh	1 30
Parker Chapel, Rev. R. H. Wynn	20 00
DOMESTIC MISSIONS.	
Grand Chenieres, Rev. W. B. Van Valkenburgh	4 70
Total	$34 00

W. B. THOMSON, Treas.,
68 S. Rampart St., New Orleans.

Oct. 12, 1894.

W. P. and H. M. Society.

A district meeting of the Woman's Parsonage and Home Mission Society will be held in the Dryades Street Methodist Church, Thursday, Oct. 18, at 7:30 P. M. We hope to see a large attendance of the Methodists of this city.

MISS LIZZIE G. WASSON,
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Indian Mission.

MR. EDITOR: Some time ago I offered a premium of $3 to the boy or girl under sixteen, and a $10 Bible to the gentleman or lady over sixteen, who would raise the largest amount on Bro. Cammack's salary—amounts to be in my hands by Dec. 10; the highest contestant in each class to have enough to pay for premium, or it will not be given.

Now, I hope a large number will try for the premium, and be assured you will be engaged in a great work and the Lord will bless you in it, whether you get premium or not. May God bless all the workers. This offers begins with September and ends Dec. 10.

Now, let amounts come on quick and fast, and let each in sending amount state if he or she wishes to enter contest for premium. We need a large amount. Brethren, sisters, and children, please work.

A. D. MILLER.

Oak Ridge, Miss., Oct. 11, 1894.

P. S.—Old subscriptions will not count on premium offer, but those having promised amount will do us a great favor by sending on at once.

A. D. M.

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.

Contributions for Kobe Industrial School for Girls.

Previously reported	$215 00
From Juvenile Missionary Society of Shubuta, Miss	18 75

Send money to Mrs. M. I. Lambuth, at Nashville, Tenn.

Will not other societies of young people show their appreciation of Christian privileges by giving to establish this center of true enlightenment for Japan? Read what Bro. Towson writes from the spot.

Notice.

Will all the brethren who have in hand subscriptions for the Kobe Industrial and Training-school in Japan please collect same as soon as possible and forward direct to Mrs. M. I. Lambuth, care of Mission Rooms, Nashville. This will save some labor and exchange. Yours in the work,

J. P. DRAKE.

Edwards, Miss., Oct. 9, 1894.

Notice.

All Christians are requested to observe Sunday and Monday, Oct. 21 and 22, as the days of universal prayer for Sunday-schools. J. C. CAVETT,
Chair'n Ex. Com. Miss. State S. S. Ass'n.

Meridian, Miss., Oct. 15, 1894

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is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Union Gospel Mission.

I wish to thank our kind friends for helping us to get our new organ. We bought it from Philip Werlein, and it is a perfect beauty. It is paid for except a few dollars. Any donation to pay the balance will be thankfully received. E. A. VAIL, Gen. Supt.

New Orleans, Oct. 1, 1894.

Publisher's Notices.

From now until Nov. 1 we will present a copy of Dr. Sawyer's book, "The World in the Church," to every new subscriber and also to every old subscriber who will renew for one year in advance, *i. e.*, up to October, 1895. This work has been highly commended by our church papers and many of the leading men of Southern Methodism, including most, if not all, our Bishops. Here is an opportunity to get the book as a present for doing something which you ought to do anyway—subscribe for the ADVOCATE. This offer is made only to those who send cash with the order at the rate of $2 per annum.

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This offer will soon be withdrawn; therefore, be in haste if you wish to avail yourself of it.

To Subscribers.

Don't fail to read our premium offers—Fifteen Poets and the Premium Cook Book. Any one of these books can be had free by any subscriber who will pay his subscription to January, '96.

To Agents.

Let all our preachers and agents remember that our Oxford Bible offer is still open, and that we will give subscribers sent under this offer the benefit of our premium offers of "Fifteen Poets" and "Premium Cook Book."

We omit the offer of free tuition for a week or two; but let our readers all take note that the offer is still open, and will be until the close of the year.

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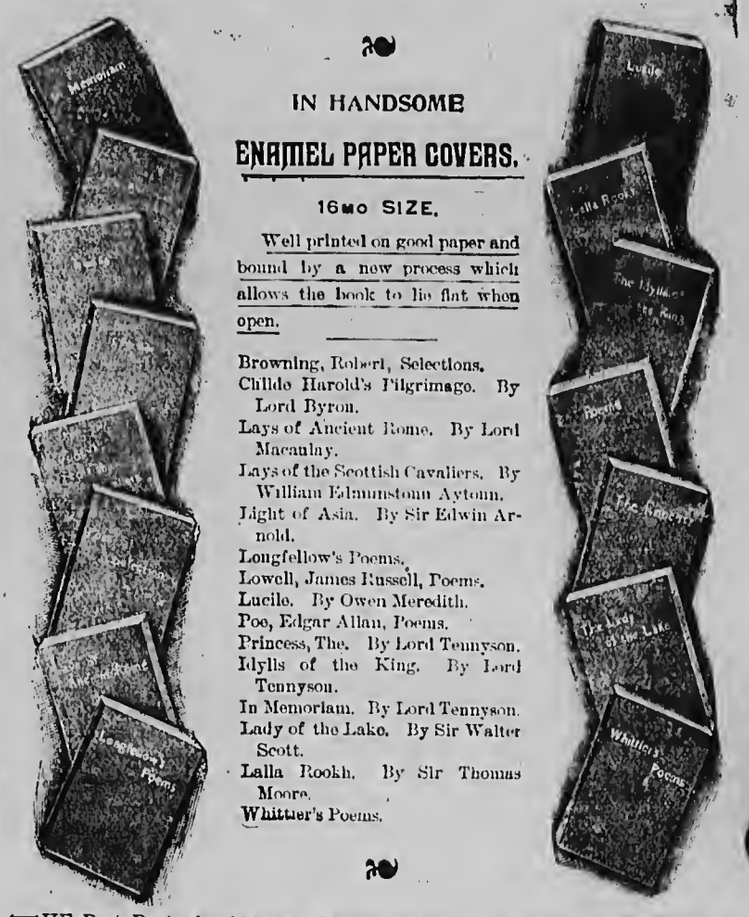

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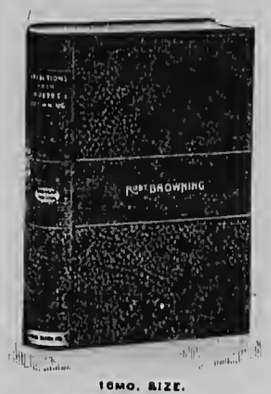

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HOME CIRCLE.

BEYOND.

BY ELLEN K. BRADFORD.

I think that the first glad sound I shall hear
When I enter heaven, will be
The musical patter of little feet
On the golden streets toward me.

And peeping out between angels' wings
At the pearly gates I shall see
The dear little child who, with flying feet,
Will be coming to welcome me.

The lilies will fall from her dear little hands
Down on her robe of snow;
She will hush her singing, and, reaching her arms,
She will come to her mother, I know.

I can feel even now those dear little hands,
That will gently quiver in mine,
And the dimpled arms that about my neck,
As of old, will so fondly twine.

But how will she know, through the furrows deep,
And the dim, faded eyes and hair,
The one on whose bosom she used to sleep,
And whose face was then young and fair?

Ah, these are of earth; when I go to her,
The eyes, here so used to tears,
Will shine with a luster fresh and bright,
To begin on eternal years.

Then the silver hair a bright crown will be
Of glory about my brow;
"No spot, nor wrinkle, nor any such thing,"
Shall disfigure me then as now.

And Jesus, our Savior, will tenderly look
On us, and, in accents mild,
He will say to the angels, "That mother was led
To me by that little child."

Little by Little.

It is a law of God's moral government that wicked conduct shall become easier and easier as men persist in it.

And this is a *merciful* provision of the divine government. Many a boy has been saved from the penitentiary by the teachings of a mother who understood this law. She would say, "My son, if you steal the smallest thing, it will become easier to you to steal something of greater value." It is the first step that must be resisted; for the path of sin becomes easier and easier as we walk on in it.

Here is a boy, who only last week swore his first oath. He heard one of the larger boys swear, and thought it was very manly. But when the horrid words first escaped his young lips he was frightened at himself. He started, turned pale, and glanced anxiously around to see if his terrible oath had fallen upon the ear of anyone who might perhaps "tell mother." But very soon his heart has become so hard that he can, without a qualm of conscience, affront high Heaven with his frightful oaths, calling down the vengeance of an angry God upon his own soul, and the souls of his associates.

Here is a story which was clipped from an old newspaper:

There was a great painter who longed to paint a picture of heaven. But he had never seen heaven. One day, whilst he was deeply meditating, a little four-year-old boy came near him. It was a lovely child. The light of heaven seemed to fill his laughing eye, and he looked the very picture of purity, innocence and happiness. The painter gazed with rapture upon the bright young face, and said enthusiastically, "I'll paint the child and he shall be my picture of heaven." He was not far wrong. Heaven is purity, and purity is heaven. And if there is anywhere upon this sin-cursed earth—anything left to remind us of heaven, it is a beautiful child whose bright young life has not yet been defiled by the trail of the serpent—sin. And he painted the child, and under the picture he wrote that sweet word—"Heaven."

He then said to himself, "If ever I should meet a human face that shows as much of hate and wickedness as this does of love and innocence, I'll paint that too and call it 'Hell.'" Long years rolled by, and one day, in looking through a prison, in a foreign land, the painter saw a creature whom it seemed the grossest flattery to call a man. He was crouching like a wild beast in one of the darkest corners of the dungeon of condemned felons. His eye gleamed with the fires of the pit. His whole countenance was the embodiment of malignity. The painter started back in horror, but presently recovering himself, he said, "I'll paint that face and call it 'Hell.'" And he did paint it and under the picture he wrote the awful word "Hell." But what was his astonishment when he learned that the condemned felon was the identical little boy, who forty years ago, had sat for his picture of heaven!

Oh, fathers, mothers in Israel, take care, *take care!* That little one you so tenderly love, and dandle on your knee, and press to your throbbing heart, is sitting as a picture of heaven, or as a model of hell!—Exchange.

Stop Before You Begin.

The great majority of those who are enslaved by strong drink did not begin their career of self-destruction in the dram-shops. While the lower classes of drunkards are victims of saloons, the more respectable sort began with the social glass. It was at the social party, or in the billiard-room, or at the club, or at the wedding that the fatal habit was formed. Not many begin to drink alone, or from sheer appetite for stimulants. The glass was offered to them by somebody, and from want of moral courage or from a desire to appear "gentlemanly" they consented to drink.

I was once at a wedding in a "genteel" circle of society where the popping of champagne corks was like the rattle of musketry. Within a few years I met the oldest son of the family a confirmed drunkard. His parents had tempted other people's sons and ruined their own! The man who sets a decanter on his table sets a trap for his boys that may land them in perdition. The young lady who offers any intoxicant to her young gentlemen friends deserves to become that wretched object, a drunkard's wife.

The drinking usages are sadly on the increase in this country—in social life, at restaurants, at clubs, and even in the fashionable shopping resorts for ladies! While the chief discussion is about prohibiting saloons, Satan is stealing a march on us by tempting young men to be tipplers. The only safeguard for any young man—even though he be a professing Christian—is entire abstinence. He never knows what latent appetite he may have within until the spark touches the gunpowder. A young man of my acquaintance (a church member) found, before he was aware, that he was becoming a slave to the bottle. He said to me, "My young associates invite me to drink with them and are ruining me. After this when they ask me to drink *I shall knock them down.*" He was terribly in earnest; and no wonder; he had been playing with vipers at the mouth of hell.

For two reasons every conscientious young man ought to pledge himself to total abstinence. First, for his own sake, for he don't know how soon he may become a tippler. Secondly, for the sake of others whom he may tempt to ruin by his example. The one time to stop drinking treacherous intoxicants is to stop *before you begin.*—Dr. Cuyler.

Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.

The Value of Civility.

There would be fewer broken friendships, fewer unhappy unions and family quarrels, were it not so much the custom among intimate friends and relations to neglect the small courtesies of life. It is the foundation of misery in marriage, and many a serious and life-long estrangement has begun, not from want of affection so much as from lack of that delicate and instinctive appreciation of the feelings of others which makes a person shrink from saying unpleasant things or finding fault, unless absolutely obliged, and in any case to avoid wounding the offender's sense of dignity or stirring up within him feelings of opposition and animosity; for although many persons profess to be above taking offense at honest censure, and even seem to court criticism, yet it must be very carefully administered not to be unpalatable. Even kind and generous actions are often so uncouthly performed as to cause the recipient more pain than pleasure, while a reproof or denial may be so sweetened by courtesy as almost to do away with any sense of mortification or disappointment. Good breeding is always inclined to form a favorable judgment, and to give others the credit of being actuated by worthy motives. It does not wish or seem to know more about people than they themselves desire should be known, but it is always prepared, when necessary, to take an interest in the affairs of others, while self is not suffered to obtrude unduly.—The Baptist Weekly.

A Mother's Victory.

There are difficulties in many a family which others little dream of, and one of the hardest things is divided counsel, where husband and wife are not one; and yet the one who has the deep spiritual life (and especially if she be the mother) will, I believe, win in the end. I read some time ago of a deeply devoted Christian mother whose husband had become skeptical, and the mother endured untold agony while the father made sport before the children of what was to her most sacred and dear. Not one word passed her lips, however, as she would not lower him in their estimation. When they were in bed she took her New Testament and read the life of the Savior to them, making no comment on what they had heard from their father, and the truth was the effectual antidote. Three of her boys she lived to hear preach Christ, and all her children followed her into the church. She had religious life in her family.—Selected.

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This verdict conclusively settles the question and proves that Dr. Price's Cream Baking Powder is superior in every way to any other brand.

NOTE.—The Chief Chemist rejected the Alum baking powders, stating to the World's Fair jury that he considered them unwholesome.

HYGIENE.

Abuse of the Stomach.

Different constitutions have peculiarities in regard to the way in which they assimilate food, and the old adage that what is one man's meat is another's poison, may have some truth in it. There is no ailment more common in middle life and in old age than indigestion. This depends upon improper food taken too frequently or eaten too fast or in undue quantity. The victim of indigestion flies to medicine for relief, or to one of the thousands-and-one quack remedies that are advertised to cure everything. How much more rational would it be to alter the diet, and to give the stomach the food for which it is craving? If the stomach could talk, I can imagine after pills and gin and bitters and quack remedies of every description have been poured into it, it would beg to be relieved of such horrors, and say: give me rest, a cup of oatmeal gruel, or a graham gem, and go and take a little fresh air for my benefit. Instead of this, the miserable organ has to be dosed with all sorts of horrible concoctions in the way of drugs, brandies and sodas, and champagne to endeavor to stimulate it into action. There is no doubt that the stomach that requires stimulants and potions to enable it to act efficiently, can hardly be said to be in a healthy state, or can long continue to do its work properly. The digestive organs, unfortunately, are the first to sympathize with any mental worry. They are like a barometer, and indicate the errors of malnutrition and its consequences. The healthy action of every organ depends upon the proper assimilation of the food taken. As soon as the digestive process fails, everything fails, and ill-health results, with all its disastrous concomitants. More cases of indigestion have been cured by telling the sufferer to eat plain food and saw wood for half an hour daily than by medicine.

Addison tells, in the Spectator, an old story of an emperor who had dyspepsia and his doctor ordered a hole bored in an ax-handle and some medicine poured into it instead of into his mouth. Then the emperor was ordered to use the axe in chopping till his hands became moist with sweat. This, it was said, would cause them to absorb the drug and produce a cure. The story goes that the prescription succeeded and that his majesty became sound and well once more in his digestive organs.—Journal of Hygiene.

The Rest Cure.

"Do you remember old Dr. L.——?" asked a woman of society the other day. "He believed in what is called 'rest cure,' years and years ago. I remember very well a formula he gave me when I was first married, which was practically the same thing that every one advocates now-a-days. 'Whenever a woman feels tired,' he used to say, 'or discouraged, or depressed, or out of sorts generally, she should lie down and be absolutely quiet for fifteen minutes. The eyes should be closed, and the mind should be made a blank as far as possible. She should not even think of the time, but have some one to call her at the expiration of the time. This treatment, reported twice a day, has a wonderful effect on nervous women.'"—Exchange.

Madame Patti has uttered some strong convictions on the effect of alcoholic liquors on the human voice. She thinks anyone who aspires to success as a vocalist should be a total abstainer. She says: "Alcoholic stimulants of any kind tend to irritate the throat, and should be entirely abstained from. Even light wines are no exception to this rule. Most people are familiar with the hoarse voice of the hard drinker, and it is often said of such an individual that he has burnt his throat with drink. Even a moderate use of alcohol may, therefore, tend to make the voice husky." Thus all indications points to total abstinence.

Dr. B. W. Richardson says: "I find that alcoholic drinks give no strength. No, on the contrary. Drink builds up no muscle, but destroys its power, and makes it less active for work."

Sir Andrew Clark, the general physician in the largest hospital in London, says that seven out of every ten persons treated there owe their ill-health to drink.

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MARRIAGES.

ARLEDGE—BROWN.—At the residence of the bride's brother, Mr. J. T. Brown, Paulding, Miss., Sept. 26, 1894, by Rev. L. Carley, Mr. L. E. Arledge to Miss Anna B. Brown, all of Paulding, Miss.

OBITUARIES.

We publish obituaries of 400 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 400. Poetry excluded from this column.

DAVIS—Mr. JAMES C. DAVIS was born near Evergreen, La., in December, 1871; was married to Miss Lura Blocker in December, 1893, and departed this life at Vinton, La., Sept. 13, 1894.

The church at Vinton was never bereaved of a more faithful and devoted member, and there are none to fill his place. He was very brightly converted under the ministry of Bro. John A. Miller, while he was presiding elder, in August, 1890, and at once became a worker in the church. Shortly after his conversion he obtained exhorter's license, which he held until his death. He was a very faithful and successful Sunday-school superintendent, and, as a humble and earnest servant of the Lord, won the highest esteem and love of all who knew him.

He was afflicted in early Spring with congestion of the lungs, which went into rapid consumption and hastened his death. All during his sickness he was submissive to the will of God, and in affliction was cheerful and never murmured. The writer was with him when he died, and death could not have been gentler in its mission. After taking leave of loved ones, he said that Jesus was with him and that all was well, and then "passed from death unto life" as one that falls to sleep, without a struggle or the slightest indication of pain, but with a smile of triumph. J. W. LEE.

Resolutions adopted by Sulphur Mine Quarterly Conference, Sept. 19, 1894:

Whereas, In the wise providence of God, our dear brother, James C. Davis, has been removed from the sphere of Christian warfare to that of eternal rewards, we, the members of the Sulphur Mine Quarterly Conference, desire to make formal and permanent expression of our sense of loss and bereavement sustained both by us and the entire religious community, of which he was one of its brightest ornaments.

Resolved, That in the death of our dear brother we have lost a faithful friend and wise counselor, and the church of Christ a faithful worker and bright example of the Christian virtues.

Resolved, That the Sunday-school has been especially bereaved in this dispensation of God's providence, and that in every sphere of work in which he was called to labor as a servant of Christ and the church his loss will be irreparable by any human providence, and while we thus record our grateful recollection of all he was to us and the church he so much loved, we will not only revere his memory, but imitate his virtues of mind and graces of character.

Resolved, That our heartfelt sympathies are due and are hereby extended to his faithful wife, devoted parents and brothers and sister.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, to the family of our deceased brother, and that a copy be spread upon the Minutes of this Quarterly Conference.

J. W. LEE,
H. S. SWEENEY.

DECKER—CHARLES E. DECKER was born at Jackson, La., Sept. 15, 1847, and died at his home in West Feliciana parish, Sept. 17, 1894. He was married in 1872 to Mrs. Mary E Norwood (*nee* Perry), and lived happily with her until his death. Six children were born of this union, of whom two are living. In 1866 he became a member of the M. E. Church, South, in which he lived a consistent, useful life. For several years he has been one of the leading official members of his church. He was a true friend to the pastor. He was greatly beloved by the poor, to whom he was a friend and helper. He was an affectionate husband, a loving father, a good neighbor, a true and useful citizen. Few men enjoy so fully the respect and confidence of their fellow-men.

In public life he was distinguished for probity of purpose. He has held high positions in State and parish, and at his death was treasurer of the State Insane Asylum and representative of his parish in the State Legislature.

He was ill for some weeks, and bore his sufferings with patience and fortitude, trusting in God and relying fully on the merits of his Savior. HIS PASTOR.

MORRIS—Mrs. MARY A. MORRIS, wife of Hon. B. F. Morris, was a native of East Feliciana parish, La., having spent the most of her life in Clinton, where she left a large circle of friends. Sister Morris died in the faith, Aug. 2, 1894, aged sixty-seven years.

Unostentatious, cheerful and trustful, she had what the apostle styles "a lively hope," which was void of that worldly, fallacious element, now too commonly indulged to the exclusion of that joyous expectancy, which is an anchor to the soul, both sure and steadfast. To her Christ was an abiding, purifying, sanctifying, qualifying, conscious reality. She could say with apostolic complacency, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us."

She died in sight of the promised land, leaving assurance to her loved ones that all was well. May her Christian life and triumphant death be sanctified of God to the welfare of each member of that broken circle!

Her former pastor, C. A. POWELL.

NAPIER—Mrs. SARAH NAPIER died at her residence in Jones county, Miss., Sept. 21, 1894. She was the widow of Rev. P. H. Napier, who was an itinerant minister of the Mississippi Conference, M. E. Church, South. Sister Napier was the daughter of Rev. John Dooly, of Jasper county, Miss., who died about thirty years ago. Now Bro. Napier, Bro. Dooly and Sister Napier are all over the flood.

E. J. TAYLOR.

SPRUILL—Mrs. CORNELIA F. SPRUILL, wife of Rev. B. L. Spruill, died Aug. 30, 1894, near Ofahome, Miss., in the forty-eighth year of her age. She was always a child of the church. She was the daughter of the Rev. Richard Fryer, of the Methodist Church, and grew up under Christian training, always finding it her pleasure to assist her parents in their work for the Master.

She was married in March, 1867, and in her new home among strangers she realized more than ever her Christian responsibilities, and she was ever found at her post infilling the work of a follower of the blessed Savior. It was impossible to know her and fail to love her, for she was gifted with all those virtues one expects to find in a refined, intellectual Christian woman. Her husband found in her a true helpmeet; her children found her patient and loving, yet firm in her discipline. She realized that motherhood is woman's glorious crown and her children God-given jewels. Hence she took time, in spite of pressing household care, to direct the education of her children; and did not forget, while treining their minds, that there were higher, nobler lessons to be impressed upon their young hearts.

She had been confined to her bed since last November, and was a great sufferer, but bore her sufferings with the gentle submission becoming a Christian. She understood her social duties so well that it was a treat to accept her hospitality. One found such a pure, sweet influence in her home as to call to mind the wise king's description: "Her children arise up and call her blessed; her husband also, and he praiseth her."

Her influence, like the erome of a bruised flower, lingers in the minds and hearts of those who knew her. Many sincere friends mourn and sympathize with her husband and children. God will bless and comfort them.

MAGGIE PHILLIPS.

DIXON.—On Aug. 25, 1894, the redeemed soul of Mrs. ELIZA DIXON, one of the oldest members, passed peacefully away. Sister Dixon (*nee* Mullens) was born in Lawrence county, April 26, 1822. In childhood her parents moved to Hinds county, where she spent the rest of her life. She was converted and united with the Methodist Church at eleven years of age. Her last husband, L. Dixon, passed into rest Oct 10, 1884, leaving seven children, who all survive her. She has one sister still on this side waiting for the Master to call her home. Her earlier life was devoted to rearing her children in the nurture and admonition of the Lord. They, too, are consistent church members, and expect to meet her on the sunny shores of everlasting life.

Her home was a home for the itinerant. She cared also for the poor, who remember her until this day.

Her last days were her brightest in Christian experience. She suffered for five months as few have to suffer, but bore it with Christian fortitude. When she realized the end of this life was near she turned everything over to her Savior, and for weeks enjoyed rapturous peace until she entered heaven. When death came she was surrounded by nearly all her loved ones.

LANINS—Mrs. BARBARA LANINS was born in 1855, and died at her home on Black river, after prolonged illness, July 31, 1894.

Sad, indeed, are these lines which say that the white-winged messenger, Death, has whispered "Come" to one of the fairest of our sex. Not only fair in face, but one whose every thought, every act was to brighten the rugged paths of life. Her youth was crowned with patience, amiableness, and all the virtues that gain the respect and admiration of the stranger and the love of all who knew her. In the advanced years of life her lovely traits were increased by the devotion of a dutiful wife and kind mother. Although the deep sorrow of a heart-broken husband and the sore grief of the motherless children can not be entirely removed, it is much lightened by loving friends and devoted relatives. But in the deepest grief for the absent one there is a divine presence which will comfort all, if we will only depend on Him. Then, don't grieve; be comforted.

J. D.

VAUGHN—Mr. H. A. VAUGHN, of Roxie, Franklin county, Miss., died at his home in Roxie, Sept. 23, 1894, aged forty-eight years. He died of a wound inflicted by his oldest daughter. He freely forgave his daughter, and blamed himself for the misfortune. He professed faith in God through Christ, and felt that his sins had been forgiven. His last words were, "I'm not afraid to die." May God bless the bereaved ones! A. C. FLOWERS.

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Composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and grow a little pale, and then reply quietly? That was a man spiritually strong. Or did we never see a man in anguish stand as if carved out of solid rock, mastering himself? or one bearing a hopeless daily trial remain silent, and never tell the world what it was that cankered his home peace? That is strength. He who with strong passions remains chaste; he who, keenly sensitive, with manly power of indignation in him, can be provoked and yet refrain himself, and forgive; these are strong men, spiritual heroes.—Guardian.

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

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Poetry is the morning dreams of great minds.—*Lamartine.*
Adore poetry for its own sake.—*Grace Greenwood.*
Poetry is the beauty of ideas distinct from the beauty of things.—*M. T. Lamennais.*
Poetry is the record of the best and happiest moments of the happiest and best minds.—*Keller.*
Poetry should strike the reader as a wording of his own highest thought.—*J. A. Langford.*
Poetry is more philosophical than history.—*Aristotle.*
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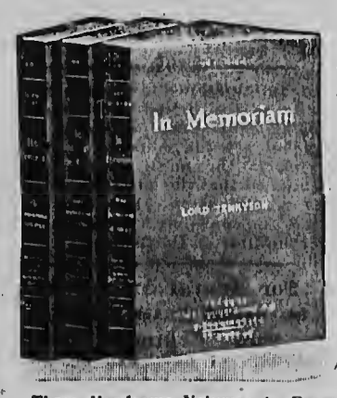

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"The Idylls of the King" have won for themselves an abiding place in the political literature of the age. The work is a series of connected poems reviving the legend of King Arthur, Merlin, and the Knights of the Round Table, in which the poet not only restores the age of chivalry, purified and elevated, but gives noble expression to the aspirations of man, the hopes of religion, and the harmonies of nature. It is distinguished by much imaginative passion, elevated thought, and wonderful poetic art. The work has taken high rank among the classics of our English tongue.
Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.
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NEWS OF THE WEEK.

DOMESTIC.

Opelousas, La., had a twenty-nine-thousand-dollar fire on the fifteenth.

The American Board of Mission is $116 237 56 in debt, and propose to start a grand organized effort to clear it all up.

Senator D. B. Hill, who is the Democratic nominee for governor of New York, opened the campaign at Syracuse, on Oct. 14, by a masterly speech on live issues.

Gov. McKinley, father of the McKinley bill, and prospective candidate for President of the United States, will address the people of New Orleans on Saturday night, Oct. 20.

The Supreme Court of South Carolina has decided the Dispensary law constitutional, and its enemies are now trying to hatch up a case to get it before the Supreme Court of the United States.

A train was held up on the Richmond, Fredericksburg and Potomac railroad on Oct. 12. The safe of the Adams Express Company was rifled by the robbers, and it is supposed they secured between $150,000 and $200,000

Biloxi, Miss., was visited by a fire on Oct. 12, which swept away four blocks in the center of the town. A survey of the burned district shows the destruction of twenty-seven buildings, aggregating a loss, with their contents, estimated at $75,000.

The white screwmen in this city have made a firm stand, and have notified the stevedores that in the future they would no longer work with their colored rivals in stowing cotton. They claim the latter have broken faith and do not live up to the agreement made for mutual benefit.

The Navy Department is evidently determined that American interests in the far East will be well protected during the progress of the war between China and Japan. Although there are now five good vessels in Chinese waters, other ships are being hurried to that station as rapidly as possible.

The L. and N. and the East Louisiana excursion trains collided at the Northeastern Junction, about two miles from the city, on Sunday. About fifteen people were more or less injured and $40,000 worth of railroad property was destroyed. The East Louisiana locomotive ran into a coach loaded with people and overturned it.

The United States has been invited by the quadruple alliance, composed of Great Britain, France, Germany and Russia, to join it in a friendly intervention in the war between China and Japan. The invitation has been declined. The declination is based on the time-honored policy of this government to avoid any entangling alliances with foreign powers.

Miss Jessie Ackerman, an "around-the-world" missionary of the Woman's Christian Temperance Union, arrived in Chicago, on Oct. 12, after a trip of 150,000 miles, which she claims is the longest journey ever made by a woman. She had been abroad for seven years and her work has carried her through China, Japan, New Zealand, Australia, India, South Africa, Madagascar, Java, Singapore and the Hawaiian Islands.

In his annual report just issued Gen. Schofield, the Commander-in-chief of the United States Army, made several significant recommendations. These recommendations are, first, an increase of the numerical strength of the army, and, second, the fortification of the Southern coast and harbors. With respect to the fortification of the Southern coast, he points out that there are absolutely no defenses south of Fortress Monroe; whereas there are many positions of incalculable strategical importance which, in the hands of an enterprising enemy, would result in immense damage to the United States.

The Southern Pacific train was held up near Sacramento, Cal., on Oct. 12 and the express car robbed of $50,000.

FOREIGN.

The belief is gaining currency that the Czar of Russia owes his protracted illness to a dose of poison administered by anarchists. His early death is thought probable.

In the present precarious condition of the Russian Czar the eyes of the public are turning toward his son, who will soon be clad with autocratic power over the destinies of 100 000,000 people. The Grand Duke Nicholas is only 26 years of age.

During a bull-fight at Dax, in the south of France, an officer, escorted by policemen, went to the arena to stop the sport. He laid before the directors a legal paper forbidding the fight, and was ignored by them. The fight continued, and after the fight the crowd hustled the policemen and jeered the officer.

An extensive plot against the life of the Czar has been discovered. It is added that this conspiracy is considered by the police to be very formidable, owing to the fact that its membership includes a large number of army officers. Many arrests, it is added, have already been made at Warsaw, Odessa and Kief.

The Fact that Hood's Sarsaparilla, once fairly tried, becomes the family medicine, speaks volumes for its excellence and medicinal merit. Hood's Sarsaparilla is Nature's co-worker.

Hood's Pills become the favorite cathartic with everyone who tries them. 25c.

In anticipation of the approaching session of the British Parliament the Liberal leaders are beginning to outline the probable course of legislation. Several of the more prominent have announced that the curtailment of the veto power of the House of Lords would be considered promptly on the reassembling of Parliament.

For Mental Exhaustion

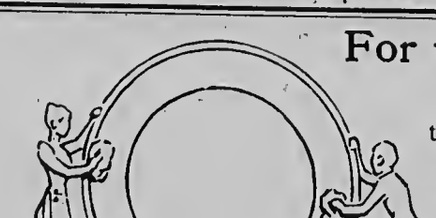
Use Horsford's Acid Phosphate.

Dr. THOS. J. RIDDLE, Richmond, Va., says: "I have had occasion to prescribe it in conjunction with other treatment, in a number of nervous troubles, such as mental exhaustion and impaired vitality, and have met with satisfactory results."

The British journals have continually scored Japan on account of her position in precipitating the war with China. The course of the Mikado's government is described as unfair and unjust. Japan has not entered upon a war of conquest. The purpose aimed at in taking temporary possession of Corea is to secure the complete independence of that country and the destruction of the influence of China in Corean affairs.

DRS REYNOLDS, discoverers and perfectors of the painless Oil Cure for the treatment of consumption, catarrh, cancer, lupus, ulcers, piles, fistula, eczema, scrofula, rheumatism, Bright's disease, womb diseases and all inflammatory diseases of the eyes, ear, nose and throat. Send stamp for Illustrated Catalogue. Address 129 South Spruce St., Nashville, Tenn.

Elections for members in the Chamber of Deputies were held throughout Belgium on Oct. 14. The voting was under the new compulsory system, which provides severe penalties for non-voters. The electors were divided into three classes, as follows: One-year residents, over 25 years of age, who were entitled to one vote; married men and widowers with families, who pay personal tax of five francs to the State, who had two votes, and priests and others of position and education, who had three votes.



For washing Dishes,

there's nothing like **Pearline**. Why don't you begin the use of it in that way, if you're one of the timid sisters who still think that **Pearline** "eats the clothes?"

Then you can soak things in it for a year or two, and test it in every way, until you become convinced that **Pearline** can't do any harm. But it won't eat your dishes, that's sure. It won't clog up the sink pipes, either, as soap does. And that cloudy effect that you've probably noticed on cut glass and china when it's washed with soap—that won't be there if you wash it with **Pearline**.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 412 JAMES PYLE, N. Y.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FOURTH ROUND.

Shannon, at Palmetto	Oct.	20, 21
Buena Vista		27, 28
Saltillo	Nov.	3
Nettleton		3, 4
Amory and Smithville		10, 11
Tremont		17, 18
Fulton		24 25
Athens		27, 28
Pontotoc	Dec.	1, 2

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Tunica	Oct.	21
Shaw		26
Greenville		29
Hill House	Nov.	4
Rosedale		11
Bolivar		18
Arcola		25
Friar's Point	Dec.	2

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Kosciusko circuit, at Harmonia	Oct.	20, 21
Eupora circuit, at Matherston		27, 28
Stewart circuit, at Chapel Hill	Nov.	3, 4
Ebenezer circuit, at Liberty Chapel		10, 11
Chester circuit, at Salem		17, 18
Weir circuit, at Pisgeh		24, 25
Rural Hill circuit, at Rural Hill		29, 30
Louisville circuit, at Rocky Hill	Dec.	1, 2

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks	Oct.	20, 21
Mt. Pleasant		27, 28
Olive Branch	Nov.	3, 4
Ashland		10, 11
Cornersville		17, 18
E Holly Springs circuit		24, 25

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Hernando	Oct.	20, 21
Wall Hill	(Thurs.)	25
Tyro, at Free Springs		27, 28
Arkabutla	Nov.	3 4
Pleasant Grove, at ——		10, 11
Nesbit, at Hinds' Chapel		17, 18
Panola, at Love Joy		24, 25
Morgansville, at ——	Dec.	1, 2

H. C. MURRHEAD, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

(In Part.)

Canton	Oct.	20, 21
Silver Creek and B. Lake, at Silver City		27, 28
Yazoo circuit, at Fletcher Chapel	Nov.	3, 4
Tranquil circuit, at Tranquil		10, 11

E. H. MOUNGER, P. E.

WOODVILLE DIST.—FOURTH ROUND.

North Wilkinson, at Hopewell	Oct.	20, 21
Wilkinson, at Pisgah		22
Woodville		27, 28
Percy Creek		28, 29
Tunica, at Donegal		30
Bayou Sara, at Concord		31
Port Vincent, at Port Vincent	Nov.	3, 4
Live Oak, at Live Oak		4, 5
East B. Ronge, at Blackwater		10, 11
Zachrie		11, 12
St. Helena		17, 18
East Feliciana		24, 25
Franklinton, at Franklin		29
Amite City, at Hammond	Dec.	1, 2
Ponchatoula, at Ponchatoula		3

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Waynesboro and State L., at S. L. Sat.	Oct.	20
Leakesville, at Avera	Sun.	21
East End—Meridian	Sat. night	27
West End—Meridian	Sun.	28
Central—Meridian	Mon. night	29
Enterprise and Stonewall, at ——	Tu. n.	30
Binnsville, at Scooba	Nov.	3, 4
Shubuta, at Shubuta	Tues.	6
Waynesboro cir., at Winchester	Wed.	7
DeKalb, at Pleasant Ridge		10, 11
North Kemper, at Union Ridge	Tues.	13
Linwood, at ——		17, 18
Daleville	Sun. night and Mon.	18, 19
Why Not, at Why Not	Wed.	21
Marion, at Marion		24, 25
Chunky, at ——	Wed.	28
Mathersville, at ——	Dec.	1, 2
Landerdale, at ——		3, 9

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Summit, at Johnson	Oct.	20, 21
Caseyville, at Bethel		27, 28
Providence, at Providence	Nov.	3, 4
Gallman, at Gallman		10, 11
Crystal Springs	(7 P. M.)	11
Adams, at Adams		17, 18
Martinsville, at Tabernacle	(11 A. M.)	28
Terry, at Spring Ridge		24, 25
Beauregard, at Beauregard	(11 A. M.)	28
Wesson	(7 P. M.)	28
China Grove, at C. Grove	Dec.	1
Pleasant Grove, at Tilton		2
Bowerton, at Echoboth		3, 9
Hazlehurst	(7 P. M.)	9
Brookhaven	(7 P. M.)	10

Let the pastors remember the assessment for district parsonage. Let all concerned make a faithful effort to bring up all claims. This list of appointments will appear but once.

E. D. NESBWORTHY, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Holloway	Oct.	20, 21
Lecompte, at W. C.		27, 28
Chicot	Nov.	3, 4
Columbia		10, 11
Spring Creek, at Glenmore		17, 18
Boyce		24, 25
Alexandria	Dec.	1, 2

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Valley, at Bellview	Oct.	20, 21
Calhoun, at Calhoun		27, 28
Haynesville, at White Hall	Nov.	3, 4
Ringgold, at Andrew Chapel		10, 11
Sparta, at Bear Creek		17, 18
Arcadia, at Arcadia		22
Vienna, at Antioch		24, 25
Ruston, at Ruston		25, 26
Farmerville, at Farmerville		27
Vernon, at Wesley Chapel	Dec.	1, 2

J. L. P. SHEPPARD, P. E.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE BLOOD OF CHRIST.

(I. John i, 7; I. Peter i, 18, 19; Rev. vii, 14; Heb. x, 19, 20.)

Much loose talk about the blood of Christ. Have heard it said that one drop of Christ's blood could wash away vast loads of sin! It was this materialism which induced benighted papists to conserve and to this day exhibit drops of that blood in sacred vials, working miracles whenever shown (!). Whenever the Bible speaks of the blood of Christ, it means his sacrificial death. That, and nothing more. I shall here treat the second last text:—Revelation vii, 14.

The text indicates the antecedents of the inhabitants of heaven.

1. They have come out of great tribulations.

(1) Tribulations come to every child of God. Whom the Lord loveth he chasteneth.

(2) Tribulations are not punitions. God would not exact payment twice. Jesus paid it all. That suffices.

(3) Tribulations are not remedial. If Lazarus, with all his suffering, had been an unbeliever, he would have lifted up his eyes in hell, being in torment.

(4) Tribulations are correctives. To keep us in the narrow way.

2. They washed their robes. Highly figurative. The washing of garments a familiar process.

(1) Have repented of their sins, turned away from them.

(2) Have been converted. Faith in Christ has made them whole. Have a new heart. Are children of God.

3. Made them (their garments) white in the blood of the Lamb. Reference to the ancient process of bleaching. Gradually the originally grey linen turns perfectly white.

(1) Bleached, sprinkled, not with water, but with the blood of Christ. The Holy Spirit constantly enabling us to say: "Abba, Father."

(2) Bleached. Constantly exposed to the warm rays of the Sun of Righteousness.

(3) Bleached. Diligently availing ourselves of the various means of grace. Faithful as workers in the Master's vineyard.

The Union Epworth League

Of New Orleans convened in Louisiana Avenue Church on Oct 11. Dr. Sawyer conducted the religious services. The church was beautifully decorated. Attendance very good. The League of Rayne Memorial Church was, upon application, gladly received into the Union. The reports from the different secretaries indicated commendable progress. Several preachers honored the Union with their presence. The election of officers who will have to serve during the ensuing year resulted as follows: President, Morris DePass; three vice-presidents: John Krebbin, Harry Russ, John Ehlert; secretary, Miss Addie McKnight; treasurer, George Brown; editor of Epworth League column in the NEW ORLEANS CHRISTIAN ADVOCATE, this paper scribe.

An Offer of $200 in Gold.

Possibly no book of its character of recent years has sold so rapidly as "Talks to Children about Jesus." Agents often sell from 10 to 15 copies a day. A new set of plates with many beautiful illustrations has just been made for this book, yet it is sold at a remarkably low price. The publishers, R. H. Woodward Company, of Baltimore, Md., are now offering most liberal terms and premiums for securing subscribers. Anyone securing 200 subscribers before the Christmas Holidays will get $200 in gold. Freight will be paid on books and credit given. A canvassing book sent postpaid for 35 cents. Write at once to the publishers for canvassing book and further information. R. H. Woodward Company also publish a number of other popular books.

Louisiana State Fair.

The State Fair at Shreveport will be held Nov. 5-10, and will be one of the best North Louisiana has ever seen.

The Queen and Crescent Route will sell tickets at one fare for the round trip from stations in Louisiana on V., S. & P. division, Nov. 4-10, good until Nov. 12, for return.

Ask agents for full particulars, schedules, rates, etc.

I. HARDY, A. G. P. A.,
Vicksburg, Miss.
W. C. RINEARSON, G. P. A.,
Cincinnati.

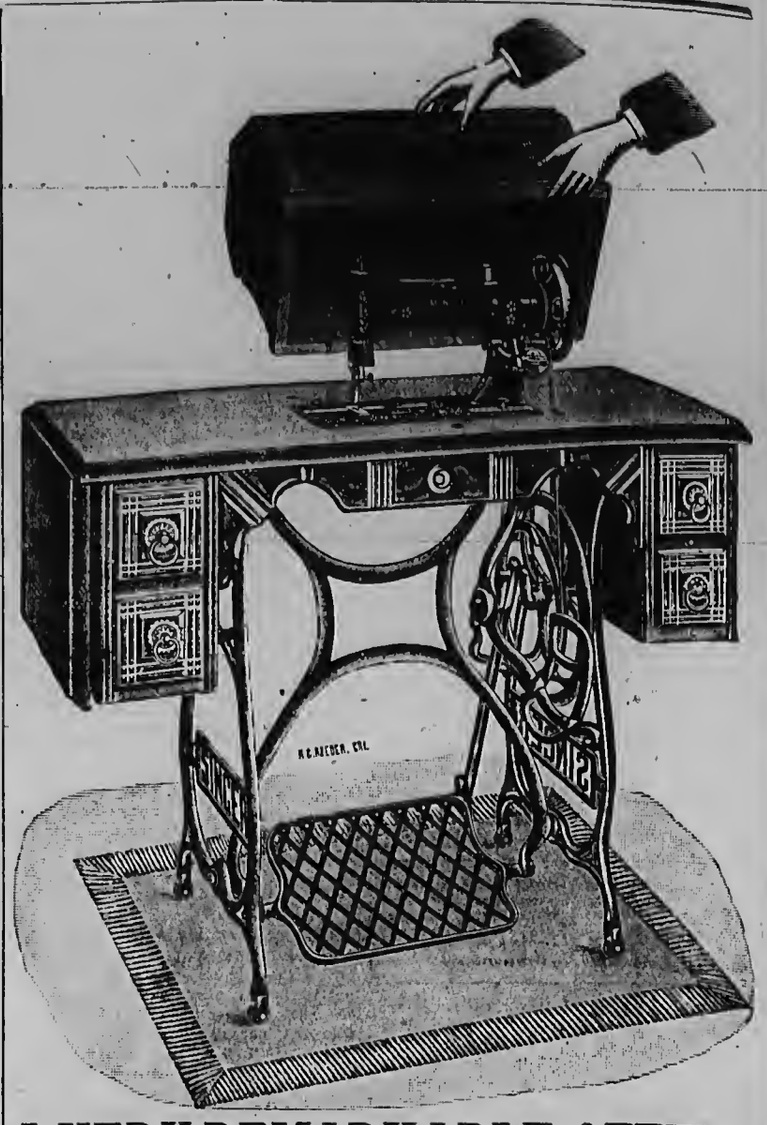
Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

$12.00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an excellent opportunity for profitable employment. Spare hours may be used to good advantage. B. F JOHNSON & CO., 11th and Main Sts., Richmond, Va



A VERY REMARKABLE OFFER!

A $40 Sewing Machine for $20, and the N. O. Advocate Thrown In!

This may seem surprising, but we mean what we say. The machine which we handle is "The Favorite High Arm Singer," the manufacturer's catalogue price of which is $40. Read the following description taken from the manufacturer's catalogue, and then read our offer.

"The Favorite Improved High Arm Singer Sewing Machine, as you will perceive, is very attractive in appearance, the cut being an exact representation. It is strongly constructed from the best grades of material produced, and its adjustment perfect; also combines simplicity, durability and workmanship of the highest order; and in point of finish, light-running and sewing qualities, is unsurpassed. In addition to the above-mentioned qualities, our Favorite Improved High Arm Singer has the latest, most useful and practical improvements, such as a perfect Self-Threading Cylinder Shuttle, positive Automatic Bobbin Winder, Self Setting Needle, Tension Liberator and Loose Pulley, and is without any exception the best machine ever produced for the money.

"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being sunk flush with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under works without the least inconvenience.

"Automatic Bobbin Winder, used on the Favorite Improved High Arm Singer, is positive in its operation, and works to perfection, winding the thread on bobbin as evenly as thread is wound on a spool.

"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, 'same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re-adjust same.

"The Cabinet Work is of the very latest design, made of the best quality of Oak or Walnut, as preferred. Unique and attractive in style, and elaborate in finish. The rich nickel-plated trimmings harmonize with the general handsome appearance of the machine.

"Furnished free with every machine are the following-named accessories: One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

"The Stand is among the handsomest in design. Finely japanned. Has large drive wheel."

This machine is manufactured by an old and reliable company, who guarantee the machine for ten years.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to June, '96, and send us $18 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded. Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty-five new subscribers with the cash—$50. Address

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The Queen and Crescent Route

THE ONLY LINE THAT

Is 33 miles shortest New Orleans to New York and Washington. 67 miles shortest to Birmingham. 90 miles shortest to Cincinnati.

That runs Solid. Vestibuled trains, New Orleans to Meridian, Birmingham, Chattanooga and Cincinnati.

That carries through Sleepers to Knoxville, Bristol, Washington, Philadelphia and New York, over the shortest route and on Quick Schedules.

Special Attention paid to the Service between Local Points.

THE ONLY LINE THAT

Controls a Route, Shreveport to Cincinnati, all under one name and management.

That carries you Shreveport to Chattanooga, Knoxville, Bristol, Washington and New York with only one change of cars.

That runs through car from Shreveport to Atlanta (via Birmingham) without change. This car is attached at Meridian to Solid Vestibuled Train for Chattanooga and Cincinnati.

Choice of Routes to and from Texas and California, via Shreveport or via New Orleans.

E. K. GARRETT, A. G. P. A., 84 St. Charles St., New Orleans, La. I. HARDY, A. G. P. A., Vicksburg, Miss.
W. C. RINEARSON, Gen'l Pass'r. Agt., Cincinnati, O.

IT IS THE
SUPERIOR SOUTHERN ROUTE.

Christian Advocate.

VOL. 41.—NO. 43. NEW ORLEANS, THURSDAY, OCTOBER 25, 1894. WHOLE NO. 1992

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

GOD'S LOVE IS LIKE GOD'S SUN.

BY REV. W. E. SELLERS.

God's love is like God's sun!—
It shines behind the blackest cloud,
It shines, although the storm roars loud,
It shines till day is done;
Its beams fall lightly here and there,
Reflecting glory everywhere,
And cheering everyone.

God's love is like God's sun!—
It looks where sleeps the violet blue,
And calls it forth to fragrance new,
And says the Spring's begun;
It paints the lily snowy white,
In darkest spots it sheds God's light,
In spots which all men shun.

God's love is like God's sun!—
Upon the clouds it paints God's "bow,"
It gilds with fire the flakes of snow,
The raindrops everyone
Receive its light, flash back its beams,
From heaven to earth its glory streams,
For sunlight misses none.

God's love is like God's sun!—
In Summer's glare, in Winter's shade,
When flowers bloom, when flowers fade,
Till life's short course is run,
Love gently smoothes the lines of care,
And lifts man up from earth to where
Still shines in heaven God's sun.

—Wesleyan Methodist Magazine.

Selections.

Two Ancient Japanese Capitals.

BY BISHOP CHAS. B. GALLOWAY, D. D.

Japan certainly occupies a unique place in the civilizations of the East. It has been considerably Westernized, but no one can claim that it has been Christianized, and I fear some years will elapse before that glad morning will open its golden gates. The enterprise of the West, without its ethics, its militarianism, without its religion, have been emulated and adopted. It is the mission and sublime opportunity of the church to challenge this eager thought, and while not arresting its movement, direct it into divine channels. When the mind is most alert the Holy Spirit can most speedily and savingly work. So as this island kingdom is emerging from the rigid, if not stolid, conservatism of paganism, and is feeling the thrill and power of a new life; the church must act promptly and vigorously, or superstition will only be substituted by rank infidelity. That a wonderful change has been wrought, the faded shrines and weather-worn temples of the country amply and eloquently testify. The old faiths have largely lost their grasp upon the national mind, but the true light has not yet shined upon it. A desperate effort, especially by one or two of the eight sects of Buddhists, is being made to recover their lost ground, and resist the dreaded invasion of Christianity. The priests have, therefore, betaken themselves to preaching, and in Kioto a Buddhist university has been established for the indoctrination of young men preparing for the temple service. The buildings are large, modern in architecture and arrangement, and the liberally furnished library, I am told, contains a number of commentaries on, or rather against, the Bible. This institution is only fifteen years old, and is an expression of that reaction against Western religions of which we have heard not a little. But this determined effort to galvanize into life the once dominant and resistless Buddhism, must come to grief. Though the day of emancipation may be postponed, the Son of God will surely set Japan free—and she will be free indeed.

Leaving Kobe early Wednesday afternoon, we ran up to Nara, one of the oldest and most sacred cities of the kingdom, with Bro. Turner for our guide and guardian. Between Osaka and Nara we passed in full view the ancient monastery of Ho-rin-ji, the oldest Buddhist temple in Japan, completed in the year 607. It is said to contain probably the most important collection of art treasures to be found in any Japanese temple, for the preservation of which the government a few years ago made a grant of $10,000. The oldest Sanscrit manuscript in existence was found in this temple, and a few years ago forwarded to Max Muller in England.

We reached Nara about eight o'clock, and I had my first night in a regular Japanese hotel. At the door we left our shoes, and in the rooms to be occupied we discovered and felt the conspicuous absence of the ordinary furniture in an American house. Probably out of consideration for the avoirdupois and ungracefulness of two of us, three chairs were after awhile brought in, and a table on which to place our evening meal. Beds were laid on the floor, and there we slept—or, at least, tried. Thanks to the thoughtfulness of Bro. Turner, I had a comparatively soft place for my weary head; but who, except a native, can sleep on a Japanese pillow? It is almost as hard as the one on which Jacob dreamed a dream; but I have never heard of anyone who "set it up for a pillar" after a night of visions and revelations. It is a piece of wood six or eight inches long, two or three wide, and probably four inches high. It is scooped out somewhat on top, and used with or without a small, hard cushion—generally without. The argument for such a head-rest, I am told, is that it does not disarrange the ladies' hair—an important matter, as one readily appreciates who has ever seen the elaborately arranged and pomaded hair of a Japanese lady.

Another new experience I had that night. In all good conscience I have tried to live for nearly forty-five years, and amid travels and perils at home and abroad, have lived, if not above suspicion, at least above judicial apprehension and arrest. But that night I was reported and registered at police headquarters. My companions, however, shared the same fate, as do all foreigners venturing beyond treaty limits. Soon after scouring our apartments—floors on which to sit and sleep—the proprietor called for our passports, and sent them to the chief of police. Such is the law. Every hotel proprietor or gentleman entertaining a foreign guest for a night must report his name and passport before he sleeps, or he is subject to arrest and punishment. So it was not for what I did, but for what I was—an American citizen—that I had to report at police headquarters.

Nara is a quaint, old town of about 20,000 population, and in the early years, from 709 to 784, was the capital of the Empire. Up to that time it was the custom for each Mikado to change his residence, fearing, or not desiring, to live in the same palace or place where his predecessor died.

In a grove, through which one would delight to wander and wonder, are several large temples, the approaches to which are lined on either side with from one to three rows of stone lanterns. These are memorials, erected by the devout in honor of some god or dead hero. Near one of the temples on the hill is a shrine which amused me when its history was learned. There is the trunk of a tree out of which grows five or six different species—a cherry, a camelia, etc.—and which has been deified. Before it I saw hundreds of white pieces of paper tied to a lattice—the prayers of the faithful offered and left as memorials. They are the petitions of motherless wives—Hannahs asking for Samuels—and the poor things imagine that the god of that fruitful old tree can remove their reproach. But what seems inconsistent with that story is the fact that children are not at a premium in any non-Christian land, and Japan is notably not an exception. Still I can't afford to spoil a pretty story.

Not far from that was another no less interesting. It was a handsomer shrine, with some attractive images, and which was evidently quite popular. A similar one I saw at Kioto, and even more liberally patronized. Not only were the white paper prayers presented and left to plead after the suppliant had gone, but the photograph of the kneeling and needy one was also tied to the shrine. Toat was the god who looked after the love affairs of the young and brought about matrimonial alliances. From the number of petitions I should imagine that there were a great many hopeless bachelors and forlorn maidens in this beautiful land. Whether this god has regard for the cry of widowhood, I did not learn. If so, I can understand the popularity of his shrine, for this is the country of easy divorces and grass widows. When a man concludes to change wives, he has only to request one name stricken from the register and another inserted. One brother told me he had a cook—a comparatively young man—who had had six wives. Another had a man to apply for the position of cook, and when informed that he would only employ one with a wife, he removed that objection the next morning by reappearing with a companion.

The chief attraction in Nara is the massive image of Dai Butzu, which is seven feet higher than the famous one at Kamakura, but probably less artistic. It is less imposing and impressive from being inclosed within a building. The old temple, To-dai-ji, is sadly out of repair; but from the weather-worn appearance of the scaffolding around it, there is little hope of restoration. The image is fifty-three feet high, is in a sitting posture, sitting on a lotus flower, with the legs crossed, the right hand uplifted and palm turned outward, while the left rests on the knee, with the fingers turned upward. This figure was cast in 749, after eight unsuccessful attempts at its construction, and under the eye and direction of the Mikado himself. On either side are large gilded figures of certain Bosatsus—saints—who have to pass through one more incarnation before becoming Buddhas.

We bade Nara adieu in the forenoon, and "booked" for Kioto, passing through the great city of Osaka again without stopping. That second city of the Empire I purpose seeing at a later day. Of Kioto, the ancient capital, and until recently the home of the Mikados—of its temples and people, of its industries and customs—I could write a dozen letters, if time and space allowed. It has about 250,000 population, and is in many respects the most typical city in this Sunrise Kingdom, containing and retaining, as it does, both old and new Japan. Here we have the most religious adherence to the old religious faiths, and the adoption of most modern ideas in manufacture—ancient superstition and modern commerce. We visited, of course, the Mikado's palace, but had to content ourselves with a jinriksha ride around the walls, in the absence of a special imperial permit to enter the historic grounds. The roofs and general design of the buildings inside we could see, and did not thereby have our appreciation of Japanese architecture at all increased. Beyond, and yet near, the spacious grounds of the Mikado is the Doshisha University, the famous institution of the Congregational Church, and founded by Rev. Joseph Neshima, whose life I read just before leaving America—a story, by the way, which has the dramatic interest of a tale of chivalry. In each one of the substantial brick buildings which adorn the campus is a portrait of that remarkable and consecrated man—one of the earliest and mightiest of the later Japanese converts to Christianity. Well for the university if the spirit of that gifted and godly man should abide in its halls and inspire its labors. But there are reports current, and thought to be correct, that the drift from the true faith is occasion for genuine alarm. Every friend of Christian missions wishes for this really great institution a history of larger prosperity, but on safer lines. Alas! for the church when, in the presence of superstition and false religions, her representatives begin to prate about speculations that lead to disintegration and defeat.

There is a new Buddhist temple in course of erection at Kioto, begun thirteen years ago, and estimated to cost between five and six millions of dollars. This is being built by the Shin, or "true sect," known as "the Protestants" of Buddhism. They are progressive, having appropriated and engrafted some of the ethical teachings of Christianity upon their system. This temple and the theological school, if so it may be termed, are the only substantial evidences I have seen of a revived or sustained interest in the old faiths. I was shown some immense black ropes—cables—and told that they are 2,700 feet long, and made of the hair of Japanese women, contributed for the purpose. How that recalls some suggestive history connected with the construction of the great temple at Jerusalem! The architecture of the structure varies little, if any, from the more ancient temples. It has immense projecting cornice and gables, wide verandas, and massive columns around the buildings—there are always two—but without dome or spire. And is not that typical? Their religion is of the earth, earthy—has only to do with this life—and does not point the soul upward, or make the hopes soar heavenward.

But the most attractive and impressive of all Kioto temples is San-jin-sangen-Do, or the great Kwannon monastery, dedicated to the Thousand-handed Kwannon, the Goddess of Mercy. It was founded by one of the Mikados in 1132. It is filled with images, life-size, of the 1,000 Kwannon to the number of 1,001, and with smaller images, all numbering 33,333. Each image has forty hands, and in each hand is some symbol of worship, representing, as it does, some trait or phase of divine character. Here one could linger for hours, but other points must be visited. Before passing out the door, however, one must stop and look at a smaller image against the wall—one familiar to all who handle the Japanese dollar bills. It is the image of Dai-ko-ku, the God of Wealth, a very fat man, with a bag of money on his back, a hammer in one hand, with which to strike out coin from the rock, and his feet resting on two large bags of rice. That figure adorns the dollar bills of the national currency.

Near this temple the traveler is shown a stone monument surmounting a high mound. It is Mi-mi zuka, or the "Ear Monument." Beneath are buried the ears and noses of Coreans captured or killed in a war waged against that country in the sixteenth century.

In the pottery and silk manufactories—famed throughout the world—one gets bewildered; they always make you sit down, and then give you a cup of tea. You are amazed at the delicate, intricate, perfect combination of color and figure, and all wrought by human hands and with the crudest instruments. I saw a fellow putting some delicate touches on a piece of cloisonnal with a little bamboo stick. Some of that ware, made on brass and silver, is burned eight times, and afterward passes through six or eight processes of polishing. The whole outfit, tools, ovens, etc., of that world-known establishment is not worth one hundred dollars. The investment is in the skilled hand and deft fingers.

Our night at Kioto will never be forgotten. It was the last and supreme night of the Bon festival—the time when the spirits of the dead revisit the earth and receive offerings of rice, etc. Along the roadway we noticed groups of people in the village cemeteries, removing grass and putting fresh flowers on the modest monuments. At Kioto the display was most brilliant. On the sides of the overhanging mountain there were magnificent fireworks; one piece being a perfect representation of the great Shinto gate before each temple, another a Japanese junk, even to the light on the top mast, and another a figure of their character for power. The narrow streets were glorious with many-colored lanterns, while the river was simply wonderful with lights and transparencies. All the city turned out that night in best bib and tucker. The theaters were crowded, and the streets were jammed. Everyone seemed happy, and nobody specially mournful, on account of the returned spirits so soon to depart. I counted it a privilege to have been in Kioto on the occasion of this celebration.

Aug. 20, 1894. —Nashville Advocate.

Don't Worry.

Do your best, and unanxiously leave the rest to God. It is not so much hard work as fret and worry that kills men. Let your troubles be turned from stumbling-blocks into stepping-stones, on which to mount courageously to higher things. This universe is not left to the blind rule of fortuitous atoms; in all its vast machinery not one delicate screw is loose, and from microscopic mote to fixed star, and from faintest heart-throb to singing, celestials spheres, God's tender, all-comprehensive thought sleeplessly moves and blessedly sustains. If God arrays the lily in more than imperial beauty and splendor, and no sparrow falls or grass blade goes unwatched by his careful eye, surely he will not leave your immortal nature unadorned or uncared for. Over-regard for material blessings is the secret of barking care and bootless anxiety.

Correspondence.

W. F. M. S.

The annual meeting of the Louisiana W. F. M. S. convened at Lecompte, Oct. 5, and was held in the Methodist Church, which was decorated, and the air made sweet by the breath of flowers. Over the altar were the initials, "W. F. M. S.," and the motto, "She hath done what she could," in silver letters upon a blue scroll.

Our faithful president, Mrs. Thos. P. Fullilove, presided, assisted, as usual, by her able recording secretary, Miss Lizzie Paxton. We regretted the absence of our corresponding secretary, Mrs. C. J. Foster, and we all missed her gentle presence. A goodly number of delegates were present, though many societies were not represented. They failed to send a delegate, and also neglected sending a report, which was greatly deplored, as it rendered it impossible to make out a correct and complete report of the entire work for the year. One brother thought the failure to send more delegates must be owing to "us stingy men," and he asked God "to forgive, and open hearts and pocketbooks, that at the next annual meeting every society may be represented." And we said, "Amen."

Miss Mary Werlein presided at the organ, assisted by the choir, and she and Mrs. Campman delighted the audience with sacred duets, in which their voices blend so harmoniously.

The good people of Lecompte opened their hearts and homes with lavish hospitality, and each and every delegate was made to feel welcome and at home in their midst. We were not even permitted to walk to and from church, but a hack was at our disposal, both day and night.

The ties of friendship formed will be lasting, and sweet memories will linger of the days spent so pleasantly in Christian love and fellowship.

The best was reserved for the last. Sunday was a day long to be remembered by all. It was a feast of good things, from the opening of Sunday-school until the close of services at night. Bro. Hoffpauir's eloquent sermon warmed every heart, and from our souls we thanked him for the utterance of such stirring truths. In the afternoon a "young people's" society was organized, and about thirty names enrolled. At night the exercises were conducted by Miss Mary Werlein, and none who were present can ever forget that occasion. The light of Heaven was in her countenance, and she spoke as one inspired—she seemed literally baptized with the Holy Ghost; and when she led in prayer, the Spirit was poured out and all hearts melted, and hearty amens resounded throughout the audience. All felt that it was a time of refreshing from the presence of the Lord. Mrs. Fullilove concluded by reading in her gentle manner an original poem, which was beautiful and impressive.

On Monday morning we met and held a short service, after which good-bys were said, and the delegates were soon speeding homeward. The "Convention," a thing of the past.

E. H. FAUNT LEROY.

A Cheerful Giver.

It is said in the divine Word that "God loveth a cheerful giver." Our New Testament critics tell us that the word which has been translated "cheerful" has lost very much of its meaning in the translation. There are two ideas in the original word—the idea of joy, and the idea of promptness to act under the influences of that joy. We get some conception of the meaning of the original word when we learn that it is the word from which comes directly our words "hilarious," "hilarity." The "cheerful giver," then, is the person who gives promptly and with joy when an opportunity is presented. He never puts on a long face and talks of hard times when he has a chance to give. You don't have to beg and beseech, and then pull a gift out of him by main force. While you are presenting your cause, he is feeling for his purse or check book. That is the way God does, and he loves everyone who acts like him. One of these "cheerful givers" has lately made himself known to me. Hearing of the need of our college, he sends one hundred dollars, and writes: "I wish you knew how happy my heart is in making this remittance, even if 'tis small compared to the wants and demands of the college." A little further down on the same page he writes, "You don't know how glad I am to make this small remittance." The contribution of one hundred dollars in such a spirit is regarded by the Lord as a richer gift than ten thousand dollars pulled out of a man by a week's work of our agent. The giver of this one hundred dollars, given with such a cheerful spirit, is already amply repaid in the knowledge of the fact that God loves him. Now, I would like to find another such giver, that he, too, may be blest with God's love.

C. W. CARTER.

Jackson, La., Oct. 15, 1894.

American Bible Society.

To the Members of the Mississippi, North Mississippi and Louisiana Conferences of the M. E. Church, South—

Dear Brethren: Please allow me to call your attention to the collection for the Bible cause, and to urge you, one and all, to heed the mandate of your respective Conferences, and also of the General Conference (see Disp., pp. 36, 43, 49 and 65), and take a collection for said cause in every congregation served by you. Money for the great work in which the American Bible Society is engaged is urgently needed. Multitudes at home, and millions in benighted regions of the earth, are yet to be supplied with the Word of Life, and the American Bible Society is doing all in its power to supply them.

At a cost of less than $600 000 it distributed during the past year 1,417 659 copies of the Sacred Oracle. This is a most magnificent showing, but much more work was needed, and much more could have been done, had the money been on hand with which to do it.

Please urge all your people to come up to the help of this noble society in its noble work. Surely God's people ought not to give themselves any rest till a copy of God's Word is placed in every home and habitation of earth.

J. W. MCLAURIN,
Dist. Supt. for A. B. S.,
725 Camp St., New Orleans.

Oct. 20 1894.

Communications.

In the Living Present.

Pere Hyacinthe is delivering a series of sermons in the Salle Vanbier, Paris, on the subject, "Anarchy and Family Life." He holds that parents are generally too lenient in training their offspring. Obedience must be taught, if it shall be learned, in early childhood.

Two thousand magazines are published in Great Britain. One-fourth of that number are religious. Is that number the ratio of Christians and unbelievers in Albion? 'Tis there as here. Many religious pretenders do not subscribe for a religious journal.

The last of America's illustrious sextet—Whittier, Hawthorne, Emerson, Longfellow, Lowell—Dr. Oliver Wendell Holmes, has passed away. He died on Oct. 7. He was Boston's poet laureate; but he excelled principally as essayist. His "Autocrat of the Breakfast Table" is a work of rare merit.

Prof. David Swing—modest, guileless, sympathetic—died in Chicago, Oct. 10. Expelled from the Presbyterian Church for heresy, about twenty years ago, he posed as the Henry Ward Beecher of the Windy City. Central Music Temple, property of a stock company, where he officiated, was filled on every Sunday by thousands of admirers. He was an ecclesiastical buccaneer. Humanitarianism and philanthropy were the burden of his sermons. "Blessed are the merciful, for they shall obtain mercy," was his favorite text.

Mr. Malcolm Moffat, grandson of the great African missionary, has given up a lucrative colonial appointment to take part in mission work on Lake Nyassa. Our Master "divides the spoil with the strong."

The dissensions in Madagascar are largely religious. The Queen and her ministers are Protestants; but the numerous Catholic missionaries are nearly all French. These, owing to the French protectorate, claim special privileges. Fifteen thousand French soldiers are on their way to the unfortunate island. Their arrival will mark a sad day for the Protestant missions in Madagascar.

A notorious worldling, posing as a Protestant, recently remarked to the well-known Father O'Leary, of Ireland: "I have no objection to having the Virgin Mary treated with reverence, but only as a venerable, respectable woman—just such a one as my mother." "Still," replied O'Leary, quickly, "you must allow there is some difference in the children." Served the worldling right! Strange that men, devoid of religion, should claim to be Protestants. ICH DIEN,

As a result of a glorious revival at Ingersoll, Texas, the citizens changed the name of the town from Ingersoll to Edison. Symbol—Ingersoll, darkness; Edison, light.

WORDS.

One day a harsh word rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go!
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love.

—Sunday School Times.

Communications.

Regeneration.

It is a matter of regret and, I fear, of serious consequence to not a few of our church that our people do not secure and carefully read Mr. Wesley's sermons and cease to take other peoples' construction of them. I heard one of our preachers say of another only a few days ago: "He claims too much for regeneration." He then said, "I believe as Mr. Wesley teaches in his sermon on sin and believers." But what does Mr. Wesley teach? This: "We allow that the state of a justified person is inexpressibly great and glorious. He is born again, 'not of blood, nor of the flesh, nor of the will of man, but of God.' He is a child of God, a member of Christ, an heir of the kingdom of heaven. 'The peace of God, which passeth all understanding, keepeth his heart and mind in Christ Jesus.' His very body is a 'temple of the Holy Ghost,' and a 'habitation of God through the Spirit.' He is 'created anew in Christ Jesus:' he is *washed*, he is *sanctified*. His heart is purified by faith; he is cleansed 'from the corruption that is in the world;' 'the love of God is shed abroad in his heart by the Holy Ghost which is given unto him.' And so long as he 'walketh in love' (which he may always do) he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in his sight; so exercising himself as to 'have a conscience void of offense toward God, and toward men:' and he has power both over outward and inward sin, even from the moment he is justified."

But, it will be asked, does not Mr. Wesley teach that there is yet sin in the justified man? Yes, he uses these words: "'But was he not then freed from all sin, so that there is no sin in his heart?' I can not say this; I can not believe it; because St. Paul says the contrary." But this is not all he says in the same sermon. He also says this: "But 'they that are Christ's have crucified the flesh, with its affections and lusts.' They have so; yet it remains in them still, and often struggles to break from the cross. Nay, but they have put off the old man with his deeds.' They have; and in the sense above described, 'old things are passed away; all things are become new.' A hundred texts may be cited to the same effect; and they will all admit of the same answer. 'But to say all in one word, Christ gave himself for the church, that it might be holy, and without blemish.' And so it will be in the end: but it never was yet, from the beginning to this day."

Three facts are thus far presented: (1) The justified are *washed, sanctified;* (2) yet there is sin in the heart; (3) the church will be holy and without blemish in the end: but it never was yet from the beginning to this day. Then there is a conclusion as follows: "The sum of all this is: There are in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul the *flesh* and the *spirit*. Hence, although even babes in Christ are *sanctified*, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet in a degree they are carnal. Accordingly believers are continually exhorted to watch against the flesh, as well as the world and the devil. And to this agrees the constant experience of the children of God. While they feel this witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in him; and yet find a heart ready to depart from him, a proneness to evil in many instances and a backwardness to that which is good. The contrary doctrine is wholly new; never heard of in the church of Christ, from the time of his coming into the world till the time of Count Zinzendorf: and it is attended with the most fatal consequences."

These are plain words, and they are words full of warning to every thoughtful Christian; nor have I been able to find a word in the sermon about getting rid of this feeling in this life. St. Paul was not rid of it, for he said in I. Cor. ix, 27: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." These words were written about the year 57, or about ten years before the death of St. Paul, and from the best information I can get about twenty years after his conversion.

But it may be answered that Mr. Wesley changed his opinions and wrote differently on this subject. I know he was ever open to conviction, and in Tyerman's Life of Wesley (Vol. I, page 88) is a quotation from Wesley's works (Vol. III, page 203), in which Mr. Wesley said, in 1765 of his sermon on 'The Circumcision of the Heart:" "This sermon contains all that I now teach concerning salvation from all sin, and loving God with an undivided heart."

Let our people get these sermons and read them, and learn from his own lips what Mr. Wesley taught as to what we should be in the sight of God, and how we should attain thereto. They will cost but a small sum of money; they will prove a great blessing to all who read them, and will put an end to the controversy over what our church teaches on the subject of sanctification and regeneration.

J. M. WEEMS.

A Plea for Home Missions in St. Landry.

St. Landry parish is in what is generally reckoned as Southwest Louisiana, and is about the second largest parish in the State. Her soil is rich, varying from the valleys of the Teche and other bayous on the east to the high-rolling prairies on the west. Her white population numbers about forty thousand, the great majority of whom are French descent, or Creoles. The parish is being rapidly developed, especially the western part, which, a few years ago, was a barren waste, roamed over by the Creole cows and ponies, but which is now one of the greatest rice-producing countries in America. A railroad is being built through this section, and a new town has sprung up very recently right in the heart of it. There is not a finer country in the State than St. Landry; neither is there a more inviting mission field in reach of the church.

The Methodist itinerant has been at work, off and on, in this section since 1806, and, so far as I know, unaided by the Conference. We now have four charges, with one other church which belongs on a work outside the parish, and a little more than six hundred members. It strikes me that this is a poor showing for nearly ninety years of work. In one-fourth the same length of time we have gathered in several thousand members in Mexico. We have spent money in Mexico. Why this spending money in Mexico and neglecting our own territory? Does it pay better? Well, we have not spent enough here to know how it pays; but, judging from another standpoint, it certainly does not. In the year 1892 the Central Mexico Mission Conference, with a membership of 2,934, paid preachers $31.24; foreign missions, $354.37, with other collections in proportion. In the same year St. Landry, with a membership of 592, paid preachers $1,153; foreign missions, $106. Our work here took care of itself, and paid something over. It has been doing this for years, and, so far as I am informed, has always done so.

There are thousands of people in this parish who are absolutely without the gospel. They have been brought up under the influence of Romanism; yet many of them are beginning to think and act for themselves. I have had them in the congregation this year who could not speak a word of English. If I could only speak French! But I can not. From the windowe of our Mammothe Chapel I can show a missionary as many homes as he can say grace over to save his life; homes into which the gospel of life and liberty has never gone. There is every reason to believe that missions established among these people would become self-supporting in a comparatively short while; yet, in the face of the fact that these thousands of homes in St. Landry are without the gospel—yea, more, whole parishes in the State in the same awful condition—we strain every nerve to raise large sums of money to send abroad, and habitually (shall I say willfully?) neglect our next-door neighbors. I again enter my plea for home missions in St. Landry.

JNO. B. KENT.

Correspondence.

Woman's Parsonage and Home Mission Society of the Mississippi Conference.

MR. EDITOR: Lying before me is a little pamphlet of just four pages, with the following title:

The First Annual Meeting of the Woman's Parsonage and Home Mission Society of the Mississippi Conference, held at Ellisville, Miss., June 15 and 16, 1894.

Sensations, somewhat akin to those which enter the heart of one who has been in a hard struggle, but who escapes victorious, creep over me. Others there are who might tell of the six years of struggle through which we have passed in our efforts to establish this society in our midst.

But the dark days have passed; the W. P. and H. M. Society of the Mississippi Conference is an assured success. How do I know? Let me give you the list of officers and secretaries, and you have my answer. President, Mrs. J. N. Chatfield, of Meridian—a veritable pastor's heart's-ease; first vice-president, Mrs. Jenie Klein, of Vicksburg—one who pours forth to the church the sweetest music; second vice-president, Mrs. R. J. Turner, of Bay St. Louis—in labors abundant, in prayers sublime, excelling the pastor; corresponding secretary, Mrs. Clara H. Cope, of Paulding—a paragon of earnestness; recording secretary, Mrs. B. F. Lewis, of Meridian—brilliant, scholarly, and polished; treasurer, Mrs. T. B. Hollomer, of Meridian—embodiment of Methodism. With such a combination of varied talent and exquisite virtues, the goal of complete victory is not far off. Then, too, their co-laborers, the efficient district secretaries, give an array of talent that can compare favorably with any organization of women in any of our Conferences. Their names are as follows: Vicksburg, Mrs. J. M. Weems; Seashore, Mrs. R. L. Turner and Mrs. W. A. White; Brandon, Miss Lou Womack; Brookhaven, Mrs. E. P. Mellen; Meridian, Mrs. R. Kennedy; Jackson, Mrs. W. A. Gunning. The Minutes show the total receipts during the past year to be $243 63. The amount forwarded the treasurer of the Parent Society at Louisville was $132 56. Two parsonages were aided, as follows: Monrose, receiving $40; Coffeeville, receiving $40. An application from Port Vincent, asking for a donation of $200 from the Parent Society, was endorsed, and awaits the action of the Conference Board of Church Extension.

Brethren of the Mississippi Conference, if we give these earnest, godly women helpful encouragement, the day of parsonageless charges in our midst will soon be but a ghostly memory of the past.

From the "Annual Address," delivered by Rev. B. F. Lewis, I quote the following: "This society was organized in 1886, eight years ago. In that time 1,000 parsonages have been built, and one-half of them have received aid directly from this society. It is not too much to say that one-half of the remaining half have been indirectly aided. In 1886 there were 2,030 parsonages in the M. E. Church, South, valued at $2,247,288. This was the result of 100 years' work in parsonage building. In 1893 there were 3,015 parsonages, valued at $3,693,436. You see from this that in eight years, through the direct and indirect work of the W. P. and H. M. Society, one-half as many parsonages have been built as were built in the whole 100 years previously."

Again, from the report of Mrs. Clara H. Cope, corresponding secretary, I quote: "No doubt you ask, 'What do you want us to do?'

"1. Give us your prayers. 'The effectual, fervent prayer of a righteous man availeth much.' Brethren, pray for us.

"2. We want you to speak a kind word for us. Whatever the preacher endorses and works for will succeed. You can, with us, make the W. P. and H. M. Society a success, if you give us a kindly word and help. The design is a home for every servant of God. We women will never rest satisfied until every preacher has a comfortable home.

"3. We want you, if you have not already done so, to organize an auxiliary to the W. P. and H. M. Society. If there is a local aid society, make it connectional by turning it into a W. P. and H. M. Auxiliary. This can be done by adopting our Constitution and By-laws, and each member paying twenty-five (25c.) cents a quarter."

Brethren, in the name of the Board of Church Extension of the Mississippi Conference, let me plead with you, help these women. Let it not be that they must knock at the door of a Conference or a church for admittance, but let a cordial, hearty welcome be given them by every church and Conference.

NOLAN B. HARMON.

A Reply to "Rex B."

In this morning's ADVOCATE I see a column article, signed "Rex B.," in which the author tries his hand at the easy task of mote-magnifying in reference to the gracious revival recently conducted by Dr. Carradine. As one of the great mass of regenerate (not one of the elect, as he calls them), it seems to be my duty to reply to this attack.

Beyond all question, it was the most wonderful meeting ever seen in this town! The power of God was manifested as the oldest citizens fail to recall. Bro Lewis, our beloved pastor, and Bro. Grymes, of the Chapel, say it surpassed anything they ever saw.

The vast auditorium of the Jefferson Street Church was packed to the doors; for the last five nights many—some estimate as high as 200 to 250—were turned away. During Dr. Carradine's preaching the crowd was unusually still and attentive. The crowds on the porch occasionally made some noise, but not in the church. The interest spread throughout the country, and some of the best men out of town were sanctified. During the last week there was shouting at every service, and the praises of God were heard on all sides. In this *peculiarly Methodist* custom the Presbyterians seemed as much at home as the Methodists, after they were sanctified. Did anyone ever see this before?

So much for the meeting. Now to the effects. Bro. "Rex" says it will do harm! If I understand English, the Master himself rebuked his disciples for unseemly zeal when they found one "casting out devils in his name, and forbade him." Now, there is one great enemy to the church, or we might say one great devil in the body of Christ's church—viz., worldliness, and Bro. Carradine's preaching will surely take that out of any church! You may call it a delusion, call it a heresy, call it fanaticism, or what you please, the result is the same. Sanctification purifies the church and leads the members into what Moody calls "the higher Christian life."

How often do we hear the godly pastor say: "If I had a few more like Bro. H. or Sister J., how happy I would be." Let that church get the blessing of sanctification, and the good Bro. H.'s and Sister J.'s will be multiplied indefinitely. It will give any pastor a more godly church, a more liberal membership, and more family altars than anything else.

Bro. "Rex" says, or implies, that it will divide the church. My! my! my!—what rank heresy! Did not Christ himself say, "I come not to send peace, but a sword"? Godliness is always opposed to the worldly church. Sanctified people oppose the use of tobacco, theatre-going, etc.—all worldly amusements; hence the natural remark is "no harm," or they are accused of being Pharisees, or trying to be "too good for this world." The church is in favor of anything that will cause its members to live godly lives; hence there can be but one division, and that is a complete separation of the church from the world; and may the good Lord hasten the day of the divorce!

Now, as to the "aristocracy of heaven," the Bible teaches plainly that some will enjoy a greater happiness in heaven than others; that a godly life will give us a greater capacity for the enjoyment of glories to be revealed hereafter. But let me ask, What harm can possibly result in holding out bright promises to those who lead a higher religious life? I know I am a regenerated man, yet these people have something I have not; an experience to which I am a stranger? Now, what is it? It a delusion, what a glorious one! If spiritual pride, it certainly has a poor way of showing itself.

Mr. Editor, I can liken this revival to but one thing—viz., the old Wesleyan revivals of early Methodist history. Dr. Carradine has a power that few preachers possess, and if sanctification gives him that power (and I believe it does), may the entire ministry of the church soon get the blessing! Wish 300 such men in Mississippi and Louisiana, what a power for good Methodism would become!

At the regular Wednesday night prayer meeting, last night, Bro. Lewis called for volunteer prayers and thirteen responded; there would have been more had time allowed. Then followed a delightful experience meeting. After prayer meeting a party of young people, and a few older ones, went with Bro. Ramsey (the evangelist who followed Dr. Carradine) to the depot to see him off. After he entered the car one of those beautiful hymns, "Where He leads me I will follow," was sung beautifully. It was followed by, "We'll never say good-by in heaven," and the train pulled out. The crowd always present at a city depot, the passengers in the cars and the officials of the road, in their special car, were intensely still during the singing. It was a sight never before seen in Natchez. Bro. "Rex" thinks that harm will result.

Mr. Editor, I know of many who spent the night on their knees praying for this blessing, and others who spent hours upon their knees, and still others who "scarcely did anything but read their Bibles and pray for days," till God gloriously blessed them. Now, let me ask you, is it possible, do you think it even probable, that a blessing which men will labor so for, which will cause such seasons of Bible reading and prayer, to hurt or divide a church? It seems an absurdity to suppose so.

LAYMAN.

The Greenville District Preachers' Association.

The Greenville District Preachers' Association met at Clarksdale, Miss., Oct. 10, and completed its organization, electing Rev. J. A. Randolph, president; J. M. Wyatt, vice-president; R. H. B. Gladney, secretary and treasurer. By the morning of the eleventh a majority of the preachers of the district were in attendance. Quite a complete and suggestive program was discussed with profit to all. Some of the papers presented were of unusual merit. The essay on the "Distinctive Doctrines of Methodism," by Rev. T. Y. Ramsey, was especially beautiful and instructive. Capt. A. A. Sharp, a prominent official of the Yazoo and Mississippi Valley Railroad Company, and a member of the Presbyterian Church, by the request of our presiding elder, presented a paper on the "Conditions Confronting the Church in the Delta." It was broad in spirit, brotherly, Christ-like, and we were edified.

Each subject had its peculiar worth, and afforded the opportunity for all to exchange ideas.

Bro. G. W. Bachman was with us, magnifying his office. The special sermons by Rev. H. P. Gibbs, on "Consecration," and by Rev. T. Y. Ramsey, on "Mission," were full of the gospel, spiritual and edifying.

Bro. J. M. Wyatt and his people spared no pains in entertaining the association.

Our next meeting will be held at Greenville, Miss. The preachers look forward with interest to it.

R. H. B. GLADNEY, Sec.

"The Scripture Way of Salvation."

MR. EDITOR: In the ADVOCATE, of Oct. 11, I find an extract from Mr. Wesley's sermon on the "New Birth," by which some brother tries to prove that Mr. Wesley taught the growth theory of sanctification, when the whole context of the passage shows that Mr. Wesley was contradicting the theory that "the new birth is not the same with sanctification." This method of criticism would make God contradict himself in his Word. I give below an extract from Mr. Wesley's sermon on "The Scripture Way of Salvation," which shows he did not believe in the growth theory of sanctification. (Vol. II., page 247.)

W. W. HOPPER.

"But does God work this great work in the soul gradually or instantaneously? Perhaps it may be gradually wrought in some; I mean in this sense: they do not advert to the particular moment wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously; that the Lord should destroy sin 'by the breath of his mouth,' in a moment, in the twinkling of an eye. And so he generally does—a plain fact, of which there is evidence enough to satisfy any unprejudiced person. Then, therefore, look for it every moment. Look for it in the way above described, in all those good works whereunto thou art 'created anew in Christ Jesus.' There is, then, no danger; you can be no worse, if you are no better, for that expectation, for were you to be disappointed of your hope, still you lose nothing. But you shall not be disappointed of your hope; it will come, and will not tarry. Look for it, then, every day, every hour, every moment! Why not this hour, this moment? Certainly you may look for it now, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done first, before you are sanctified. You think I must first be, or do thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are; and if as you are, then expect it now. It is of importance to observe that there is an inseparable connection between these three points—expect it by faith, expect it as you are, and expect it now. To deny one of them is to deny them all; to allow one is to allow them all. Do you believe we are sanctified by faith? Be true, then, to your principle, and look for this blessing just as you are, neither better nor worse; as a poor sinner that has still nothing to pay, nothing to plead but, 'Christ died.' And if you look for it as you are, then expect it now."

Selections.

The Drink and Tobacco Expenditure.

In the United States Senate, on the first ult., during the progress of the discussion of the Revenue bill, Senator Hoar, of Massachusetts, replying to a speech of Senator Peffer, of Kansas, against the undue accumulation of wealth in the hands of the few, said:

"Mr. President, there is more than $1,000,000,000 a year expended in this country for the single articles of beer and whisky alone. Adding to that imported liquors, adding to that several hundred million dollars expended for tobacco, and you have probably an expenditure of fifteen hundred or two thousand million dollars annually in this country for those things which, if not vices, are at least self-indulgences. I think before you distribute this property of the rich man, man for man, among the people, you want to know some way by which you can distinguish between the man who has earned the money and has laid it up, as these men have in their savings banks, and the other man who has earned his money and might have it if he chose to lay it up, but has preferred to spend it in whisky and tobacco."—National Temperance Advocate.

A soft answer will win where a club would fail.

Personal Contact and Attention.

There is no surer way of attracting young persons to church services and enlisting them in good works than by meeting them face to face, giving them a most cordial handshake and speaking to them as comrades in the great struggle for the overthrow of evil, the uplifting of the downcast, and for the advancement of everything that is good, personally and socially. This course, combined with classes for instruction in Bible knowledge, and in any other line in which useful information can be acquired, or in any exercise that will show the pastor's hearty goodwill and intense desire to do good to those whom he is thus treating, can not fail to result in binding these persons to the pastor and to his work, and to make them faithful followers and most needful coadjutors in whatever object he may seek to enlist their service. "I was among you," said Jesus, "as one that serveth." This demonstration of humility, of his complete condescension, won his disciples' hearts and bound them to him finally as their Lord and Master. Personal contact, personal attention, and personal condescension on the part of the pastor will produce in our own day gains, especially among the young, that will be most gratifying to the pastor, and most profitable to those whom he serves.—Treasury.

Develop Latent Talent.

Any pastor who has had experience in Christian work must have been often agreeably surprised by the tact and efficiency which a little patience and training disclosed in many who were induced to enter the ranks as workers. In this way experts have been found for every department brought under cultivation. To discover this latent talent that lies unused in every church should be one main object of every preacher and of every church officer. It may be possessed by some one who has a very unpromising personality, and oftener still, possibly, by one who has a shy, diffident and shrinking spirit, who is inclined to offer such excuses as Moses did when God called him to become the leader of his people out of their bondage and into Canaan. But it is the province and duty of the preacher to encourage such persons, to exhort them to come to the help of the Lord, to train them for entering upon his service, and to follow them in their course with words of cheer, and with whatever is necessary to help them to go forward. Many a bright and efficient worker for Christ has thus been developed.—Treasury.

Family Prayers.

When the archangel's trumpet says that time shall be no more, and calls every nation before the judgment bar of God, and the Book of God's remembrance is opened, then, and not till then, will it be known how much good was accomplished around the family altar.

Religion.

No better definition was ever given of religion than that given by the great and strong thinker, Benjamin Whichcote, when he wrote, 'Religion means a good heart and and a good life."—Christian Observer.

The most awful thought that comes to a man sometimes, is the thought of a soul that he injured years and years ago, and that he can not touch and can not help. His own life is under better influence; his own soul is uplifted; but where is the man, where is the woman, to whom he did the harm years and years ago? God save us from that! It would be hopeless if it had not the infinite hope in the endless love of God to fall back upon.—Phillips Brooks.

Have you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that he spent a great portion of his time simply in making people happy, in doing good turns to people. What God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.—Prof. Drummond.

To cultivate modesty is to cultivate a rare virtue. To be modest—the majority of people do not know how hard that is, for they have not tried. Perhaps modest folk, like poets and editors, are born so, not made. Two of the qualities the age needs are modesty and reverence—first-cousin virtue.

Be bright and you will feel bright. Whistle and you won't whine. Cultivate your good feelings as persistently as a croaker cultivates his bad feelings, and you will take a step up the mountain for every step he takes down in the swamp.

Life, like war, is a series of mistakes and he is not the best Christian nor the best general who makes the fewest missteps. He is the best who wins the most splendid victories by the retrieval of mistakes.—The Freeman.

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Why Not?

BY REV DAVID MORTON, D. D.,
Corresponding Secretary of the Board of Church Extension.

There are in the United States 15 017 organised congregations in the M. E. Church, South, exclusive of the missions to our Mexican population. Of these 1,634 are without houses of worship. There are 4 455 pastoral charges, and of these 1,328 are without homes for the preachers.

Here then is one of the "problems of Methodism:" We need immediately 1,634 churches, and 1,328 parsonages; how shall we get them?

The fact that the good women of the church have taken hold of the parsonage branch of the problem is a guaranty that the answer will be forthcoming in due time. They ask me for a suggestion as to methods.

The one thing needful is a loan fund of $35,000. They ought to have it; they must have it; and, being women, they will have it, or know the reason why not.

The people who need assistance in parsonage building are not paupers, and they do not ask gratuities. The applications to the Woman's Committee are nearly all for comparatively small sums, and in almost all cases the applicants are as willing to receive loans as donations. This is not true, of course, in strictly missionary territory, where there are no local congregations of sufficient strength to assume the burden of a debt. If there were on hand funds available that could be loaned in sums averaging, say $250 to each applicant, in a very few years there would not be a homeless pastor in all Southern Methodism.

The plan for operating the loan fund is very simple. A station or circuit determines to have a parsonage. Three-fourths, perhaps, of the necessary amount is promised in money, labor and material. Then there is a halt. All have done their best, or think they have, which amounts to the same in counting assets. They can do no more just now, and still they lack $500. Can't they borrow it for a year or two? No; money-lenders are notoriously shy of such loans; they are so hard to collect. If they only could borrow it for a few years, with the privilege of paying in easy instalments! With breathing spells between, they could easily pay off such a debt without feeling it. (By the way, is there any promise in Holy Writ to one who offers a sacrifice that he can not feel?") Here the Woman's Parsonage and Home Mission Society steps in and offers to lend the required amount on easy payments, taking a mortgage on the property for security. The house is finished. Year by year part of the debt is paid, until at last they can proudly look all the world square in the face, and say, "We owe no man anything." Such a plan fosters manly independence, and does vastly more good than if the amount were donated outright.

Already with but $4,000 at their command, the society has aided about forty parsonages, with an average of $100 each. Much the greater part of this has gone to places where it would have been almost impossible for the people to build without it, and yet the money loaned has been repaid with interest, and sent out again and again in helpful mission, verifying Bishop Hargley's oft-quoted and beautiful description of it: "I can think of nothing that impresses me as favorably as putting money into this loan fund, to go on repeating itself and reproducing itself from age to age. It does not stop simply with the first blessing. It helps build one church and comes back with the glad tidings of what it has done, and goes again and builds, or helps to build, another church, and coming back again, says, 'Here am I; send me,' and goes again and again."

Most of the present fund of about $4,000 has been given to the Preachers' Home Loan Fund and the Angel Band Memorial Fund; the former constituted by the gallons of five dollars each to make the preachers' wives honorary patrons of the fund, and the latter by donations of twenty dollars each in honor of the little ones gone to join the Angel Band above.

But I desire in this article to direct particular attention to the plan of loan as the subject to annuity. This plan has been devised for the benefit of friends of the cause who desire to help in the work with their means, perhaps after death, who can not spare now out of their income the amounts they would like to give. Ordinarily, the only thing that can be done under such circumstances is to make provision in one's will and take the chances—I might almost say certainties—of a contest in the courts, with the probable defeat of the testator's wishes. To obviate this difficulty, and to enable the donor not only to be his own executor, but also to enjoy the pleasure "in the flesh" of seeing the fruits of his bounty, the Board has authority, under its charter, to receive sums of money in even hundreds of dollars and to obligate itself to pay a certain fixed sum to the donor or to some beneficiary named by him or her, for life, with the understanding that upon the death of the beneficiary the principal sum shall belong absolutely to the Board, to be used in the work of parsonage or church building. The annuity sum which the Board stipulates to pay is usually six per cent. per annum on the amount of the fund. The fund itself is loaned to the churches, in the manner above described.

To illustrate the advantage of the plan, let us suppose that you have a thousand dollars which you wish to devote at your death to the parsonage-building work. It is now producing you an income of $60 a year. If invested in bonds, you are taking the risk of default and possible worthlessness. If loaned out to private borrowers, you may lose through their insolvency, or be put to the expense of costly litigation to foreclose your mortgage. When collected, you have the trouble and annoyance of reinvesting or relending. Now, all this may be avoided by turning your money over to the Board and receiving its obligation to pay you six per cent. interest upon it as long as you live. This is safe, for pledged to the payment is over one hundred thousand dollars of well-secured mortgages owned by the Board, and back of that the faith and credit, the pledge and promise of the entire church. How easy it will be for the Board to comply with such an obligation becomes apparent enough when you reflect that it does not undertake even to pay back the principal, that becoming the absolute property of the Board upon the death of the beneficiary. The investment, therefore, is absolutely safe. Then, you have the satisfaction of knowing that "your will stands." When once the money is paid over to the Board it becomes impossible for any envious third person to come in and defeat your good purposes. Not only that; but if your gift for the parsonage work is as much as $1,000, you will have the privilege of making it a memorial fund, named after yourself or after a dear mother, father, wife, husband, child, and the pleasure every year of seeing a report of the names of the parsonages aided by that very fund, with the amount loaned to each.

Do not wait until you die to begin to do good with your money; begin now, and begin by investing one hundred, one thousand, five thousand dollars in the Annuity Loan Fund of the Woman's Parsonage and Home Mission Society.

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FROM THE WORK.

Rev. T. Cameron, Black Hawk circuit, North Mississippi Conference, Oct. 11: "Some good meetings this season. Sixteen accessions on profession of faith. Good help from abroad by Revs. J. S. Oakley, J. A. Whitehurst and J. T. Howell, and Capt H. H. Estes. Fair prospect of full collections."

Rev. R. Parvin, Sparta circuit, Louisiana Conference: "We have good news from Sparta circuit. At Bear Creek we had some bright conversions and 24 additions. Bro. P. O. Lowry, from Vanderbilt, did successful preaching and altar work, and in grove meetings with the young men. At Holders we had a good meeting; conversions clear; 3 additions. We had a good meeting at Castor Church. We have just closed a good meeting at Mill Creek Church; 14 added to church. Meetings lasted nine days. Some conversions and sanctifications. Bro. P. O. Lowry has been with me since the first Sabbath in July, and has done a noble work at all my meetings. We baptized 16 adults and 12 infants at the above meetings."

Rev J. J. Kelly, Asheville, La., Oct. 11: 'Our work is doing well. The Lord has greatly blessed our efforts this year. The last two services have been the largest congregations we have had this year. Two children baptized and forty-three dollars for Conference claimants in last week. The church which was just finished at Prairie Grelg, worth a thousand dollars, we held services in last Sabbath. Our new parsonage is nearing completion, which will be a beautiful home. Prospects look bright for collections being raised. Some spiritual-minded, faithful Christians; but it is to be deplored that there are many worldly and wicked people in the church. We hope to have a revival before Conference. Have had one this year, reported by my presiding elder, who ably assisted in the meeting. Thirty-five conversions and accessions; 15 children have been baptized. Last, but we hope not least, the preacher has been filled with the Spirit and rejoices daily. I am walking and living every day with a holy delight filling my inmost soul. Praise the Lord."

Rev. W. T. Currie, P. C., Ponchatoula, La., Oct. 16: "This is my second year on Ponchatoula charge, Woodville district, Louisiana Conference. God has wonderfully blessed my labors up to date. There have been 160 accessions, 100 converts, and about 30 sanctified. When I came to this charge the work paid the preacher $191 and some cents. The whole amount raised that year was about $700. Last year I had the same churches; the amount paid to preacher was $395. The whole amount raised for all purposes was $1,365. This year the Conference took off two of the churches; one of them paid $100. The Conference also took off $50 of the domestic mission money, leaving only $50. I now have five churches. The assessment this year is $450. The stewards think all amounts assessed will be paid. Up to date this year $1,200 have been raised for all purposes. There are two churches under headway; not ten, as was stated some time ago. Bro. Woodward states that he knows there is no building started. We have the lumber all on the ground and all paid for at Springfield. We would have started the building long ago, but we are undecided as where to build, as there is a blind tiger close to the old one. We have 4,000 feet of lumber given on the other one. There has been a parsonage built since I came on this work. I ask the prayers of all. I give all praise to God."

REVIVAL IN NATCHEZ.

The Board of Stewards unanimously joined me in an invitation to Dr. Carradine to hold a meeting for us in Jefferson Street Church, commencing Sept. 16. We had a week of prayer preceding the meeting. Besides this, much personal work was done by the pastor, the Official Board, and others, to get the church ready for the meeting. Dr. Carradine remained with us, preaching twice a day, for thirteen days. His audiences were large, his sermons were scriptural and powerful, and the results were glorious. Several of my members were in the experience of perfect love before the meeting began, and others were "groaning after it," as our church expresses it.

Looking over my church register, I can count more than fifty who professed the blessing of sanctification during the meeting. There may have been others, and some of these may not have fully comprehended the matter; but I think I can safely say that more than fifty made a full consecration of themselves to God, and were purified by faith and filled with the Holy Ghost during the meeting. There were fully as many of Bro. Crymes' congregation at Wesley Chapel who professed the blessing. Several of Bro. Ellis' people, of the Washington circuit, including himself and three of his stewards, received the blessing. Twelve or fifteen members of the Baptist Church, including one of their deacons, and about the same number of Presbyterians, including one of their elders, came into the experience of full salvation during the meeting. There were also many bright conversions and several accessions to the church. Seven were received on profession of faith, and three by certificate of membership, last Sunday, and other applications are pending. Our meeting closed last night with many at the altar, some seeking pardon, and some sanctification.

Rev. U. E. Ramsey, of Kentucky, spent a week with us after Dr. Carradine left, and did us much good by his Bible readings and scriptural sermons. He is a young man, fully consecrated to his work, and mighty in the Scriptures. My church is now in good condition for efficient work. We could run a half-dozen prayer meetings and as many experience meetings at one time without any lack of material.

W. B. LEWIS.

Oct. 10.

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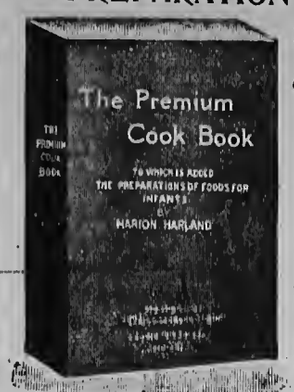

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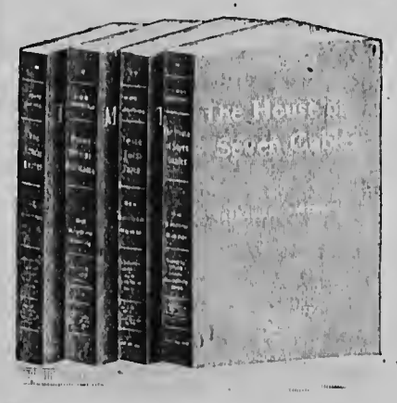

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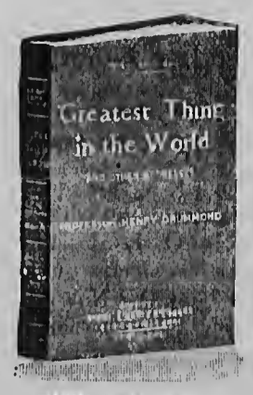

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Thursday, October 25, 1894.

Sabbath Desecration.

Mammoth political Sabbath breakings are now the order of the day all over South Louisiana. Every Sunday vast crowds—many thousands, the papers say—gather to hear political speeches. This is not confined to one party. The Democratic and the Republican parties are equally guilty. Nor is this the work of the smaller fry of the political world. We mentioned in our last several of our political leaders who are participating in this disgraceful movement. But these do not stand alone. Other leaders, too numerous to mention, are equally guilty. Political meetings are already announced for several Sabbaths to come; and they are to be participated in by those already in power and by those who will be put in power at the next election. Under such circumstances is it at all wonderful that it is almost impossible to enforce the Sunday law?

In this respect Louisiana stands alone among the States of the South. We do not believe there is another State south of Mason and Dixon's line in which such proceedings would be tolerated. In the adjoining State of Mississippi a public mass meeting in the interest of the Democratic party would call forth an indignant protest which politicians would respect. No candidate for high official position would dare to defy public sentiment in this matter. And what is true of Mississippi we believe to be equally true of all other Southern States. What makes the difference? Why is it that Louisiana stands alone in this respect? The answer is easy. Louisiana is dominated by Catholicism. No one can remain in this city even a few days without ascertaining what Rome's idea of Sabbath observance is. It is significant that all these political Sabbath breakings occur in South Louisiana, where Rome sways an undisputed scepter. Suppose Governor Foster, Congressman Price and Senators Blanchard and Caffrey should try to get up a grand Democratic Sabbath breaking in Homer, Minden or Arcadia! Would they meet such a response there as they meet in South Louisiana? We trow not; and we furthermore venture the assertion that they will not make the attempt. They know where public Sabbath breaking will take, viz.: where Rome holds sway—in South Louisiana.

The Arkansas Methodist and the North Carolina Advocate join hands with the NEW ORLEANS ADVOCATE in advocating an anti-option law.

To Our Preachers.

Dear Brethren: I will be greatly obliged if you will remit moneys you have collected for the ADVOCATE before the meeting of the Annual Conference. When everybody waits until Conference to pay up, there is, as experience has shown, such a rush that it is difficult to make settlements in a satisfactory manner. It takes but a little time to go to your postoffice or express office and get a money order, or to your bank and get a check for the amount of your indebtedness. By this method of waiting until Conference to make settlements, you and I are compelled to be out of the Conference room counting shekels when we ought to be participating in the business of the Conference. Moreover, where there are disputes as to the amount of an account, it is difficult for me at the seat of Conference, away from all the records of the office, to make a settlement otherwise than on a basis of guess-work.

Brethren, I hope you will heed this suggestion and remit at your earliest convenience. I especially make this request of those preachers who did not pay their accounts or say anything about them at the last session of Conference; and this class is surprisingly large. Moneys that were collected for the ADVOCATE a year or two ago ought to have been paid in before this.

W. C. BLACK.

At Zacharie.

On Wednesday night, Oct. 17, we had the pleasure of lecturing at Zacharie, La. The five hours required to make the trip were most delightfully spent in the companionship of one of the celebrities of the century, Prof. Henry Drummond, whose latest venture in authorship, "The Ascent of Man," we had put into our valise.

Arriving at Zacharie about noon, we were domiciled in the delightful home of Bro. and Sister G. B. Brown, whose generous hospitalities we had enjoyed on a former occasion, when it fell to our lot to dedicate the church at Zacharie. We had a pleasant visit to the parsonage home of the pastor, Rev. J. T. Leggett. Bro. Leggett is closing his fourth year on this charge. During this time he has built a church and a parsonage. The church is quite a handsome one, and sufficiently spacious to meet the wants of the community. Many larger towns would think themselves fortunate in the possession of such a house of worship. He has also quite a comfortable parsonage, though it is not yet entirely completed. To aid in paying off a small indebtedness on the parsonage was the object of the lecture. The attendance upon the lecture was good—much better than can be had at a pay lecture in many larger towns. Our church at Zacharie is now a station. This is a refined, intelligent, prosperous community; and Methodism is very decidedly in the lead. The outlook for our Zion is, we think, decidedly cheering.

Rev. O. L. Hailey and His Little Book.

We announced, a few weeks since, that we would publish soon a reply by Rev. O. L. Hailey to Bro. Carley's criticisms of his book, "Why They Did Not Join the Methodists." Since then we have changed our mind on the subject. In his letter asking permission to reply through the ADVOCATE, Bro. Hailey used the following language: "I have been pretty severely impeached, and it would afford me some satisfaction to be allowed to set myself fairly before the readers who have seen the impeachment."

We thought this only a reasonable request, and hence made the announcement as above stated. When the first installment of the reply came, however, we decided to wait until the whole was in hand before commencing. The second installment came soon afterward; but the third has not yet come to hand. The matter in our hands, however, is sufficient to show that it is the aim of Bro. Hailey, not merely to reply to Carley, but to use the columns of the ADVOCATE for an assault on Methodism. He makes some confessions, however, of which we deem it proper that we should take note. One of these has reference to the statement contained in his book about Bishop Galloway. He admits himself in error in this matter, and promises to eliminate this statement from the next edition of his pamphlet; and magnanimously adds that he "would be glad to have the correction co-extensive with the error." His justification of having published the statement is that he saw it published and republished in a Baptist paper, five years ago, without contradiction from any quarter.

He also makes a confession with reference to the following statement contained in his book, "Methodists when they immerse are guilty of *perjury*." He says: "The word *perjure* is a harsher term than I wish to use in regard to any Christian man, and I am sorry I let it slip into the tract. I shall change it in the forthcoming edition, and substitute the word *stultify*." He will no longer speak of Methodists as knaves, but as fools. But he takes pains to have it understood that while he makes this change in phraseology, it is only for decency's sake—not because he has changed his opinions in the least, for he says in the very same paragraph, "I have no fear of being able to justify the use of the word *perjure*."

These two confessions of Bro. Hailey we think it only just that we should publish. The rest of his so-called "reply" is simply a rehash of the diet that has been served up in Baptist papers ever since Bro. Hailey's relative, Rev. J. R. Graves, published the "Iron Wheel." We have every week something more toothsome and more nutritious to spread before our readers, and, therefore, ask the brother to excuse us from aiding him in his much-loved work of serving up stale hash *a la* J. R. Graves. We have no doubt that he can find very willing servitors in the office of the Baptist Record, the Baptist Chronicle or the Christian Index.

Profit Sharing.

During the last quarter of a century several capitalists in Europe and America, who have large manufacturing interests, have made experiments in the direction of "profit sharing." The results in most cases have been such as to commend the system to the thoughtful consideration of money kings everywhere. One of these "profit-sharing" establishments is the large firm of Proctor & Gamble, Cincinnati. This firm has been operating the system for fifteen years. It has four hundred operatives who are beneficiaries of the system. The last annual report makes such a fine showing that the company has announced its purpose to make the system permanent. The system, by making every operative a partner in the establishment, unifies the interests of employers and employees, and thus prevents the unseemly and hurtful antagonisms which are a striking feature of the times. It is also a stimulant to industry and economy. Here, then, is a providential finger-board pointing out amid the turmoil of this restless age a pathway of combined righteousness and safety for capital to walk in.

Will capital prove as eagle-eyed in this matter as it is popularly supposed to be? Not just now, we fear. The innate selfishness of poor, fallen human nature will assert itself to perpetuate the present regime of strikes and riots with their consequent financial disaster. There is a good time coming, however—though it may be far in the future—when peace will reign on earth as the result of righteousness and love dwelling in the human heart and manifesting itself in the life.

Train Robberies.

Within the past few days three train robberies have occurred in different parts of the United States—one in California, one in Virginia and one in Texas. In each case a large sum of money was secured. In Texas not only the express company, but also the passengers were robbed. In Indian Territory brigandage of this description has become so common that the express companies have ceased to handle money for the public at all. Banks also are now refusing to issue drafts without payment of a heavy bonus. That such a state of things should exist in the midst of what is supposed to be the highest civilization the world ever saw is marvelously strange. Can it be possible that we are approaching a period when every railroad train will have to be guarded by a band of armed soldiers?

A New Book.

LETTERS ON BAPTISM. By Rev. Edmund B. Fairfield. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price, 75 cents.

The author of this work was a Baptist minister for twenty-five years. Some years ago he was engaged by a Baptist publishing house to write a four-hundred page volume in defense of Baptist views. The story of his labors in that direction we will allow the author to tell in his own words. "I accepted this appointment with the fullest assurance that an argument could be made in that compass that nobody could fairly answer. In order to do it I determined to go over the whole ground from the beginning; so that when the work was finished the honest and intelligent reader of my book would be constrained to admit that it was unassailable. I fully believed that immersion was the only water baptism, and that it could be made so to appear to every candid inquirer. My disappointment you can imagine when I tell you that, as I prosecuted my study of the subject, I found tower after tower of my Baptist fort tumbling down. Most laboriously did I strive to repair them. Month after month for more than two years did I labor to maintain my old ground, but to no avail. There were too many *hard and solid* FACTS against me. Having studied the subject through and through on both sides, I was convinced of my error. *Immersion was not the only baptism.* The word *baptizo* did not mean *immerse* in the New Testament. I saw it clearly. I could not have been an honest man and continue to profess to believe what I did not believe. With the facts now before me it was impossible for me to remain a minister of the gospel in any Baptist denomination."

The facts which led him to change his views and his ecclesiastical relations are set forth by the author in the above-named book. It is an able and very timely publication. We recommend it to all our preachers as a most excellent treatise to put into the hands of Methodists who have become, or are likely to become, unsettled in their faith by the arrogance and pretentiousness of Baptist proselyters. The work is for sale by Rev. W. B. Palmore, editor and publisher of the St. Louis Christian Advocate, 1414 Lucas Place, St. Louis, Mo.

Rev. Samuel Woodbury, the oldest member of the Florida Conference, died at his home in Quincy, Fla., on Sunday last. He was eighty-one years of age, and had been preaching more than fifty years.

BOOKS.

Prof. William H. Goodyear, in his second volume of art history, which is just issued by the Chautauqua-Century Press under the title of "Renaissance and Modern Art," has made a valuable and attractive addition to popular literature on this subject. Prof. Goodyear's treatment is simple, clear, and descriptive, rather than technically philosophical. The illustrations of the volume, over two hundred in number, are widely representative and include reproductions of many of the more prominent art treasures which were exhibited at the World's Fair.

Europe in the Nineteenth Century is a brief, comprehensive, and interesting narrative of the political and social development of Europe since the beginning of the present century, by Prof. H. P. Judson, of the University of Chicago. It includes the period from the outbreak of the French Revolution to the present time. The method of treatment is clear and luminous; the continuity of the narrative is never broken, and while the attempt is merely to offer an outline of the century's activities in all departments of life, the picture is quite complete and satisfactory. The book is profusely illustrated with portraits, reproductions of political caricatures, fashion plates, means of transportation by sea and land, and other material of an equally interesting nature.

NOTES.

A revival meeting is in progress in Shreveport which promises to be a decided success.

***

It is announced that Hon. W. C. P. Breckenridge will be a candidate for a seat in the United States Senate.

***

The Eiffel Tower has been purchased by Baltimore capitalists, and it will be removed from Paris to that city.

***

Prayer meetings are being held each night this week at Carondelet Street Church preparatory to a revival meeting.

***

St. Louis Methodism pays, perhaps, the largest salaries in our church. Two of the churches pay $4,000 per annum and two others $3,000.

***

The remains of Judge L. Q. C. Lamar have been removed from Macon, Ga., to Oxford, Miss., where a monument to his memory will be erected by the citizens of Mississippi.

***

The Greensboro (N. C.) Female College Board of Trustees has unanimously chosen Rev. W. C. Norman, of Wilmington, to succeed the late Dr. F. L. Reid as president of that institution.

***

The New York Advocate says:

Chaplain McCabe telegraphs as follows: 'Rock River Conference twelve hundred dollars ahead of last year. Total collection, over thirty thousand dollars. Largest ever taken by the Conference."

***

Miss Belle Kearney, of Mississippi, well known in temperance circles throughout the Southwest, is lecturing to large audiences in Delaware and Maryland. She lectured a few days since at Towson, Md., in Trinity Protestant Episcopal Church.

***

James Anthony Froude, the historian, died in London on the twentieth. Although unreliable as a historian, such was the brilliancy of his style that his historical works have had an immense sale, and will doubtless continue to sell for years to come.

***

Sam Jones has become associate editor of the Tennessee Methodist. His salutatory appears in the last issue. It is just such a production as would be expected from the unique, original evangelist. His editorial duties will not diminish his evangelistic labors.

***

A non-denominational tabernacle of large dimensions has been erected in Monroe, La. It was dedicated on Sunday last, the dedicatory services being conducted jointly by Rev. B. F. White, of the Louisiana Conference, and Rev. J. B. Searcy, of the Baptist Church.

***

Thirty years ago a visitor to Rome was not permitted to enter the wall of the city with a copy of the Bible. Now thirty Protestant chapels are dotted about the city and almost everywhere can be heard the voice of the preacher. Everything that could be done has been done to stay the onward march of the gospel by both Pope and cardinals, but all to no avail.

***

Our friend, Judge J. T. Fant, of Holly Springs, Miss., has gone to San Antonio, Texas, to spend the Winter on account of his health. We hope the salubrious climate of that region will speedily restore him to perfect health, and that he will not become so enamored of the Empire State as to take up his abode there permanently. Mississippi Methodism can not well spare men of the type of Judge Fant; they are too scarce.

A vigorous crusade against gambling is in progress in many of the cities of America, notably in Chicago and in Richmond, Va. The movement in Richmond is headed by Rev. Asbury Christian, and has the vigorous support of Dr. W. V. Tudor and many other prominent and influential ministers.

***

East Mississippi Female College now has an enrollment of one hundred—an increase of twenty-five per cent. over the enrollment at the corresponding date last session. President Holloman and his faculty are to be congratulated. If the Methodists of East Mississippi will give this institution their patronage, it will flourish like a green bay tree.

***

The Methodist University in Washington City will soon be an accomplished fact. One man, who prefers not to have his name made known, has contributed the amount necessary to construct the first building—about $250,000. A score or more of other buildings are to be erected after a time. Work will begin next Spring.

***

Rev. E. G. Cook died at his home in Hazlehurst, a few days since. Bro. Cook was more than eighty years of age, and had been a local preacher for a great many years. He was a highly cultivated Christian gentleman—a noble type of manhood. As a preacher he was quite unique and original. We experience a sense of personal bereavement in his death, as we had enjoyed his friendship for more than a quarter of a century. A suitable tribute will doubtless be prepared.

***

A Presbyterian synod in a session recently held at Brookfield, Mo., adopted resolutions against the liquor traffic as follows:

Resolved, That it is the duty of every church member to ever and always speak and pray and vote against the liquor traffic, and that it is the sense of this synod that while it is not the province of the church to dictate to any man how he shall vote, yet the synod declares that no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy or refuses to put itself on record against the saloon.

***

Gov. Stone, of Mississippi, has publicly announced his endorsement of the Anti-option Convention to be held in Vicksburg, Nov. 20. He will attend the convention and use the tremendous weight of his personal influence towards securing a rigorous anti-option law from the next Congress. Let every would-be congressman in Mississippi and (shall we say) Louisiana follow his noble example. There is music in the air. The option gamblers do well to be alarmed, as they unquestionably are.

***

The Texas Advocate announces the death, on the twelfth, of Dr. Homer S. Thrall. Dr. Thrall was one of the oldest Methodist preachers in the State. He went to Texas before the division of the church in 1844, and has been thoroughly identified with Texas Methodism ever since. He was a leader of our hosts in Texas, having filled many prominent positions. He was the author of a history of Texas, and a history of Texas Methodism. Having personally taken part in the making of that history from the beginning, he was better fitted to write a history of Texas Methodism than any man in the State. He was a man of most excellent Christian character.

***

A meeting of the Parsonage and Home Mission Society for the New Orleans district was held at Dryades Street Church on Thursday night, Oct. 18. The president, Mrs. J. J. Lyons, gave an entertaining account of her recent visit to Nashville and of the results of the Conference held there. Mrs. S. A. Montgomery read an admirably prepared sketch of the operations of the industrial school recently established by the society in connection with Tchonpitoulas Mission. Miss Burbank gave an interesting report of her labors as missionary during the past few months. Rev. F. S. Parker delivered a very instructive address on "New Orleans Methodism as the Result of Home Mission Work."

***

A private letter from Dr. C. G. Andrews, of the Mississippi Conference, contains the following sentence:

Permit me to commend most heartily the point and spirit and efficiency with which you go for the political violators of the Sabbath, the gamblers in futures and the patrons of glove contests in your three editorials of Oct. 18.

Although the above was not written for publication, we are sure our good friend, Dr. Andrews, will pardon the liberty we take in making it public. We have made up our mind to wage relentless war upon these evils. We expect to encounter opposition even in the church. The whole tribe of Methodist gamblers and political Sabbath breakers will soon be crying out "too political;" and we do not doubt that many very good people of the old-school described as "namby-pamby saints" will join in the cry. We are glad, therefore, to have the endorsement of such a man as Dr. C. G. Andrews.

Meeting of the Publishing Committee.

The Annual Meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will be held in the ADVOCATE office, Oct. 31, at 10 o'clock A. M. S. S. KEENER, Sec'y.

Millsaps College Endowment Notes.

Dear Brother: Among the Millsaps College endowment notes yet unpaid, I find your note for $ —, due ——, 189—, with — per cent. interest from maturity. The college is very much in need of the amount of these notes, and they ought to be paid. Please forward the principal of your note at least.

The third session of the college has opened finely, and we now have two hundred and ants enrolled, among whom are thirty-four young preachers. The faculty has had to be enlarged, and increased accommodations are needed. This great work of the church should not be impeded for the lack of means.

The claims of this institution are the sacred claims of the poor young man of Mississippi. Please make a sacrifice to pay your note at once.

Remit to R. W. Millsaps, treasurer, Jackson, Miss.

Yours in the work,

I. W. COOPER, Agent.

Jackson, Miss., Oct 15, 1894

New Orleans Church Extension Society.

The Board of Directors of the New Orleans Church Extension Society met last Friday night at Carondelet Street Church. In accordance with Art. III. of the By-Laws, the following officers were elected by ballot:

President, Rev. Jno. T. Sawyer, D. D.; vice-president, Rev. Wm. H. LaPrade, D. D.; recording secretary, Rev. James M. Henry; corresponding secretary, Mr. James R. Westerfield; treasurer, Dr. John W. Adams. President Sawyer has appointed the various standing committees as follows:

Finance—W. B. Thomson, J. W. Blackman, Jr.; Jno. B. Parker.

Membership—J. M. Henry, E. P. Mackie, F. W. Heroy, P. A. C. Voss, Jno. B. Parker, J. W. Adams, R. H. Hafkesbring.

Mission Sites—W. H. LaPrade, F. N. Parker, J. B. A Ahrens, F. W. Heroy, J. R Westerfield, W. B. Thomson, J. R. Huffman.

Legal—T. K. Faunt LeRoy, J. B. A. Ahrens, J. W. Adams, E. P. Mackie, P. A. C. Voss.

Nominating—J. B. A. Ahrens, W. H. LaPrade, J. M. Henry, P. A. C. Voss, J. R. Huffman, J. W. Blackman, Jr.; J. R. Westerfield.

Forty Barrels a Day.

Harris & Buquo., Erin, Tenn., manufacturers of the celebrated Erin Lime, say they have great faith in Drummond's Lightning Remedy for Rheumatism. One of their principal coopers was laid up with Rheumatism until induced to take Drummond's Lightning Remedy. After taking two bottles he went to work, and has since been making **Forty Barrels per day.** If you want this remedy, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your express address two large bottles—enough for one month's treatment. Agents wanted.

Preachers of the Mississippi Conference.

Brethren: Will you please send me your church extension money by check or money order on Vicksburg, or draft on Jackson or New Orleans? There is no necessity for taking it to Conference. Having to collect at Conference delays the Board in the transaction of its work, and renders it very laborious to the treasurer.

THOS A. HOLLOMAN,
Tr. of Board Ch. Ex., Miss. Conf.

Phœnix, Miss.

Horsford's Acid Phosphate
Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

Preachers and others desiring a handsome suit made to order of good material and at bottom prices should send for samples to the Plymouth Rock Pants Co., whose advertisement appears in our columns.

Note from Rev. J. R. Roy.

We have just closed another meeting at Riverside of six days. Rev. A. W. Turner, of Big Cane, was with me from Tuesday to Thursday, and did efficient work. Bro. S. J. Davies, P. E., came down Friday, being the time for our fourth Quarterly Conference, and continued until Sunday night. Results of the meeting: 9 additions on profession of faith, 4 baptized, total on the work this year, 50, 46 on profession of faith, 4 by letter; total last year, 49; total this year up to this writing, 95 Glory to God. All the praise to his holy name! Brethren, pray for us.

J. R. ROY.

Simsport, La. Oct. 16, 1894.

A movement is on foot for the union of all the English colonies in Australia, Tasmania and New Zealand in one government similar to that of the Dominion of Canada. The indications are that the movement will be crowned with success at an early day.

Notice.

THE SHREVEPORT DISTRICT'S STUDENT

At Centenary College, chosen and sent by order of the District Conference, is in need of the amounts which were subscribed at the late session of said Conference. Please forward to me at once.

ROBT. J. HARP, Treasurer.

Notice.

The presiding elders of the North Mississippi Conference will please send me names of applicants into the Conference, so that homes can be provided for them. T. B. HARGROVE.

Sardis, Miss.

Louisiana Conference Notice.

The presiding elders of the Louisiana Conference will please send at once to my address the names of the lay delegates to the Conference from each district; also the names of applicants for admission on trial and of local preachers who will apply for ordination.

R H. WYNN
Sec'y Conf. Entertainment Com.

939 Constance St., New Orleans, La

Notice.

The class of the third year, Louisiana Annual Conference, will meet in the pastor's office, Dryades M. E. Church, South, 473 Dryades St., at 10 A. M., Thursday, Dec. 4, 1894. Be prompt. Bring tablets and pencils prepared for written examination. Have the sermons required complete. Care and forethought are good recommendations. S. J. DAVIES.

Alexandria, La., Oct. 17, 1894.

Vicksburg District.

The fourth Quarterly Conference for Roxie circuit will be held at Roxie, Nov. 3 and 4, and not at Hamburg.

J. M. WEEMS, P. E.

The Poisonous Acids

In the blood should be taken up and removed by the Liver and Kidneys, but these organs get out of order—fail to do their work—and the result is Rheumatism. There are a thousand remedies for the Liver and Kidneys, but there is only one cure for Rheumatism, and that is Dr. Drummond's Lightning Remedy. If you have the disease, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your express address two large bottles—enough for one month's treatment. Anyone who is having an argument with the Rheumatism will feel fully repaid by the first dose. Agents wanted.

Report of the W. F. and H. M. Society of the Mississippi Conference.

FOR THE SECOND QUARTER OF 1894.

Received.

Balance first quarter	$ 84 11
From Rev. N. S. Harmon (dues)	26 75
" Bay St. Louis Auxiliary (dues)	2 95
" Central Church, Meridian (dues)	15 00
" Magnolia Auxiliary (dues)	3 50
" Long Beach Auxiliary "	2 60
" Port Gibson " "	4 00
" Mrs S. S. Cope (Donation, Conference expenses and publishing Minutes)	21 15
From Magnolia (Donation)	2 00
Total	$162 06

Disbursements.

Conference expenses and pub'g Minutes	$ 21 15
To Montrose parsonage	50 00
" Coffeeville "	50 00
Remitted General Treasurer	28 40
Balance second quarter	12 51
Total	$162 06

MRS. T. B. HOLLOMAN.

Oct. 17, 1894.

Hall's Hair Renewer renders the hair lustrous and silken, gives it an even color, and enables women to put it up in a great variety of styles.

To Students of Millsaps College.

I have moved to Jackson to educate my only child at Millsaps College. In order that I may be able to do this, I must have a few boarders, and, as a special inducement to students to come, I will board the first six who come, at only ten dollars (each) per month; give them nice, comfortable rooms, and do all I can to promote their happiness and make them feel at home. They furnish only such things as are required by the boarding-houses at the campus. My home is very retired and quiet, a considerable distance from the business part of town, and only a pleasant walk from the college. MRS. M. M. LOWRY,

710 N. State St., Jackson, Miss.

Publisher's Notices.

From now until Nov. 1 we will present a copy of Dr. Sawyer's book, "The World in the Church," to every new subscriber and also to every old subscriber who will renew for one year in advance, *i. e.*, up to October, 1895. This work has been highly commended by our church papers and many of the leading men of Southern Methodism, including most, if not all, our Bishops. Here is an opportunity to get the book as a present for doing something which you ought to do anyway—subscribe for the ADVOCATE. This offer is made only to those who send cash with the order at the rate of $2 per annum.

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We are still handling the Eoworth pianos and organs. We sell these instruments under a guarantee. We have one of the pianos in use in our own home, and a superb instrument it is. We will sell any instrument in the catalogue for cash at thirty three and a third per cent. discount from catalogue prices. Or we will sell at the catalogue price, and take payment in subscriptions to the ADVOCATE, giving a commission of one dollar on each new subscription. Send for catalogue. Address

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We renew our offer of Chambers' Cyclopedia as a premium. We will send the Cyclopedia in thirty volumes, paper bound, to any subscriber who will pay his subscription for one year in advance, viz.: to October, '95, for $2.50, in addition to his subscription. We will also send the work as a premium to any preacher or agent who will send us five new subscriptions accompanied by the cash—$10

This offer will soon be withdrawn; therefore, be in haste if you wish to avail yourself of it.

To Subscribers.

Don't fail to read our premium offers—Fifteen Poets and the Premium Cook Book. Any one of these books can be had free by any subscriber who will pay his subscription to January, '96.

To Agents.

Let all our preachers and agents remember that our Oxford Bible offer is still open, and that we will give subscribers sent under this offer the benefit of our premium offers of "Fifteen Poets," Premium Cook Book, Drummond and Hawthorne.

We omit the offer of free tuition for a week or two; but let our readers all take note that the offer is still open, and will be until the close of the year.

Our five-book premium offer is still open. Hunt up the back numbers of the ADVOCATE and see what it is.

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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

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Vicksburg, Miss., Aug. 17, 1894.

Rev. Dr. J. W. Harmon:

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EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

SIN FINDS OUT THE SINNER.

(Num. xxxii, 23; Job xxxiv, 22; Jer. xxiii, 24; Amos ix, 2-4)

1. Sin—the blackest word in the vocabulary! Its deadly nature is understood when we realize that it required the death of the Son of God to undo its effect. Sin, hydra-headed, is multiform in its exhibitions.

(1) Sins of omission and commission.
(2) Sins of affection, thought, utterance, action.
(3) Sins, great and small—damnable all.

2. The effects of sin will soon appear. "Your sin will find you out." Hidden, it will come to the surface.

(1) Drunkenness: *Delirium tremens.*
(2) Gluttony: Dyspepsia.
(3) Voluptuousness: Failing health.
(4) Slothfulness: Failure in life.
(5) Prodigality: Indigence.
(6) Covetousness: Enslavement by money.
(7) Prevarication: Confidence lost.
(8) Envy: Bitterness of heart.
(9) Vanity, pride: Chagrin, disgust.
(10) Dishonesty: Isolation. Man fearing to have intercourse with us.

3. In repentance, specially, our sin finds us out. Before repentance, sin appeared trivial, but now it seems heavier than mill-stones, more nauseating than gall, blacker than night.

(1) Now 'tis no longer "their" sin, nor "your" sin; but "my" sin. I have sinned.

(2) Now sin makes wretched beyond degree. Hell opens its colossal gates to receive us. Hear the malicious laughter of devils, because of our discomfiture. "Ha, ha," they sneered, "serves him right."

(3) Confession of sin is now in order. Stammeringly we enumerate one, two, three sins. Finally the dreadful catalogue of our transgression finds expression.

(4) Yes, our sin found us out when God, in mercy, forgave us our trespasses.

4. In heaven our sin will not find us out. By a miraculous alchemy there is an entire obliteration of our sinful antecedents. Said Isaiah: "Thou hast cast all my sins behind thy back." Remembered against us no more forever. Glory!

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

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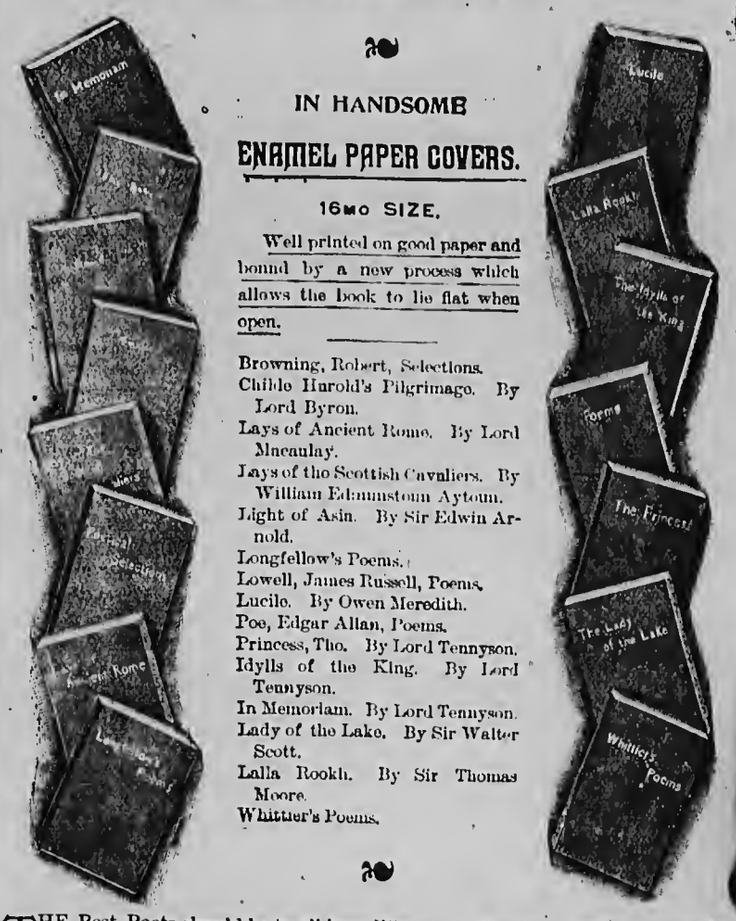

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Lowell, James Russell, Poems.
Lucile. By Owen Meredith.
Poe, Edgar Allan, Poems.
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HOME CIRCLE.

IT PAYS.

It pays to wear a smiling face
And laugh our troubles down;
From all our little trials waft
Our laughter or our frown.

Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early Spring
Beneath the sunny ray.

It pays to help a worthy cause
By making it our own;
To give the current of our lives
A true and noble tone.

It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;

To strive, with sympathy and love,
Their confidence to win.
It pays to open wide the heart
And let the sunshine in.

—Presbyterian Journal.

A Happy Secret.

Johnnie was a naturally generous, unselfish boy, but had also been taught to share every bit of candy and cake with his little sisters and brothers, so that he did not enjoy going off by himself and eating things. Now, I suppose you would rather live with a boy like that, and go to school with him, and have him for your friend, than with boys or girls who think only of themselves

Some children make me think of a chicken, which will seize a choice bit and run off to some safe place and gobble it up. You never saw a chicken or a pig share anything peaceably, did you? But, if you notice, it is the little boys and girls who love to share everything, who divide their apples, and nuts, and candy, who are the favorites, and whom everybody likes, and not a few love dearly; and we all like to be loved.

A very old book says: "He that would have friends must show himself friendly."

Try and see.—Selected.

The Critic in the Home.

There are some people who seem possessed by the idea that it is a mark of superior culture and refinement to regard with captious criticising and deprecating observation the things that surround them in any every-day life. Circumstances, people and material surroundings are all the object of their frequent or habitual animadversion. To hear them speak in praise of anything or anybody is unusual; while to hear them complain and object and denounce is the unfortunate necessity imposed upon their companions and associates. There can scarcely be a more disagreeable, tiresome and devitalizing companion than the person who sees something to object to in everything and everybody; who can pick out flaws and discover defects with an ingenuity and alacrity that grows and becomes skillful by practice. Usually such a disposition is accompanied by the habit of impersonal scolding about circumstances and things in general, which creates a disagreeable personal atmosphere, calculated to make one shun and avoid such people as they would eating green persimmons or staying in a room with a smoky chimney.

On the other hand, it is a real comfort in this work-day world to meet with or have for a companion one who can see and appreciate whatever is good, especially in common things. The truth is, that the best things of life are the common things. In the domain of intellect and morals we know that the great truths of life are simple truths. In the material things of life the common possessions are the best and most beautiful. Water, air, sunlight, the natural, unspoiled appetite, bread, food, sleep, health, the universal grass, the ubiquitous birds and the infinite sky—why, the tongue of man can not sufficiently express their riches and beauty! Then the natural relations of human beings—the most precious are the most common. The millionaire going home to his wife and children, if he loves them, is no richer in his affections than the grimy laborer who is also greeted on his return by his good and faithful, though perchance toil-worn and faded wife, and the joyful faces and eager welcomings of his little ones. If he have the discernment to appreciate and prize these at their true value, he stands on the same plane with the richest and noblest of earth; his happiness is of the same fine and precious quality as theirs. Here truly the rich and the poor meet together. Appreciation and recognition of the essential good is the main thing. To depreciate and belittle and complain at trivial and incidental surroundings and circumstances is the mark of inferiority and of a weak and incompetent nature.

It is a truth which should be more frequently presented by teachers and moralists, that a cheerful and appreciative disposition toward life and people and circumstances can be and ought to be cultivated. The fact ought to be brought to the attention, especially of the young, that cheerfulness and kindness of feeling are helpful, not only to others, but to ourselves. Nothing is more depressing and enfeebling than to cherish a complaining spirit, or to dislike people and things; while to hate anything or anybody is positively exhausting. Love of people, love of life, love of work, love of common things, is the best, the only true inspiration of a happy and satisfying life.—Interior.

Good Homekeeping and Good Housekeeping.

There is great danger in these days of so-called higher education, that our girls will neglect those very essential acquirements of good homekeeping and good housekeeping.

Good homekeeping, presided over by sweet, loving ones who have made a paradise of the home by love's labor, has a powerful influence for good over the tired, perplexed business man when he enters the door at the close of the day. And good housekeeping! What a panacea of strength and healthfulness is the well-cooked meal, served in a tempting manner by loving hands. How sweet the words from the daughter's lips, "I made this bread, papa," or "I broiled this beefsteak." Papa is justly proud as he looks up with a bright face to show his appreciation. Housework is a healthy stirring about of nerve and muscle, better in its results than athletic games that have no definite purpose in them except the pleasure of the hour.

Good homekeeping and good housekeeping combine a business that needs all the acquirements of other kinds of trade.

"Cutting your garment according to your cloth," needs a wise, prudent head as well as hand—it needs close calculation, accurate measurements, and is really quite a study to be mastered. It is very well to talk of "higher education," but unless it includes the successful administration of homekeeping affairs, it fails of being the practical knowledge every girl needs for daily living

It is just as much of an achievement for a young girl to be a good homekeeper and housekeeper, looking well after the comfort as well as the sanitary necessities of the home, and providing helpful food that will not only be appetizing, but will put new strength of muscle and plenty of good blood in the loved ones who eat it, as for her to have honorable mention as a fine artist, or even have her name recorded as a president of a college. A tall man looking over my shoulder, bends low to tell me that the good homekeeper and good housekeeper has really the best record of all. We can live without fine pictures, and colleges are not an absolute necessity; only a minority are benefited by them. But a sunny face with an eye full of love light, meeting the tired home comer at the door, takes all the weatherbeaten marks out of a man's face and heart. And the food the hand of such an one offers, which has been prepared in a manner that the best results can be gotten out of it, is truly life-giving. Such a woman is an absolute necessity. So, girls, learn these wonderful methods of making the home peaceable, pure, and so near akin to the heaven above as you can.

If you are not enabled to enter the schools of higher education at this opening term of the collegiate year, don't be cast down over the disappointment.

The highest education of true womanhood is to learn the best ways and means of making the home the dearest, most soul-inspiring place on earth. "It was not my mother's preaching, but her practicing that brought me to the Savior," said a young man.

So, dear girls, it is not by preaching, but by practicing those beautiful influences of the spirit—love, joy, peace, long suffering, gentleness, goodness and faith—that you will be enabled to do those sweet ministries that will lead all who come in contact with you to "live after the Spirit and to walk in the Spirit."—Susan Teall Perry, in Christian Work.

Does He Work?

Let it be said again that genius is nothing more nor less than the capacity for work. Ruskin said wisely: "When I hear a young man spoken of as a great genius, the first question I ask about him always is, *Does he work?*"

God knows what we need; we only know what we would like to have. That is why your prayer and its answer did not seem to fit like a ball in its socket.

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"Foremost Baking Powder in all the World."

HYGIENE.

Overwork vs. Overeating.

An abuse that tends to the injury of brain workers is excessive eating. I recall to mind several brain workers who suddenly broke down and fancied that it was due to brain fatigue, when, as a matter of fact, it was due to overstuffing on their part. The furnace connected with their mental machinery became clogged up with ashes and carbon in various shapes and forms, and as a result disease came, and before the case was fully appreciated a demoralized condition of the nervous system was manifested, and they laid the flattering unction to their souls that they had indulged in mental overwork.

Hard work, mental or physical, rarely ever kills. If a mild amount of physical exercise be taken and a judicious amount of food be furnished, the bowels kept open in the proper manner, the surface protected with proper clothing, and the individual cultivates a philosophical nature and absolutely resolves to permit nothing to annoy or fret him, the chances are that he can do an almost unlimited amount of work for an indefinite length of time, bearing in mind always that when weariness comes he must rest, and not take stimulants and work upon any false capital.

The tired, worn-out slave should not be scourged to additional labor. Under such stimulus, the slave may do the task, but he soon becomes crippled and unfit for work. The secret of successful work lies in the direction of selecting good, nutritious, digestible food, taken in proper quantities, not eaten as a "gourmand," the adopting of regular methods of work, and the rule of resting when pronounced fatigue presents itself, and determining absolutely not to permit friction, worry, or fretting to enter into his life, and the cultivation of the Christian graces—charity, patience, and philosophy.—Medical Mirror.

Sleep.

That the amount of sleep required by different individuals is decidedly different has almost passed into an axiom. Persons who are very energetic naturally require a great deal of sleep, and children and young people who are growing require at least nine or ten hours of sleep. Invalids or people advanced in life should sleep as long as they can, as there is no restorer of tired nature like sleep. To get a refreshing sleep the brain must cease to act. It would be curious to trace how many cases of irritability, or of functional disease of the nerves, are due to lack of proper sleep. Little children should literally go to bed with the chickens. They should have an early supper at half-past five, and be put to bed directly after. This should be kept up until the child is seven or eight years old when the bed-time hour may be changed from five o'clock till seven. A growing girl should certainly go to bed as early as eight o'clock. The old Norman law which commanded that all fires should be covered and lights put out at the ringing of the curfew bell, though looked upon as a tyrannical measure, was from a hygienic point of view a wise one. —Babyhood.

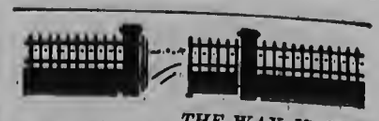
THE CUISINE.

CONDUCTED BY L. A. B.

BOILED ICING.—Put one and one-half cupfuls of white pulverized sugar with two tablespoonfuls of boiling water in a small tin basin. Set it on the stove where it will boil slowly, for it scorches easily. Let it boil until it will string when dripping from the point of a spoon. Then pour it over the beaten whites of two eggs, and stir until cool enough to use, This is good to use between layer cakes and as a basis for other than plain white icing.

ICING FOR FRUIT CAKE.—Use boiled frosting made in the proportion of one half cupful of water to three cupfuls of white sugar. Add one cupful of blanched almonds, chopped fine, and one-half cupful of seeded raisins chopped fine, a little finely-sliced citron, and lemon extract. This is sometimes called "Tutti Frutti frosting."

Cabbage is served in a variety of salads. It may be combined with chicken, meat, or almost any vegetable. Chopped raw cabbage with a cream, French, or mayonnaise dressing, forms as appetizing a relish as one could wish.



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MARRIAGES.

PARKER—MASTERS.—At the residence of the bride's father, Rev. J. J. Masters, Oct. 11, 1894 by Rev. W. F Sanders, Mr. Sidney W. Parker to Miss Maranda H. Masters, all of Eden, La.

STEWART—WORKMAN.—In the Methodist Church, Alexandria, La., Oct. 10, 1894, by Rev. Thos. J. Upton, Mr. H. C. Stewart and Miss Hattie E. Workman, all of Alexandria, La.

McMANUS—McGEE.—At the residence of the bride's parents, Lincoln county, Miss., Sept. 26, 1894, by Rev. W. G Beckus, Mr. H. F. McManus to Miss Mary Ann McGee.

ROBINSON—SELLERS. At the residence of the bride's father, Mr. B. G. Sellers, Oct. 14, by Rev. B. W. Lewis, Mr. H. B. Robinson to Miss Lelia Sellers.

CRUMHOLT—ASHFORD.—At the residence of the bride's mother, East Baton Rouge parish, La., Oct. 10, 1894, by Rev. W L. Lindsey, Mr. Arnelce D Crumholt to Miss Jane Ashford.

OBITUARIES.

We publish obituaries of 600 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule Count the words and send one cent for each word over 600. Poetry excluded from this column.

JONES—LUCY MINERVA JONES, daughter of Maj. Joseph C. Cotton and Elisabeth Hunter, was born in Memphis, Tenn., March 31, 1829. In that city, at a Methodist school, she received her education. There in her girlhood she professed religion, and became a member of the church. Some years afterward the family removed to East Baton Rouge parish, La., where on June 7, 1855, she was married to Rev. John A. B Jones, of the Mississippi Conference. Thenceforth her life, following the fortunes of her husband, was intimately connected with the itinerant ministry in Mississippi and Louisiana, beginning with Holmesville circuit in 1855, and ending at Bolton, Aug. 24, 1894—that day inexpressibly sad to her friends, but glorious to her, when she passed out of their sight into the regions of everlasting life and peace. Her infant son and only child died at the parsonage at Bethel, Wilkinson county, May 20, 1856.

As we look back upon the life that has gone from us we see that nature and grace, beautifully blending, formed a character which could not fail to attract all who knew her. It was a happy thing for her that she found in the home of her childhood a beautiful and consistent example of piety in the person of her mother, who was one of the saints of God, daily walking with the Savior. Upon the religious character of the daughter her mother made the deepest impression of all, and under that gentle influence she grew up and learned to love her mother's Savior. In early life she was a deeply interested and successful worker in the Sunday-school. Always she was devoted to the church, and her husband found in her an earnest helper in his pastoral work Her religious experience from the first and all through was clear and certain, causing her to be unfaltering in the faith and always abounding in the work of the Lord. It may be truly said of her that she had the ornament of a meek and quiet spirit, which in the sight of God is of great price. a spirit which was a joy and blessing to all about her. Her religion was something that went with her through the whole day, inspiring every duty and transfiguring her entire life. It was the law of her life—a law willingly obeyed, lovingly followed. Sympathy and considerateness marked her life, and made it an untold benediction to the world.

She loved all things pure and beautiful, and those who were privileged to enter her home know how she found friends in birds and flowers.

A marked feature of her character was her friendliness. Her friends could be counted only by the number of her acquaintances, and when once made they were hers always. Wherever she lived she drew to herself many who saw at once her admirable traits, her unselfish disposition, and learned to love her. Her interest in young ministers was great and genuine. Children and young people were drawn to her. A lady of Claiborne county writes: "Shall I ever forget what a dear friend she was, and how she made the young people love her! When a girl I would rather spend an evening with her than to go with my young friends. I do not remember when I did not love Mrs. Jones." Another friend, who knew her long, says: "The announcement of her death brings up many sweet and sad thoughts of the old home near Baton Rouge, and of the pleasure which the coming of Mrs. Cotton and 'Miss Lucy' always brought to us. Where will we find among the good women of these later times one who lives so constantly and consciously in the atmosphere of heaven as did Mrs. Cotton, and who is left among us as kind and good as Miss Lucy?" Thus sympathising friends write from many places far and near.

Sister Jones was given to hospitality. Her home was always a charming place, to which you were welcomed by a pleasant tone and a warm handgrasp.

These were some of that cluster of virtues that shone so brightly in her character—a character beautiful with all natural qualities, but also refined and heightened by the touch of the Divine Spirit.

It was through weeks of sickness and suffering that Sister Jones came to the end of her life; yet these were not so great as to entirely forbid the kindly activities to which she had been accustomed, nor had she wholly lost the natural love of life. Life was sweet and beautiful to her; for, happy in her place and lot, she served God in thankfulness and joy. But in faith she looked forward to the blessed world above. Through near forty years two lives had daily grown into one, two persons had walked together in an inseparable union, mingled their best thoughts and hopes, and striving for the noblest things, until one was called and the other was left. While we sorrow at the passing of such a life, we rejoice at the grace of God displayed therein, at the virtues that appeared, and at the rich harvest of good that she wrought. In a higher sphere there will be found scope for the activities of her being, work for the willing hands to do, room and exercise for the large sympathies of her nature.

E. H. MOUNGER.

WOODS—JULIA A., little daughter of Bro. J. T. and M. E Woods, was born near Phœnix, Yazoo county, Miss., Oct. 17, 1889, and died Sept 5, 1894, being at the time of her death four years ten months and nineteen days old.

Little Julia was a sweet little girl, and much loved by her parents, brothers and sisters, kinfolks, and all who knew her. She was too pure and sweet to remain on earth, and so the precious Savior called her to his own beautiful home in the skies.

Dear parents and relatives, weep not for little Julia, for she is now with the angels singing around the throne above. May God graciously bless her parents and loved ones, and help them to meet her where parting will be no more, for, doubtless, she will be waiting and watching at the beautiful gate for them!

A. D. MILLER.

Oak Ridge, Miss.

BLACKSHEAR—D. A. BLACKSHEAR was born in Conecuh county, Ala., Jan. 20, 1826. After a severe and protracted illness he died Sept. 9, 1894.

I was with him frequently during his long sickness, and he often spoke of his abiding faith in our Lord Jesus Christ. Romans v. 1, was the stronghold of his Christian confidence. When I read it for him he would say: "That is sufficient. I rely upon that It has been very comforting to me."

He was a cultured gentleman, an alumnus of LaGrange College. Through life he was a consistent and omniverous reader. As a Christian he was firm in his faith, but never demonstrative. He professed conversion and joined the M. E. Church, South, while at college, and remained in her communion until his death. He was a very charitable man. At one time seven poor families were living on his plantation without paying rent. He sent a young man to Centenary College to prepare for the ministry, who lived a short, but very useful life in his chosen work.

He came to Louisiana in '48. During the war he was a purchasing agent for the Confederate government, with the rank of major. The five years immediately following the war he spent in the commission business in New Orleans. For several years previous to his death he lived with his son-in law, Maj Hollingsworth, of Natchitoches, La. He was married, Dec 23, '47, to Miss V. C. Jordan, who died Jan. 3, '65. He leaves two children. N. E. JOYNER.

SCOTT—JOSEPHINE B. LANE was born in Tuscumbia, Ala., July 27, 1847. At the age of fourteen she joined the church at Florence, Ala., under the ministry of Rev. John Matthews. On May 4, 1869, she married Mr. Geo. M. Scott. Walter L., Percy, Mary E., George and Eugene, children of this marriage, survive, one dying in infancy. Mrs. Scott died at the home of her mother, Mrs. Dr R. M. Tyndall, at Okolona, Miss., on Wednesday, Sept. 26, 1894, at 10.15 P. M., and was buried at the Odd Fellows' Cemetery, that place, the next afternoon. Her whole life was one of devotedness to God and love and gentleness to her fellow-creatures.

For two years she suffered from the cruel malady which caused her death, living most of that time under the assurance that her illness was necessarily fatal. But through divine grace she was full of patience to the end, and often in sickness she rejoiced in the conscious love and presence of God. The extreme agony of her last days wrung the hearts of her loved ones. But at last the end came, and in peace she rests from her suffering in the presence of the Savior, to whom her life was given.

N. G. AUGUSTUS.

ROBINSON—THOMAS DEAN ROBINSON, son of H A. and Sallie D. Robinson, was born in DeSoto county, Miss., March 22, 1885, and died in the same county, Sept. 14, 1894.

For several months he had been a great sufferer and demanded the constant attention of his father, brothers and sisters.

The first week in August, at a meeting conducted by the writer, he came forward and united with the Methodist Church. How touching was that scene to all who witnessed it! That he was soundly converted, and had an intelligent Christian experience for one of his age, I have no doubt.

Just before his death he said, "I must pray." So saying, he got out of the bed, and on his knees, in an earnest prayer, committed his soul to God.

Loved ones, weep not for him. He has simply gone up to live with God.

G. W. GORDON.

LONG—Miss EMMA LOUISE RANDLE was born Jan. 19, 1874. She joined the Methodist Church in Starkville, Miss., in 1886; was married to J. T Long, of Carroll county, Miss., Sept. 20, 1893, and died Oct 2, 1894

She died in the faith.

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Faith and works are as necessary to the spiritual life of the Christian as soul and body are to our life as men, for faith is the soul of religion, and works the body.—Colton.

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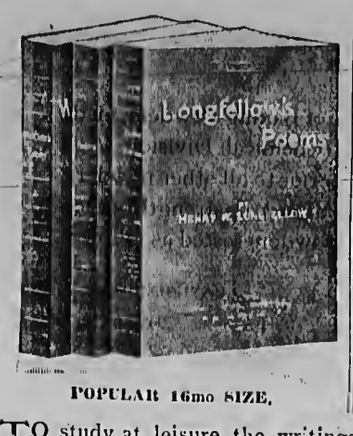

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Poetry is the offspring of rarest beauty, begot by imagination upon thought, and clad by taste and fancy in habiliments of grace.—*W. G. Simms.*

Poetry is the morning dreams of great minds.—*Lamartine.*

Adore poetry for its own sake.—*Grace Greenwood.*

Poetry is the beauty of ideas distinct from the beauty of things.—*M. F. Tupper.*

Poetry is the record of the best and happiest moments of the happiest and best minds.—*Shelley.*

Poetry should strike the reader as a wording of his own highest thought.—*J. A. Langford.*

Poetry is more philosophical than history.—*Aristotle.*

Virtue sinks deeper into the heart of man when it comes recommended by the powerful charms of poetry.—*Vieussens.*

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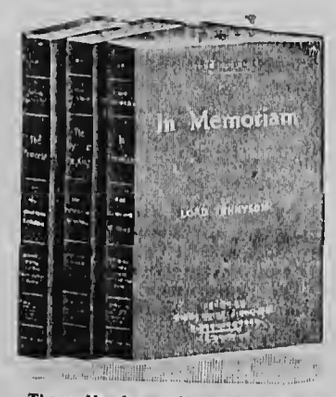

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Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.

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NEWS OF THE WEEK.

DOMESTIC.

Atlanta wants the governors of the several States to appoint each eight women to represent their States at its Exposition.

Hugh J. Grant has been named as Tammany's candidate for mayor of New York City, vice Nathan Straus, withdrawn, at the meeting of the Executive Committee in Tammany Hall.

An express train was held up in Texas, near Gordon, on Oct. 19. The robbers, after going through the express company's safe, proceeded to overhaul the purses of the passengers.

Unlike the other leading agricultural products, rice is selling at paying prices this season. Were it certain that the crop would be a full one it might be safely assumed that the industry would experience a prosperous year.

A train in the Indian Territory was held up by robbers, on Oct. 20, but they secured but $500 belonging to the railroad company, as no money was carried by the express messenger. They proceeded to rob the passengers, but were frightened away by the approach of a freight train.

The electric locomotive seems to be the coming thing in railroading. The Baltimore and Ohio is the American pioneer in this sort of thing, and has just had completed several large and powerful machines which it will use in the long belt line tunnel which gives access to the heart of Baltimore.

Major William McKinley, governor of Ohio, one of the leading Americans, and the father of the bill typifying the Republican party's doctrine of protection, spoke in New Orleans, on Oct. 21, to an audience numbering 8,000. He confined himself to the general party doctrine, and said very little of the sugar question, except that the bounty contract should have been kept. A magnificent ovation was given the distinguished guest.

The United States Census Bureau has at last issued a bulletin of the statistics of farms, homes and mortgages in Louisiana. The figures are to the effect that of farms and country homes, 44.49 per cent. of the people own the land they cultivate, while 55.51 per cent. are renters. When the residents of towns and cities in Louisiana are considered, the situation is far less satisfactory. Only 20.72 per cent. of the town families own the houses they live in, while 79.28 per cent. are renters. New Orleans shows up as one of the worst examples of landlordism in this country. Of its 250,000 people, only 21 per cent. own their houses, while 79 out of every 100 families live in rented houses.

FOREIGN.

John Burns, the English labor leader, will visit the United States next month and may lecture on social subjects.

The Brazilian government is fitting out three transports to take troops and munitions of war to Rio Grande.

Under the new regime in Bluefields, Nicaragua, the Moravian missionaries are being persecuted. The Rev. Mr. Hall was thrown into jail and expelled.

A fierce gale raged along the British coast on Oct. 20 and 21, causing many casualties. The wind was so strong and the seas so high that the channel boats were greatly delayed.

The municipal council of Berlin, by a vote of 24 to 18, has rejected a proposition made by the socialists to establish eight hours as a legal day's work for all workmen employed by the council.

The authorities of St. Petersburg have been officially notified that the Czar can not recover from his illness. The court officials have ordered the commencement of such preparations as are inevitable upon his death.

The biography of Tennyson, now being prepared by his son, will not be ready for two or three years. There is an immense amount of material to be sifted and arranged, including 50,000 letters, most of which have been read.

A sensation has been created in Hamburg by the sudden and unexplained dismissal of twenty-five naval officers who have rendered long service. The government maintains a mysterious silence in regard to their discharge.

The address presented to Emperor William by the deputation of the Farmers' Alliance of East Prussia declared that it was far from being the intention of the landed proprietors to oppose their king, their natural shield and protector. They would joyfully sacrifice their last drop of blood for him.

If You Need a good medicine to purify your blood, give nerve strength and build up your entire system, take Hood's Sarsaparilla. It prevents sickness by making pure blood.

Hood's Pills cure nausea, sick headache, indigestion and biliousness. 25c.

A disastrous fire occurred on September at Chung Kiang, near Hong Kong. Over thirty people were burned to death, 2,000 houses were destroyed, including two temples, and a total loss of 10,000,000 taels entailed. Disastrous floods are reported in northwestern China. A rich agricultural district, 150 miles wide, was submerged. Many women and children were drowned, and an enormous property loss suffered.

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No Tar ROOFING No Tar

It is superior to any other Roofing, and unequalled for House, Barn, Factory or outbuildings; it costs half the price of shingles, tin or iron; it is ready for use and easily applied by anyone; it is the best roofing in the market, in durability, to all others. Send for estimate and state size of roof.

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The best known Paint in the world for tin, iron or shingle roofs, fences, sides of barns and outbuildings; it costs only 60 cents per gallon in barrel lots, or $4.50 for a five gallon tub. Color, dark red. It will stop leaks in tin or iron roofs that will last for years; it is guaranteed not to peel, crack, scale nor wash off, and it's fireproof against sparks. TRY IT.

SHEATHING PAPER.—900 square feet, $3. Keeps buildings cool in Summer and warm in Winter.

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Diamonds and other Precious Stones Reset in the Latest Styles, and all kinds of Jewelry made to order and repaired.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Marietta, at Palestine	Oct. 27, 28
Blue Springs, at Leighton	Nov. 3, 4
Ripley and New Albany, at Ripley	10, 11
Jonesboro, at Ebenezer	17, 18
New Albany cir, at Bethelhem (Fri.)	22
Ripley circuit, at New Hope	24, 25
Rooneville and Baldwyn, at B. (Th. n.)	29
Guntown, at Pleasant Valley	Dec. 1, 2

T. W. LEWIS, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Brooksville	Oct. 27, 28
Sturges	Nov. 3, 4
Hebron	10, 11
Shuqualak	(Wed.) 14
Mashulaville	17, 18
Macon	24, 25

T. C. WIER, P. E.

WINONA DIST.—FOURTH ROUND.

West	Oct. 27, 28
Carrollton	Nov. 3, 4
Brooklyn and Dublin	10, 11
Leherton	17, 18
Valden	24, 25
Winona circuit	Dec. 1, 2

S. M. THAMES, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Toccopola	Oct. 27, 28
Oxford station	28, 29
Chapel Hill	Nov. 3, 4
Pittsboro	(Wed.) 7
Atlanta	10, 11
Ely	17, 18
Paris	24, 25
Water Valley circuit	Dec. 1, 2
Water Valley station	2, 3

The trustees will please be ready with their reports. Local preachers must all be present with written reports.

R. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Canton	Oct. 20, 21
Silver Creek and B. Lake, at Silver City	27, 28
Yazoo circuit, at Fletcher Chapel	Nov. 3, 4
Tranquil circuit, at Tranquil	10, 11
Lake City and Lodi, at Lake C. (Sat.)	17
Yazoo City	18
Flora circuit, at Flora	Wed. 21
Sharon circuit, at Sharon	(Sat.) 24
Camden circuit, at Camden	Mon. 26, 26
Madison circuit, at Madison	Wed. 28
Mount Olivet circuit, at Mount Olivet	Dec. 1, 2
Bolton circuit, at Bolton	Thurs. 6
Jackson circuit, at Flag Chapel	(Sat.) 8
Jackson - First Church	9
Jackson - Capitol Street	9

Let diligent effort be made by both stewards and preachers to bring up all claims in full.

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Hermanville, at Sarepta	Oct. 27, 28
Meadville, at Meadville	Nov. 1
Roxie, at Hamburg	3, 4
Martin, at Cane Ridge	10, 11
Fayette and Harrisonton, at Fayette	11, 12
Port Gibson	14
Warren, at Wesley Chapel	17, 18
South Warren, at Bovina	20
Mayersville, at Mayersville	24, 25
Cary, at Cary	Dec. 1, 2
Boiling Fork, at Boiling Fork	3, 2

We earnestly desire to have as many members of the church as can do so meet with us in the fourth Quarterly Conference of their respective charges. Let all Sunday-school teachers and officers of all church societies come prepared to make reports on the work of the year now closing. Pastors will please announce these requests from their pulpits, and the hour of the meeting of the Quarterly Conference.

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

SEASHORE DIST.—FOURTH ROUND.

(In Part.)

Hattiesburg	Oct. 25, 28
Purvis, at Lumberton	29, 30
Ellisville	(Wed.) 31
Mt. Carmel, at Mt. Zion	Nov. 3, 4
Columbia, at Columbia	10, 11

HENRY E. PARTRIDGE, P. E.

BRANDON DIST.—FOURTH ROUND.

Westville, at Jones Branch	Oct. 27, 28
Raleigh, at Trinity	Nov. 3, 4
Lake, at Carr's	8
Fannin, at Union	10, 11
Indian Mission, at Tall Chuick	14
Neshoba, at Pine Grove	15
Hillsboro, at New Providence	17, 18
Shiloh, at Cato	23
Steen's Creek, at Wesleyanna	24, 25
Montrose, at Montrose	27
Trenton, at Pine Grove	Dec. 1, 2
Homewood, at Zion Grove	3
Brandon	9, 10

C. MCDONALD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Grosse Tete and False River	Oct. 28
Lower Coast	Nov. 4
Bayne Memorial	7
Plaquemine and Donaldsonville	11
Baton Rouge	13
Carondelet Street	14
Felicity Street	21
Louisiana Avenue	25

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas	Oct. 27, 28
Lafayette	29, 30
Plaquemine Brulee	Nov. 3, 4
Indian Bayou	6, 7
Lake Arthur	10, 11
Grand Chenier	12, 14
Lake Charles and West Lake	17, 18
Sulphur Mine	19, 20
Abbeville, at Prairie Greig	24, 25
Crowley	27, 28
St. Martinsville	30

J. M. BEARD, P. E.

DELHI DIST.—FOURTH ROUND.

Rayville, at Union	Oct. 27, 28
Floyd, at Floyd	31
Harrisonburg, at Harrisonburg	Nov. 3, 4
Winnsboro, at Winnsboro	10, 11
Waterproof, at Waterproof	17, 18
Providence, at Providence	24, 25
Delhi, at Delhi	Dec. 1, 2

H. O. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

North Bossier, at Benton	Oct. 27, 28
Pleasant Hill	(Fri.) Nov. 2
Caddo, at Keachie	3, 4
Coushatta, at Coushatta	10, 11
Wesley, at Wesley Chapel	10, 11
Shreveport station—First Church	17, 18
Mooringsport, at Greenwood	25, 25
Mansfield station	Dec. 1, 2

ROBT. J. HARP, P. E.

700 Cotton street, Shreveport, La.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Holloway	Oct. 20, 21
Lecompte, at W. C.	27, 28
Chicot	Nov. 3, 4
Columbia	10, 11
Spring Creek, at Glenmore	17, 18
Boyce	24, 25
Alexandria	Dec. 1, 2

S. J. DAVIES, P. E.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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A Pure Grape Cream of Tartar Powder.

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The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES On this Continent, have received HIGHEST AWARDS from the great Industrial and Food EXPOSITIONS In Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8¼ @	— —
Ordinary	4¼	— —
Good ordinary	4¾	— —
Low middling	5	— —
Middling	5¼	— —
Good middling	5⅝	— —
Middling fair	5⅞	— —
Fair	7 5-16	— —
Galveston middling	5 5-16	— —
Mobile middling	5 5-16	— —
Memphis middling	5 5-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2	2⅛
Prime yellow	3⅛	3⅛
Gray white	— —	— —
Choice white	3⅛	3 7-16
Standard granulated	3 11-16	3⅝
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	19	22
RICE.		
No. 2	1⅜	2⅛
Good	4¼	4½
Fair	3⅝	4
Prime	4½	4⅝
Rough, ₩ bbl	2 00	4 10
Polish, ₩ ton	13 00	— —
FLOUR.		
Extra Fancy	— —	2 60
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	— —	2 50
Winter wheat patents	2 95	3 10
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	2 55
Cream meal	— —	— —
Grits	3 20	3 20
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	63
Yellow	— —	63
Mixed No. 2	— —	62
OATS:		
Western	— —	38
Texas rust-proof	29	40
BRAN:		
₩ cwt	77½	81½
HAY:		
Prime	14 50	15 50
Choice	16 00	15 80
PROVISIONS.		
PORK:		
Mess (Standard)	— —	14 28
Prime Mess	18 50	19 75
Rumps	12 00	13 25
BACON:		
Fancy Breakfast	10½	11½
Shoulders	— —	— —
Sides, short rib	5½	8⅝
Sides, long clear	8½	8⅝
HAMS:		
Sugar-cured	11¾	12½
DRY SALT MEAT:		
Shoulders	6½	6½
Sides, short rib	7⅜	7½
Sides, long clear	7⅜	7½
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	13½	— —
Common	14	14½
TEAS:		
Choice	— —	— —
Ho-No	— —	— —
BUTTER:		
Western Creamery	25	26
Western Dairy	15	17
Common	— —	— —
LARD:		
Refined	5⅛	5⅛
OILS:		
Coal, bbls	8	— —
Coal, cases	14½	18
Cotton seed, crude	22	28
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	1 25	1 50
Chicago, ₩ 100	4 00	9 00
Louisiana, ₩ 100	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 00	— —
ONIONS:		
New Louisiana	— —	— —
Western	1 60	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	5½	5½
Jute, 1¾ lb. ₩ yard	5⅝	6
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8⅜	7
TIES:		
₩ bundle	70	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	4 20
Young Chickens	1 75	3 10
Chickens, Southern	2 75	3 22
Young	2 25	2 75
Turkeys, Southern	9 00	10 00
EGGS:		
Western	14	— —
Southern	14½	15
WOOL:		
Lake ₩ lb	12½	16
Louisiana	11	11½
Burry	6	8
COUNTRY HIDES:		
Green Salted, ₩ lb	2⅜	— —
Dry salted	2½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	18 00	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Louisiana State Fair.

The State Fair at Shreveport will be held Nov. 5-10, and will be one of the best North Louisiana has ever seen.

The Queen and Crescent Route will sell tickets at one fare for the round trip from stations in Louisiana on V., S. & P. division, Nov. 4-10, good until Nov. 12, for return.

Ask agents for full particulars, schedules, rates, etc.

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A VERY REMARKABLE OFFER!

A $40 Sewing Machine for $20, and the N. O. Advocate Thrown In!

This may seem surprising, but we mean what we say. The machine which we handle is "The Favorite High Arm Singer," the manufacturer's catalogue price of which is $40. Read the following description taken from the manufacturer's catalogue, and then read our offer.

"The Favorite Improved High Arm Singer Sewing Machine, as you will perceive, is very attractive in appearance, the cut being an exact representation. It is strongly constructed from the best grades of material produced, and its adjustment perfect; also combines simplicity, durability and workmanship of the highest order; and in point of finish, light-running and sewing qualities, is unsurpassed. In addition to the above-mentioned qualities, our Favorite Improved High Arm Singer has the latest, most useful and practical improvements, such as a perfect Self-Threading Cylinder Shuttle, positive Automatic Bobbin Winder, Self Setting Needle, Tension Liberator and Loose Pulley, and is without any exception the best machine ever produced for the money.

"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being sunk flush with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under works without the least inconvenience.

"Automatic Bobbin Winder, used on the Favorite Improved High Arm Singer, is positive in its operation, and works to perfection, winding the thread on bobbin as evenly as thread is wound on a spool.

"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, 'same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re adjust same.

"The Cabinet Work is of the very latest design, made of the best quality of Oak or Walnut, as preferred. Unique and attractive in style, and elaborate in finish. The rich nickel-plated trimmings harmonize with the general handsome appearance of the machine.

"Furnished free with every machine are the following-named accessories: One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Tucked Cutter.

"The Stand is among the handsomest in design. Finely japanned. Has large drive wheel."

This machine is manufactured by an old and reliable company, who guarantee the machine for ten years.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to June, '96, and send us $18 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded. Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

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We will send this machine free to any preacher or other person who will send us twenty-five new subscribers with the cash—$50. Address

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Special Attention paid to the Service between Local Points.

THE ONLY LINE THAT

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That carries you Shreveport to Chattanooga, Knoxville, Bristol, Washington and New York with only one change of cars.

That runs through car from Shreveport to Atlanta (via Birmingham) without change. This car is attached at Meridian to Solid Vestibuled Train for Chattanooga and Cincinnati.

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SUPERIOR SOUTHERN ROUTE.

Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A HYMN.

BY O. W. HOLMES.

"Lord of all being! throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!

"Sun of our life, thy quickening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night.

"Our midnight is thy smile withdrawn;
Our noontide is thy gracious dawn;
Our rainbow arch thy mercy's sign;
All, save the clouds of sin, are thine!

"Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no luster of our own.

"Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame."

—Exchange.

Selections.

From Nara to Nikko.

BY BISHOP CHAS. B. GALLOWAY, D. D.

In this strange land every day brings new revelations and every evening changed meditations. When one judgment is about formed, something is seen or heard which compels a modification of the conclusion. So widely different are the classes from each other that it is exceedingly difficult to reach any adequate estimate of the whole people. Some general characteristics, mental and social, they all have; but the extremes are too far removed for the stranger of a few weeks, or the resident of a few years, to bring them together in a satisfactory generalization. From the count to the coolie there is a long distance, and between them is a great gulf fixed. But in one thing they are heartily agreed—in ardent and aggressive love of country. Above his highest personal ambition the Japanese places the honor and glory of his nation. This makes it easy in the present war to mobilize an army. I have heard of great eagerness on the part of hundreds to enlist in their country's service. And they have unbounded faith in themselves. To the possibilities of Japanese conquest they set no bounds. Already they are beginning to discuss how to dispose of the immense subsidy they will surely get from China when the Celestial Empire shall have been conquered. One man told me on the cars a few evenings ago that Japan could easily whip the coolie army of China and capture the whole country. Though extravagant, this is not an unworthy national sentiment, and, properly directed, will speed the higher development and purer civilization of a heaven-favored land. I am profoundly impressed with this country as a strategic point for Christian missions. Once explored for the Lord Christ, and the conquest of great Cathay, and the greater East, will be comparatively easy.

From Nara and Kioto our trip northward by rail gave opportunity to see the agricultural industries of Japan, and enjoy some very beautiful scenery. Like the farmer in other countries, the Japanese farmer is poor. He works hard, fertilizes his land constantly and sumptuously, irrigates industriously and skillfully, rotates his crops in quick succession, but doesn't prosper. The land is heavily taxed, and so are the products of the soil. When these are paid to support the government, the farmer is almost left, with "cleanness of teeth." Over the fields of rice, millet, cotton, etc., I saw tall, bare poles—a very forest of them. They are used to draw water from shallow wells for irrigation. By means of a cross piece, with a heavy weight on one end and a bucket attached to a bamboo rope on the other, water is poured upon the rice fields. Another curious device was a large wheel in a ditch, on top of which a man (or woman) kept a ceaseless step, and by whose revolutions water was lifted to a flume and distributed over the thirsty land. In the crudest way the soil is irrigated and crops cultivated, and then are sold for a song. One poor old farmer asked a missionary about the progress of the war, declaring himself as heartily in favor of it, because it would raise the price of rice. The city coolie, on the other hand, favored the war because it would make rice cheaper. Farm laborers here get about ten cents a day.

All labor is cheap. A large cotton manufacturer, who speaks English well, said he paid from eight to thirty cents a day to the operatives in his mills. Locomotive engineers get about eighty cents a day, and other railroad employees much lower figures. No wonder manufacturing and railroading are productive.

At Nara and Kioto we saw men in pilgrim dress, with a turban, or sort of inverted basket, over head and face, and stopping before houses while they played monotonously on a flute-shaped instrument. They are mendicants and penitents, roaming over the country, homeless and friendless, because of some crime or sin committed, and devoting themselves to penance and beggary. Judging from their unusually neat appearance, they must find it more profitable to beg than to work.

Another class is seen in all the cities and villages—the blind. They are many, and seem to receive tenderest consideration. A jinrikisha-man, however reckless, will never run against one. They walk the streets alone, playing on some instrument, and most of them are self-supporting. By a sort of unwritten law they have almost a monopoly of the shampooing and massage business. The Japanese are very fond of rubbing as well as bathing, and must suffer not a little from rheumatism. Massage is a popular treatment, and the blind are most skillful manipulators. By this means they are self-sustaining, and become physicians to the ailments and infirmities of others. As one passes down the narrow street, blowing his flute, he is called in if there be need for a joint to be rubbed or a head shampooed. I watched the process on several occasions, much to my amusement and entertainment.

Both in Nara and Kioto we saw in several temples a very popular Japanese deity, with an ugly face and a hard name. He is the God of Health—cures all kinds of disease, and relieves all sorts of pain. Prayers are presented, and that part of the image touched where the suppliant suffers. Judging from the worn places on the old god, I should conclude that these people are afflicted most with colic and headache. Not having any special malady, I did not test the virtue of the Buddhist saint. But thousands do believe that folly, and die because of it. Medicine, however, is a progressive science in Japan. Already she can claim some distinguished men in the profession. One of the famous bacteriologists of the world, I am told, is a native Japanese. So the old, rubbed and weather-worn god and his shrine will soon be forsaken.

The first pagoda of any size yet seen was at Nara. It occupies a commanding summit, is five stories, 150 feet high, dates back to 770, and contains four Buddhas.

I failed to mention in my last letter an interesting fact connected with one of the great temples in Kioto—the Nai Hon-gwan-ji. In the courtyard, and very near the venerable structure, is a large, irregularly-shaped tree, with immense lateral branches sustained by props, and leaves much resembling the camphor tree. The tree is sacred in the eyes of the faithful, as in case of fire it is supposed to emit showers of rain for the preservation of the temple—a sort of divine, self-acting fire department appointed to save the abode of the gods and the trysting-place of the saints. Alas! alas! for such blind superstition. With a heavy heart I turned away, and said, "How long! O Lord! how long!"

Leaving Kioto in the early afternoon, we started northward, and reached Nagoya, the fourth city of the empire in population, about eight o'clock. Rev. A. R. Morgan, president of the Methodist Protestant Conference in Japan, and Dr. Wainright were at the station to welcome the strangers, and supply any lack of colloquial Japanese. Soon we were dashing up the wide and brilliantly-lighted street, with its attractive bazars on either side, and in a few minutes our spirited jinrikisha-men stopped in front of Mr. Morgan's gate. Here we found a royal North Carolina welcome, and spent a delightful night. Other missionaries came in for the evening, and the hours went swiftly by. How we talked of the Old North State, and the noble preachers dead and alive! I had occasionally to take my longitudinal bearings to be reassured that I was on the other side the world from that goodly land of my fathers. Mrs. Morgan was a Miss Bryan from near Goldsboro. Mr. Vandyke, one of the Methodist Protestant missionaries, gave us a very thrilling account of the destructive earthquake which occurred there two years ago. In escaping from the large schoolbuilding, a piece of tiling fell upon his head, crushing the skull, and came near taking his life. Many were the injured, and hundreds of houses were piled up in horrid heaps.

The next morning I attended the Conference of that church, and by request spoke a few fraternal words. The greetings of Southern Methodism had been appropriately expressed the day before by Dr. Wainright and Bro. Tenaka. Mr. Morgan is president of the Conference by appointment of the Board of Missions, and is charged with the responsibility of stationing the preachers.

On the trains and elsewhere I have heard much of what the missionaries and foreigners call Japanese "honorifics"—and the greatest difficulty of the language. Together with their profound bowings, they use forms of expression which indicate extreme politeness—these are honorifics. They speak in complimentary phrase of others and their possessions, and most depreciatory of themselves. For instance, it is polite to speak more respectfully of another's dog than of your own son. A man will say, "Your august wife," and "*My* fool wife." He applies these terms to everything belonging to another—as "your honorable cat." The cook at Brother Davis', in Arima, came in response to the bell when we were eating dinner, and said to Sister Davis: "What is the honorable business?" When two persons meet for the first time one will say (literally rendered): "This is the first time I have hung in your honorable eyes." The word "O," honorable, and "go," august, are prefixed to nouns denoting objects belonging to others—as, "O kuni"—your honorable country. O Tomrai—honorable funeral. O Tsuki summa—the moon, literally, Hon. Mrs. Moon. His own things, on the contrary, are depreciated, as, kusai, my wife—literally, "my stupid wife."

We arrived at Tokio Saturday night, spent a profitable Sabbath, and went up to Nikko on Monday morning. Of "the Mikado's capital and Nikko the Beautiful," I will write in my next.

The Japan Mail, of Saturday, Aug. 18, contained this death notice: "We regret to announce the death of his Imperial Highness Prince Toruhito. The little Prince began to be indisposed about the 20th of June, and on the 26th was sent to Miyanoshita for change of air. On the 10th inst. his malady grew rapidly graver, and the physicians' reports became so disquieting that the Emperor issued orders for the Prince's immediate return to the capital. His Imperial Highness reached Aasha Palace at 12:25 A. M., on the 17th, and expired at 3 o'clock. The Prince was born on Nov. 30, last year. He was the Emperor's fifth son. Of his four brothers only one survives, Prince Yoshihito, the heir apparent."

A short paragraph suffices to announce this death in the royal family. Possibly absolute silence would have been more becoming; for, according to public statement and general knowledge, the little Prince is not the son of the Empress, nor is the surviving Prince Imperial. And yet the Imperial Diet last Winter passed congratulatory resolutions and presented them to the Emperor on the occasion of the birth of his fifth son. Which one of ten or twelve is his mother has not been made public.

Tokio, Aug. 22, 1894.

Educate the Ministry.

That one of the great needs of our church to-day is an educated ministry few will deny. In order to lead the people, and command the respect and influence which rightly belong to a minister, our preachers should be trained in all the learning of the schools. Time was when men of culture were unfrequently met with; but within recent years schools have so multiplied, and so widely has education extended her enlightening influence, that such is no longer true. The time has passed when even the masses will contentedly follow the lead of an ignorant, uncultured preacher. Let us not be deceived because people rush in great crowds to camp meetings, and to special revival services, to hear outpourings of slang and invective, and to be entertained by strings of anecdotes. The preachers who deal out this sort of stuff would not be tolerated for any length of time as pastors. Already the public is beginning to be surfeited with such preaching. If Southern Methodism would retain her hold upon the better classes of society, she must fill her pulpits with consecrated men, hut men of culture and refinement. The ministry of the Apostle Paul was none the less effective because he was scholarly and courteous.

Although the thrust is sometimes made at us that our ministry does not rank, in point of education, with that of some other Protestant denominations, it can not be said with truth that our church discounts the value of an educated ministry. While in many cases we do send poorly equipped men into the field, our leaders are by no means content with this state of things. A preacher may be as pious as David, and yet, if he is lacking in education, his usefulness is sadly impaired. If he has pluck, however, by hard study he may overcome the difficulty. The founder of Methodism, as every well-informed Methodist knows, was a university-trained man. So was Charles Wesley. Nor is it conceivable that, without such thorough education, these men could have accomplished the great work they did accomplish. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Peter and John and the other disciples, though in a sense "unlearned and ignorant men," had the greatest privilege that ever fell to any student—that of receiving instruction from the Master himself.

There is little danger at present that our ministry is being so highly educated as to put it out of sympathy with the common people. Whatever may be true in other quarters, Southern Methodism is not suffering from the presence of too many scholars. On the contrary, we have too few. We live in an age of specialization. Excepting geniuses, of course, the lawyer or the teacher who would achieve the highest success finds it necessary to spend two or three years, or even longer, in special training at some university after having received his collegiate training. Physicians are, in some States, required to do so by law. While general culture counts for more, perhaps, in the ministry than in any other profession, those who have had special theological training start out with a decided advantage. If the work of training young ministers is to be done at all, it should be done well. There is such a thing as sham education. Let there be none of it in the ministry. Each young man looking toward the ministry should resolve to have the best education, general and special, obtainable. Our theological seminary at Nashville compares favorably with any other institution of the kind in the land. It is splendidly equipped and officered, and the student who enters its portals will ever after find the instruction received helpful, and his association with teachers and students a source of inspiration. Lack of funds need deter no one from entering. Indolence, rather than lack of time, we fear, sometimes keeps young preachers from taking a finished education. Pity that it should be so.—Preacher, in Nashville Advocate.

Rome in Politics.

The Pacific Methodist, of Aug. 30, is responsible for the following statements:

"That the Catholic Church is guided by men of ability, devoted to its political success, who are determined, by fair means or foul, to secure office for its own men at the expense of Protestant applicants, it is needless to deny. Take, for example, Senator White, of California. Of the sixteen appointments made by him, just six teen are Catholics. Now, multiply this number by the number of subordinate employees, and we have the number of men preferred because of their religious belief. To further substantiate the fact that Catholics vote as a unit, take the city governments where they are an appreciable number in the population, and see the effects. Their percentage of office-holding is enormous, and is most objectionable when applying to federal offices, because of the many minor positions, which, as in the case of Mr. White, of California, are invariably Catholic. Chicago's collector of port and United States marshal are both Catholic; also her mayor, chief of police, chief of fire department, postmaster, State's attorney, the clerks of all the courts, except State court of records, a number of judges, forty-five of the sixty-eight aldermen, ninety per cent. of the police force, eighty per cent. of the members of the fire department and sixty-seven per cent. of the school teachers. Catholics are very far from being a majority of the voting population, so Protestants are responsible for the present state of things. If the American Protective Association, that was organized in '87 and now claims the control of 2 000 000 votes, will simply turn on the light without stirring up strife, it may yet do the American people a service that the more conservative elements have been slow to accord it."—Exchange.

Food and Drug Adulteration.

Few persons realize to what extent food and drugs are adulterated. Alexander J. Wedderburn, of the Agricultural Department, who has been making an exhaustive investigation of the subject, has issued a report, in which he says: That almost every article of food and drug used in our country is adulterated is proved most conclusively by a vast amount of information gathered by the department. He finds that the amount of adulteration reaches the immense sum of $1 014 000,000, and that at least 2 per cent. of the whole is deleterious to health. The United States is shown to be one of the few countries that fail to require the proper branding of manufactured foods and drugs, and this fact is taken advantage of by foreign competitors, while at home adulteration is proving a serious drain upon the resources of the people, as the general character of food adulteration is principally commercial fraud. The effort to check the evil by means of State legislation has proven a failure, and Mr. Wedderburn strongly urges the passage of a national food and drug law. This is a matter in which every consumer is vitally concerned, and it should receive from the next session of Congress the attention it deserves.—N. W. Advocate.

The Munificence of Wealthy Men.

The munificence of the wealthy men of this nation in behalf of higher education has excited the surprise and admiration of the people in the Old World. The last quarter of a century nearly $75,000,000 have been given for this cause. George Peabody left $6,000,000 of his estate to the cause of education; Isaac Rich, $2,000 000 to Boston University; Johns Hopkins, $3,140 000 to found a university in Baltimore which bears his name; Asa Packard gave $3,000,000 to Lehigh University; D. B. Fayerweather left a bequest of nearly $3,000,000 to various colleges; Cornelius Vanderbilt gave $1,000 000 to the Vanderbilt University; John C. Green gave $1,500 000 to Princeton College; Asa Stone, $600 000 to Adelbert College; G. I. Seney, $450,000 to Wesleyan University; Matthew Vassar, $800,000 to Vassar College for Women; J. D. Rockefeller's gifts to the Chicago University aggregate $4 500 000; and Leland Stanford's estate will yield from $15 000,000 to $20 000,000 for the university that bears his name on the Pacific coast. These men, and a host of others, will be remembered through succeeding generations for their generous liberality. The wisdom of these noble benefactions commends itself to the enlightened judgment of all good citizens.—Exchange.

The Ebb Tide of Migration.

For a long series of years the tide of migration has set steadily and strongly towards America. The ebb seems now to have begun. For the six months ending June 30 the arrivals of immigrants were but 66 per cent. of the departures. This excess of emigration over immigration has never happened before since 1820. The largest exodus was from the coal mines of Pennsylvania, where the men during the past year had been able to earn but 84 cents a day. Small wages are clearly the cause of the return. In the last half year 20,000 families have left our ports, making 100,000 individuals, and of these 65 000 have left since April 1. The shutting down of so many mills has essentially swelled the number of departures. There is little money now sent back to aid relatives to come; letters are constantly going to Europe begging help for the return voyage. Labor in the East rejoices in this influx, while in the West there is a demand for increase of population.—Exchange.

The Revival Needed.

The revival most needed at this hour is a revival of interest in, and loyalty to, our Methodist press. Wesley was never wiser or more practical in his counsel to his ministers than when he said to them, "It is impossible for a people to grow in grace unless they give themselves to reading." The Methodist weekly best supplies to our people the intelligence and inspiration which they ought to receive; and yet only in a pitiably small minority of our homes—one of the Advocates says in only one out of ten—is any Methodist paper taken. A large proportion of the efficiency of our churches do not subscribe for any religious paper. The results which are so much desired in spiritual quickening and in larger usefulness can not come save as this lamentable condition is changed. Will not the preachers lead a general reform in this matter?—Zion's Herald.

There are thirty-four self-supporting Methodist Churches in Toronto, which, for a city of only about 200 000, is a great showing. A stranger is sure to be impressed by the manifest devoutness of the congregations. As the people take their seats in the house of God they all bow the head in prayer. A great many of them follow the pastor in the reading of the lessons. After the sermon is over, instead of the instant rush for the door, there is a brief interval of silent worship. Forms, I know, are not everything; and yet they are more than some people imagine.—D. Hess.

Communications.

In the Living Present.

Presiding elder to boisterous preacher, "Could you not carry on your meetings with less noise?" adding that Solomon's temple was built without sound, not even of a hammer. Replied the clamorous preacher: "We are not building a temple; we're blasting rocks."

Will not our republic follow in the wake of those in Greece and Rome? Are there no signs of impending collapse? No. There are factors at work here which the ancients discarded. We have (1) religious toleration, (2) universal education, and (3) a better family life prevailing among us than in the defunct republics.

Said Victor Hugo, "He who opens a school, closes a prison." In London in 1870, 1 500 000 children attended school. Now that attendance reaches 5 000 000. At the same time the number of prisoners has fallen from 14 000, in 1870, to 5 000 to-day. The English schools not only impart intellectual instruction, but also afford moral training. A rare excellence.

To traduce the pastors of congregations is the principal "stock in trade" of the average evangelist. This abuse never fails in making him popular with the thoughtless and wicked masses. It seems that some of our Sunday-school workers are trying to imitate the evangelistic caterer of favor. At the close of the New Orleans Parish Sunday-school Convention, held at the Coliseum Place Baptist Church, Oct. 23, certain speakers treated the preachers very roughly for supposed dereliction of duty.

Far from his home in St. Petersburg, at Livadia, Crimea, the Czar of Russia is in the throes of death. The attending physicians differ as to some minor points, but all agree that kidney disease is laying the mighty low. The invalid is only fifty years of age. The prevailing sadness is intensified by the rapid decline of his son George. Lung consumption will carry him off. Besides this, the Czarina, exhausted by long vigils, has succumbed to hysteria. It is the wish of the dying Czar that his oldest son and heir apparent shall marry his betrothed, Princess Alix of Hesse Darmstadt, before his demise. She has already arrived at Livadia.

Lafcadio Hearne, long a resident of Louisiana, subsequently in the West Indies, has published a work of two large volumes, called "Glimpses of Unfamiliar Japan." He furnishes much useful information; but in doing so he extols Japanese civilization overmuch, and looks with pessimistic eye on everything in the far West. Among other extravagancies, he says: "Japan has nothing whatever to gain by conversion to Christianity, either morally or otherwise, but very much to lose." We suppose Mr. Hearne had already embraced Confucianism. But with all that—

"Jesus shall reign where'er the sun
Does his successive journeys run."

ION. DIEN.

GIVE A KIND WORD WHEN YOU CAN.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you! If you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother!
What a slo is yours and mine,
If we see that help is needed,
And we give no friendly sign!

Never think kind words are wasted—
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day;
Coming back when sorely needed
In a time of sharp distress;
So, my friend, let's give them freely;
Gift and giver God will bless.

—The Housewife.

Communications.

A Call to Young Women to Missionary Work

BY MISS J. THOBURN.

"A call for missionaries, from whom? "From the millions who have never heard the name that to us is above every name. We say millions, and the word passes out of our mind as easily as its liquid sound is spoken, leaving little realization of its full significance. There are more than ten hundred millions in the world who are without the gospel, and yet are included in the 'every creature' named in the Lord's farewell commandment to his disciples.

"The call is from each and all of these, but especially to you, my sister, for the women among them, to whom only you can go. They are in harem and zenana; they are field-laborers and burden-bearers; they are caste-bound and foot-bound and soul-bound in a bondage which you, who breathe this free air, can not understand. They suffer in body and soul. If some one were sick and dying in your street, and without care, would you not go to help?

"Across the sea has come to be across the street in these latter days, and millions there are sick and dying, and in the prison-house of ignorance and superstition; millions are in poverty that reaches down to famine. They need you; they are within your reach. Will you go and tell them of the world's Savior and of woman's best Friend?

"The call is from your divine Master, who knows and cares for all his creatures, and whose last words on earth committed this care to his disciples. Are you his disciple? Then to you he has spoken, and speaks to-day, with the pleading that stoops to patience with our slow obedience, and with the authority of a king's command. But you say, 'All of his disciples can not go, and how am I to know that I am chosen?' The answer is a simple one, Ask him. Ask, 'Lord, what wilt thou have me to do?' and if you wait before him with a willing heart, he will surely answer in some way. You may be shown a disability—such as poor health, a necessary home duty, a want of adaptation to new work, a lack of education that can not be made up. If any of these things are in your way, you can readily read that you are among those whose duty it is to send instead of go. You will always work more faithfully in sending if your heart has been stirred to ask if you may go. The most active workers are those who would have chosen to go themselves if they had had the privilege.

"Do not consider it a necessary home duty that you are a successful teacher here. Twenty other young women would do your work as well, and be glad of the opportunity. There the work will not be done at all unless you go, and they ask for the teachers who succeed here, and want no others. The fact that you are useful only makes your call more apparent. The most difficult places require the highest talent and the best preparation and the most experience. If you have these, take them where you have widest use for them.

"Do not stay because you have some gift with your pen, and a literary life allures you. The literary world is alive with pens and brains as gifted as yours that can well fill all the room you leave them. Take yours to those who have no one to plead for them, and who have nothing to read. There is wide room for your talent in the future churches of Asia.

"Do not refuse to go because you are a musician. That talent, too, can now be more used to the glory of God in Japan and in China, Brazil and Mexico than in America. Take it with you, and all the cultivation bestowed upon it, and be thankful that it is yours to use for Christ where his little ones are learning to lisp the new song, instead of folding it in the napkin of self-culture in some social club or paid choir.

"Do not stay for the sake of friends unless they require your service. I write these words solemnly, for I know they may mean that you can not stay even for a mother's sake. Did not the Lord's words mean that? As long as your own flesh needs you for service, there is your duty, but only for service, not for pleasure, not for the comforts of sight and touch and dear companionship; for then he who left his Father's home for you may say you are not worthy of his love.

"You may say you are not ready. Perhaps; but you can begin to prepare. You need education in the fullest meaning of that word—a knowledge of books and things, and of their uses—especially of the Book—a knowledge of people (yourself among them), the divine art of winning souls, and of leading forward in Christian life those you have won. You can not be too well prepared; but with schools and colleges everywhere, with the advice and help of Christian friends, and now with the advantages of a training-school established for the purpose, the preparation is assured if only your will is assured. You may have no money, but you can make it. Any brave girl can in these days, and the lessons you will learn meanwhile will be a large part of your preparation. It may require time, but you need time. There is more danger in going too young than too old. If you are called and consecrated to the work, you will find a way for the preparation.

"If you obey the call to live, not for yourself, but for others, and to go for Christ's sake to work where you are most needed, he will lead you out into a large place and give you more than you can ask or think of all good gifts. Instead of going into exile, you will find home in the hearts of the many who will love you.

"Instead of going into an unknown, obscure place, you will climb a hill-top and find the world at your feet. Instead of the little aims that attract, but never satisfy, you will have purposes and sympathies as wide as the lands in which you labor. The servant is not greater than his Lord, and you will not fail of sore trials, heart-sorrow, disappointing delays; but as you are a joint-heir with Christ in these things, so are you in the joy that was set before him. Go for Christ's sake, abide in him, and the joy of the Lord will be your strength. Even in tribulation you will thank him for giving you a part in such a blessed service."—W. F. M. S., M. E. Church.

After a careful reading of the above appeal, let's remember our watchword, "Am I doing what I can?" and have a season of fasting and prayer, and ask our heavenly Father what he would have us to do. Each of us have special duties that no one can do for us.

Auxiliaries should not forget to furnish their respective pastors with written reports, including all money raised and expended since the report to them last year, in time for their report to the fourth Quarterly Conference.

MRS. E. D. JONES,
Editor W. F. M. S., Miss. Conf.

Millsaps College.

Millsaps College had during its first two years unquestionably one of the most efficient corps of teachers ever assembled in Mississippi. At present the faculty is the same with three exceptions and the addition of a new man. The chair of mathematics is now filled by Dr. Moore; that of sciences is temporarily filled by Mr. Hanner; the principal of the Preparatory Department is Prof. Ricketts, Mr. Bailey being his assistant. All of these gentlemen came to us with the finest recommendations in respect to acquirements, character and ability to teach.

As might be supposed, the curriculum here is high, comparing favorably with that of the best colleges of the land. In fact, in some branches we take the lead. In mathematics, for instance, we claim the highest compulsory course of any school in the State, if not in the South. Such a faculty and such a comprehensive course of study could not in the beginning and can not now fail to make their impress on the people, and the sequel was that the college commenced its career with a large student body.

The first week of the first session saw one hundred names enrolled, Mississippi and Louisiana being represented; the last saw one hundred and fifty. The first week of the second session saw one hundred and twenty-five names enrolled, Mississippi, Louisiana and Alabama being represented; the last saw one hundred and sixty. The first week of the third session saw one hundred and ninety names enrolled, Mississippi, Louisiana, Alabama and Georgia being represented; the last will see two hundred and fifty. Now, since by mathematical calculation we will have two hundred and fifty boys on our hands by June the first, I think this is the proper place to tell how we will take care of them and do take care of the hundred and ninety.

Beautifully located on the spacious college campus are Asbury and Williams Halls—two elegant homes for students, and so conducted that the same restraining, the same refining and elevating influences are thrown around a boy here as at home. Board and lodging, including lights and fuel, can be had in these two homes for the modest sum of twelve dollars per month. Just behind Asbury and Williams Halls, ranged on the brow of the same hill, forming a picturesque group, are six neat, cozy cottages for students of maturer years. Here the student makes his expenses what he pleases. To the more fastidious, private families around the college and in town offer accommodation, guaranteeing satisfaction even though he be of an epicurean cast. We have ample accommodation for seven hundred students.

Just here I should like to mention some of the advantages and attractions that exist here outside of the regular college courses. First is the nucleus of a "College Museum," containing not only local, but also some foreign curiosities. There is an especially good collection from China and Japan, such as ancient armor and weapons, garments of the peasantry, a number of gods and goddesses. These were presented to the college by Rev. G. H. Hawkins. Second is the Y. M. C. A., having, I suppose, the largest per cent. membership among the students of any similar organization. Here faith is exalted above science, and Christian character above intellectual training, and the student is taught there of an all-wise and benevolent God and that the soul is immortal. Third is the two "Literary Societies," named Lamar and Galloway, after Mississippi's most honored and best-loved sons. They hold their meetings weekly, at which current and historical questions are discussed. It is within their classic walls that the germ of oratory is fostered and the embryo statesman developed. Fourth is the "College Library," under the supervision of the professor of Latin and Greek. The books are systematically arranged according to the subjects of which they treat. Of these subjects there is a "Library Index," showing the different works on each, and their number, shelf and tier. The room itself is well lighted and ventilated. Extending nearly across this room is a heavy oak table on which is spread some of our best dailies, magazines and periodicals. By means of these the students are enabled to keep posted on topics of the day and to keep in tone with the outer world. Near at hand, for convenience of reference, may be seen: "Webster's International," the "New English Philological Dictionary," "Encyclopædia Britannica;" "Cyclopædia of Political Science, of Political Economy, of United States History," "Greek and Latin Lexicons," "Dictionary of Greek and Roman Antiquities," "A Classical Dictionary," "Skeats' Etymological Dictionary," and statistics on all subjects. These attractions tend to make schoolife the halcyon days they are commonly reported to be.

Are not these facts mute prophesies of a bright and useful career? Is not the future of this two-year-old protege of the church—born of sacrifices and prayers, ministered to by priests and high priests, fair of form and figure, the pet and pride of eighty thousand Mississippi Methodists, having a rich individual inheritance with a man's intellect and capacity to do—strangely and strikingly manifest?

FRANK M. AUSTIN.

Partial Regeneration.

BY J. B. WALKER, D. D.

Mr. Wesley, in his sermon on "Sin in Believers," cites six passages of Scripture to prove the doctrine of the "Residue" theory of partial regeneration.

Says Dr. Crane, of the New Jersey Conference: "Not one of these passages seem clearly to prove the doctrine. He quotes I Gal. v, 17: "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other: so that ye can not do the things that ye would." Mr. Wesley says that in these words Paul is "speaking to believers, and describing the state of believers in general." How can this be when the very first remark he makes to the Galatians is that he "marvels that they are so soon removed from him that had called them into the grace of Christ, unto another gospel?" Paul calls them foolish, speaks of their biting and devouring one another, and tells them that they are fallen from grace. They were not all alike fallen; for Paul adds: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one." The church in Galatia was evidently in a very bad condition; many of the members seem to have departed wholly from the faith and there were grevious sins among them. Paul hoped the church might be saved from utter wreck, but was not sure of it. It is safe, then, to take a remark, made to describe such a motley company, as a correct description of everyone who is "born of God"?

Mr. Wesley next quotes I. Cor. iii, 1, 3, 4: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . Ye are yet carnal, for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men"? Paul called them "carnal" because of their envy, strife and factions. Consequently, the term applies only to those who were guilty of envy, strife, and faction. And did Paul allude to temptations simply, or genuine, open sins, known and read of all? He wrote with anguish of heart and many tears, rebuking wickedness, visible, palpable, and shameful, and not describing the moral condition of those who, as Mr. Wesley says, in this very same sermon, "have power both over outward and inward sin, even from the moment they are justified."

Mr. Wesley cites the Second Epistle to the Corinthians vii, 1: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Mr. Wesley says: Paul "plainly teaches that those believers were not yet cleansed therefrom." But what does Paul teach about himself? He says: "Let us cleanse ourselves from all filthiness of flesh and spirit." He certainly includes himself. Does Paul, "the aged, the inspired apostle of Christ," in the twenty sixth year of his ministry, and only six years before his martyrdom, confess that he is not yet cleansed? And how shall we interpret numberless other exhortations which assume the same shape. This for instance: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering, and wantonness, not in strife and envying." (Rom. xiii, 13.) Does Paul here plainly teach that the Roman Christians were "not cleansed therefrom," nor he himself? These exhortations of Paul were but strong appeals to believers to continue in the love of God, with all fidelity, serving him with a "perfect heart and willing mind."

Lastly, Mr. Wesley quotes what the Spirit saith unto the church of Ephesus, Pergamos, and Sardis. These admonitions were addressed to the ministers of the several churches named, as the representatives of the flocks to which they ministered, and they are not to be construed as merely descriptive of the pastors themselves. But Mr. Wesley construes the passage as if it were addressed to the pastors only. He says, "Who can doubt there was faith in the angel of the church at Ephesus when our Lord said to him, 'I know thy works, and thy labor and thy patience'"? But was there, meantime, no sin in his heart? Yea, or Christ would not have added, "Nevertheless I have somewhat against thee, because thou hast left thy first love." This was a real sin which God saw in his heart, of which accordingly he is exhorted to repent; and yet we have no authority to say that he had "no faith." But was that of which he was reminded simply a temptation, involving no condemnation? If it was, why summon him to repent of it and "remember whence he had fallen, and to do his first works lest God should come quickly, and remove the candlestick out of its place." Moreover, this rebuke came upon the Ephesian pastor, if we construe it as Mr. Wesley does, because he had left his first love. What, then, was his religious state before he left his first love? How can a rebuke, administered to a man because he has fallen, prove anything in regard to the religions of those who do not fall?

The angel of the church of Pergamos was also exhorted to repent, or else God would "come quickly and fight against him." Nothing but overt sin could provoke such a threat against him. The angel of the church of Sardis is exhorted to "strengthen the things which remain that are ready to die." How does the state of a church, or of a man, whose piety is at the point of death, prove that there is a residue of depravity left in one who is born of God, who has not been unfaithful? These, then, are the Scripture proofs of the doctrine that "this infection of nature doth remain, yea, in them that are regenerated."—Extract from Dr. J. T. Crane's "Birthright of All God's Children."

Correspondence.

Transferred Appointments.

MR. EDITOR: In regard to the filling the appointments in Louisiana lately transferred from the Mississippi to the Louisiana Conference, I suggest that, as far as possible, the preferences of the preachers be regarded. I am sure some of the preachers in the Louisiana part would prefer to be in the Mississippi Conference, and some now in Mississippi would like to go to Louisiana; so I think if the Bishops and presiding elders interested could only be informed, that part of the Louisiana Conference could be filled by preachers there now, and who wish to stay there, and by some who are now in Mississippi who were reared in Louisiana, and whose interests would naturally carry them that way.

C. MCDONALD.

Forest, Miss., Oct. 23, 1894.

The Question

Is not, "Wesley and Watson, or Jesus and Paul?" but, "Walker and Parker, or Wesley and Watson?" And "as for me and my house, we will follow" the construction put by Wesley and Watson and Fletcher and Adam Clarke on the words of our blessed Redeemer and of his inspired apostles, rather than the construction of men of less scholarship. These fathers of Methodism have ever been safe leaders.

T. L. MELLEN.

Wesson, Miss., Oct. 20, 1894.

Selections.

Cloudy Christians.

An excellent man declared in prayer meeting the other day, that he had somehow lost the joy he once possessed in the Christian life. God, he said, had withdrawn his approval of him and left him in a miserably unhappy state. He wondered what his particular sin was, and how he could get into the pure sunshine again. He still clung to his faith in God, like Job, and hoped that his case would have as happy an issue as did that of the old patriarch.

It is not at all certain that this man had committed any particular sin, on account of which God was withdrawing his presence. Such thoughts often come to those who depend more or less upon their emotions as a guide in spiritual matters. Emotions are transitory and uncertain, and he who measures his Christian life by their fullness will be the victim of varying moods, now on the mountain top, now in the valley, now singing hallelujahs, now groaning out lamentations.

A little thought will make it evident that it is unreasonable to expect to be constantly in one frame of mind, to have the feelings always expressive of one state, and to bask continually in the sunshine. It is not so in nature, and nature shows the wisdom of God. It is not always day; the night is equally welcome. It is not always the sunshine; the clouds bring the refreshing coolness and the vivifying showers. The joys of conversion are not and ought not to be lasting. Conversion is only one experience. The active growing Christian should have many experiences, and these can not all be of a joyous nature. Sorrows come, disappointments are inevitable, temptations and trials of all kinds are in the lot of all. Are we not told that God scourgeth every son whom he receiveth, and that those who are not chastened are not sons? These chastenings "are not joyous, but grievous." These are the clouds which the heavenly Father has thought it necessary to send, and they should not be interpreted as meaning his withdrawal. They are rather the sure signs of his presence.

Christ was on the mountain top when he was transfigured. But he descended to the plains. He had his hours of exaltation and his season of depression. When he turned sorrowfully away from the place where he had been unable to do any mighty works because of the unbelief of the people, it was with a sense of failure, of disappointment and discouragement. He had not accomplished what he wanted to accomplish. This, of course, was not the result of sin on his part, but of sin and perverseness on the part of the people. But it brought the clouds into his personal sky. His disappointment over the waywardness of Jerusalem was so keen that he wept. He regarded it as one of his failures. We speak with all reverence when we speak of the failures of the blessed Master; but failures there were. Judas was one of them, and there were many others, for which no shadow or fault could be imputed to him.

We must not misunderstand our experiences. We may easily be led to be too sensitive in the interpretation of our emotions, and imagine when the sky is overcast that God is shut out, and that it is some heinous sin in us that has hidden his face from us. The dwelling on such thoughts makes a gloomy Christian, and a Christian dwelling perpetually in clouds and darkness comes, sooner or later, into a state of doubt. Let us ever remember that "behind a frowning providence he hides a smiling face."

The soldier does not expect always to march in dress parade. Doubtless such military displays are occasions of exultation; but that is not what men become soldiers for. The fatiguing march, the exposure, the deprivation, the terrible battle, with wounds and death momentarily threatening, are the services for which he has enlisted. He who endures them is a good soldier. So a good soldier of Christ must be able to endure hardness and must expect it. Paul learned how to suffer, and we account him a hero, because he did not murmur nor charge God foolishly, nor abate one jot of his faith. His faith was steadfast; trial did not weaken or alter it. His emotions were changeable, but his faith was fixed; and he went through all his sufferings in a spirit of triumph because his faith was so strong.

After the transfiguration came the crucifixion; that was the blackest of darkness. Later came the ascension; that was the brightest of brightness, the triumph of triumphs.—Independent.

The Lost Boy.

One Sunday, Mr. D. L. Moody was preaching in the big circus-tent near the Columbian Exposition in Chicago from the text, "The Son of man is come to seek and to save that which was lost." After he had finished, a little boy, with handsome face and form, was brought to the platform by an officer, who said he had found him wandering in the crowd, evidently lost. Mr. Moody took the little fellow in his arms, and, standing before the great throng, asked the people to look at the lost child. "This boy has a father who is, no doubt, at this moment looking for him with anxious heart;" said the preacher. "The father is more anxious to find his boy than the boy is to be found. It is just so with our heavenly Father. He is seeking us to-day; seeking us with unspeakable solicitude. For long years he has been following you. O sinner! He is following you still. He is calling you to-day."

At this instant a man with blanched face and excited eye was seen elbowing his way towards the platform. As he reached it, the little boy saw him, and, running quickly over the platform, threw himself into his father's outstretched arms. The multitude witnessed the scene with breathless attention, and then broke out into a mighty cheer. "Thus," cried Mr. Moody, "will God receive you, if you will only run to him to-day. 'The Son of man is come to seek and to save that which was lost.'"—Christian Intelligencer.

Life is large. We can not possibly grasp the whole of it in the few years we have to live. What may we let go? We may let go all things that we can not carry into the eternal life. We may drop pretense; eternity is not good for shams. We may drop worry; the eternal life is serene. Discontent: In all the eternal years there is no word of murmur from any restless heart. As for our opportunities, we can make a heroic life out of whatever is set before us to work with or upon; taking loyal hold of time, work, present happiness, love, duty, friendship, sorrow and faith, let us so live as to be an inspiration, strength and blessing to those whose lives are touched by ours.

The most of the things that trouble and worry us in this life are "trifles light as air." We fret away an immense amount of nervous force and moral energy over affairs that ought scarcely to give us a moment's thought. That rational beings should be guilty of such folly is amazing. It can only be explained on the supposition of temporary insanity or spiritual blindness.—Exchange.

The call to Christian laymen to work for Christ is not less earnest than that which summons men into the ministry. The churches suffer for want of lay leaders who passionately desire the prosperity of God's house. New methods of worship and work, new organizations and new views of religious life are taking possession of the churches. Often there is a transient zeal without guidance, and spiritual indifference follows. Men of independent convictions and consecrated purpose can exert immense influence now. The people blindly follow skillful leaders into disaster and reckless destruction, of which the recent strike is an example. Wise, upright men, whose loyalty to the interests of the people has been tested, they are ready to follow with implicit confidence. Did laymen who wish to spend their lives in building up God's kingdom and righteousness ever have larger opportunities than are offered to them in this country to-day?—The Congregationalist.

There is no spiritual life where there is no love.

Stick to your business, not somebody else's affairs.

Trouble always runs to meet the man who goes out to hunt it.

People who carry sunshine with them are always welcome.

All heaven listens when we send up a heartfelt prayer for an enemy's good.

The devil is not so much concerned about your profession as he is about your practice.

No man can walk far with God who does not keep step with everything that is good.

You will not go to heaven when you die unless you get more than half way there while you live.

We go to the grave of a friend, saying, "A man is dead;" but angels throng about him, saying, "A man is born."—Henry Ward Beecher.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—Edward Everett Hale.

All truly consecrated men learn little by little that what they are consecrated to is not joy or sorrow, but divine idea and a profound obedience which can find their full outward expression not in joy, not in sorrow, but in a mysterious and inseparable mingling of the two.—Phillips Brooks.

"I fell into the habit years ago," says Horace Bushnell, "of talking with God, and it becomes so natural that all my open spaces that I do it without thought. I talk myself often to sleep at night and open the morning as if I were. It is not supplication or confession or adoration, but a friendly way of contemplation and personal intercourse."

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FROM THE WORK.

Rev. J. Wilson Brown, Percy's Creek charge: "Our meeting here resulted in much good, we trust. There were several accessions, some genuine repentance and spiritual quickening. Rev. K. S. Enochs gave us ten good sermons."

Rev. John B. Kent, P. C., Bayou Chicot charge, Louisiana Conference, Oct. 22: "Closed a twelve days' meeting at this place last night, with 15 accessions on profession of faith, a number of reclamations and a general good work done in the church. We are indebted to Bro. A. W. Turner for four soul-stirring sermons, and to Bro. F. White, L. E., for one. Praise the Lord!"

Rev. N. B. Norwood, P. C., Daisy, La., Oct. 19: "I just closed a most wonderful revival meeting at Wesley, Lower Coast Mission. Bro. W. T. Currie, of Ponchatonla, began the meeting two weeks since, and preached a full salvation from sin as our Bible and standards teach it. Bro. Van Valkenburgh, of New Orleans, came to us the second week and did the same. Results: Some joined, saints were made happy, converted people; some 15 in number were sanctified; unconverted men brought into peace with God. The devil howled, but no one was afraid. Glory be to God!"

Rev. E. S. Lewis, Rosedale, Miss., Oct. 22: "Rosedale and Beulah charge is doing well. Rev. L. M. Broyles did a good work here the first part of the year, but ill health forced him to leave in June. The 'Bishop' of the Greenville district ordered me here to round up the year's work. Congregations are good, the Sunday-school interest encouraging. Rosedale is a sober town. Some signs of improvement are visible. A large factory is soon to be erected by some Chicago men. Business men are stirring, and the church is early astir striving to do her work, that she may be found blameless."

Rev. I. W. Cooper, Senatobia, Miss., Oct. 22: "For six days I have been preaching for Dr. Cameron. The Holy Spirit has rested on preacher and people. Large audiences. Senatobia is one of the most refined and elegant communities in Mississippi. Gov Shands and Sister Blackburn are greatly missed; but the church is blessed with such brethren as Gill, Taylor, McDade, Hall, Russell, Slayton, and Clanton. There are many elect ladies in Senatobia. To spend a week with Dr. Cameron and his excellent family is an event filled with delightful memories. I am indebted to the good people for many courtesies."

Rev. R. M. Blooker, Lisbon, La., Oct 17: "Our Mt. Zion Camp Meeting has been reduced to a few tents and a small congregation except on Sunday, when it is about 600 people large. We have just closed out our annual meeting of this year. We had several conversions and five additions to the church, and a good revival within the church. Nearly all the people that attend this camp meeting are pious. We had with us Revs. R. S. Collier, J. D. Harper and J. L. P. Sheppard, P. E. They did good preaching and excellent work. This is certainly God's country. I have but little material to work on—but few people out of the church. Revivals in all North Louisiana have been very fine this year."

Rev. J. White Davis, Oakley and Vidalia circuit, Louisiana Conference, Oct. 20: "A most successful meeting was closed last night at Holly Grove. Results: 7 accessions and some powerful conversions. One conversion in particular, that of a lady, deserves notice. Hers was on the old style—conviction that agonized her very soul to cry aloud for mercy. When peace finally came, how great the change! No one doubted her conversion. Many now say they 'know there is such a thing as change of heart.' She did not believe in it, but now she does. Our presiding elder, Rev. H. O. White, preached Sunday morning, and stirred the people up. Rev. R. A. Davis, of Oak Ridge, La., came Monday night, remaining until the close. The five soul-stirring and convicting sermons which he preached will leave their impress upon the minds of those people for many days. Thursday we buried little Emma Starks, and that night her mother gave herself to God and the church. At every service the penitents flocked to the altar, and we did not have to stand and plead with them. There were 22 penitents at the altar when we closed. There has not been such a meeting in that country for years. On the entire work during the year we have had 26 accessions to the church, and baptized 17 infants. The Lord has been with us. Pray for us, brethren."

Rev. O. McDonald, P. E., Forest, Miss., Oct. 23: "We are now about through with our protracted meetings in the Brandon district. We will report at Conference large numbers of accessions this year. Three of the circuits—Carthage, Clarkesburg and Steen's Creek—will report about a hundred each. Our two camp grounds—Lake and Shiloh—are growing in interest every year. There is an advance in church building and parsonage improvement. We have licensed some preachers, and others will apply before we close the fourth round. Our meetings this year have nearly all been spiritual and successful. We are doing systematic and faithful work, and we think our church has a stronger hold on the masses of the people than ever before. We think our financial reports will be better than last year. We bless the Lord for peace and prosperity."

Rev. J. W. Ellison, Cato, Miss., Oct. 19: "The Shiloh Camp Meeting has just closed. I need not say it was a success. There was a good number of conversions. Four were baptized at the close of the meeting, over whom the church rejoiced greatly. In the immediate neighborhood there is scarcely to be found any person out of some church, even down to the children. The preaching was good and scriptural, nothing fanatical for religious cranks. The religion of the community is deep and abiding, as they have learned it. The Spirit of God abounded in brotherly love, Christian friendship and hospitality. It was, indeed, a feast of harvest. Moderate success has crowned our labors on the entire circuit. Seventeen in all received. Good meetings at all the churches save one. Many have looked upon the Bible as never before—as one inspired book, setting forth one religion. Fruit will be gathered some day."

Rev. John A. Miller, P. C., Ruston, La., Oct. 23: "The most gracious revival that ever visited the town of Ruston closed here last Friday at noon. Rev. M. M. Morphis, an evangelist in the Cumberland Presbyterian, of Texhacans, Texas, commenced the meeting on Oct. 6, and continued fourteen days, with most glorious results. All denominations came together and united in the meeting, heart and soul. The most perfect harmony marked the progress of the meeting. It was 'our meeting.' A stranger coming in could not have told who was Baptist, Presbyterian or Methodist. And such an outpouring of the Holy Spirit I never witnessed before, in a ministry of more than forty years. Bro. Morphis preached a pure gospel of peace and love. Old feuds were settled, the hatchet was hurled and the handle was hid out of reach; and such a handshaking in Christian love and friendship the people of Ruston never enjoyed before. Then sinners commenced flocking to Christ for life and salvation. Old men and ladies, young men and maidens, with the dear children, were together at the altar crying for mercy; then the voice of praise was heard from new-born souls. We had three services each day, and at every service there were bright, happy conversions. It was estimated that the number reached over 200 of those converted and reclaimed. There were 92 accessions to the various churches. Of that number the Methodist Church received 47, and some more to follow next Sunday. The precious leaven is still at work, and we are praying that the whole lump will be leavened. Family altars have been erected. The ladies and gentlemen will have a separate union prayer meeting once a week, distinct from the usual weekly prayer meetings. Bro. Morphis is a man of deep piety, possessed of an earnest, sanctified zeal, and full of faith and good works. He has power with God and man. He deals in no slang or vulgarisms. He studiously avoids getting between the pastors and their flock, but labors to draw them closer together. His work is not sensational or superficial. It is all laid in Christ's atonement, and is solid, genuine pure gold. God has greatly honored our dear brother to the great good of this town, and others in North Louisiana. God bless him."

FIELD NOTE.

For the past several days I have been assisting Bro. Randle in connection with my fourth Quarterly Conference at this place in protracted services, which had been begun a week earlier, and the result has been a great outpouring of the Divine Spirit. There have been sixty conversions to date, with a good prospect that this number will run into the hundreds. One young man, French-speaking, and of good education, has been called to preach, and there have been several sanctifications. Some of the most prominent people and hardest cases have become subjects of revival power, and the entire community is stirred. My last Quarterly Conference at Patterson was also protracted, with a number of conversions and sanctifications, Bro. E. T. Denson assisting after my departure.

J. M. BEARD, P. E.

Lafayette, La., Oct. 22.

REVIVALS AND OTHER NEWS.

On Aug. 9 the camp meeting at Bethel began. Dr. Weems, of the Vicksburg district; Revs. C. A. Powell, N. B. Young, N. J. Roberts, P. M. Brown, J. N. Tucker, R. S. Gale, K. S. Enochs and S. B. Beale, with Bro. Geo. D. Parker, a Centenary student, assisted the presiding elder and the preachers in charge, and for ten days we had a grand meeting. The attendance was large, the order fine, the interest deep and sustained throughout; and the results were about one hundred and twenty-five conversions, and much toning up of church life. A number of new tents have been built, and others have been planned; improvements are being made annually by the association, and the prospects are all encouraging. We have no gate fees, no debts, and no disturbances of order; but we have delightful meetings, many conversions and money in our treasury. Much of our success in soul-saving must unquestionably be attributed to the fact that the young people of the church are thoroughly organized for personal work, and from the beginning co-operate earnestly and actively with the preachers. Meetings of these young people for instruction in methods of work are held daily in the church, which stands on the camp ground. This is the third camp meeting held at Bethel on this plan. All have been eminently successful, and the last was the most successful. We do not feel that we need noted evangelists or other great names to draw. We have large audiences and large results without such shifts.

Rev. R. W. Tucker assisted me in a meeting at Woodville, beginning Sept. 30. Bro. Tucker left me at the close of the week, and on Monday following I had to go, on promise, to conduct a meeting at Jackson, La., for Rev. H. R. Singleton, who was sick. Nevertheless, the Woodville meeting went on conducted by the young people. Some dozen or more were converted.

The meeting in Jackson resulted in the conversion of many of the college boys and some others—possibly forty in all.

I was delighted with the upward movement in Centenary College. I was there one year ago, and on both visits was much about the college; hence am prepared to say that the improvement in attendance and in hopefulness of the student body is very marked. I predict that January, 1896, will find two hundred boys at Centenary.

Prof. Monroe, my successor, did not reach us until one week before the opening of his college; hence some of our former boarders had been persuaded away. Nevertheless he opened well, and has been gathering in more pupils ever since; and already the matriculation approximates that of last year. Edward McGehee College is on a good footing, and has indefinite possibilities of usefulness.

H. WALTER FEATHERSTUN.

Woodville, Miss., Oct. 19, 1894

The subject of temperance should be more frequently presented in our Sunday-schools. The children should be made familiar with the evils of intemperance and the duty of abstinence. We are in danger of thinking that our children do not need to be warned against liquor. The influence of parental habits is deemed enough to protect our children. And yet the children of many Christian parents have become tipplers. When boys grow up and mingle with irreligious companions of respectable social standing, they too often think it manly and independent to throw off the restraints of home. The views of father and mother are deemed old fogy notions, inconsistent with modern liberality. And so they drift down the slippery paths of folly. Would it not save such boys from the influence of evil companions if they had more intelligent convictions of right and wrong in these matters? No one has ever suffered in body or mind by abstaining from liquor. Thousands have been ruined by not abstaining.

A Veteran's Story

Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 146th St., N. Y. City, writes voluntarily. In 1852, at the battle of Fair Oaks, he was stricken with typhoid fever, and after a struggle of several years in hospitals, was discharged as incurable with Consumption. Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

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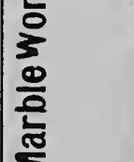

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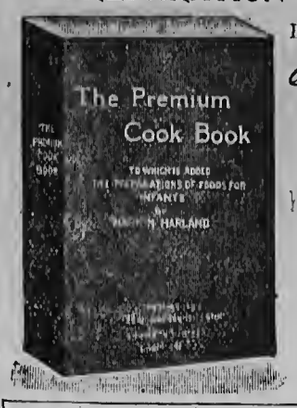

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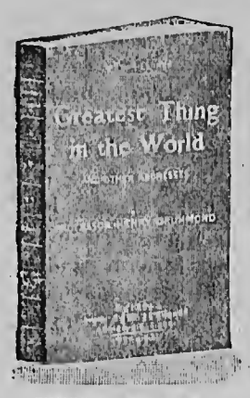

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Thursday, November 1, 1894.

The Mississippi and North Mississippi Conferences.

The Mississippi Conference will meet on *Wednesday*, Dec. 12—Meridian. The North Mississippi on *Wednesday*, Dec. 5—Sardis. By mistake they were each put on Thursday.

J. C. KEENER.

Oct. 25, 1894.

Bro. Hailey Again.

Rev. O. L. Hailey desires us to say that the statement about Bishop Galloway, referred to in our last issue, was not published originally in a Baptist paper, but was copied from some other paper in a Baptist paper. He also wishes the readers of the ADVOCATE to know that his articles which we declined to publish will appear in the Baptist Record. This will, of course, be a great surprise to our readers (?).

He thinks we are a very naughty boy because we did not keep our promise to publish his articles. Well, we have an idea that it is better to break a bad promise than to keep it. Wouldn't it have been better for Herod to break his promise than to cut off John's head? Like Herod, we made a silly promise, not knowing all that it implied. SELAH!

Infidel Tactics.

In this age, when infidelity is exhausting its marvelous ingenuity in seeking for points of attack upon Christianity, there is one point which it studiously avoids, viz.: the ethical standard of Christianity. However much men may ridicule some of the doctrines of Christianity, the righteousness of its precepts is rarely questioned. Take the Christian standard as presented in the New Testament, and especially in the Sermon on the Mount and in the thirteenth chapter of First Corinthians, and as exemplified in the life of Jesus of Nazareth, and compare it with the ethical code of any other form of religion or any system of philosophy the world ever saw, and every sane mind is bound to admit its infinite superiority to them all. All the social disorders that afflict humanity are in palpable contravention of its principles, while, on the other hand, it sanctions and encourages every virtue that can adorn human character. Universal obedience to the precepts of Christianity would unquestionably bring about a state of society such as the world has never seen—a state of heavenly blessedness and purity.

A Riot in the Crescent City.

On Friday, Oct. 26, the screwmen of this city went on a strike. The cause of the strike was this: It has been a custom here for some years for white and colored screwmen to work separately, *i. e.*—certain employers employ only whites, while others employ only colored screwmen. Last week, however, one contractor who has heretofore employed only white men employed several negroes. He did this, not of choice, but from dire necessity. He preferred white men, but after persistent effort failed to secure the requisite number. He needed two hundred and fifty, and could obtain only one hundred and forty. There were several large foreign ships lying at the wharf, depending upon him to load them with cotton. Failing to secure the requisite supply of labor, he was doing a losing business every hour in the day. Under these circumstances he deemed it his privilege to procure labor regardless of race. This caused the strike. Not only the white screwmen in his employ, but all the white screwmen in the city, at once quit work. On Friday night a number of screwmen—probably a hundred or two—went to the wharf where the ships were lying that had employed colored screwmen, and after capturing about half a dozen Boylan police, went aboard the ships and threw overboard all the screwmen's tools that could be found, the entire value of the tools being estimated at more than four thousand dollars. Next morning the stevedores having the contract for loading these ships made arrangements to go on with their work, having first appealed to the city authorities for protection. Work was to be resumed at 1 o'clock P. M. When the hour came only a few colored screwmen were on hand, a great many being too much intimidated by the events of the previous night to put in an appearance. Before work had begun an armed mob rushed upon the would-be industrious colored men, howling, yelling, cursing and shooting in every direction. The poor negroes, frightened almost out of their wits, fled in every direction. Quite a number were wounded. One honest, industrious colored man, who has been sufficiently industrious and economical to procure a home of his own, and who enjoys the respect of all who know him, after being wounded jumped into the river, and is supposed to have been drowned, as he has not been heard of since. Many others escaped the bullets of the would-be assassins by throwing themselves into the river, whence they emerged after the riot was over. The rioting went on for fully two hours. First one ship and then another was boarded, and all the screwmen's tools that had not been destroyed the night before, or that had been since procured, were hurled overboard. Where was the special detail of police all this time? Standing on the wharf with folded arms, viewing the scene as complacently as if it had been a Sunday-school picnic. Not only is this true of the half-dozen or more policemen who were present at the beginning of the riot, but also of a number of others who were dispatched thither in charge of an officer after the mob had commenced its work.

What is going to be done with the rioters and the recreant policemen? Will they be punished? It is possible that a few indictments may be found against the ring-leaders of the mob, but that any adequate punishment will be meted out to them is not believed by many who are familiar with the doings of Crescent City courts. It is but just to say that the Screwmen's Association, as a body, has denounced the riot in strong terms. The strike has been ended by going back to first principles, *i. e.*—white and colored men are not to be employed by the same contractor.

"The Land of the Free."

The police of Washington and Chicago have recently made some appalling discoveries concerning the doings and the purposes of the anarchists. The assassination of the President of the French Republic, last Summer, was only a small part of the anarchist programme which had been definitely agreed upon at a meeting held in Geneva, Switzerland, about the middle of June. Simultaneously with the assassination of Carnot, or as nearly so as possible, dynamite was to exert its unspeakable capacities for the spread of desolation and death in our own national capital. A number of the government buildings at Washington (precisely how many is not known) were to be blown up. Of course, the Capitol was included; and, of course, the fiends to whom the task was committed would, if possible, have got in their work at an hour when Congress was in session, so as to make the havoc as great as possible. The plot failed partly though the timidity of the agent selected to do the fiendish work, and partly on account of the plot having in some way reached the ears of the Washington police. A foreign ambassador resident in Washington was especially designated for destruction.

It makes one shudder to think of such diabolical plots being rife in our midst. But the worst of the story remains to be told. The authorities at Washington have just received official notification from the French government that seventy immigrants, known to be anarchists, are on their way to this country. One of these days, after a tragedy has been enacted which shall appall the world by its enormity and its magnitude, the citizens of this "glorious land of liberty" will realize the necessity of repressing anarchy with an iron hand. For a time yet we will wait for it to commit some overt act before we deal with it. If it wishes to propagate itself by pen and tongue, that is all right. This is a free country.

An Egregious Error.

"The art of distillation was not brought into Europe before the eleventh or twelfth centuries, and, therefore, the ancients had no liquor stronger than wine. . . . Thus it will be seen that the people of antiquity had no means of destroying their nervous systems with *alcoholic* liquors and narcotics. Coming forward to the middle ages, alcohol was only a substance known to the alchemists, and did not come to be a beverage in common use for centuries afterwards."—New Orleans Picayune.

This is a very remarkable statement to come from a paper of the standing of our esteemed contemporary, the Picayune. Does the able editor of that journal really expect anybody outside of a lunatic asylum to believe that there is no alcohol in vinous and malt liquors?—and that there was no such thing as drunkenness in the world until the discovery of the process of distillation a few centuries ago? The merest tyro in history knows that England, France and Germany were most grievously afflicted with drunkenness long anterior to the manufacture of distilled liquors; and everyone who has even the slightest familiarity with ancient history knows that this is true of all the great historic nations of antiquity, as well as of many wild, nomadic tribes. Babylon, Persia, Egypt, Greece and Rome were all cursed with intemperance, and all the hideous brood of woes that follow in its train long before distilled liquors were in existence. And in France, Switzerland, and other countries where wine is now cheap and plentiful, intemperance prevails to an extent that is appalling. Editors are allowed very large latitude, but they should not presume too much upon the ignorance of their readers.

A Pointer.

A few years since Christopho Russo, an Italian residing in this city, renounced Catholicism and united with the Presbyterian Church. He soon afterwards felt constrained to preach the gospel of Christ to his own countrymen resident in Louisiana. For a little more than two years he has been exercising his ministry as a licentiate in different localities in South Louisiana. For the past four or five months he has been operating in the city and has organized a church of about twenty-five members. On Friday night, Oct. 26, he was ordained, the ordination service being participated in by all the Presbyterian clergy of the city. He preaches in Italian.

We call attention to this, not merely as a matter of church news, but chiefly to say that here is a finger-board pointing out the one method by which, in our judgment, South Louisiana can be redeemed from the withering blight of Romanism. South Louisiana needs the gospel as badly as Mexico or Brazil; but English-speaking men can not do the work. The man who reaches and saves these South Louisiana Catholics must use their mother-tongue—French, Italian, or whatever it may be. An educated, consecrated young man, who has the tact which a successful missionary must have, can find a field white unto the harvest almost anywhere in South Louisiana, provided he can speak French. Without a knowledge of the French language, however, he is foredoomed to failure so far as Romanists are concerned. We have men laboring with considerable success among the Protestant, English-speaking people in different parts of South Louisiana; but there are large sections where these form a very insignificant part of the population. We unite with Bros. Parker, Davies, and others, in inviting the attention of our general Mission Board to this region as a mission field. We barely refer to the matter here. We expect to have much to say on the subject hereafter.

BOOKS.

THEOLOGY OF PRAYER AS VIEWED IN THE RELIGION OF NATURE AND IN THE SYSTEM OF GRACE. By B. M. Palmer, D.D., LL.D., Pastor of the First Presbyterian Church, New Orleans, La. Richmond, Va.: Presbyterian Committee of Publication. 1894.

We can not better state the scope of this work than in the language of the author: "This little volume does not profess to be an exhaustive discussion of a subject which has so many sides, as this of prayer. Our religious literature abounds in treatises which present its practical aspect. But so far as known to the author, there is no book which collects and refutes the various objections urged by different classes of skeptics. Nor is there to be found anywhere a full articulation of prayer in the system of grace. Scattered hints could be gathered here and there, but chiefly stowed away in theological works not generally accessible to the ordinary reader, and not likely to be known except to the professional student. There seemed to be a gap here which ought to be filled, which is all that this essay attempts. . . . In the first part of this essay the subject of prayer has been treated on the plane of natural religion; the main design being to discuss the objections raised by skeptics against it as a universal duty. As these for the most part reject the authority of the Scriptures, it was necessary to meet the question on their own ground; and to show that the argument drawn from the constitution of nature itself, and especially from their own mental and moral organization, scatters these objections to the winds. In the second part the more grateful task has been to interweave prayer in the whole scheme of grace by showing its connection with every part of the office discharged by each person of the Godhead. The entire ground of natural and revealed religion has necessarily been covered, so far, at least, as this particular subject is involved."

From Dr. Palmer, the leading minister of the Southern Presbyterian Church, and one of the ablest of any denomination on the continent, much would naturally be expected on such a theme; and expectation is not disappointed. The work is worthy of the lofty theme and the distinguished author. Higher praise than this it would be difficult to bestow. The work is written, of course, from a Calvinistic standpoint; but the Calvinism appears only here and there, and is presented in such a way as not to be offensive to the most ultra Arminian. This book is worthy to be studied by all who aspire to become familiar with lofty thought upon the very highest themes. Its literary quality is superb. We have marked several passages for publication in our columns at some time not far in the future.

THE INSPIRATION OF THE BIBLE. A Lecture. By H. L. Hastings, Editor of The Christian. Third million.

REMARKS ON THE MISTAKES OF MOSES. By H. L. Hastings. Third hundred thousand.

FRIENDLY HINTS TO CANDID INQUIRERS WHO DISBELIEVE THE BIBLE. By H. L. Hastings. Fortieth thousand.

WHO MADE THE NEW TESTAMENT? By H. L. Hastings. Sixtieth thousand.

IS THE BIBLE A TRUE BOOK? By H. L. Hastings.

JESUS OF NAZARETH AS A HIGHER CRITIC. By H. L. Hastings.

THE PENTATEUCH: Its Origin and Authorship. By H. L. Hastings.

THE MORAL ASPECTS OF THE HIGHER CRITICISM. By H. L. Hastings.

SPECIMEN BRICKS FROM THE BABEL OF THE HIGHER CRITICS. By H. L. Hastings.

WILL THE OLD BOOK STAND? By H. L. Hastings. Third million.

The above-named works are 12-mo. pamphlets of from twenty-five to thirty pages each. The retail price is ten cents each with covers; five cents without covers. They belong to "The Anti-Infidel Library," a series the publication of which was commenced a number of years ago. The series now numbers about forty. The series has had an immense sale both in England and in America. Two of the series—"The Inspiration of the Bible," and "Will the Old Book Stand?"—have had a sale of three millions each—a thing unprecedented in the annals of literature of this class.

The highest encomiums have been bestowed upon this series by scores of men who occupy uppermost seats in the synagogue of Christian thought. Dr. A. T. Pierson says: "I do not know anything in the English tongue that meets the current skepticism as well as these." Similar commendations have been given by such men as Joseph Cook, Joseph Parker, Daniel Dorchester, G. F. Pentecost, Joseph Cummins, O. P. Gifford, E. F. Burr, Ira D. Sankey, Sir George Williams, Canon Wilberforce, and a host of others too numerous to mention. Our own examination of the series enables us to adopt as our own the language above quoted from Dr. Pierson. If there is in existence anywhere on earth a series of publications which meets skepticism on its own ground and routs it so completely, we do not know where to find it. And the series is published at a price which puts it within the reach of all. We heartily commend the series to pastors and others who are troubled by the presence of blatant free thinkers, or who wish to relieve the perplexities of honest doubters.

To aid in the circulation of these valuable books we have made arrangements to send them postpaid to any address on receipt of price. Those who prefer to do so can send direct to the publisher, H. L. Hastings, 47 Cornhill, Boston, Mass.

NOTES.

Nashville has organized a City Board of Church Extension.

***

A movement is on foot to rebuild the Raymond and Bolton railroad.

***

A meeting is in progress in Ryan's Memorial Church with very encouraging prospects.

***

Homer, La., has voted out the liquor traffic. This makes Claiborne a dry parish, as no liquor has been sold in the parish except in Homer for some time.

***

The Tennessee Conference, at its recent session, passed a resolution disapproving the implied censure of our Bishops in a recent issue of the Epworth Era.

***

Let everybody be sure to read Bishop Keener's notice in this issue. Both the Mississippi and the North Mississippi Conferences meet on Wednesday—not Thursday.

***

A serious collision occurred on the Southern Pacific railroad on Oct. 23. Two railroad employees were killed and others injured. Five carloads of cattle and horses were killed.

***

It is announced from Washington that large pension frauds have been discovered in New Orleans, whereby the government has lost between $100,000 and $150,000. Secrecy is observed for the present as to the names of the attorneys implicated.

***

We have received from Barbee & Smith a Commentary on the International Sunday-school Lessons for 1895, by Rev. E. E. Hoss, D. D. A notice will appear later. It is a handsomely bound book about the size of Peloubet's Notes, and retails at $1.

***

An epidemic of diphtheria of a most malignant type is raging in several towns in Southern Illinois and Northern Kentucky. The death rate is exceedingly high, as many as five having died in one family. Those who recover are usually left blind or paralyzed.

***

An Anti Option Convention, to be held at Vicksburg, on Nov. 20, will be no small affair. It will be attended by representatives from most, if not all, the Southern States and many of the Western States. Gov. Stone has invited all the governors of the Southern and Western States to attend.

***

Lawlessness prevails in Indian Territory to such an extent that it is thought that United States soldiers will be brought into requisition. It is said that Secretary Hoke Smith favors the establishment of a territorial government. Self-government on the part of the Indians, he thinks, has proved an utter failure.

***

A vigorous anti-saloon war is in progress in Ohio. The movement is headed by Rev. B. H. Russell, a Congregational minister, under whose leadership an organization called the Anti-Saloon League is being planted all over the State. It is announced that in Cleveland anti-saloon sermons were preached last Sabbath in seventy churches.

***

The Woman's Parsonage and Home Mission Society, of this city, in accordance with a suggestion made by the recent Convention at Nashville, has organized a training class for Christian workers. The class is to meet once each week. A lecture is to be delivered at each meeting by a physician and another by a minister. The physician is to give instruction in matters pertaining to hygiene and the prevention. The minister is to discuss matters pertaining to the spiritual side of mission work. The class was organized last Thursday. Lectures were delivered by Dr. Horace Beach, one of the leading physicians of the city, and by Rev. W. H. LaPrade. Several ministers and physicians have been engaged for future service. The movement begins under favorable auspices, and, it is thought, gives promise of large results.

***

The new Constitution which is to be voted on in New York soon has an anti-gambling clause. An anti-gambling organization has been founded which is making vigorous efforts through the press and otherwise to secure the adoption of this clause. A circular has been sent to every preacher in the State, asking his co-operation in the movement. From this circular we make the following extract:

Everyone knows of the poverty, wretchedness and misery that gambling, and especially gambling on horse races, has caused. Is not only numbers among its victims the poor clerk and mechanic, but thousands of women are likewise victims to this degrading vice. The moral questions involved outweigh all others, and, therefore, it is the part of every Christian minister whose life and teachings are devoted to the welfare of his fellow-beings, it becomes a duty as well as a labor of love to bring to the knowledge of every member of his congregation the true facts of this, the most enormous and far-reaching, as well as the most important of any question to be determined at the next election.

PERSONAL AND OTHERWISE.

Moody is carrying on a meeting in Birmingham, Ala.

Rev. W. H. LaPrade has begun a revival meeting at Carondelet.

Rev. S. A. Steel has been transferred to the North Mississippi Conference.

Dr. Robert A. Young took a superannuated relation at the recent session of the Tennessee Conference.

Mrs. Mary McGee Snell held a meeting in Hammond recently which resulted in about thirty conversions.

Rev. W. T. Griffin, of the Terry circuit, Mississippi Conference, has nearly doubled his membership during the three years of his pastorate.

Rev. D. Witt C. Browne will conduct a revival meeting at Dryades Street Church, commencing Sunday, Nov. 4. Evening services at half-past seven.

Rev. R. G. Waterhouse, D. D., president of Emory and Henry College, was married, on Oct. 10, to Miss Mary R. Carriger, of Morristown, Tenn., the ceremony being performed by Rev. R. N. Price.

Rev. C. B. Riddick, pastor of First Church, Memphis, will transfer to another Conference at the close of the present year. Commenting on this, the Alabama Advocate remarks, "Here is an open stall for another giraffe."

Mr. W. Nesbit, of Pennsylvania, who once resided in Liberia, and who has since kept well posted as to Liberian affairs, has published an article which is going the rounds of the periodical press protesting against the Liberian colonization scheme. He says: "To send colonists in any considerable number to Liberia is to send them to much misery and suffering. The only persons who will profit by the transaction are the gentlemen who will have the contract for carrying the emigrants to their new home." Probably he might have truthfully added, "and their paid agents."

Rev. James Campbell, editor of the Texas Advocate, has resigned in order to enter the pastorate. The vacancy has been filled by the election of Rev. T. B. Pierce. Dr. Campbell has filled the place for several years with great credit to himself and profit to the church. Bro. Pierce is a cultured, scholarly man; and if he writes as well as he preaches, he will be a valuable acquisition to the editorial fraternity. He is a nephew of Bishop Geo. F. Pierce. Owing to the general financial stringency, the assistant editorship has been abolished. This takes the spicy "Gulliver," alias J. W. Hill, from the tripod.

A pure food exhibition will be held in Washington Artillery Hall, in this city, commencing Dec. 17. Similar exhibitions have already be held in New York, Boston, Chicago, Cleveland, Pittsburg and many other cities, and have been largely attended. The object of these exhibitions is to enlighten the public as to the difference between pure and impure food, and enable them to detect the adulterations which are so abundant in various articles of diet. Lectures on the culinary art will be delivered by two ladies who are graduates of the cooking schools of Boston and New York.

Ministers expecting to visit Meridian during Conference will do well to hold up in their purchases in clerical-cut suits, as I have a fine line and at very low prices.

L. H. ARKY,
Meridian, Miss.

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is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Ministers' Institute of Columbus District.

The Ministers' Institute of the Columbus district, North Mississippi Conference, convened in Brooksville, Oct. 16, with only eight members present.

After organization the program was taken up, and the first topic for discussion was called—"Our Superannuated Preachers, Their Widows and Orphans: How Can We Provide More Adequately for Them?" Bro. K. A. Jones, who had had this subject assigned him, read a paper suggesting feasible plans for the accomplishment of this desired end. These suggestions will be furnished the ADVOCATE for publication by Bro. Jones. They will also be presented to the Annual Conference for consideration.

Other important papers and discussions followed, and all was done in a Christian spirit. One paper deserves especial mention—that on the subject: "What Is the Work Wrought within Us by the Holy Spirit Denominated Regeneration?" This paper was prepared by Bro. K. M. Harrison, and was thoughtful, original and strong. It called out some adverse opinions; but it was a helpful and an excellent paper. I would be glad to see it in the ADVOCATE.

There was a question box provided for the institute, and many interesting questions were presented for discussion and solution. The institute selected Artesia as the next place of meeting.

J. W. DORMAN, Sec.

To the Examination Committees of the Louisiana Conference.

The Committee of the First Year will meet in the pastor's office of Carondelet Church, No. 147 Carondelet.

Committee of the Second Year will meet in Louisiana Avenue Church, corner Louisiana avenue and Magazine street.

Committee of the Third Year will meet in the office of Dryades Street Church, corner of Dryades and Felicity streets.

Committee of the Fourth Year will meet in the pastor's office, Rayne Memorial Church, S. Charles avenue and General Taylor street.

Committee on Trial will meet in Felicity Street Church, corner of Chestnut and Felicity streets.

These committees will meet on Tuesday, Dec. 4, 1894, at 10 o'clock A. M.

T. K FAUNT LEROY, Chair'n.
ROBERT H. WYNN, Sec'y.

Notice.

The class of the fourth year, Louisiana Conference, will meet in the chapel of Rayne Memorial Church, on Dec. 4, 10 o'clock A. M.

J. B. A. AHRENS,
Chairman of Committee.

Notice.

To the "Class of the Second Year" of the Mississippi Conference:

Early in the year publication was made in the columns of the ADVOCATE to the effect that the Examining Committee of the Second Year would require written examinations in certain books of the course. The committee wish now to remind the members of the class of this requirement, so that all may come prepared to stand written examinations. A. F. WATKINS,

For the Com.

People with hair that is continually falling out, or those that are bald, can stop the falling, and get a good growth of hair, by using Hall's Hair Renewer.

From Bro. Smylie.

We are in the midst of a glorious revival at Dearborn, Mo. The crowds are immense, and there is a great turning from sin unto the Lord. We go from here next Monday to Platte City, Mo. I have been working out in the West all the year. The Lord has blessed my efforts wonderfully. I have had a glorious year. I have associated with me Ira Bronson, of Pennsylvania, who is my leader in song.

Love to all.

Yours in the faith,

JIM J. SMYLIE.

Dearborn, Mo.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

Notice.

The Preachers' Institute of the Brandon district, Mississippi Conference, held its third session at Lawrence, Oct. 24, 1894. There were only a few of the preachers present, but the discussions were very interesting and, we trust, profitable to all who were present to hear. Hereafter we are to meet only once a year, and that in connection with the District Conference. The institute was organized in July, 1893. It promises to be a factor for good.

C. MCDONALD.

Forest, Miss., Oct. 25, 1894.

Forty Barrels a Day.

Harris & Buquo., Erin, Tenn., manufacturers of the celebrated Erin Lime, say they have great faith in Drummond's Lightning Remedy for Rheumatism. One of their principal coopers was laid up with Rheumatism until induced to take Drummond's Lightning Remedy. After taking two bottles he went to work, and has since been making **Forty Barrels per day.** If you want this remedy, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your express address two large bottles—enough for one month's treatment. Agents wanted.

From "Rex B."

MR EDITOR: For reasons well known to "Layman," I refrain from making any reply to his fulminations in today's ADVOCATE. There are some things that render discussion with this party, in the spirit his article demands, impossible, and for that reason I shall not notice it further. Kindly give this space, obliging, Yours truly,

REX B.

Natchez, Miss., Oct. 25, 1894.

Publisher's Notices.

From now until Nov. 8 we will present a copy of Dr. Sawyer's book, "The World in the Church," to every new subscriber and also to every old subscriber who will renew for one year in advance, *i.e.*, up to November, 1895. This work has been highly commended by our church papers and many of the leading men of Southern Methodism, including most, if not all, our Bishops. Here is an opportunity to get the book as a present for doing something which you ought to do anyway—subscribe for the ADVOCATE. This offer is made only to those who send cash with the order at the rate of $2 per annum.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2.25. This offer applies to old subscribers as well as new, provided they pay their subscription to November, '95.

Any preacher who is desirous of supplementing his salary by taking a job as "nice and clean and easy" as a Bishop's job is in Pat's estimation, will find it to his interest to communicate with the undersigned. The earlier the better. W. C. BLACK,

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This offer will soon be withdrawn; therefore, be in haste if you wish to avail yourself of it.

To Subscribers.

Don't fail to read our premium offers—Fifteen Poets and the Premium Cook Book. Any one of these books can be had free by any subscriber who will pay his subscription to January, '96.

To Agents.

Let all our preachers and agents remember that our Oxford Bible offer is still open, and that we will give subscribers sent under this offer the benefit of our premium offers of "Fifteen Poets," Premium Cook Book, Drummond and Hawthorne.

We don't the offer of free tuition for a week or two; but let our readers all take note that the offer is still open, and will be until the close of the year.

Our five-book premium offer is still open. Hunt up the back numbers of the ADVOCATE and see what it is.

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Vicksburg, Miss., Aug. 17, 1894.

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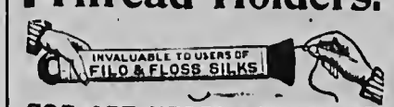

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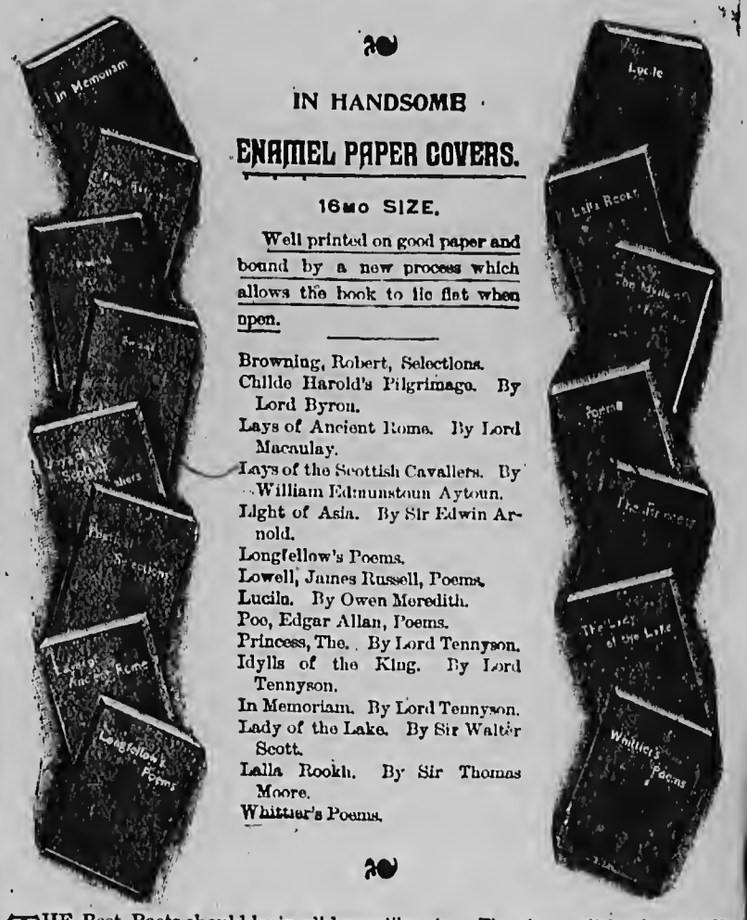

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HOME CIRCLE.

"GOD'S GRAIN."

BY MARION HARLAND.

The page bears but a single line;
And yet the gentlest, truest friend
Who ever mingled tears with mine,
With her sweet hand the sentence penned
I soan in puzzle and in pain—
"*Our Lord is gathering in his grain!*"

Within my sight two graves were heaped,
But yesterday with cruel clods;
The sharp and sudden scythe that reaped
In my home-meadow—was it *God's?*
The blast that swept my lilied plain,
His way of gathering in his grain?

Man's reckoning is not thine, dear Lord!
From grapes unripe who wrings the wine?
With flowering corn whose barns are stored?
In Summer's prime we strip the vine;
In Autumn pile the mighty wain,
And garner fully-ripened grain.

"*God's grain*"—she wrote, and then—"*His own;*"
With tactful skill the truth is phrased,
His chosen seed, in weakness sown,
To be in strength immortal raised.
Who early sends, with latter rain,
Knows when to gather in his grain.

From frosts that blight; from droughts that draw
The very life-blood from the roots;
From canker-worm; from tempests raw
That bruise, then harden, tender shoots;
From earthly hap; from earthy stain—
In loving haste he saves his grain.

Thrice-blessed sheaves! with them he fills
His stately chambers, strong and fair;
The while the everlasting hills,
And boundless rich of sun-steeped air,
Thrill with the Harvest-Home refrain—
"Our Lord has gathered in his grain!"
—Independent.

Good and Bad Mothers.

The difference between good and bad mothers is so vast and so far-reaching that it is no exaggeration to say that the good mothers of this generation are building the homes of the next generation, and that the bad mothers are building the prisons. For out of families nations are made; and if the father be the head and the hands of a family, the mother is the heart. No office in the world is so honorable as hers, no priesthood so holy, no influence so sweet and strong and lasting. Unselfish love in the mother! cheerful obedience in the children!—in whatever home these forces are constantly operative, that home can not be a failure. And mother-love is not of the right kind, nor of the highest trend, unless it compels this obedience. The assertion that affectionate firmness and even wholesome chastisement is unnecessary with our advanced civilization is a specious and dangerous one. The children of to-day have as many rudimentary vices as they had in the days of the patriarchs; as a general thing they are self-willed and inclined to evil from their cradles; greedy without a blush, and ready to lie as soon as they discover the use of language. A good mother does not shut her eyes to these facts; she accepts her child as imperfect, and trains it with never-ceasing love and care for its highest duties. She does not call impudence "smartness," nor insubordination "high spirit," nor selfishness "knowing how to take care of itself," nor lying and dishonesty "sharpness."

She knows if the child is to be father to the man, what kind of a man such a child will make. How to manage young children; how to strengthen them physically; how best to awaken their intellect, engage their affections and win their confidence; how to make home the sweetest spot on earth, a place of love, order and repose, a temple of purity where innocence is respected, and where no one is permitted to talk of indecent subjects or to read indecent books; these are the duties of a good mother; and her position, if so filled, is one of dignity and grave importance. For it is on the hearthstone she gives the fine healthy initial touch to her sons and daughters that is not effaced through life, and that makes them blessed in their generation.

There is another duty, a very sacred one, which some mothers, however good in all other respects, either thoughtlessly or with mistaken ideas, delegate to others—the religious training of their children. No Sunday-school and no church can do it for them. The child that learns "Our Father" at its mother's knee; that hears from mother's lips the heroic and tender stories of the Bible, has a well-spring of religious faith in his soul that no after life, however hard and fast and destructive, can dry up. It is inconceivable, then, how a mother can permit any other woman to deprive her of an influence over her children nothing can destroy; of a memory in their lives so sweet, that when every other memory is withered and approaching decay, it will still be fresh and green; yes, even to the grave's mouth.—Mrs. A. E. Barr, in North American Review.

Mary and Martha.

One of the most pathetic thoughts about the lot of woman is that so much of her life consists of untabulated and unpraised duties—the continual recurrence of small tasks that need an infinite patience, but which win no immediate reward and serve no visible public end. There is many a woman who says with deep regret, "Would that I could be a Mary, and have leisure to sit quiet for a little while at the feet of Christ! Once I had time to think, and write, and grow, and I felt the joy of intellectual expansion; but now I am always tired, and my hands are never still, and my work is never done. For me the life of Mary would be an exquisite delight, but mine is the trivial round, the common task, and where there are many mouths to be fed, and many garments to be mended, life is too continuously laborious for more than a snatched moment of Mary's quiet."

But even if all this be true, do not forget that you still have a soul that has its claims, and that all other claims perish before these. The work will be no worse done if you have sat at Jesus' feet in the early morning hours before it begins. Do not let the energy of your nature exhaust itself alone on practical affairs. The day will come, perhaps, when your children will need a teacher and a prophetess as well as a mother, and if you can not then be what they need, they will seek elsewhere for the guidance of the soul which it is your supreme privilege to afford. And even if you can not be all you would like in this respect, you can at least learn not to be jealous of the Mary whose life is not as yours. The world can not thrive without both the energy of Martha and the spiritual force of Mary, and it is possible for the true woman to unite both gifts, and, being diligent in business, still to know how to be fervent in spirit and devout in soul. Contemplation is the true spring of all and every labor. It is possible to unite the spiritual life of Mary with the practical diligence of Martha, as many a woman has proved; and Hartley Coleridge gives us the best exposition of this story when he writes:

"Be Martha still in deed and good endeavor
In faith like Mary at his feet forever."
—Rev. W. J. Dawson, in the Young Woman.

Blessed Be Taffy.

The editor of the Independent comes to the defense of "taffy" in this wise:

"Blessed be taffy! It is wanted every day from everybody. It is the universal sweetness of social and domestic life.

"Husband, have you come home and do you find your wife tired and hot with the day's work in chamber and kitchen? Give her a little taffy. Say a sweet thing to her. Praise her for something. Tell her how nice the bread is, so much better than the baker's; that the catchup is the best she ever made; that the house looked so sweet and restful when you came in; that she has the dearest children that ever lived; and at your leisure, before going to bed, tell her she is your own heart's treasure. It will do her good; it will make the smiles come. She may box your ears when you say sweet, petting things, and tell you, you were talking as you would to the cat; but she will like it just the same.

"Wife, does your husband come home weary and burdened, exhausted and—no, not cross, but undemonstrative and silent? Go up to him with a sweet welcome. Say something pretty to him. Men all love to be appreciated and flattered. Give him the sugar stick. Tell him some pretty thing somebody said about him. Tell him how much you admire what he has done; and when you can sit down alone with him, take his hand and pet him and tell him you love him more than tongue can tell. Don't be afraid of overdoing it and using comical little exaggerations. He may know, and you may know that there is taffy in it; but it is very nice taffy. We all like it; we all like to be told we are loved, and the saying it makes it all the truer. It is a great deal better to cultivate one's love with warm expressions than to blight it with frost. Pretty nothings? Why, they are big realities, the stuff happiness feeds on. Give us more taffy."

Keep a Clean Mouth.

A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept this resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course we can not think of girls as being so much exposed to this peril. We can not imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this ask Jesus to cleanse your heart, and keep it clean, for "out of the abundance of the heart the mouth speaketh."—The Christian.

"The man who eats hurriedly just before or after a public speech or any great excitement, risks suicide or an immediate collapse." This was to explain his abstinence. He added: "Foes within and foes without attack our vitality. As Webster said to Hayne, so I have been accustomed to say to young men, 'I commend you to a prudent husbandry of your resources.'"
—O. W. Holmes.

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Proclaim the Superior Value of

Dr. Price's Baking Powder.

Scientists are devoting closer attention to food products. Recent examinations of baking powders by Prof. Long, Dr. Haynes, and Prof. Prescott, were made to determine which powder was the purest, highest in leavening strength, most efficient in service, and most economical in cost. They decide that Dr. Price's Cream Baking Powder excels in all the essentials of an ideal preparation for household use. They write:—

"Chicago, March 28th, 1894.

We have purchased in the open market cans of Dr. Price's Cream Baking Powder and also of the other leading brands of baking powders, and have submitted them to chemical analysis. We find that Dr. Price's Cream Baking Powder is a pure cream of tartar powder, that it has a considerably greater leavening strength than any of the other baking powders we have ever tested.

PROF. JOHN H. LONG, *Northwestern University*, Chicago.
DR. WALTER S. HAYNES, *Rush Medical College*, Chicago.
PROF. ALBERT B. PRESCOTT, *Univ. of Michigan*, Ann Arbor."

HYGIENE.

To Prevent Consumption.

Remember that it is an infectious disease, communicated principally by the matter coughed up and spit out. The patient should spit in a cup or wide mouthed bottle, containing a little carbolic acid and water, and frequently washed with hot water. Use carbolic acid and water in commode. Never spit on the street, or floor of house, or cars. Sleep alone, and, if possible, in an airy and sunny room. Have separate bed and table linen. These should be boiled before washing. Use individual table utensils, washed separately. Wash the mouth twice daily with soda and water. Do not kiss anyone.

Those who are well should remember that it is an infectious disease, communicated principally by swallowing the germs, by inhaling them, or having them introduced through a wound. Therefore, do not buy or use food that has been handled by a consumptive. Do not share the food or drink of a consumptive. Do not sleep with a consumptive. Do not put coins or small articles in your mouth that may have been handled by a consumptive. Do not use clothing until it is thoroughly disinfected, if it has been used by a consumptive. Do not kiss anyone on the lips if they have a cough. Do not take food without first washing your hands.—Medical Record.

At the late session of the Sanitary Institute in Liverpool several physicians dwelt upon the frightful evils which attend overcrowded houses and rooms in the cities. One speaker, Dr. Longstaff, declared that a constant supply of fresh air was of more importance even than proper drainage, since zymotic diseases of all sorts—including all epidemic, and contagious, and germ-engendered maladies, such as diphtheria, small-pox, scarlet fever and the like—occasioned but one-sixth of all the deaths in England and Wales, while diseases of the lungs alone were the cause of one-fourth of the total deaths in those countries. His urgent plea was for more windows and better ventilation.

Health Notes.

Most people are raised to regard fruit as a luxury which only the rich can enjoy. Were this true, the physician and drug bills saved; the stomach the crowding with drugs; the body the pains attendant upon disease; the mind the lack of vigor which a weak body produces, fruit as a luxury would be cheap. However, it is far less expensive than meat, which most people consider a necessity, and far more nutritious and healthful. Grapes are wholesome, so are apples. Tomatoes regulate the liver. Oranges act directly on the kidneys.

Fruit not only acts as a scavenger for the system, but strengthens the nerves, purifies the blood and is the system's filterer.

Try some kind of fruit the first thing each morning for a month, and see how much better you will feel.—Exchange.

THE CUISINE.

CONDUCTED BY L. A. B.

STUFFED BEEF.—Boil a neck piece of beef until so tender that the bones will slip out; then press the lean meat closely together, shaping nicely with the hands. Over the top spread a thick dressing of crumbs, seasoned with butter, pepper, salt and sage; place in the dripping pan with the beef pot liquor. Bake until brown, basting frequently. When cold, cut in slices.

CORN MUFFINS.—Take the yolks of two eggs, beat well and stir in gradually two level tablespoonfuls of sugar. Pour in one and a half teaspoonfuls of sweet milk, and a level teaspoonful of salt, a teacupful of cornmeal—yellow or white—two teacupfuls of sifted flour, two heaping teaspoonfuls of good baking powder, and one tablespoonful of melted butter. Bake in gem pans.

BROILING.—The true definition of broiling is the sudden searing and browning of the surface of food; and a steak, chop, or other article of food, to be perfectly broiled must have its surface instantly seared or cooked. This instantaneous searing or surface cooking coagulates or hardens the albumen, thus forming a coating which shuts in the juices of the article being broiled.

SAVE DOCTOR'S BILLS

by paying attention to properly regulating the bowels thereby preventing a thousand and one derangements of the system which follow neglect of this precaution. Once used for this purpose, Dr. Pierce's Pleasant Pellets are always in favor. They're purely vegetable and far better, as a liver pill, than blue pills or calomel. Their secondary effect is to keep the bowels open and regular—not to constipate.

Miss MARY ANGUISH, of *Glen Easton, Marshall Co., W. Va.*, writes: "Two years ago I was pale and emaciated, food fermented in my stomach. A physician pronounced my case 'Catarrh of the Stomach,' but he could not help me. I lived a month without solid food and when I tried to eat I would vomit. At this time I began taking Doctor Pierce's Pleasant Pellets, and in two weeks I was decidedly better. I am now in good health, and never felt better in my life. I have a better color, eat more, and have no distress after eating—having gained thirteen pounds since I began taking them.

MISS ANGUISH.

Southern Pacific Company.

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Arrive.		Leave.	
Passenger	8:50 p.m	Passenger	7:00 a.m
Chic. St. L. mail	8:30a.m	Chic. St. L. mail	6:00p.m
Chic. limited	7:20 p.m	Chic. limited	11:30a.m

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Dr. WM. A. HAMMOND:

"I have been using Cerebrine two weeks, and "I am glad to report the most excellent results. "I was in a state of nervous prostration that ut"terly unfitted me for any continued mental "work. From the first dose I experienced a re"newed intellectual grasp and power and clear"ness and joy in mental work that I had not "known for years. Besides this, I am conscious "of an increase in muscular strength and endur"ance that surprises me. At first I was inclined "to suspect that these results were due to strong "stimulating properties in the Animal Extracts, "but as I studied their effects I found that they "were not only permanent, but were of an en"tirely different character from those produced "by a stimulant. Under the influence of an ordi"nary stimulant I felt a highly exalted state of "body and mind, but the activity was feverish "and eccentric, while the effect of the Cerebrine "is to give a sense of cool, satisfied, self-con"trolled mental and physical energy.

Sincerely yours, WAYLAND JOHNSON,
Pastor First Baptist Church.

Dose. Five Drops. Price (2 drachms), $2.50.

Where local druggists are not supplied with the Hammond Animal Extracts they will be mailed, together with all existing literature on the subject, on receipt of price, by

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MARRIAGES.

NICHOLS—FENNEL.—At the residence of the bride's brother, near Emory, Texas, Oct. 21, 1894, by Rev. R. H Kimball, Mr. P. D. Nicols to Miss Carrie A Fennel.

RICHMOND—JOINER.—At the residence of the bride's father, near Walnut Grove, Miss., Oct. 18 1891, by Rev Irvin Miller, Mr. Art Richmond to Miss Ada Joiner.

HOLCOMBE—BROWN.—At the residence of Jos. F. Therrel, M. D, relative of the bride, Woodville, Miss, Oct. 23, 1894, by Rev. J. Wilson Brown, Armistead Richardson Holcombe, M D., of Jackson, La., and Miss Eleanor Gray Brown, daughter of Rev. Thos. W. Brown, of the Mississippi Conference.

WALL—GRIFFITH.—At the home of the bride's parents, Bayou Chicot, La, Oct. 18, 1894, by Rev. Jno. B Kent, Mr. Samuel P. Wall to Miss Mary Ida Griffith, all of St. Landry parish.

VON EYE—CLIFFORD.—At the residence of J. W. Clifford, Esq, Opelousas, La., Sept. 25, 1894, by Rev. E. T. Denson, pastor of First M. E. Church, South, Mr. E. A. Von Eye, of the S. P. railroad, to Miss Emma Clifford, of Opelousas. No cards.

DANIEL—BARRON.—At Holloway, La, Oct. 26, 1894, by Rev. J. F Wynn, Mr. John T. Daniel and Miss Florence E. Barron.

FRY—MORGAN.—In Pineville, La, by Rev. J. F. Wynn, Mr. Andrew Fry and Miss Irene Morgan.

LEWIS—FREEMAN.—In the Methodist Church, Robeline, La., Oct. 4, 1894, by Rev. Robert J. Harp Miss Zena N., daughter of R. W. Freeman, Esq., of Robeline, to Mr. S. C. Lewis, of Fort Worth, Texas.

OBITUARIES.

BROWN—Rev. J. G. W Brown was born in Henderson county, Tenn., Sept. 1, 1833; moved to Mississippi in his early childhood, where he spent the remainder of his life. In 1849 he was converted at Pleasant Ridge Church (now in Union county), and joined the Cumberland Presbyterian, of which he was a consistent member for fifteen years. In 1859 he was divinely called to the work of the ministry, and at once began to prepare for this great work. He was admitted into the Presbytery and began the actual work of the ministry in 1861 During the year 1865 he joined the M. E. Church, South, where he continued faithful as a preacher until disabled by affliction. On Nov. 30, 1873, he was ordained deacon by Bishop Robert Paine at Grenada, Miss., and on Dec. 3 1877, he was ordained elder by Bishop J. C. Keener at Holly Springs, Miss. He entered the late war in 1861, and remained until its close. In 1865 he was happily married to Miss S. A. Taylors. On Jan 23, 1894, he died quietly and peacefully at his home in Tippah county. His remains were interred in the Lebanon Cemetery, Jan 24, 1894. On July 29 the Free Masons held for him a lodge of sorrow, and his funeral was preached to a vast congregation by "Uncle Joe" Wells.

For twelve years he was an invalid and an intense sufferer from paralysis, yet through it all his mind was clear, his faith strong and his peace perfect. Amidst his most excruciating suffering he would thank God that he was counted worthy to suffer such affliction. Though his tongue by paralysis, could not be heard from the pulpit, he was fond of quoting, in a faltering way, the precious promises of God; and the old, precious song, "Amazing grace," and "How firm a foundation," etc., were his favorites, and the writer, in his pastoral visits, was always asked to sing them for him.

May the bereaved widow and seven children find comfort in the promises of God of a reunion of the finally faithful! J. E. BUCK.

WATSON—ADALINE, wife of F. A. Watson, and daughter of P. Marsaills, was born in Mississippi, Jan. 10, 1865, and died Oct. 1, 1894.

She was converted and joined the church when thirteen years of age, and ever afterward lived an exemplary life. She expressed herself as being ready when the summons came, notwithstanding its suddenness. She, with her husband, has lived near the old Tulip Church (of which she was a charter member), where they dispensed a generous hospitality, never turning a stranger, no matter how humble, from their door. Many a wearied minister of the grace of God has feasted upon the fat of the land at their board. She never appeared happier than when administering to the happiness of others. I have never known a more unselfish nature than hers. She literally lived for others.

She was a quiet, modest woman; but her Christian character was such that none could doubt her love to God and his cause. She trained her children for God, and all of them who have arrived at years of discretion are numbered with the people of God. Her death has cast a shadow over the entire community, and many who read this notice will drop a tear in memory of her.

She leaves a husband and twelve children, who have the hearty sympathy of all, and our earnest prayers for the sustaining grace of God upon them. J. L. P. SHEPPARD.

EVANS—Mrs. CORA A. EVANS (nee Abney) was born Sept. 4, 1868; was united in marriage with Mr. Thos M. Evans, Dec 17, 1891, and departed this life at the residence of Dr. Wm. F. Beall, in Moss Point, Miss., Sept. 16, 1894, in perfect peace.

Sister Cora joined the M. E. Church, South, when quite young, and lived a consistent Christian life until her death. Being our privilege to be intimately associated with her for eight or ten months—the family living in the house with my family for that length of time—I can truthfully say I have rarely met with such a meek, quiet, devoted Christian spirit. Though not demonstrative, her Christian influence was felt by all associated with her. It may truly be said of her, "Blessed are the pure in heart, for they shall see God;" and, oh! what beauties burst upon her spiritual vision that bright Sabbath morning as she entered into the celestial world! When the summons of her Master came, she met it with the same childlike submission and confidence which characterized her life.

She leaves a devoted husband, a sweet little boy two years old, and a host of friends to mourn her loss. We offer our most sincere sympathy to the bereaved husband, and most earnest prayer for God's blessing upon the little boy.

Loved ones, grieve not as those who have no hope. She is not dead, but has only gone before. WM. F. BEALL.

FELDER—RUFUS K. FELDER was born in Pike county, Miss., April 23, 1820; joined the M. E Church, South, in 1845, and died July 30, 1891. He was married to Miss Sarah Singletary, Dec. 8, 1855. The second night after his marriage he erected a family altar, and from that time on he never failed to have family worship as long as he was able to do so. During his last illness he would have his eldest son, Newton, to read for him. His eldest son said of him: "I have never heard him say a word or do an act that would reflect on the Christian character of anyone." He was one of the purest men I ever knew. He was a farmer, and was until recently a very successful one. He was thoroughly honest. He enjoyed the friendship and good-will of his neighbors. He loved God and loved his church, and was always in his place at service when able to get there. Religion to him was a joy, not a burden. He gave liberally of his means to the support of his church, and rejoiced in its prosperity and grieved at its failures. He longed to live to see the new church in his community completed, and to worship God in it, but was called hence before it was finished.

He leaves an affectionate wife and six children. May they meet him in the glory world!
W. T. WOODWARD, P. C.

HUNT—DAVID KING HUNT was born in Catahoula parish, La., March 18, 1842; married Miss Carissa E. Lanius, Dec. 20, 1871; joined the M. E. Church, South, Aug. 1, 1881, and died in Vidalia, La., Oct. 2, 1894. The recorded history of the church here says: "He was supposed to be the first white man to join any church by profession of faith in Vidalia."

He held the universal love and respect of all the people, not only as a citizen, but as a Christian. He was devoted and true to his family, his friends, his church and his God. Being afflicted all his life, he was a great sufferer, but all was borne with Christian fortitude and patience; so when death came he was found ready and waiting. Gentleness, kindness, patience, love and truth were traits foremost in his character. He left a legacy worth more than gold—a good name and unsullied character. He was the pillar in our church here. A prince in Israel has fallen, and none to take his place. The Lord knows best. May his death be sanctified by the Lord to the good of the church in Vidalia! J. WHITE DAVIS.

MCQUEEN.—The members of the W. M. S. were much grieved when they knew that their friend and co-worker, Mrs. MARY MCQUEEN, had been called to enter into "the joy of her Lord." She passed away, not in the glow of womanhood's ardor, but in the maturity of ripened age and rich experience, having blessed the world while she lived in it, and having enjoyed the fulfillment of the promise, "Thou shalt shine forth;" "Thou shalt be as the morning."

God's saints come to their crowns through great tribulations, and she was no exception to this general condition. Come what might, from first to last, no matter what her state, the vital spark of all her being was, "Trust in God."

The W. F. M. S., realizing its loss, like the Psalmist of old, each is constrained to say, "I open not my mouth, because thou didst it." Yet we would not be true to ourselves, to our sainted sister, or the bereaved family, did we not give some expression to the feelings called forth by the sad loss of our beloved sister; therefore we offer the following resolutions:

Whereas, it has pleased our heavenly Father, in his infinite wisdom, to remove from the sorrows and sufferings of earth our beloved sister and co worker, Mrs. Mary McQueen, her long, faithful, zealous and untiring devotion in the missionary work demand from us such recognition of her noble life, character and work among us, and with us, and is right and proper, and eminently due her worth and memory.

Resolved, That while we deplore the death of our bereaved sister we recognize God's hand in it and bow submissively to his will.

Resolved, That in the death of our sister the society has lost one of its most devoted, zealous and consistent Christian members.

Resolved, That the society hereby extend to the bereaved daughters, sons and grandchildren our Christian sympathy, praying God that the consolations of his grace may abound to them in this season of sorrow, and that they may realize in their hearts that their loved one is "not lost, but gone before."

Resolved, That a copy of these resolutions be sent to the family of the deceased, to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy spread upon the minutes of this society. MRS. J. C. CAVETT,
For committee.

Meridian, Miss.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures nightsweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper

Hath any wronged thee? Be bravely revenged. Slight it, and the work's begun; forgive it, and 'tis finished. He is below himself that is not above an injury.—Enchiridion.

I. A. C. Hafferdinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles held two and a half times as much as 50c. bottles.

Let the ground of all thy religious actions be obedience. Examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.—Quarles.

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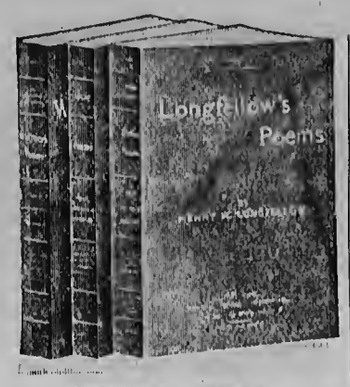

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Poetry is the offspring of rarest beauty, begot by imagination upon thought, and clad by taste and fancy in habiliments of grace.—*W. G. Simms.*

Poetry is the morning dreams of great minds.—*Lamartine.*

Adore poetry for its own sake.—*Grace Greenwood.*

Poetry is the beauty of ideas distinct from the beauty of things.—*M. T. Lamennais.*

Poetry is the record of the best and happiest moments of the happiest and best minds.—*Shelley.*

Poetry should strike the reader as a wording of his own highest thought.—*J. A. Langford.*

Poetry is more philosophical than history.—*Aristotle.*

Virtue sinks deeper into the heart of man when it comes recommended by the powerful charms of poetry.—*Vieusseux.*

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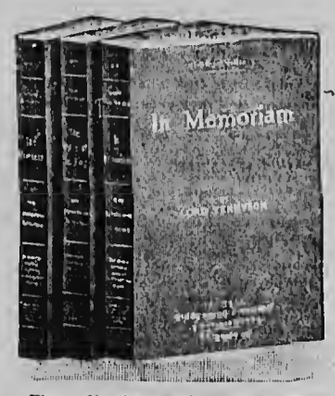
IDYLLS OF THE KING,
THE PRINCESS.



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The "In Memoriam" of Tennyson is one of the grandest and loftiest elegiac poems in all literature. Like the "Lycidas" of Milton, it was written to commemorate the untimely death of a bosom friend. In the case of Tennyson's masterpiece, the youth mourned was Arthur Hallam, son of Henry Hallam, the distinguished historian, who was engaged to the Laureate's sister, but who died in Austria in 1833. The elegy was published in 1850. It is a long and passionate outburst of song, written to assuage the poet's grief at the loss of his friend and with the artmotive of giving utterance in the saddest but most musical lines, to reflections on life, death and immortality.

"The Idylls of the King" have won for themselves an abiding place in the political literature of the age. The work is a series of connected poems reviving the legend of King Arthur, Merlin, and the Knights of the Round Table, in which the poet not only restores the age of chivalry, purified and elevated, but gives noble expression to the aspirations of man, the hopes of religion, and the harmonies of nature. It is distinguished by much imaginative passion, elevated thought, and wonderful poetic art. The work has taken high rank among the classics of our English tongue.

Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.

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NEWS OF THE WEEK.

DOMESTIC.

Rev. Dr. Talmage sailed for New York from Liverpool on Saturday last.

A meeting of the Business League of this city, in the interest of clean streets, was held on Oct. 27.

A shed and eight freight cars of the L. and N. railroad, in this city, were destroyed by fire on Oct. 29. Loss, $20,000.

There appears to be a very good prospect that within a very short time a large battalion of naval reserve militia will be organized in this city.

The small-pox is in Washington City, and when the infection was announced, last week, many left the city. Patients are removed to the pest house in the suburbs.

A boarding-house was blown to atoms at Laurel Run, Pa., on Oct. 28. Dynamite was used. Three Hungarians were killed and several seriously wounded.

The coal chutes, warehouse and wharf of the Export Coal Company, in Pensacola, Fla., were destroyed by fire on Oct. 27. The loss is estimated at $125 000; no insurance.

Mrs. Grover Cleveland has consented to christen the steamship "St. Louis" at Cramp's shipyard, Philadelphia. She will be assisted by the daughter of the president of the Merchants' Exchange, St. Louis.

The strike of the cotton screwmen was brought to a close on Oct. 27. The terms of the arrangement under which the screwmen consented to resume work are that the conditions which existed before the strike commenced shall be resumed.

The Semi-Annual Conference of Bishops of the Methodist Episcopal Church opened in Middletown, Conn., Oct. 25, with twelve of the sixteen Bishops present. Bishop Thoburn, it is believed, is on his way to Washington. Bishop Taylor is in Africa, and Bishop Ninde in China. Bishop Foster is expected later.

Papers have been filed in the secretary of State's office, at Trenton, N. J., which indicates the formation of a new whisky trust. The papers comprise the articles of incorporation of a concern known as the Great White Spirit Company, with a paid up capital of $5 000,000, the total authorized capital being limited by the charter to $50,000,000.

The sympathizers of the striking (white) screwmen, of this city, on Oct. 26, at night, captured the policemen on guard and forced them to stand idly by while they boarded the ships on which the negro screwmen were working. Six ships were boarded in a four-hours' raid, and all the negroes' screws were thrown overboard. About $4,000 worth of property was thus destroyed. On Oct. 27 an armed mob attacked the ships on which the colored screwmen were employed, and compelled them to leave their positions—some of the negroes jumping overboard. After firing upon them, their tools and clothing were thrown overboard. About five men were shot in the riot. It is said the police looked on the scene and seemed to enjoy it. The Screwmen's Association disclaim any connection with the riots, and have repudiated them.

There was more trouble on the levee of this city on Oct. 29. White longshoremen followed the lead of the screwmen, and refused to work with negroes. The white screwmen at work left it and began firing whenever the negroes would congregate on the wharf. The merchants have invited Gov. Foster and District Attorney Earhart to a conference in order to settle matters. Mayor Fitzpatrick has said that everything was quite; "that rumors and reports were circulated which caused great excitement, but, when investigated, are found to have no foundation in truth."

FOREIGN.

It is said that the condition of the Czar remains unchanged.

China is said to be negotiating in London for a loan of £1,600,000.

An explosion took place on a French cruiser at Brest. Six men were killed and twenty others were scalded.

During the nine weeks that the cholera lasted at St. Petersburg the number of cases was 3,713, and of deaths 2,043.

The Japanese army won a victory, on Oct. 25, at Hoos-An, near Kin Len Ching, the opposing Chinese army being routed and scattered.

Three thousand houses have been destroyed by a succession of violent earthquake shocks in Japan. As far as known 250 lives have been lost and a large number of people have been injured.

The police have seized a number of nihilist proclamations which have been secretly circulated, and have arrested a number of young men on the charge of distributing them in various quarters of St. Petersburg.

Dr. Behring's new cure for diphtheria has been received with the greatest confidence in Germany, and at Berlin a committee has been formed to raise a fund for furnishing the cure to victims of the dread disease in that city.

Emperor William has conferred upon Gen. Von Caprivi the order of the Black Eagle, set with brilliants, and His Majesty has bestowed upon Count Botho Eulenburg the cross and star of grand commander of the Hohenzollern Order.

The Cabinet crisis in Germany, caused by the resignations of Count Von Caprivi from the chancellorship of the German Empire, and Count Botho Zu Eulenberg, from the presidency of the Prussian ministry, have been already settled. Emperor William having appointed Prince Hohenlohe-Schillingsfurst to both the vacant offices, having decided to reunite the chancellorship and Prussian premiership.

The Most remarkable cures of scrofula on record have been accomplished by Hood's Sarsaparilla. This medicine is unequalled for diseases of the blood. Take only Hood's.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Providence	Nov. 3, 4
Gallman, at Gallman	10, 11
Crystal Springs	(7 P. M.). 11
Adams, at Adams	17, 18
Martinsville, at Tabernacle	(11 A. M.). 23
Terry, at Spring Ridge	24, 25
Beauregard, at Beauregard	(11 A. M.). 28
Wesson	(7 P. M.). 28
China Grove, at C. Grove	Dec. 1
Pleasant Grove, at Tilton	2
Bowerton, at Rehoboth	8, 9
Hazlehurst	(7 P. M.). 9
Brookhaven	(7 P. M.). 10

Let the pastors remember the assessment for district parsonage. Let all concerned make a faithful effort to bring up all claims. This list of appointments will appear hereafter.

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Binnsville, at Scooba	Nov. 3, 4
Shubuta, at Shubuta	Tues. 8
Waynesboro cir., at Winchester	Wed. 7
DeKalb, at Pleasant Ridge	10, 11
North Kemper, at Union Ridge	Tues. 13
Linwood at	17, 18
Daleville	Sun. night and Mon. 18, 19
Why Not, at Why Not	Wed. 21
Marion, at Marion	24, 25
Chunky, at	Wed. 25
Mathersville, at	Dec. 1, 2
Lauderdale, at	8, 9

D. A. LITTLE, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Port Vincent, at Port Vincent	Nov. 3, 4
Live Oak at Live Oak	4, 5
East B Rouge, at Blackwater	10, 11
Zachrie	11, 12
St. Helena	17, 18
East Feliciana	24, 25
Franklinton, at Franklin	29
Amite City, at Hammond	Dec. 1, 2
Ponchatoula, at Ponchatoula	8

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Olive Branch	Nov. 3, 4
Ashland	10, 11
Cornersville	17, 18
E. Holly Springs circuit	24, 25

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Arkabutla	Nov. 3 4
Pleasant Grove, at	10, 11
Nesbit, at Hinds' Chapel	17, 18
Panola, at Love Joy	24, 25
Morgansville, at	Dec. 1, 2

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Saltillo	Nov. 3, 4
Nettleton	10, 11
Amory and Smithville	17, 18
Tremont	24, 25
Fulton	26
Athens	27, 28
Pontotoc	Dec. 1, 2

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Hill House	Nov. 4
Rosedale	11
Bolivar	18
Arcola	25
Friar's Point	Dec. 2

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Stewart circuit, at Chapel Hill	Nov. 3, 4
Rheanser circuit at Liberty Chapel	10, 11
Chester circuit at Salem	17, 18
Weir circuit, at Pisgah	24, 25
Rural Hill circuit, at Rural Hill	29, 30
Louisville circuit, at Rocky Hill	Dec. 1, 2

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—FOURTH ROUND.

Haynesville at White Hall	Nov. 3, 4
Kingsold at Andrew Chapel	10, 11
Sparta at Bear Creek	17, 18
Arcadia at Arcadia	22
Vienna, at Antioch	24, 25
Ruston, at Ruston	25, 26
Farmerville, at Farmerville	27
Vernon, at Wesley Chapel	Dec. 1, 2

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Venetian Blinds in All Woods.

EPWORTH LEAGUE.

BY REV. HENRY H. ARRENS.

Theme for Prayer Meeting.

THE LORD OUR STRENGTH.

(Ps. xlvi, 1; Isa. xxvi, 4—xxvii, 5; II. Cor. xii, 9.)

God! Our name of deity is derived from "good." God is the quintessence of goodness. In him we live, move and have our being. He is everything to us. Our text indicates a few relations which God's children sustain to him.

1. He is our refuge.

(1) From a guilty conscience. "A guilty conscience who can bear?" A fearful tyrant. He dismays, terrorizes, crushes. But, behold: "God is greater than our heart."

(2) From the broken law. Ten fingers, like poisonous daggers, point to us while we listen to the assertion: "Thou art the man!" But, lo! though the law worketh wrath, we are saved by faith through grace.

(3) From the onsets of Satan. Goeth about like a roaring lion. He never ventures near the cross of Christ. There is safety.

2. He is our strength.

(1) In the agony of repentance. When crushed, distressed beyond measure, when despair threatens to throw its serpentine arms around us, the Lord rehabilitates by assurance of mercy.

(2) In our effort to lead a holy life. Who is sufficient for these things? When we, like Enoch, walk with God, he renews our strength. Now we can do all things through him who strengtheneth us.

(3) When the shades of death are creeping o'er us. Even in the dark valley and shadow of death his rod and staff comfort us.

3. A present help in trouble.

(1) Trouble—a large family. Trouble of soul and body. Spiritual and temporal. Individual, of family, church, city, country.

(2) In trouble the Lord is our help. Has declared: "Call on me in the day of trouble: I will deliver thee."

(3) A present help in trouble. God is where we are. For thirty-eight years the impotent man had been lying near the pool of Bethesda without relief. But when the Master came he was made whole.

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The cover is made so it can slide up and down a few inches within the body of the pot, and has on its top a small knob of non-conducting material, with a small hole through the center. Take the knob by the thumb and second finger and lift the cover, close the small hole with the forefinger, then press down and the liquor is forced by pneumatic action through the spout into the cup. The spout is turned downward, always pointing to the bottom of the cup. The instant the fingers relax their downward pressure on the knob the flow stops. The pressure regulates the flow; there is neither slopping nor dripping.

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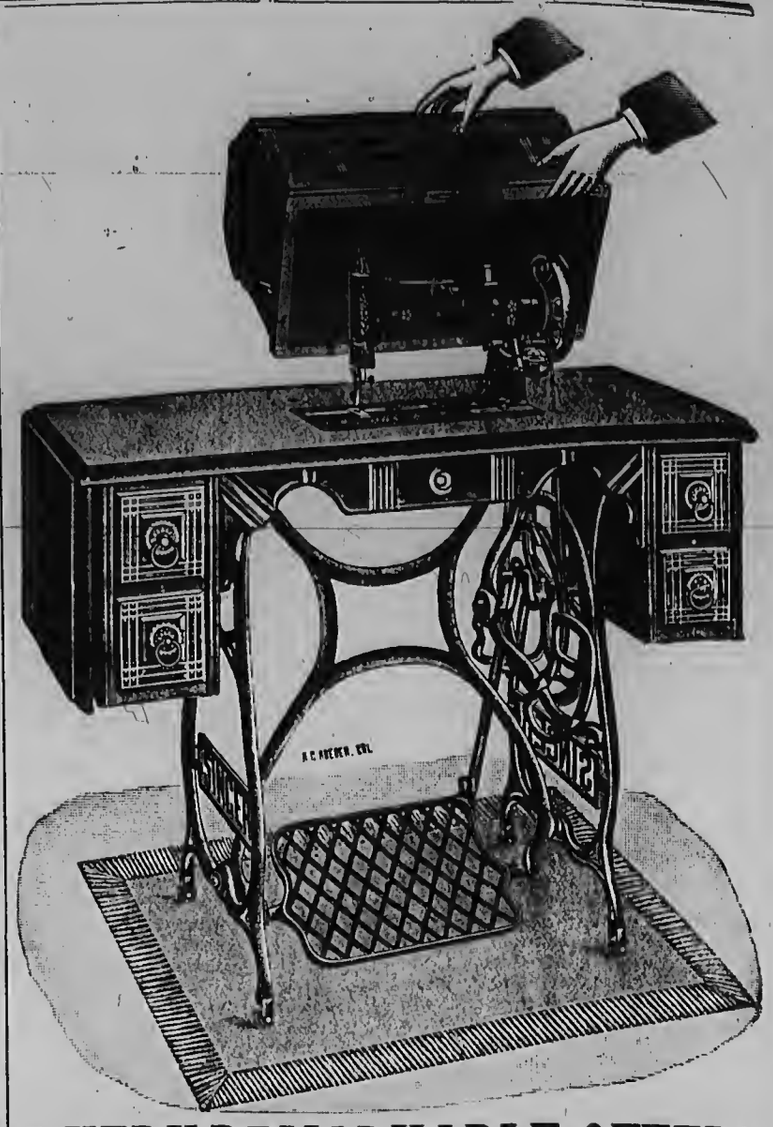
A Pure Grape Cream of Tartar Powder.



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"Automatic Bobbin Winder used on the Favorite Improved High Arm Singer, is positive in its operation, and works to perfection, winding the thread on bobbin as evenly as thread is wound on a spool.

"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, same as used on the Favorite Improved High Arm Singer, for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re adjust same.

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"Furnished free with every machine are the following named accessories: One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

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We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded. Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A PERFECT SACRIFICE.

BY MADAM GUYON.

I place an offering at Thy shrine,
From taint and blemish clear;
Simple and pure in its design,
Of all that I hold dear.

I yield Thee back Thy gifts again,
Thy gifts which most I prize;
Desirous only to retain
The notice of Thine eyes.

But if, by Thine adored decree,
That blessing be denied,
Resigned, and unreluctant, see
My every wish subside.

Thy will in all things I approve;
Exalted or cast down,
Thy will in every state I love,
And even in Thy frown.

—Exchange.

Selections.

"The Mikado's Capital and Nikko the Beautiful."

BY BISHOP CHAS B GALLOWAY, D. D.

Tokio, the Mikado's capital, a city of many conflagrations and destructive earthquakes, the center of the Empire, where old and new Japan meet together, and which every patriotic Japanese hopes to see before he dies, is the commercial, industrial, and political metropolis of the country. It has a population of nearly 1,500,000, unusually wide streets, electric lights, tramways and stone bridges, and some very handsome public buildings. Long the headquarters of the Shoguns, Tokio is intimately associated with the most brilliant military history of this island kingdom. It is indebted to the Takugawa dynasty for its political and commercial distinction, and very appropriately all the fifteen great Shoguns except two, the first and third, are buried in the city, either in Shiba or Nyeno.

Our first day in the capital was the holy Sabbath, having arrived the night before at twelve o'clock from Nagoya. Though the rain descended, and near noon the floods came, we ventured out in closely-covered jinrikshas, with Dr. Wainright for a thoughtful conductor, both to worship and to see. We went out, not "for to see" old Buddhist and Shinto temples—reeds shaken by the wind—but to attend service in Christian churches, where the "ministry of axes" will sooner or later fell the ancient, but blighting, tree of Asiatic superstition. First we stopped at the Greek Cathedral, one of the most imposing buildings in all Japan. Built by Bishop Nicolai—who has been the most successful missionary in the country—it occupies a commanding position, and is really a gem of architecture. The service, attended by about 150 persons, was elaborate and very ritualistic, but to me rather impressive. The venerable Bishop and his ten or twelve native priests were clad in gorgeous vestments. They swung incense until the clouds were dense and the odors intense, while intoning prayers and chanting psalms to the congregation, which stood or sat or bowed on the floor. The large choir which responded occasionally—composed of ladies and gentlemen—made the best music I have heard since landing on these shores. Some of the very devout remained for quite awhile with their faces on the floor, and all seemed impressed with the pompous service. I learned much of Bishop Nicolai's work—unique, and in some respects unequaled. He has about twenty thousand members, and all these have been gathered with the aid of but one other foreign missionary. With a genius for leadership of the highest order, he has organized an army from among the people for the conquest of their own country. The native priests are trained under his own eye and sent to various points by his own command. While not accepting his doctrines, and having no toleration for his ritualistic flummery, no one can properly study the religious forces of Japan without taking this remarkable man and his great cathedral into account. The service is an improvement on the Roman Catholic, in that it is the vernacular of the people, and in the splendid building there are no images to worship. I regretted that opportunity was not given to have a short conference with the venerable prelate. Bishop Ninde told me that he called to see him, and found him a very interesting old gentleman.

Leaving the cathedral, we visited the Methodist Tabernacle, a large modern brick structure, built by Dr. Eby, of the Canadian Methodist Mission. The Doctor is now absent on sick leave in Canada, and the congregation is not so large as formerly. Instead of a sermon that morning, some good, orthodox brother was conducting a class meeting. Both the building and the service gave me a genuine Methodist home feeling, although I understood not the testimonies given, and only the tunes that were sung. Thank God we are a witnessing people, whether in America or in the isles of the sea; whether in the Queen's dominions or the Mikado's Empire.

In the evening we went first to a Presbyterian Church, hoping to hear Mr. Tamara, the gentleman who was deposed from the ministry at the recent Synod for writing a book of which mention has already been made in these letters. He was not present, however, and a small congregation was being addressed by some young novitiate. We quietly retired and went over to the M. E. Church, and heard a sermon by Mr. Hooda, president of the Anglo Japanese College; or rather Dr. Wainright heard a sermon, while his companions only heard a sound. We had minds, but we understood not. How helpless one feels in a land of strange speech! Nothing could more effectually arrest the tower of Babel than confusion of tongues. How confidingly you trust and how closely you cling to an interpreter! An illustration there may be here of the office work of the Holy Spirit, the great spiritual interpreter between the human heart and the throne of grace. He interprets "the deep things" of God to us, and translates our poor plaints into the language of heaven.

We visited the Imperial University, the Dai-gaku, founded in 1856, and already the educational pride of Japan. There are twenty schools in the university, embracing everything from law to veterinary medicine. The university is supported by tuition fees and grants from the Imperial Treasury. The government grant for 1893 was 365,162 yen (dollars); the college receipts were 118 309 yen. If this university, with its 1,500 students, were brought under Christian influence, the day of Japan's redemption would be near at hand. Though not positively Christian, it is the product of Western thought. Such an organization, and such a national spirit to sustain it, were not possible before Commodore Perry anchored his flagship in Yoke-hama Bay.

Near the university is the large Tokio library, with over 800,000 volumes. I noticed that the large and well-regulated reading rooms were crowded with quiet, eager students. Many young men, in their native dress and undress, looked very much like the coolies pulling our jinrikshas; but they had English, German and Japanese books on science, engineering, political economy, etc., in their hands, and were diligently making notes. Maybe some of these blowzy-headed fellows will yet be counselors of the Mikado, or historic names in the world's literature. These young Japanese are diligent and critical readers.

The National Museum—the Smithsonian Institution of Japan—contains a large and creditable collection, illustrating very strikingly the natural, national and industrial history of the Empire. Hours could be spent there to profit.

After tiffin and a short rest we went to Aoyama (Green Mountain), a beautiful suburb of Tokio, where is located the Anglo-Japanese College of the Methodist Episcopal Church. The grounds comprise twenty-five acres, and are quite elevated—overlooking the city and the sea for a great distance. I very much regretted to see the large brick dormitory and Goucher Hall so badly wrecked by the recent earthquake. Over twenty thousand dollars will be necessary to repair the damage. Our brethren have here a fine plant, and are doing good work. Returning to the city, we called at the Canadian Methodist Schools, and found that the earthquake had shaken the foundations there also. All these and other buildings and institutions are the representatives of new Japan. Their architecture, together with the dress of the better classes, the width of the streets, and the construction of the business houses, indicate an evolution from the old Japan which lived a hermit, went naked, and beheaded foreigners. The average street in a typical old Japanese city is about thirteen feet wide, and well filled with happy people unencumbered with excessive raiment.

Nikko, a hundred miles north of Tokio, thought by the Japanese to be the most beautiful place in the world, might well command several days, but we could only give it a delightful twenty-four hours. But every waking moment revealed a wonder, and even my dreams were crowded with perspectives of magnificent avenues lined with giant cryptomerias. Such an affluence of poetic taste and wealth of engineering skill I have not seen in this land so enamored of the beautiful. Those great cryptomerias, over two hundred years old and over an hundred thousand in number, were patriotic gifts to the Shogun. They stand on either side of the winding and ascending avenues which lead to splendid temples on the mountain sides like living pyramids to perpetuate the glory of the Shogunate—of Iye-yasu and his illustrious Takugawa successors. What stories of Eastern pageantry and Asiatic splendor those cryptomerian sentinels might relate if they had tongues to speak or we the ears to hear! On great festal occasions the processions must have been magnificent and the crowd of witnesses numbered by multiplied thousands. Even yet the stone sockets remain where flagstaffs were planted, while lights from immense stone lanterns made mountain side and temples a blaze of glory. At the foot of the mountain is the dashing Daiya-gawa, with waters as blue as the sky bending over it, and as merry as the light-hearted people who listen to its silvery music. Over that stream a sacred bridge was thrown two hundred and fifty years ago, which was and is only opened on certain feast days, and then only used by the Shoguns or the Mikado. From the foot of that beautiful red bridge the winding, stone-paved avenue begins, leading first to the temples and on to the mausoleum of Iye-yasu, the first of the Shoguns. Near the temple gate—"the gate of the Two Kings"—is a graceful, five-storied pagoda, 104 feet high, and painted in many, but harmonious, colors. Within the inclosure are a number of buildings, many of them gorgeously decorated on the outside with painted carvings. Two of the buildings contain relics and memorials of the Takugawa dynasty, and everywhere is seen their gilt crest. The temple exceeds anything in Japan in its internal finishing and paneling. I have never seen a ceiling more tasteful and beautiful, and the inside doors are almost the perfection of art—worthy to be the gates of the new paradise.

Returning to Tokio the next afternoon, we had our first and inspiring view of Mount Fuji, lifting his giant head up into the heavens twelve thousand feet and more. Loftier mountains I have seen in the land of the Montezumas, but nothing so graceful and yet majestic as this sacred mountain of Japan.

In Tokio, by agreement and appointment, I attended an informal conference of representatives of the five branches of Methodism engaged in mission work in Japan. Bishop Ninde was also present. The question of special discussion was the unification of Methodist educational interests. There was a free interchange of fraternal opinion, and the whole matter referred to the several Conferences and missions for official action. Some plan of federation is a growing necessity.

Kobe, Japan, Aug. 27, 1894.

—Nashville Advocate.

Correspondence.

Parsonage and Home Mission Society of the North Mississippi Conference.

The third annual meeting of the Parsonage and Home Mission Society of the North Mississippi Conference, held in Holly Springs, Oct. 7-9, was a delightful occasion. Officers and delegates were full of zeal for the work, and interested and appreciative audiences gave constant encouragement. Holly Springs fully sustained its old reputation for hospitality. The resident pastor, Rev. J. S. Oakley, was present at every service, and his kind words and many thoughtful attentions placed the society under pleasant obligations. Rev. J. B. Stone, P. E., and Revs. J. W. Honnoll, B. B. Sullivan and C. H. Pittman were welcome visitors.

The reports indicated wonderful progress, and delegates were stimulated to increased exertions. Much important business was transacted, and the society takes up the work of a new fiscal year with grateful hearts for past guidance and blessings, and with earnest trust for the future.

The following officers were elected: President, Mrs. H. W. Foote, Macon; vice-president, Mrs. T. B. Hargrove, Sardis; second vice-president, Mrs. A. B. Finlay, Greenville; recording secretary, Mrs. S. M. Toames, Winona; corresponding secretary, Mrs. J. S Featherston, Macon; treasurer, Mrs. Rowan Thayer, Greenwood; auditor, Mrs. J. B. Stone, Holly Springs. District secretaries: Sardis district—Mrs. W. H. Wall, Sardis; Grenada district—Mrs. G. W. Jones, Grenada; Winona district—Mrs. E. K. Shivers, Black Hawk; Kosciusko district—Mrs. Burton, Pickens; Columbus district—Mrs. C. E. Cogdell, Brooksville; Aberdeen district—Mrs. H. C. Parrott, Okolona; Corinth district—Mrs. Thrasher, Boonville; Holly Springs district—Mrs. Logan Walker, Holly Springs; Greenville district—Mrs. Robert Somerville, Greenville.

A BANNER CIRCUIT.

Brooksville circuit, in the Columbus district, deserves special mention, which must include Mrs. C. E. Cogdell, district secretary, and her husband, Rev. D. L. Cogdell, pastor of that charge. This circuit has four appointments, Brooksville being the only town, the others country churches. For more than a year there have been three P. and H. M. Auxiliaries on this work—at Brooksville, X Prairie, and Soule Chapel; and at the annual meeting this was announced as the banner circuit.

On Sunday, Oct. 28, Mrs. Cogdell, assisted by Mrs. Mary Carr and Mrs. Walter Price, of X Prairie, and Mrs. T. C. Wier, of Starkville, organized at New Bethel a P. and H. M. auxiliary of twenty members, this making an auxiliary at every church in Bro. Cogdell's charge. Can any other circuit in our church show a better record?

MRS H. W. FOOTE.

Special Call.

The subscribers to our endowment fund are hereby notified that the interest due on their notes is very much needed just now. The money from tuition fees is short exhausted, and the salaries of our professors must be paid from the interest on endowment notes. If this interest is not paid promptly, I fear we shall lose some of our professors, and that would be a calamity which could not be remedied. So, dear friends, send along the interest on your notes promptly.

C. W. CARTER.

Centenary College, Nov. 3, 1894.

Communications.

A Few Facts about Foreign Missions.

In considering the rapid progress and marvelous results attending "home mission" work, people often forget that the soil is prepared, and the people, for the most part, eager to hear the Word. Because results like those at home are not obtained in China and Japan, or in Mexico, let us not hastily conclude that foreign missions are a failure.

In a forest country farmers spend months and years in felling timber, clearing out stumps, and getting the soil ready for cultivation. But when the work has been well done, what splendid crops the virgin soil produces! Does the farmer, in looking back, regard the time and energy spent in preparing the ground as wasted? Even so in the mission field much time and labor have to be spent in preparing a way for the truth. Prejudice must be overcome, books must be translated into the native tongue, the customs of the people have to be studied, and many other things attended to. Again, before our missionaries can do effective work, a year, and in many instances several years, must be devoted to learning the language of the country, which fact ought to be well considered by those who call for converts as soon as a missionary has gone to a foreign field. Learning Chinese is no child's play.

Although two missionaries went from our church to China as early as 1848, small indeed have been the reinforcements, so that large results could not be hoped for. All told, we have but a handful of missionaries laboring among the heathen. Until 1877 we had not at any time more than six missionaries for the 250,000,000 of China. At present our total mission force in China, male and female, numbers about forty. What are these among so many?

When we consider the insignificant size of our missionary band, and then look at what has been done, we are convinced that God is in the work. The story of missionary progress in Japan, the "Sunrise Kingdom," is of thrilling interest. The first convert was made in 1864; the first Protestant Church was organized in 1872. Now there are in that kingdom over 37 000 Protestant Christians. It takes time for Christianity to gain a foothold among the worshipers of idols, but when the harvest does appear, missionaries are overwhelmed with converts. Baptist missionaries, it is said, labored among the Telugus of India thirty years to get twenty five converts, and then they baptized 2 222 converts in one day, and now have 50,000 communicants. Truly the Lord is with his servants as much in these latter days as on the day of Pentecost, when 3,000 were brought into the church. In a recent letter Bishop Galloway tells us that during 1892 the Protestant Churches in Japan reported 3 636 converts and additions. If we do our part, the Lord will do his.

MCKENDREE M. BLACK

Church Extension.

A note from Dr. Morton, Secretary of Church Extension, asking us to exhort for the great cause, which he so ably represents, in the columns of the NEW ORLEANS ADVOCATE, must be our justification for this short article.

Church extension deservedly stands at the head of all our benevolences, having for their object the material growth and strengthening of the religious body, while it is second to none as a spiritual factor and promoter of the purely religious function, if we consider its more remote effects. "Let us build here three tabernacles," was the spontaneous outcry of one who felt the powers of the world to come surging through his bodily frame, and contemplated not more the permanence of worship and the needs of the worshipers than the transfixing of the divine glory and the detention of its heavenly objects. That vision and that voice of worship was a prophecy at once of the church's material growth and millennial renown. "That which God hath joined together let not man put asunder," will apply as certainly to body and soul as any other objects which he has providentially united, not to neglect mention of the union of divinity and humanity in the person of his divine Son.

A corporation without a soul is a not uncommon subject of occurrence, if not of recurrence; but a soul without a body would be transcendental in the extreme, and too unimaginable for anything but the finer moods of New England thought. Yet there is a tendency to this very sort of soullessness in much of the ecclesiasticism of the day, and a resort to ballooning methods of progress, that admit of no sort of connection between the saint in the body and the saint out of the body, or between "the thorn in the flesh" and "the abundance of the revelations." The church must have world-ballasting, however slow we may be to admit it, and the best and the safest that we can supply from our poor material side of the question is brick and mortar, or failing thereof, fat pine and cypress shingles. The great duty of the Methodist people, far more deficient in the human and architectural than in the divine and *moral* as compared with contemporaneous religious bodies, is "to rise up and build." Not that we should diminish the heavenward, but that we should cultivate the earthward in the less perilous forms.

The Church Extension Society is a good providence to our church, which has built thousands of churches and fired thousands of hearts with enthusiasm for a cause the least likely to enthuse men from a religious standpoint. Its administration may not be the wisest; but that it is wise none can doubt, and the injustice that it works, if it is rightly chargeable therewith, is not without valuable compensations. Hard times and hard critics must not be suffered to crush it. Louisiana and the Southwest have done less for it, and obtained less from it, than other sections; but for all that, few churches have been built on our territory within the last decade into which church extension money has not gone, and it is certain that fewer, if not the fewest, would have been built without this valuable tribute. Never was there such a demand upon our State Board for help as at the present time, our gifts for the past two years having been pledged far in advance of receipts, and never was there such a concentrated effort to build, in view of the emergent situation, as at this moment. Let us join hand and heart and tongue and pen to bring up full, if not large, collections at the approaching session of Conference. What we do must be done quickly. Promptness has secured many an advantage that mere money could not have bought; but if we combine the two, our weak forces will prove irresistible, and a shout of victory be heard along the whole line. Let us go forward in God's name.

J. M. PEARD

In the Living Present.

Competitive benevolence may secure "shekels," but it can be advocated only on the principle of Loyola. It is of the earth, earthly. Think of it—"bidding up" one another in generosity! To secure the divine blessing, a gift must have been prompted by the love of Christ.

Commenting on the causes of the social and moral deterioration in France, La Croix, a leading paper in Paris says: "Our people require to be re-permeated with the doctrines of the Bible. Protestant nations take the lead everywhere. Is it not because there is a Bible found in every household? Our mothers and children know little of Christ and his teachings. Our homes are desolate, our country is suffering. Only the Bible will bring us relief."

The Pope blessed Isabella of Spain. A year later she was dethroned. He blessed Eugenie, wife of Louis Napoleon. Instigating the war against Germany, the Tentons played sad havoc with the "blessed" pair. He blessed the wife of Gen. Sherman. She soon after died. He blessed our Confederacy. Its collapse succeeded. He cursed Victor Emmanuel. He died beloved and honored to this day. He cursed Italy; but Italy occupies an honored position in the conference of nations.

The Czar of Russia, Alexander III., who died on Nov. 1, was a better man than many of his predecessors. As husband, he was without reproach. His family life was happy. State affairs did not deter him from doing his duty as father. What as a Christian! He was the "head" of the Greek Church. As such, he had no compunctions of conscience in expatriating the Jews. When his brother, Alexis, for some misdemeanor exiled to the Caucasus, a few days ago came to Livadia to be reconciled with the dying Czar, the invalid refused to receive him. But hush: *De mortuis nil nisi bonum.*

Oratory is not declining, as some have asserted; but the conception of oratory is not the same among all men. Some deem it the outburst of a wordy hurricane; others, ornate declamation. A third class prepares its speeches and reads them. In the United States Senate all the "orations" are elaborately prepared and read. Frequently not read, but simply printed in the Record. Those orators of old and in modern times who pass as orators *par excellence*—such as Demosthenes and Cicero, Webster and Sumner—wrote their orations and in full memorized, and thus delivered them. Yes, the orator is born, not made; but it is the occasion and subject, as well as the man, to produce true oratory.

ICH DIEN.

The London Temperance Hospital recently celebrated its twentieth anniversary. During all these years no alcohol has been used, and no medicines are prepared in it. The hospital contains nearly one hundred beds, which in 1893 accommodated one thousand and thirty-six persons. Dr. Collins, surgeon for many years, says that, although not a total abstainer, he must confess that of the two thousand cases that have passed under his care, not one has suffered in any degree from the non-administration of alcohol. His experience proved that the patients whose systems were entirely free from it, made the more rapid and satisfactory recovery.—Exchange.

Ram's Horn: One of the duties every man owes to himself is to live so that he can respect himself.

THE BIRD WITH THE BROKEN PINION.

I wandered through woodland meadows,
Where the wild thrushes sing,
And I found, on a bed of mosses,
A bird with a broken wing.
I healed its wound, and each morning
It sang its old sweet strain;
But the bird with the broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art;
But, touched with a Christ-like pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had broken
Never soared as high again.

But the bird with the broken pinion
Kept another from the snare,
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with the broken pinion
Never soars as high again.

—Christian Observer.

Communications.

Sanctification.

(Continued.)

In our last article we noticed that sanctification, in one sense in the Bible, means separation, or setting apart for a sacred or holy purpose, and that this is the first sense in which it is used; but in this article we wish to notice the other senses in which it is used. It is used in the sense of being consecrated or devoted to death, for our Savior said of himself, "And for their sakes I sanctify myself." (John xvii, 19.) This passage can not be understood in the sense of a second blessing. It will not justify it. Mr. Wesley makes the following note on it: "I sanctify myself; I devote myself as a victim to be sacrificed." (Notes.) Dr. Clarke, in his commentary on this passage, says: "I consecrate and devote myself to death, that I may thereby purchase eternal salvation for them. The word, *hagiazo*, to consecrate or sanctify, is used in the sense of devoting to death in Jer. xii, 3, both in the Hebrew and in the Septuagint." It is used in the sense of a source of sanctification, and hence Paul, in speaking of Christ, said, "Who of God is made unto us wisdom, and righteousness, and sanctification," etc. (I Cor. i, 30.) Dr. Clarke, in commenting on this passage, says: "And sanctification . . . is procuring for and working in us, not only an external and relative holiness, as was that of the Jews, but true and eternal holiness (Eph. iv, 24), wrought in us by the Holy Spirit." Mr. Wesley, in his notes on this verse, says, "Sanctification, a principle of universal holiness, whereas before we were altogether dead in sin." It is clear enough that sanctification in this passage means that Christ is the source of our righteousness (forgiveness) and sanctification (holiness or conversion). It can not be understood in the sense of a second blessing.

Sanctification is used in the sense of conversion, or being born again by the renewing of the Holy Spirit, and hence Paul says, "Because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth." We are in a state of salvation if we have been born again; but how did we get there? Paul says, "Through sanctification of the Spirit and belief of the truth." That is, we believed God's Word, and the Holy Ghost renewed or cleansed us, or put us in a state of salvation before God. What is plainer? Dr. Clarke, on this verse, says: "Let us observe the order of divine grace in this business. 1. They were to hear the truth—the doctrines of the gospel. 2. They were to believe this truth when they heard it preached. 3. They were to receive the Spirit of God in believing the truth. 4. That Spirit was to sanctify their souls—produce an inward holiness—which was to lead to all outward conformity to God. 5. All this constituted their salvation, their being fitted for the inheritance among the saints in light. 6. They were to obtain the glory of our Lord Jesus Christ—that state of felicity for which they were fitted—by being saved here from their sins, and by being sanctified by the Spirit of God." All Mr. Wesley says in his notes on this verse is, "O! your hearing the gospel, chosen you to salvation—taken you out of the world, and placed you in the way to glory." Be it sufficient to say that this verse does not teach a second blessing, but sanctification in the sense of conversion, or being born again. Again, Peter says, 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." (I. Pet. i, 2.) This verse is quite clear in teaching sanctification in the sense of conversion, or being born again. Mr. Wesley says, "Through sanctification of the Spirit; through the renewing and purifying influences of his Spirit on their souls." Dr. Clarke says: "Through sanctification of the Spirit; through the renewing and purifying influences of his Spirit on their souls." We are God's elect through the sanctification of the Spirit, or by being born again. What is plainer? There is no second blessing in it.

Sanctification is used in the sense of righteous living in heart and life, or of keeping pure in heart and life. When the Holy Spirit sanctifies the heart by cleansing it, the person thus cleansed is expected to keep cleansed or pure by obeying God, and hence Paul says, "For this is the will of God, even your sanctification." (I. Thess. iv, 3.) That this is Paul's meaning in this verse is evident from the last part of it, which is, "That ye should abstain from fornication." If this is not its meaning, what can it be? For no one would say that conversion allows a person to commit fornication, or that this verse teaches a second blessing, for then the question would rightly arise, "What account is conversion, then, if a converted person is expected to commit fornication?" The true meaning of this verse appears in a much plainer light when we remember that a person, just as soon as he is cleansed or born again, is pure in heart, and that this purity must not only remain therein, but that it must be in the inward and outward acts of the same. In plainer language still: Conversion, or the new birth, is that pure state, or sanctification, of the soul accomplished by the Holy Spirit; and the sanctification of this passage is that pure or sanctified soul avoiding evil and doing good. Conversion is the soul's purity, or sanctification, accomplished by the Holy Spirit, and the sanctification of this Scripture is the soul's purity, or sanctification, continued and strengthened by its doing God's will by the aid of the Holy Spirit, as far as it is possible for it to know what that will is.

ISAAC L. PEEBLES.

(To be continued.)

On Gambling.

TEXT.—Exodus xx, 15-17; II. Thess. iii, 10, "Thou shalt not covet." "If any man will not work, neither shall he eat."

Gambling is the art of practicing a game of hazard, or one depending partly on skill, or partly on chance or hazard, with a view to win money or something staked upon the issue of the contest.

The practice existed in the most ancient times, among the Greeks and Romans, and among our own barbarian forefathers. It obtains in modern times, not only among savage tribes, but among the most civilized nations. In our own land, of late years, the Christian moralist has had to take note of an alarming increase of the gambling spirit, especially among the youth; so I call your attention to the prevalence of the sin of gambling in general.

I. Consider gambling as a great river running into the great cesspool of iniquity that is cursing humanity and sending up its stench like the miasma from stagnant and putrid waters, breeding disease and death to the morals, the life of every nation and people. I refer, first of all, to some of the tributaries that make up this great river of vice.

(*a*) Gambling is practiced by governments as a source of revenue. The Prince of Monaco has converted his fair paradise on the Franco-Italian coast into a gambling hell that he may derive a revenue, to be wasted in the extravagance and luxury of his government. Government lotteries figure largely in the state budgets of Germany, Holland, Spain and Italy, in Mexico, Central America and most of the South American States. Wherever Rome has had political power she has breathed her blighting breath, and gambling holds high carnival. Government lotteries were only abolished in Great Britain as late as 1826. And even in this fair land, though every State in the Union has passed laws against lotteries, we all remember how recently our sister State, Louisiana, had her fair name blackened by legalizing that most gigantic fraud, "The Louisiana Lottery," and even now it has found for itself a den in the fair State of Florida, though not by any law. In every large city in this whole country the "gambling hell" is practically licensed to produce a revenue for the benefit of the municipality. About once a month the police go around and collect a "fine" from each gambling house, called a "fine," but practically a license; or, perhaps, the officers for some unknown reason will not know of the existence of these houses. Thus they run day and night in all their hideous work, like the great maelstrom, drawing many innocent and unsuspecting victims into her open and rapacious jaws and down to eternal destruction.

Gambling is practiced (*b*) in society as an amusement. Cards are to be found in almost every company of young people that meet together for an evening's entertainment, and even in the house of many of the members of the church; and if direct betting is not indulged in, a prize is put up for the most successful player. This is nothing but gambling pure and simple, though it may deceive some willing dupes; and how it is that it is not regarded a flagrant violation of the law on gaming I can not see.

(*c*) The fashion of horse racing, sometimes dignified with the euphonious name of "Agricultural Fair," is another phase of gambling as an amusement that is making its way into all classes of the people, and is as blighting as the deadly simoom of Arabia. In a town where one of these "Fairs" existed, even the little boys under ten years of age caught the gambling, laid them out a race track, named themselves after the horses that were in attendance on the "Fair" and ran races, betting matches which they had either begged from the stores or stolen from home on the result, as they had seen the men do.

(*d*) Base ball is another of the common methods of gambling for amusements. I am told that even one of our stewards has been victimized to the extent of $15 or $20. Billiards, bicycle races, elections, and even when it will rain or when the moon changes.

(*e*) In business life as a means of hastening riches. So we have our Boards of Trade, bucket shops, and all classes of dealings in futures. You may gain some idea of the widespread evil by the space given to it in the daily papers and the gambling schemes resorted to for the extension of the circulation of the paper, or even in endeavoring to attract trade in merchandise by a guess at the number of beans in a bottle or giving keys to unlock a box with money in it, etc., some even professing to believe that all this is legitimate business. I might here add all wild speculation as a species of gambling.

IN BENEVOLENT CIRCLES AS A MEANS OF CHARITY.

Goods of various kinds are given for charity, because they are not very salable and can be spared better than money, and the committee that they may realize the most for them sell chances and actually raffle off things in the name of sweet charity. I have even known some churches to thus obtain money. Do you wonder that the spirit of gambling is so widespread and seems to be growing?

II.—THE MORAL EVIL OF GAMBLING.

The practice in all its various forms demoralizes—that is to say, it is immoral, because—

1. It involves a waste of time. Time is among the most estimable of all God's gifts to man, and everyone is bound by the most sacred obligations to redeem the time. The gambler, however, resorts to his games because he is an idle man who is living a life devoid of moral purpose, and on his hands, in consequence, time hangs heavily. He gambles to chase away *ennui*. But gambling is not recreation; it does not recreate. Time spent in gambling is, therefore, time wasted.

2. Gambling involves a misuse of means. Everyone ought to regard himself as a steward of the pecuniary and other resources with which God has entrusted him. We are bound to devote our property only to purposes that will be acceptable to God, and at the same time useful to ourselves and to others. But squandering money in gambling does no good to the winner nor to the loser. What gamester has ever been known to ask God's blessing on his play?

Gambling involves (3) mental and moral dissipation. The gambler's life is at war with the primary virtues of human character, such as industry, frugality and temperance. He is a stranger to self-government, and much more as to acts of charity and benevolence. His vice eats away all the finer fibre of his nature. He has no love for either God or man. Gamblers necessarily herd together, but they have no true soul-fellowship. John Ruskin has well said: "Of all the vile habits into which men can fall the vilest is betting. It unites nearly every element of folly and vice. It wastes time, which is meted out to us in minutes by Him who knows the mighty issues that hang on a moment. It dissipates the mind by the concentration of its powers on a chance instead of the great certainties of life and duty."

Gambling involves associations with bad company. The gambler is a man who has not learned to prize the pure and holy pleasures of true-hearted friendship. What a companionship of knaves, pickpockets and fools takes place at every race meeting, whether it be horse, man, bicycle, boat or what not. "Wheresoever the carcass is" there the professional gamblers congregate like vultures to prey upon the young and inexperienced. Richard Baxter asks: "Are there not more fornicators, drunkards, swearers, cursers, covetors of other men's money, and profane neglecters of God and their own souls, among gamblers than among them that are against them? Judge ye by their fruits."

GAMBLING INVOLVES ROBBERY OF ONE'S NEIGHBOR.

The moral way of acquiring wealth and property is to work for it. The apostle says to the Gentiles: "If any will not work, neither let him eat."

So far as property comes to us, it must either be given us or we must inherit, or we must labor for it with our own brawn or brain. But it is immoral to strive to obtain it without giving a *quid pro quo*—an equivalent—therefor.

This is the great evil of gambling, that men play for money because they are mean-spirited enough to want money without honestly earning it; the very same reason that makes men rob on the highway or steal in the midnight darkness. In every form of gambling the gain of one man is the loss of another. The gambler can get nothing from God by his play, nor anything out of nature; he can only get out of his neighbor; and as no one ever consents with his whole will to lose the game is, therefore, robbery.

GAMBLING INVOLVES SOCIAL MISERY.

The domestic and public evils which flow from this vice are at once widespread and stupendous. What homes it has desolated! What lives it has destroyed! Oh, the children it has orphaned! The hearts it has broken! The mother who notices with anxiety and even alarm, the unsettled, restless demeanor of her darling boy, still in his teens, it may be, does not know that by reason of a certain horse, boat, bicycle or pugilist having reached the goal first on a distant race course or slugging room, he has lost money not his own, and is already starting on a career of crime, sooner or later to end in disgrace and death, both natural and eternal.

The gambler lends his influence to the ruin of family life and to the disintegration of society. He is a bad husband and father, a worthless citizen, and a curse to humanity, a nuisance to mankind. The social wretchedness produced by this vice is well represented by the annual harvest of the gaming suicides at Monte Carlo. Last season the number exceeded a hundred. We have the same harvest in every city where there is a Board of Trade, on a smaller scale. Again, by numbers of defaulting officers serving their term in the penitentiaries, their families undergoing all the pain and humiliation incident on their vice. It is also adequately reflected in the expressive synonym for a gambling house—"gambling hell," for the end of these things is death, eternal death. "The wages of sin is death."

THE REMEDY.

(1) Expose it in preaching; show that it is a direct violation of one of the Ten Commandments.

(2) Use every possible means to induce the members of the church of Christ to oppose gambling everywhere and in every place, particularly to discourage games of chance for amusement.

(3) Try, by the preaching of a pure gospel, to so mould public opinion that the law against gambling dens and gamblers' tricks will be so rigidly enforced that they can not carry on their nefarious work without the certainty of meeting condign punishment.

(4) But, above all things else, let it be known that the pure and undefiled religion of Jesus Christ, shed abroad in every heart, is the cure, not only of this vice, but of every vice and sin to which humanity is heir.

JOHN RITCHIE.

Correspondence.

Dr. Carradine in Natchez.

MR. EDITOR: Permit me a few words in regard to the Carradine and Ramsey meetings, in addition to what I had to say in a former letter, taking Mr. Lewis' letter in the current week's ADVOCATE as a text. Mr. Lewis says of Dr. Carradine's sermons that they were "scriptural and powerful," and it is to the first proposition, the scriptural part, that I wish to speak, admitting without hesitation the power of his appeals in their effect on some people.

Among the multitude of passages from which he preached, and which he quoted in support of his second-blessing theory and that of entire sanctification, I will instance only a few. The first clause of I. Thess. iv, 3: "For this is the will of God, even your sanctification"—never using or referring to the last clause of the same verse, *i. e.*—"that ye should abstain from fornication!" There is no doubt about the passage quoted being "Scripture;" but there is a very grave doubt as to its reference to a second-blessing, or holiness, even except in the abstract. An ordinary reader would infer from the text and context that the Thessalonians had been guilty of licentiousness, or fornication, to an extent not warranted by a pure morality, let alone a Christian walk and deportment, and it was this tendency that the apostle desired to check. No sane man ever supposed before that the apostle had any, even the most remote, reference to the theories taught by our modern sanctificationists, and I am perfectly sure that Paul himself never dreamed that such an interpretation of his lecture to the Thessalonians on fornication would ever be made!

The seventeenth chapter of St. John's Gospel is another passage much relied on by our evangelists in white, when the veriest tyro knows that from the first line in the prayer to its last word there is not a single expression or sentiment that refers at all to the second blessing! Our Lord, after an extended conversation with his apostles, as recorded in the preceding chapters, proceeded to lay their case before the Father, and invoke his almighty power in their behalf, that they might be specially fitted for the discharge of the duties assigned them as ministers of his gospel. In other words, which are his own also, to sanctify, or set them apart, for the work they had to do and to make their ministry effective, and fulfill the demands of the law, he sanctified himself, *i. e.*—set himself apart as a sacrifice for the sins of the world. Having prayed earnestly for his apostles, he then prays for those who shall believe on him through their preaching, and in this part of the prayer there is absolutely no peg on which to hang the second-blessing hat. This is unfortunate for our brethren, but it is true.

Isaiah xxxv, 8, is another of Bro. Carradine's texts in which he found two ways, separate and distinct, the one from the other, the "highway" being regeneration, and the "way" the second blessing! On this text I consulted Dr. Clarke, who, we all know, was a firm believer in holiness, and he does not divide the heavenly turnpike into two parts, under the inspiration of Isaiah's poetical language, and as he was a smarter man than I am and, possibly, as smart as our Bro. Carradine, I assume that there is no second-blessing secreted in that passage, or he would have found it. There were many other passages and texts that do not occur to me now, and to notice them would take too much room. Those referred to are sufficient to show that while some of Bro. Carradine's sermons were scriptural, they were not all of that kind, and were just that sort of wresting Scripture, giving it interpretations that it will not bear, that myself and others object to, because it is false teaching and it is calculated to mislead and do harm. Mr. Lewis knows these things. If he does not, he ought to, as they are too plain to be mistaken.

His eulogy of Mr. Ramsey and his preaching is rather high-flown. That he is a sincere and earnest Christian gentleman I have no doubt; nor is there any doubt of his ability to quote hundreds of passages of Scripture in support of his theories, when ninety-nine out of the hundred have no reference whatever to the matter.

Now, a word more as to one incident of the Carradine meetings here, and elsewhere, I believe. At one or more of the night services, and following the altar work, Bro. Carradine had his converts stand in a row, and proceeded to drill them in the great Methodist specialty of shouting! How does that strike you as after the manner of old-fashioned Methodist revivals? What is a shout of spiritual joy worth when developed according to military tactics? Who ever heard of a shout drill in the times of primitive Methodism? Comment is unnecessary!

Yours truly, REX B.

Natchez, Miss.

The Class Meeting.

MR. EDITOR: Please allow me to call attention to one great negligence that exists to-day throughout Methodistic territory, viz.: the failure to hold class meetings. It appears to me that just here will be found the secret of the lethargy which to-day exists in the church. The class meeting was a power for good in former times, and my honest conviction is, that it would prove a blessing to this generation if we would go back to it. The hearts of the people must be reached, and their condition, spiritually, must be known. Now, the problem is, how to reach the hearts of the people. We can not do this altogether from the pulpit, for while it is true the attendance upon divine services to-day is good, there is very little manifestation of deep interest.

Almost everything else is progressing more rapidly than Christianity. Small results, indeed, are seen to-day at the close of the services of the churches. There should be souls born unto God in every service held all over Christendom. I believe this can be accomplished by organizing the membership of every church into small classes, as the Discipline directs, and then holding class meetings according to the Discipline. If the Discipline was enforced, there would either be grand revolution in our church or a great falling off in numbers.

Let us go back to the old Methodist plan of holding regular class meetings—not experience meetings merely. Let us have the membership of each church divided into classes, and a class leader appointed for each class, as the Discipline directs. When we do this, then I believe we will see grand results. By God's help I expect to adopt it on my pastoral charge ere the year 1894 comes to a close.

F. B. ORMOND.

DeKalb, Miss.

Residue Theory.

To several brethren who have written, asking us to reply in the columns of the ADVOCATE to the opposers of the Residue Theory, we respond that the Bible—Old and New Testaments—biblical scholarship in the various ages in which it has flourished, the creeds exceptions, the writings of Wesley and all the Methodist fathers and most of the sons, and Webster's Dictionary, ought to be a sufficient refutation; and though we have never boasted of our modesty, we are too modest to speak in such a presence. Moreover, we never read newspaper articles on the Residue Theory, and do not know what the brethren have theorized. That they may find out by their futile opposition that "Residue Theory" and "bottom fact" are but different names for the same individual, is our most devout wish. Residue Theory is a name which has been applied to the subject, either maliciously or capriciously, by opposing theorists, and is utterly misleading.

J. M. BEARD.

Opelousas, La.

Selections.

How Much More?

When Madame Sontag first began her musical career in Vienna, she was hissed off the stage by her rival, Amelia Steinenger. Years went by, and one day, in her glory, Madame Sontag was riding through the streets of Berlin, when she noticed a little girl leading a blind woman along the walk, and she called to her, and said, "Who is that you are leading?" "Why," the little girl said, "don't you know? That is my mother, Amelia Steinenger. She used to be a great singer once, but she lost her voice, and then she cried so much about it her eyes went blind." "Give her my love," said Madame Sontag, "and tell her that in a few days an old acquaintance will call upon her." The next week, in the city of Berlin, a vast multitude gathered at a benefit for the poor, blind woman, and it is said that Madame Sontag sang that night as she never had sung before, and to the day of her death she took care of Amelia Steinenger, and then she took care of her child after her.

That, my friend, is what the queen of song did for her enemy; and think you—you who are a child of a Father in heaven—that he will not take care of you when you call upon him? I tell you he will. Why, in our broken and selfish relations with each other, we do good. We give bread, we turn the pillow, we watch over sickness till the clock runs down, and how much more shall the Father in heaven do good? By as much more as the river is greater than the dew-drop globuled on its bank; by as much more as the sea is deeper than the river; by so much more as the stars swing high above the sea.—Miller.

A contemporary says of a man who recently completed his course on earth, that he was remarkable for two things. First, he always did his utmost in any case he espoused. Secondly, he made the best use of such means as were at hand until better could be found. Is it any wonder that such a man made himself deeply felt in whatever circle he moved? The inefficiency of many men is owing to the fact that they do not do their best; they are content with half-hearted endeavors. Another large class fall short because things are not altogether to their mind, and they wait for an indefinite period in expectancy of some better equipment. The true man, on the contrary, puts forth his whole ability in whatever he undertakes, and makes the most of such means as he can get, even though they are far less than he would desire.—Intelligencer.

It seems to be the peculiar mission of many in life to thrust their poronpios quills into everybody they meet. They delight in sharp thrusts and in drawing blood. It is not a lovely companion, but it falls in with an unsanctified and resentful nature. The more one yields to the disposition to say cutting and bitter things, the more it grows upon him, and the greater annoyance does he become both in society and in the church.

If you don't like the churches, go in and make them better, but do not become a grumbler. Keep yourself aloof from that class of people, for it is the easiest sort of thing to find fault. Any stupid man can do that, but it takes a smart man to make things better. When a man begins to grumble and find fault, you can size him up for a light-weight right away.—D. L. Moody.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

When home is ruled according to God's Word, angels might be asked to stay at night with us, and they would not find themselves out of their element.—Spurgeon.

The best way for a man to get out of a lowly position is to be conspicuously effective in it.—Rev. Dr. John Hall.

There is nothing but good in store for the man who treats God's children just as he would like for God to treat him.

Who shows me his faults may be my friend; who shows me mine is my friend.—Ivan Patin.

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FROM THE WORK.

Rev. W. J. Porter, Indian Bayou, La., Oct. 26: "Closed a good meeting in a school-house near Rayne, La., last Sunday night. Bro. Richard Walker assisted. Results: Twenty professed conversion and one sanctification."

Rev. W. M. Williams, P. C., Decatur, Miss., Oct. 26: "We have finished our rounds of protracted meetings. We have had good meetings at each point—at some very fine. We have had about fifty conversions and thirty-five accessions. We have made decided advancement in spirituality. We have peace and harmony within our church, but we are continually tormented at some points by come-outers, come-outism and opposition to organized churches and Methodist usage and government. 'Tis grace has brought us safe this far, and grace will lead us on to victory and to God."

Rev. Thomas B. Clifford, Courtland, Miss., Oct. 28: "The Lord hath done great things for us during the year, whereof we rejoice. The power of the Most High has been upon us, and in answer to the seed-sowing there has been a wonderful ingathering. Our work among these people has been a joy and delight; they have been appreciative and responsive. Many who had passed the meridian of life, neither caring for God nor regarding man, are now numbered among Christ's followers and are constantly abounding in the work of the Lord. A large number of those converted and added to the church during the year were men of mature years, many of whom were looked upon as 'joined to their idols' and fixed upon a course of sin and ultimate ruin; but, like Zaccheus of old, they 'sought to see Jesus who he was,' and, as a natural sequence, they found him, and to-day they are rejoicing in hope of the glory of God. Some few of our members are systematic Christian payers, remembering that one-tenth of all the fruits belonged to God under the Jewish dispensation, and, bearing in mind that 'God hath provided some better thing for us,' they intend carefully to see to it that they do not give less than the Jew. (Let all Christians make a note of this.) More than 80 persons have been converted during the year; 67 received into the Methodist Church, and 40 adults and several children have been baptized. Many family altars have been erected, and neighborhood prayer meetings have been organized. Two Juvenile Missionary Societies have been organized and put in working order. The attendance of the children at the regular meetings is good, and they are very enthusiastic in this work, which not only entertains, but educates them. The lot has been surveyed, ground has been broken, and material will be on hand in course of a few days toward the erection of a Methodist Church here at Courtland. Hitherto we have worshiped with two other denominations in a Union Church, to which we still have access and partly own, but we dislike this boarding-house system and believe each family ought to occupy a separate building. Our Baptist brethren own a handsome brick church made possible by the liberality of Col. Creed Hunt, now deceased. Four denominations are represented at Courtland by as many distinct organizations, and the pastors of three of the flocks reside here. But 'we be brethren' and do endeavor to dwell together in unity. We are situated just fifteen miles by railroad from Sardis, the seat of the ensuing Annual Conference. The collections ordered by the Annual Conference for this pastoral charge will be paid in full. We recognize the claims of the NEW ORLEANS CHRISTIAN ADVOCATE upon our people, and, while there have not been as many subscriptions and renewals as there ought from such a large membership as we have, nevertheless we will continue to 'stir up their pure minds by way of remembrance,' and endeavor ere long to put a copy of the paper in every home."

DR. CARRADINE IN MERIDIAN.

As was previously announced, Dr. Carradine began a meeting in the West End Methodist Church, this city, Sunday, Sept. 30, and continued until Friday, Oct. 12. From the beginning large crowds attended every service. After a day or two we were compelled to move into a tent which had been purchased and is kept in the city for local evangelistic work. The seating capacity is about 1,500. This was full to overflowing until the cold weather drove us back to West End Church. The power of God was manifested from the first service. Something over 60 received the blessing of entire sanctification, and a number were converted and reclaimed. Among these were members from East End, West End, Central, and South Side Methodist Churches, and from the Baptist Church. Two of our brethren of the ministry also received this great blessing. The meeting is still in progress under Bro. Ramsey, a man who knows the Bible and how to use it.

Dr. Carradine was thoroughly orthodox and scriptural in his presentation of the doctrine of entire sanctification, or "Christian perfection"—the term Mr. Wesley used so much, and our Lord used in Matt. v, 48.

B. F. LEWIS.

Meridian, Miss.

CHRISTIAN WORKERS.

Quite a number of ladies assembled in the pastor's study in Carondelet Street Church, on Friday afternoon, at 3 o'clock.

Dr. LaPrade explained the object of the meeting, which was to form a class for the training of Christian workers, under the auspices of the W. P. and H. M. S. of New Orleans; the class to meet on Friday of each week at 3 P. M., at which time lectures will be given by the different clergymen and physicians of the city; each lecture to be about thirty minutes in duration. The ministers will give instructions as to what course to pursue in visiting the poor, the sick, the distressed, and in giving to them religious comfort and consolation in hours of need. So many are willing to do this work for the Master, but feel ignorant and know not how to proceed. These need to be taught, and will gladly receive instruction.

The physicians will lecture on hygiene, and give us the rules for healthy living. Along this line we all need information; not only for the good of the poor or sick whom we may visit, but that in our own homes these rules may be observed and our families reap the benefit. Some of the most eminent physicians of the city have kindly consented to lecture for us; among which are Drs. Beach, Parham, McGee, and others.

The venerable Dr. Beach gave the first lecture on Oct. 26, which was very interesting and instructive, and was listened to with profound attention. From it we gleaned many useful and practical ideas. Dr. LaPrade then spoke, and in his usual clear and concise style gave us many valuable points, and much food for thought. After Dr. LaPrade had concluded, Mrs. Lyons, president of the Louisiana Conference W. P. and H. M. S., arose and, in her pleasant and gracious manner, thanked Dr. Beach and Dr. LaPrade for the instruction given; and also thanked the ladies present for attending, and invited them to come again. I am sure all felt that it was an hour well spent, and all were more than repaid for coming.

It is a grand work, well begun, and in its carrying out can only result in great good. It is not sectarian, and all interested are invited to attend the lectures and, if so inclined, to join this class of Christian workers. H. F.

THE RECENT REVIVAL IN NATCHEZ.

I have received several letters from esteemed brethren in the ministry making inquiry concerning our meeting and its results. One life-long comrade, whom I "esteem very highly in love for his work's sake," writes me: "I want you, for Christ's sake, to kindly, lovingly, and truthfully inform the church all about it." I have already sent the ADVOCATE an account of the meeting, written as soon as it closed; but I appreciate the desire of the brethren referred to, and so make the following additional statements.

We invited Dr. Carradine here, knowing that he would emphasize the doctrine of entire sanctification. Rev. H. C. Morrison, of Kentucky, was with us a few days in the Spring, and preached several able sermons on the subject, and ten or a dozen of my people were in the experience of perfect love when Dr. Carradine came.

I have been a student of the Bible and of Methodist theology for many years, and, in my judgment, Dr. Carradine did not depreciate the work of regeneration. His statements of the necessity of thorough repentance and of true faith in Jesus Christ, of the nature of the new birth and of the witness of the Spirit, of the pardon of sin and of the joy arising from the consciousness thereof, were clear and scriptural; but he taught that a deeper work of grace than regeneration is necessary to make us perfect Christians, and exhorted all converted people to "go on unto perfection." He exposed the sin of our nature, uncovered the imperfections of the heart and "broke up the fallow ground." He put his plowshare in deep—indeed, it was a regular sub-soiling process. He insisted on the possibility and importance of the perfect cleansing of the heart from sin, and pointed out the way of holiness. As a result, many of our people were convinced that there was something better for them than that which they obtained in regeneration, and they sought earnestly for the blessing of entire sanctification. They manifested their earnestness by searching the Scriptures, fasting and praying, and by coming to the altar. More than one hundred persons entered into an experience of grace wherein they testify to a consciousness of a pure heart, and of the abiding indwelling of the Holy Spirit, giving them perfect love for God and men, perfect rest of soul in Jesus, and fulness of joy in the Lord. Some of these were in a backslidden state when the meeting began; but they were first reclaimed and afterwards sanctified. Some were unconverted; but they first experienced pardon and afterward perfect love. One intelligent young man of my church was converted; his conversion was bright and joyous, and two days afterward he entered into the experience of full salvation to which his testimony continues bright and firm. This is one instance out of many that might be given wherein is illustrated the doctrine of our church that sanctification is a work of grace subsequent to regeneration, "as distinctly marked and as graciously promised in the Holy Scriptures." (See Watson's Institutes, part second, chap. 29.)

The more than one hundred persons who professed the blessing of perfect love during our meeting are among the best and most intelligent members of the different churches of our city. They are not likely to be carried away by a mere phantom, or to be swayed by mere excitement. They are men and women of education, thought and character. They listened to the sermons with open Bible, turning to every passage read and commented on. They became convinced of the truth of the doctrine, and then sought and obtained the experience of entire sanctification, and are now confirmed in "the faith which was once delivered unto the saints." Varied were the circumstances under which this experience was entered into. Some were at home engaged in secret prayer, some were at church listening to the sermon, some were blessed while listening to the testimony of others, and some were at the altar when the fire fell upon them. One young man received the blessing at the breakfast table. One lady came by the parsonage for spiritual help on her way to church, and obtained the blessing on the street before she reached the house of God. But they all testified to the same experience, and their testimony was in sweet accord with that of the sainted Rev. John G. Jones, with whose testimony I was made familiar in my boyhood when he was my presiding elder.

There are no indications of spiritual pride or exclusiveness in those who have made a profession of perfect love. They testify to the grace that is given them, but, with meekness and humility, giving all the glory to Christ. The experience through which they have passed has emptied their hearts of earthly love, pride, selfishness, impatience, irritability, etc.; and they are filled with all the fulness of God. Their zeal for God is fervent, their love for the brethren is unfeigned, and their spiritual uplift is manifest to all. Like David, "they make their boast in the Lord: the humble hear thereof and are glad." This is old-fashioned Methodism—"Christianity in earnest"—"the old-time religion."

More than twenty of the young people of my church have professed the blessing of entire sanctification, and more than twice that number of those of riper years; and others, both old and young, are seeking the blessing. Many more of my congregation, who did not enter so deeply into the spiritual results of the meeting, were revived in their religious life. In the prayer meeting, last Monday night, there were, at least, seventy-five persons present, and thirty-seven responded when voluntary testimonies were called for, and others would have spoken if time had allowed. I have been in the ministry more than thirty-five years, and I have never known a church to be in a better spiritual state than this church is in now. It is not perfect; it is still susceptible of improvement; there are evils existing that need to be remedied; but the above statement is nevertheless true. W. B. LEWIS.

Oct. 17.

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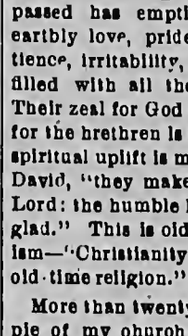

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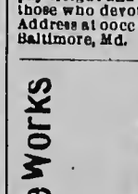

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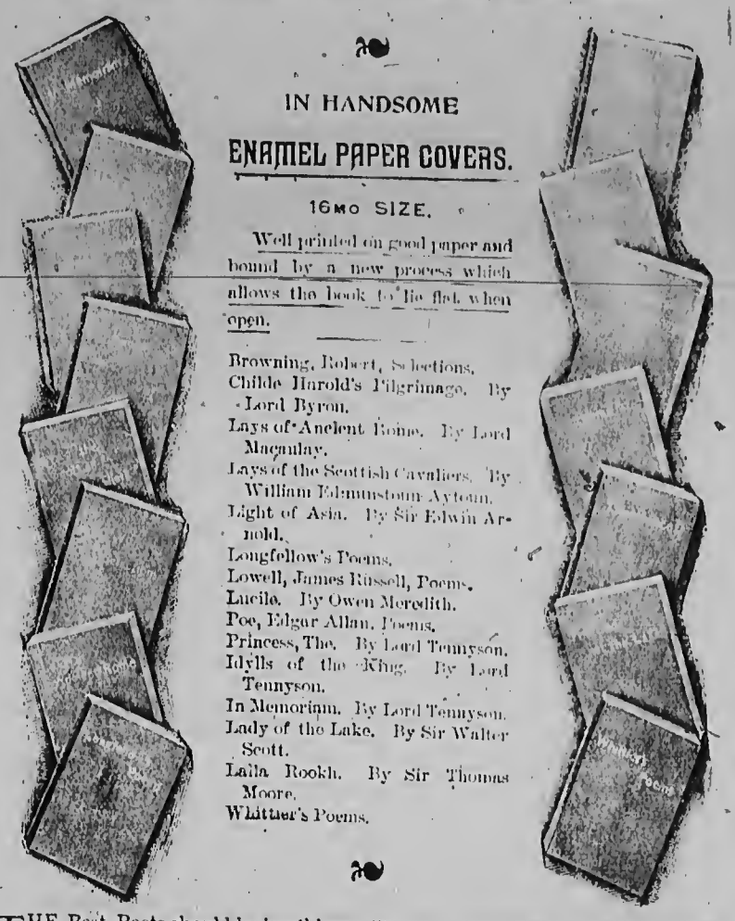

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Lays of Ancient Rome. By Lord Macaulay.
Lays of the Scottish Cavaliers. By William Edmunstoun Aytoun.
Light of Asia. By Sir Edwin Arnold.
Longfellow's Poems.
Lowell, James Russell, Poems.
Lucile. By Owen Meredith.
Poe, Edgar Allan, Poems.
Princess, The. By Lord Tennyson.
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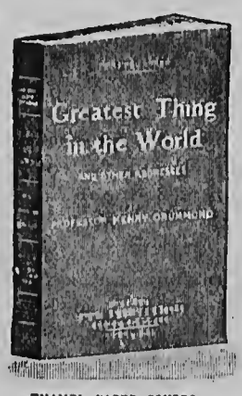

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Thursday, November 8, 1894.

More Anarchy.

Last Sabbath afternoon witnessed another act in the great drama of lawlessness which is disgracing New Orleans and wrecking its commerce. On Saturday the agent of the West India and Pacific Steamship Company, which owns thirteen ships doing business in this port, gave notice that he would for the present employ colored screwmen in loading his vessels. The requisite force of colored labor had been secured, and work was to begin on Monday morning under the protection of a large police force. But before Monday morning arrived the wharves of this company, with all their contents, had ceased to exist through the agency of an incendiary's torch. Four thousand bales of cotton were burned, besides other freight. The total loss is estimated at more than $160,000. Thus New Orleans has placed herself in the same category of infamy with Chicago. Knife, pistol, bludgeon and fire are brought into requisition to prevent hard-handed labor from earning wages by honest toil.

This state of things can not continue longer without immeasurable disaster to this city. Cotton is not obliged to come to New Orleans; there are many other ports to which it can go. Steamship companies are under no dire necessity of trading with New Orleans. Only a few days since more than four thousand dollars' worth of property was destroyed on shipboard by an armed mob. A little later the labor on these ships was dispersed by a mob, and the ships lay idle at the wharves for about a week at a loss of several thousand dollars per day. Now, the torch comes in as a still more efficient agency of destruction. Can ship owners be expected to continue to traffic with a city which affords them no protection for their property? Certainly not. These men are not idiots. They know that there are other cities that will give them protection. To these cities they will go, and ought to go, unless this lawlessness is summarily suppressed. The authorities of this city and this State have a grave responsibility resting upon them which must be met at once. The strong arm of the law must be wielded for the suppression of anarchy. Government has no more sacred function than that of protecting labor in its right to earn a living by honest toil. If a government can not do that, what can it do? And of what use is it?

Address of the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE held its Annual Meeting in the ADVOCATE office, Oct. 31, 1894. The following is presented as its annual report to the patronizing Conferences:

All the members of the committee were present at the meeting, and the interests of the ADVOCATE were carefully considered. The publisher submitted his annual report, which was highly satisfactory, showing the paper to be in a much better financial condition than it was twelve months ago. There was a decrease in circulation reported, but this comes from the cutting off of delinquent subscribers. It was recommended by the Publishing Committee, a year ago, that all who were in arrears on account of subscriptions for twelve months or more should be dropped from the subscription roll unless they would settle their accounts. Acting on this suggestion, these names were stricken off, and the ADVOCATE is now practically on a cash basis. Between five and six hundred new subscribers have been secured, the most of them within the last few months, and the circulation of the paper is now increasing at a rate that is decidedly cheering.

A year ago it was thought best to combine the offices of publisher and editor, and Dr. Black was placed in charge of both departments. He found the business affairs of the paper in such shape that it was necessary for him to give much of his time during the early part of the year to drudgeries connected with the publishing department, leaving him much less time for editorial work than he desired. These difficulties are now out of the way, and the paper has recently given evidence of increased labor upon its editorial columns. It may be expected to increase in merit until it shall be second to none, if indeed it is not that already.

It should not be necessary for us to remind the church within our bounds of the power of the printing press as an instrument of good or of evil, as the case may be. This is a reading age, and every enterprise recognizes the necessity of the printed page as a means of disseminating views, principles, doctrines, etc. Much of the periodical literature of the day is sensational, false and vicious. Moreover, it is cheap and fascinating, and it insinuates itself into the homes of our people, and does its deadly work silently, but surely. The only way by which we can meet this foe, and preserve the purity and happiness of our people, is by the substitution of a clean and pure religious literature. Here the great importance of the religious journals of our church looms up before us.

We appeal to the preachers of the patronizing Conferences to join the editor and publisher of our paper in an effort to put the ADVOCATE in the homes of all our people. If in the judgment of anyone the paper lacks anything of being an ideal religious journal, let those who discover this deficiency take their pens and aid the editor in making it what it ought to be as a feeder of the thought, sentiment and religious life of the church. If an article appears in it with which anyone does not agree, the columns of the paper are open for the calm, dignified and dispassionate discussion of all questions proper to be discussed in a religious newspaper. As a medium of communication, as a means of disseminating useful information, as a silent, but powerful co-worker with the pulpit, and as an educative force by which our members may be developed in their loyalty to our institutions, we deem the ADVOCATE indispensable to the healthful growth and permanent prosperity of our church.

The following resolution was unanimously adopted by the committee, viz.:

Resolved, That the Publishing Committee have heard with pleasure the report of the Rev. W. C. Black, D. D., editor and publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, and that we commend him for the able manner in which he has conducted the paper; and, further, that we recommend the paper as worthy the confidence and patronage of Methodist people everywhere.

W. B. LEWIS,
For the Committee.

About the Advocate.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE held its Annual Meeting on Wednesday, Oct. 31. Every member of the committee was present. The editorial and business management was approved, as shown in the resolutions published on this page. The present incumbent was continued as editor and publisher. Rev. W. B. Lewis was appointed to write the annual report.

We are, of course, gratified to receive the endorsement of such a body of men as those who compose the Publishing Committee. We enter upon the work of another year with a renewed determination to make the ADVOCATE a blessing to every home into which it enters. We earnestly solicit the co-operation of every pastor and every subscriber. To make the paper what it ought to be we need an increase of circulation. That increase must come largely through the instrumentality of our preachers. We have thousands of members who do not take any religious paper. How are they to be induced to subscribe except by solicitation on the part of some one? And who so proper a personage to make the solicitation as the pastor? Pastors should not overlook the fact that in circulating the ADVOCATE they are conferring a threefold benefit—upon themselves, upon the church, and upon the persons whom they induce to subscribe. The blessings carried into a home by the weekly visits of a first-class religious paper, such as the Publishing Committee declare the ADVOCATE to be, are immeasurable. Some idea of the value of such a paper can be formed by comparing those families in which the ADVOCATE has been a visitor for years with those into which no religious paper goes. By instituting such a comparison among the families of his own charge any pastor can soon convince himself of the value of a church paper. Go into a home into which no religious paper enters, and attempt to carry on a conversation about church affairs, and you will bring to light an amount of ignorance that is astounding, and that, too, among people who are not ignoramuses in a general way. By reading secular papers men may keep themselves posted as to what is going on in the outside world, and at the same time be almost as ignorant as Hottentots as to the operations of their own church. How can a man be what church membership at the present day implies without a knowledge of what the church is doing? And how can he know what the church is doing except by reading a church paper? What do the inmates of a paperless home know about missions, church extension, and all the other great movements that are going on in our Zion? And knowing nothing about these matters, how can they be deeply interested in them? Are they likely to become either effective workers or liberal givers in a cause about which they know nothing, or next to nothing? A family of children who read regularly a live, loyal, progressive, high-toned church paper are likely to become active, efficient church members; while, on the other hand, those who grow to maturity without the educative influence of the church paper are likely to be spiritual weaklings. Uninformed about and uninterested in the work of their own church, they are good subjects for ecclesiastical proselyters of almost any description to prey upon. Will our brethren of the ministry suffer a word of exhortation?

That exhortation is needed will not be denied by anyone who is in a position to know the facts. While there are many of our brethren who are active in behalf of the ADVOCATE, there are others who seem to think it a matter of no importance whatever to extend the circulation of the ADVOCATE. Loyal, wide-awake laymen have expressed to us great regret on account of the apathy of their pastors in this matter: "Our pastor does not seem to consider himself an agent for the ADVOCATE. He never calls attention to it either in the pulpit or anywhere else." Testimony like this has come to us unsought from more than one pastoral charge; and this, too, in cases in which we know that there is no feeling but that of personal friendship towards the editor, and no sentiment of disloyalty to the ADVOCATE. These brethren are simply apathetic for want of due consideration. Busy with the manifold cares and responsibilities of a laborious pastorate, they have simply overlooked this important part of their work.

Brethren who are thus overtaxed with other pastoral duties should procure some one else to act as agent. In many instances ladies make very efficient agents. In almost every charge some one can be found who will take this work if solicited to do so by the pastor. In some instances the Church Conference has appointed an agent.

We deem it proper to say just here that new subscriptions are now coming in at a rate that is decidedly encouraging. If all our preachers will exert themselves as some have done and are doing, our circulation will soon be doubled.

The New Diphtheria Cure.

When it was announced a short time since that Dr. Behring had discovered a panacea for diphtheria, the public were naturally somewhat incredulous, believing that the new remedy would soon find its way into the same limbo with the Brown-Sequard Elixir of Life. This opinion will have to be reversed. The new remedy has been accepted by the leading physicians of Europe as a therapeutical agent of undoubted efficacy. It has been tested in a number of hospitals, and in every case the results have been eminently satisfactory. It has been in use in the Pasteur Institute, in Paris, for the last five months. During that time 448 cases have been treated, and only one hundred and nine have died—a death rate of only about twenty-four per cent. For four years before this experiment began, the death rate in this institution has been over fifty-one per cent. Moreover, during the five months covered by this experiment another hospital in the same city—the Trousseau—which did not use the new remedy, has had a death rate of more than sixty per cent. In Berlin a still more satisfactory result has been obtained. During a four months' use of the remedy in the Moabit Hospital one hundred and sixty-three cases were treated, and the number of deaths was only twenty-three—a mortality of less than fifteen per cent. This is said to be the lowest death rate known to the medical profession. Several of the leading cities of the world are making appropriations for procuring a supply of the remedy for use in hospitals and by persons who are unable to procure it for themselves, the medicine being quite costly. Paris has appropriated $20,000, and New York, $10,000. Chicago has under consideration an ordinance appropriating $10,000.

BOOKS.

THE ABRAHAM LINCOLN MYTH. An Essay in "Higher Criticism." By Bocardo Bramantip, Huxleyan Professor in the University of Congo. From the Thirty-seventh Century Magazine, of April, A. D. 3663. New York: Mascot Publishing Co. 1894.

The above is the title of a very remarkable book. The scene is laid about eighteen hundred years in the future. Marvelous changes have taken place upon this mundane sphere. The great Occidental republic now known as "The United States of America" has gone the way of all the great nationalities of antiquity. Washington, Lincoln, Grant, Garfield and Cleveland have become names as ancient and shadowy as Romulus, Semiramis and Tiglath-Pileser are to us of the present day. "The star of empire" has changed its course to the eastward; it has chosen Africa as the region to be illuminated by its resplendent rays. Changes no less marvelous have taken place in the realm of ethnology. The dominant race is no longer the Caucasian, but the African. A great African Republic has arisen which is the most opulent, the most powerful, the most learned and the most highly civilized nation on the globe. These cultured sons of Ham have great veneration for Abraham Lincoln. His deeds are commemorated "in story and in song." A statue of "Lincoln Singing the Emancipation Proclamation," carved by Durango, the world's greatest sculptor, is erected on the banks of the Victoria Nyanza. At its unveiling representatives are present from all the civilized nations of the world. To the vast multitude assembled on this occasion an address is delivered by the principal of the Law School of the University of Uganda, the leading institution of learning in the world. The distinguished educator, in his oration, narrates the principal events in the life of the great emancipator just as they are known to us of the present day. Among the auditors of this learned oration is Bicardo Bramantip, a higher critic, who disbelieves the whole story of Abraham Lincoln's life as narrated in the pages of history. So Bicardo at once sits down and writes this book to prove that Abraham Lincoln is a myth no more worthy of credence than the tales of Munchausen or the legends of the Alhambra. He takes as his criteria by which to judge of the truth or falsity of the facts of history the canons of criticism adopted by the higher critics of the present day in dealing with the Sacred Scriptures; and, using these canons (and no others), he establishes to his own satisfaction, at least, the mythical character of Abraham Lincoln and all the contemporary heroes of American history. He makes a stronger case against Lincoln than the higher critics have ever made against Moses, or any other hero of biblical story. Thus, with a keen *reductio ad absurdum* lance, the author completely routs the higher critics upon their own ground. We would like to see a reply to this book from the pen of a higher critic; but we expect to die without the sight No higher critic will ever be found who is foolhardy enough to make such an attempt. Those who have become bewildered by the high-sounding balderdash of the higher critics should be in haste to make the acquaintance of Bicardo Bramantip. He will enable them to form an accurate estimate of the worth of the so called higher criticism.

Anyone desiring the work can get it by sending twenty-five cents to the publisher of this paper.

THANKSGIVING SERMONS AND OUTLINE ADDRESSES. Compiled and edited by William E. Ketcham, D. D. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

We are confident this volume will be welcomed by the clergy throughout the country. The Sermons and Outlines of Sermons are by prominent preachers of the day, and have been selected by the editor with discriminating care. The work will be found most suggestive to all those who are engaged in the work of the ministry, and especially to those who are entering upon its ardnous and important duties. Various are the legitimate ways the Christian minister may secure the needful preparation upon the fruitful theme of Thanksgiving. His primary resource must be God's own Word. He is, however, lacking in research and ill-qualified for this duty who fails to glean and appropriate from every field with prayerful care all help available. Those who have often traversed the fields in search of themes and material, and therefore whose skill and wisdom in selection is matured, can well render to those of lesser experience wholesome aid. A single suggestion may open in the reader's mind an unexpected fountain of thought from which shall flow healthful reflection and appropriate discourse. The work is evangelical, unsectarian and thoroughly practical. 12 mo., cloth, 330 pages, $1 50 postpaid.

NOTES.

The British steamship Montezuma left New Orleans, on the second, with 14,898 bales of cotton, besides a considerable amount of other freight. This is said to be the largest cargo of cotton ever carried by any ship in the world.

***

There are now eight Methodist congregations in Salt Lake City, five of which belong to the Utah Mission of the Methodist Episcopal Church, one to the African Methodist Episcopal, one to the Scandinavians, and one to the Free Methodists.

***

A revival meeting is in progress at Dryades Street Church. The pastor, Rev. F. S. Parker, is assisted by Rev. D. C. Browne. Bro. Browne is an interesting, earnest and forceful preacher. Congregations are large, and the prospects for a revival are encouraging.

***

The treasury of the Board of Finance of the Mississippi Conference is empty. This means great privation to some, at least, of the veterans who are claimants on that fund. Let all our preachers see to it that the full assessment for this fund is brought up. There is no worthier claim, and none more easily raised.

***

Our correspondents who are writing on the holiness question will have to cultivate the grace of patience. We expect to publish not more than two or three articles on that subject in one issue, and, as our drawer is well supplied, it will be several weeks before some of those now on hand can make the acquaintance of the compositor.

***

A Catholic society in Wilkesbarre, Pa., refuses to allow its members to belong to the Knights of Pythias. Saloon keepers, however, are not, so far as we know, barred from membership in Catholic societies. A worse crime to belong to a benevolent society like the Knights of Pythias than to run a drunkard factory! And this is Christianity (?).

***

The sum of $1,100,000 bequeathed to the M. E. Church, South, by the late Robert A. Barnes, for the purpose of founding a hospital in the city of St. Louis, has been turned over by the executor of Mr. Barnes' estate to the trustees, who are making arrangements to found one of the best hospitals in the world. This is the largest bequest ever received in our church.

***

The Methodist Church has 445 deaconesses employed in Christ-like service, and divided by countries as follows: In America in 29 homes, 307; in Germany and Switzerland, 106; in India, in 6 homes, 18, and outside of homes, 12; in China, 2. The property owned for their uses is valued at $304,908. The number of religious calls made last year was 122,534.

***

A short time since the municipal authorities of New York appointed a commission to visit several of the leading cities of America to investigate their garbage system. The places visited were Montreal, Boston, Chicago, St. Louis, Cincinnati, Pittsburg, Philadelphia, Wilmington and Atlanta. They report the system in use in Atlanta as the best. Atlanta uses a crematory, which, it is said, reduces garbage of every description to ashes without creating any bad odor. The bustling, bustling metropolis of the "Peanut State" will, doubtless, brag more than ever—i. e., if such a thing is possible.

PERSONAL AND OTHERWISE.

The city of Baltimore is about to put $1,000 000 in the purchase of park grounds.

Bishop Key and Dr. H. C. Morrison are lineraiing in the Land of the Montezumas.

Rev. Henry Carre preached a full-orbed gospel sermon, last Sabbath, at Carondelet.

President Cleveland has issued a proclamation designating Thursday, Nov. 29, as Thanksgiving Day.

The treasury of West Virginia is in a very healthy condition. The State is entirely out of debt, and has in the treasury $723 567.67.

The class of the fourth year of the Mississippi Conference will meet the Examining Committee at Meridian on Tuesday, the fourth of December, at nine o'clock A. M.

At the recent session of the Tennessee Conference, Bishop Duncan gave Dr. W. M. Leftwich a nominal appointment in order that he may engage in evangelistic work.

W. C. Evans, a brother of Dr. Charles F. Evans, died in Meridian, Miss., Oct. 31. An obituary from the pen of his pastor, Rev. R S. Woodward, will appear in due time.

The Golden Rule is authority for saying that during the year 1893 the large sum of $29 000 000 was given by bequests in this country to religious and charitable institutions. This does not include any bequest under $5,000.

Rev J. H. Rogers, of the North Mississippi Conference, having procured one of our Premium Oxford Bibles by getting subscribers for the ADVOCATE, writes us as follows: "I am well pleased with my Bible. It is the very thing a preacher needs."

The Review of Reviews, for November, is out in good time with its usual budget of good things. Its record of current events is full and reliable, and is presented in a very attractive style. It has a very interesting sketch of Oliver Wendell Holmes by E E. Hale.

Mr. W. T. Reese, president of an Anti-Saloon League in Bowling Green, Ohio, who has been making himself felt as a foe of the liquor traffic, has been warned by the saloon gang that he must cease his efforts in that direction or suffer for it. "Whom the gods would destroy they first make mad."

Ministers expecting to visit Meridian during Conference will do well to hold up in their purchases in clerical-cut suits, as I have a fine line and at very low prices.

L. H. ARKY,
Meridian, Miss.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation or money refunded 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY Registered Pharmacist, Lancaster, Pa. NO POSTAL CARDS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Two Danger Periods.

At the beginning and close of the great function of womanhood especial care should be observed. Health or disease is in the issue. CREOLE FEMALE TONIC will wonderfully aid nature by its reparative, alterative and energizing powers.

Brethren of Meridian District.

Bro. Little requests me to say that his condition is such that it is probable he may not be able to fill the remaining appointments of his fourth round. He has been confined for eighteen days with fever, which still holds him. Brethren will please to look after the Bishops' collection for him. The Boards of Stewards will show their sympathy for an afflicted brother by giving diligence to his support.

T. B. HOLLOMAN.

Nov. 6, 1894.

Greatest on Earth.

James M. Brooks, Washington Ave., St. Louis, Mo., makes affidavit that he suffered from Rheumatism for years, until persuaded to try Drummond's Lightning Remedy, and that by its use he has been fully restored. He says the remedy is the greatest on earth. This is high praise, but fully warranted by other miraculous cures. If you want to be cured, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your express address two large bottles of their remedy. This treatment lasts one month, and will cure any ordinary case. Agents wanted.

Notice.

The class of the second year, Louisiana Conference, will meet the committee in Louisiana Avenue Church, corner of Louisiana avenue and Magazine street, New Orleans, La., Dec. 4, 1894, at 10 o'clock A. M. Let each member of the class be on hand promptly at the appointed hour, with all necessary material for a written examination.

COMMITTEE.

North Mississippi Conference.

The class of the second year will please meet the committee in Sardis, Miss., at 8:30 A. M., Tuesday, Dec. 4, 1894.

HEBLEP R. TUCKER,
GEORGE W. GORDON.

Special Notice.

To the ministers, lay delegates and visitors expecting to attend the session of the North Mississippi Conference, to be held at Sardis, Miss., Dec. 6-13, 1894:

The following roads have offered reduced rates on certificate plan: I. C. railroad, and following branches, L., N. O. and T., Mississippi and Tennessee, Aberdeen and Lexington, K. C., Memphis and Birmingham railroad, Georgia Pacific railroad, Mobile and Ohio railroad, and Memphis and Charleston railroad, at points between Iuka, Miss., and Grand Junction, Tenn.

Let all procure certificates from agents at starting-points, and when cars are changed get certificates from agents at points where changes are made; have these signed by secretary of Conference, and you will have no trouble.

H. C. MOREHEAD,
Presiding Elder Sardis District,
For the Conference.

Salt Rheum often appears in cold weather, attacking the palms of the hands and other parts of the body. Hood's Sarsaparilla, the great blood purifier, cures salt rheum.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache. 25c.

To the Presiding Elders of the Louisiana Annual Conference.

By referring to the report of your Sunday-school Board, as published in the Minutes of the last Conference, you will notice that you are there requested to give the Board a written report of the way in which you have used the money appropriated to your individual districts.

Please be ready to comply with the above request, so that we may know what is being done. Also be ready to make statement of the amount needed for the ensuing year. Respectfully,

JNO F FOSTER, Chairman.

Delhi, La., Nov. 2.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

EPWORTH LEAGUE.

BY REV. HANAY H. AHRENS.

Theme for Prayer Meeting.

PEACE.

(Luke ii, 14; Col. i, 20; Rom. v, 1.)

On earth peace! Christ is the King of Peace. He it was who said: "Blessed are the peace-makers." The charms of peace are appreciated when the horrors of its opposite, war, are contemplated. Peace after the clash of arms. Peace after bitter contention. Peace after estrangement. Peace after uproar in the heart. May the King of Peace give us peace!

1. In the heart, individual peace. "The carnal mind is enmity against God." This enmity ceases when we

(1) Acknowledge our misdeeds.

(2) Ask God for forgiveness.

(3) Promise to lead a holy life.

2. In the family. Here estrangement is frequently found. But peace is restored and maintained when

(1) The family altar is kept intact.

(2) Parental authority is properly exercised.

(3) God is honored by jointly attending divine service.

3 In the church. It is true, that in the church militant there is, at times, unholy wrangling. But peace will reign in the church when

(1) The revival fires are burning instly.

(2) The preacher is deaf to scandal-mongers.

(3) The rich are not especially honored because of their riches.

4. In the country. The man who lusts for war is a demon. Its horrors are fearful. We shudder when we think of the carnage of the battlefield. Peace will be preserved

(1) When we learn to discriminate between patriotism and demagogism.

(2) When we cease to be "dumb, driven cattle," following the party *per fas, per nefas*; but vote as we pray.

(3) When the laws of the country are strictly executed regardless of social standing or money. Rebellion among the rabble crushed in its incipiency.

(4) When in all spheres of society God and God's Word are acknowledged as chief authority.

Publisher's Notices.

For the next ninety days we will send the NEW ORLEANS ADVOCATE and the Memphis Commercial both for one year for $2.25. This offer applies to old subscribers as well as new, provided they pay their subscription to November, '95.

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MOTHER'S HYMNS.

Hushed are those lips, their earthly song is ended;
The singer sleeps at last;
While I sit gazing at her arm-chair vacant,
And think of days long past.

The room still echoes with the old-time music,
As, singing soft and low
Those grand, sweet hymns the Christian's consolation,
She rocks her to and fro.

Some that can stir the heart like shouts of triumph
Of loud-toned trumpet's call,
Bidding the people *prostrate fall before him,*
"*And crown him—Lord of all.*"

And tender notes, filled with melodious rapture,
That leaned upon his Word,
Rose in those strains of solemn, deep affection,
"*I love thy kingdom, Lord.*"

Safe hidden in the wondrous "*Rock of Ages,*"
She bade farewell to fear;
Sure that her Lord would always gently lead her,
She read her title clear.

Joyful she saw "*From Greenland's icy mountains*"
The gospel flag unfurled;
And knew by faith "*The morning light is breaking*"
Over a sinful world.

"*There is a fountain,*" how the tones triumphant
Rose in victorious strains!
"Filled with that precious blood, for all the ransomed,
Drawn from Immanuel's veins."

Dear saint, in heavenly mansions long since folded,
Safe in God's fastering love,
She joins with rapture in the blissful chorus
Of those bright choirs above.
There, where no tears are known, no pain nor sorrow,
Safe beyond Jordan's roll,
She lives forever with her blessed Jesus,
The Lover of her soul.

—Boston Journal.

Man—And How to Treat Him.

BY A HORSE.

When a man drops from sheer exhaustion or illness, promptly seize an end board or a cartstake and pound him on the head and on the ribs. If this does not recuperate him, kick him violently. This treatment will restore him if persistently administered.

If a man finds his load too heavy, and feels that it will seriously strain him to proceed, kick off a shaft or footboard and knock him down, and hammer him thoroughly with the board. This will give renewed energy, and he will make no more fuss. But do not, on any account, reduce the load. That would look too much like common sense or humanity, and he will probably never balk again when overloaded.

If a man refuses to drink when you offer him water, don't give him any for two days. That will "teach him" to be thirsty at any time you find it convenient to him. It is a good plan to ply the whip frequently on a man who is at work. No matter if he is doing his best, hit him now and then on "general principles," and to prevent him taking any comfort. If his load is not heavy, oblige him to go enough faster to make up for it. Work him hard enough to bring down the average life of man one-half, as is done with us—the unfortunate horse. If no whip is handy, use a club.

Tie your man's head back in an unnatural position, with his eyes up towards the sun. This will give him a "fine appearance," and "prevent him from stumbling." Of course, he will not be able to do much work in this position, but it makes him look smart; so it's all right. In Winter remove his clothing to prevent his taking cold. He will also "dry quicker" when you overwork him. You must hang a blanket on his back—but leave his neck and limbs exposed—when he is not at work. Men thus treated are "much healthier" than when allowed Winter clothing.

If it is not perfectly convenient to feed a man who is working for you at noon, let him go without, and by active use of the whip secure as much work as the food would have secured. Of course, it wears out his vitality and distresses him, but that is no matter. Put tight shoes on your man, and keep them there until he is very lame with corns. To change his shoes often costs money—not much, but some, and lameness and misery are of no account if you can save a few shillings' worth of shoes in the year. When you hire a man do not be hampered by any silly humane notions. Get all you can out of him. True nobility consists in getting money, not in decency or kindness, or what some noodles term "character." Get money, even if it is all blood-stained. These are correct principles, I am sure, for I learned them when a colt from my master, who treated all his horses on this plan.—Author unknown.

A Word about Boys.

Treat your boys as though they were of some importance, if you would have them manly and self-reliant.

Be careful of the little courtesies. Your can not expect your boy to be respectful, and kind, unless you first set him the example.

If you would have your boy make you his confidant, take an active interest in all that he does. Don't be too critical, but ask for his views and opinions at all times.

Don't keep your boys in ignorance of things they should know. It is not the wholesome truth, but the unwholesome way it is acquired, that ruins many a young man.

Don't act as if you thought your boy amounted to nothing, nor be continually making comparisons between him and some neighbor's son, to his disadvantage; nothing will dishearten him quicker.

Don't think that anything is good enough for the boys, and that they don't care for nice things. Have their rooms fitted up as nicely as possible. Let them understand that their rooms are to be kept in order, and the result will justify your pains.

Furnish your boy with good, wholesome reading matter. Have him read to you and with you. Discuss with him what you read, and draw out his opinions and thoughts upon the subjects. Help him to think early for himself.

Make home a pleasant place; see to it that the boys don't have to go somewhere else to secure proper freedom and companionship. Take time and pains to make them feel comfortable and contented, and they will not want to spend their evenings away from home.

Pick your son's associates. See to it that he has no friends that you do not know about it. Take an interest in all his troubles and pleasures, and have him feel perfectly free to invite his friends to the house. Take a little pains to make him and his friends comfortable and happy in his own home. He will not be slow to appreciate your kindness.—Mother's Companion.

To Office Girls.

As many of the girls of to day are employed in banks, offices, stores and many other of the employments once thought beneath their dignity to fill, I would like to say a few words to my sister workers. In the first place, girls, if you are about to enter some place of trust, make up your mind to fill that position in the best possible manner. Do not do your work simply for the pay there is in it, and, as Spurgeon has said, "Never mind where you happen to work; care more about your work."

Nearly every business man has a system of his own, and a way in which he wishes his work done; therefore, study your employer's wishes; study your work as you did your books at school, and do not wait to be told of every little task. If you are a girl of quick perception, you can easily tell when a little assistance from you would be acceptable to your tired employer, even if it is not in your particular line of work. Conform to his method of work, unless you have a far superior one and can convince him of it. If you should be asked to stay a few moments after hours, to finish some important work, do it cheerfully. You will find in the end that it will pay to do these little things, and, above all, always conduct yourself as a lady. Never allow a frivolous or slighting remark to pass your lips in your place of business. You will find if you choose your language you will receive a greater amount of respect.

Do your work neatly. Never appear at the office in a soiled dress, or dressed as though ready for some ball or opera; but have a plain, neat-fitting gown of some sober color. Do not think that some old maid, who is too old to sympathize with a young girl's first experience in office life, has written this article. I am still young, and can enjoy a good time, but I know that the place for a good time is outside of the business life, and you must not enter the business world expecting to have a thoroughly smooth and easy time, for you will be disappointed if you do. We must work if we would win. —Housekeeper.

The Training of Children.

Almost all who have thought deeply upon the subject recognize that the training of the young on this continent is a matter of special difficulty. Our conditions and manner of life are such that a liberty is given to the children which often generates into license. The average parent is ready to run to the other extreme from the fancied or real harshness of other days, which was based upon the words of the wise man, "He that spareth the rod hateth his child." What is needed on the part of parents is personal thought, personal care, personal attention to their children while they are in the plastic stage. We are to remember that children are a solemn trust to be reared in the nurture and admonition of the Lord. There must be definite Christian teaching and training in good habits, if children are expected to be useful in their day and generation. The child, when left to itself, will be almost sure to go wrong. In this connection there is an old proverb which is true of spiritual as of natural husbandry, "A year's seeding, and seven years' weeding."

Meek souls there are, who little dream
Their daily strife an angel's theme,
Or that the rod they take so calm
Shall prove in heaven a martyr's palm.

—John Keble.

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Dr. Price's Baking Powder

California, empire of the Pacific, salutes the world. Her Midwinter Fair closed in a midsummer blaze of glory. Second only to the Columbian Exposition in extent, variety and splendor, the coast display was a veritable triumph. Out of her abundance the state poured her treasures—and the nations of the earth came to aid her in her noble exhibition.

Memorable were the exhibits—of gold and silver, of wheat and oil, of fruit and wine, of silk and wool—of all that man and nature could combine to produce. And no exhibit attracted more attention or excited warmer approval than that of

Dr. Price's Cream Baking Powder

Official tests showed it to be highest in leavening power, purest in quality, and most efficient in results of all baking powders made. Accordingly, the Highest Award and Gold Medal were conferred on Dr. Price's at the Midwinter Fair.

The triumph at San Francisco confirms the victory at Chicago. The Midwinter Fair verdict sustains and vindicates the bestowal of highest honors on Dr. Price's by the jury of awards at the World's Columbian Exposition.

HYGIENE.

Diseases Due to Drink.

WINE AND BEER ARE NOT LESS INJURIOUS THAN THE STRONGER LIQUORS.

Turning from the effects of alcoholism on the nervous system to its effect on the other organs, and bearing, of course, in mind that it is always difficult to determine whether this latter is direct or only secondary as a result of neurotic disease, we find numerous instances both of acute and chronic diseases of the mucous membrane of the pharynx, stomach and intestines. These are important, not only from their frequent occurrence, but especially for their bearing on the general alimentation. I believe most physicians will agree with me in the view that inflammation of the stomach and bowels in adults is almost invariably due to alcoholic poisoning.

But alcohol exerts its essential and most significant influence on the vital organs by being taken up in the circulation and thus brought into direct contact with their cellular tissue. We have no clearer evidence of the direct action of a poison in producing primary cell death than is afforded by the action of alcohol on the liver, producing liver cirrhosis. Typical liver cirrhosis was found in three per cent. of all the male bodies examined at the Leipsic Pathological Institute.

But the organic changes which my own experience compels me to place in the first rank as denoting the most injurious effects of alcoholic indulgence are the diseases of the muscles of the heart and its nervous apparatus, the diseases of the arteries and of the kidneys.

But while it has long been known that delirium tremens, neurosis and cirrhose liver owe their existence to alcoholic poisoning, it is by no means generally recognized that chronic heart and kidney diseases are due to the same cause. And yet the practical significance of precisely this form of alcoholic poisoning, apart even from its frequency, is of the highest, from the fact that these diseases are induced not so much by the use of concentrated alcohol, but especially by heavy beer drinking. This habit of excessive beer drinking is very widely prevalent among the cultivated classes and claims its victims among men who regard the drinking of schnapps as an act of moral degradation. It is not only that the quantity of alcohol consumed by heavy beer drinkers is excessive, but the consumption of liquid involved in the habit is no less excessive and injurious. To this, too, must be added as hardly less prejudicial the consumption of an extra and undue amount of nutritive matter contained in the beer.

All these conditions tend to that disease which is rarely absent in steady beer drinkers. The prime anatomical change exhibits itself as hypertrophy of the muscles of the heart, especially of the left ventricle. This is the result of a continuous overtaxing of the heart's powers. The prime factor here is the excessive amount of water which before it can again be given off by the kidneys, skin and lungs must be taken up by the blood and maintained in motion by the heart. The excess of nutritive matter furnished by the beer contributes to the same result.

Kidney diseases as a result of alcoholism are still more frequent, and with wine and beer drinkers the extra labor imposed on the kidneys by excess of fluid renders them especially susceptible to the large influence of the accompanying alcohol.

Finally, there is another interesting group of diseases resulting from alcoholic action in disturbing and upsetting the chemical processes of assimilation. The leading types of diseases due to this cause are gout, diabetes and fatty degeneration of the heart, and while allowing that in many cases alcoholic action may be supplemented by contributory causes I think it will be apparent that the sum of the evils properly ascribable to alcohol is such as to warn us physicians that here is a matter in which all our forces should be enlisted.—Dr. Adolph Strumpell.

BLACKBERRY CAKE.—Three and a half cups of flour, one cup of butter, one cup of sugar, yelks of four eggs, two spoons of baking powder, two cups of blackberry jam, big spoon of nutmeg, teaspoon cinnamon, one teaspoon each of spice and cloves. Bake in layers, and put cooked icing between layers.—A. Barefield.

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Disease follows a run-down system with the liver inactive and the blood disordered. Pimples, Boils, Sores, Carbuncles, Ulcers, and like manifestations of impure blood, should be driven out of the system with Dr. Pierce's Golden Medical Discovery.

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Chic. limited	7:20 p.m	Chic. limited	11:30a.m

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MARRIAGES.

MORRISON—DERRICK.—In the Methodist Church, Shelby, Miss., July 22, 1894, by Rev. H. P. Crowe, Mr. Chesley E. Morrison and Miss Lillian D. Derrick.

EDWARDS—RAYNER.—In the Methodist Church, Shelby, Miss., Oct. 23, 1894, by Rev. H. P. Crowe, Mr. R. M. Edwards to Miss Evelyn Foey Rayner.

DARBY—HAYNES.—At the residence of the bride's father, Oct. 24, 1894, by Rev. Thomas B. Clifford, Mr. James S. Darby to Miss Beulah Hayoes, all of Chapeltown, Miss.

HENRY—ALEXANDER.—At the home of the bride's brother, near Beulah, Miss., Oct. 24, 1894, by Rev. E S. Lewis, Mr. W. E Henry and Miss Alice Alexander, both of Bolivar county, Miss.

MASSINGILL—GRANT.—At the residence of the bride's father, Springville, La., Oct. 10 by Rev. R S. Isbell, Mr. A. F. Massingill and Miss M. Artis Grant, all of Red River parish, La.

PITTS—NYSTRUM.—At the Live Oak Hotel, Oct. 7, 1894 by Rev. W. W. Moore, Mr. A. S. Pitts to Miss Ruth Nystrum, both of Waynesboro, Miss.

KILLINGSWORTH—WADE.—At Red Lick Presbyterian Church, Oct. 24, 1894, by Rev. John W. Crisler, of the Mississippi Conference, Mr Acapias Killingsworth and Miss Minnie Wade, all of Jefferson county, Miss.

JORDAN—FIFE.—At the residence of the bride's mother, Oct. 25, 1894, by Rev. G. A. Guice, Mr. E J. Jordan to Miss Sallie Fife, both of Claiborne county, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

PARKER—FRANK A PARKER was born April 7, 1841, in Dinwiddie county, Va., and fell asleep in Jesus, Sept. 18, 1894 He was educated at Emory and Henry College, leaving in 1861 for New Orleans, where he enlisted in the Confederate Army. He was a faithful soldier; was in prison at Camp Chase for eighteen months. At the close of the war he lived first at Baltimore, then in New Orleans, where he was a salesman in the dry goods store of D. H. Holmes. Afterwards he went to Smyth county, Va., and was for ten or twelve years agent of the Holstein Woolen Mills. During this period, although a traveling man, he missed Sunday-school but once—then on account of sickness. Finally he located in Abingdon, Va., where he remained, a true and worthy citizen, until his death. In August, 1872, he was married to Miss Virginia Wiley, daughter of Dr. E. E. Wiley. Three bright children, with their widowed mother, are left to mourn his loss. He was a true husband, a tender father, teaching by precept and example the good and perfect way. Zealous in his effort to make a happy home, the same zeal characterized him in the house and service of God. He was true, guileless, unselfish, devoted to Christ and the church, and thoroughly loyal to all the relations of life. One who knew him well said, "I never talked with him but I felt I was a better man." Another, "I have known him for fifteen years, and have always found him the same pure, good man." And still another, "Frank A. Parker was a man of faith in God—that so rarely found, an honest man—a true Christian."—Condensed from Holston Methodist.

NOTE.—Bro. Parker was the son of our beloved father in Israel, Rev. J. D. Parker, of New Orleans—a worthy son of a worthy father.

FRIEND.

MCVOY—MRS. ANNA DUBOSE MCVOY (nee Dubose) was born at Darlington Court-house, S. C., Aug. 19, 1837, and died, after an illness of a few days, at Mansfield, La., July 30, 1894. She was married to the Rev. A. D. McVoy at Columbus, Miss., Dec. 20, 1867.

It was the privilege of this writer to know Sister McVoy intimately, being her pastor for ten years, during which period she passed through the bitterest sorrow of her life in the death of her eldest son, A. D. McVoy, Jr.—a young man of marked ability, exceptional sweetness of character, adorned by a pure and holy life. It was in this sore affliction that the character of Sister McVoy was revealed in all of its beauty and Christian grace. She was indeed a most remarkable woman. Naturally of great refinement, she had molded and shapen her life after the Word of God and the pattern of her Savior. In her childhood she joined the church, accepted Christ as her Lord, and in all after life she sat at the feat of Jesus and learned wisdom of him. It was a benediction to a preacher to visit her. The Bible was her chart, and the will of God her pleasure. And how perfect was her understanding of the Scriptures! Its letter was committed and its spirit lived. Simple in her faith, child-like in her trust, she could by the light of the Holy Spirit trace the infinite love of the Father in the Word he had given, and with confidence point to the cross of Christ, and exclaim, "Behold, behold the Lamb!"

Her religion was of the Pauline type. She walked by faith and profited by experience. How she seemed to cling to the arm of her Lord, and to dwell under "the shadow of the Most High God!" Sin in her presence was ever rebuked by whomsoever committed, not with the "better-than-thou" spirit, but righteous indignation that her Lord had been dishonored and the "Son of God" put "to an open shame."

She recognized her home to be her realm, and the crown of motherhood to rest upon her brow, and there she ruled well and wisely with the scepter of love. Six children—three sons and three daughters—were thus trained by her love and holy example. She lived to see two of her boys enter the ministry, and with faith affirm to a sin-cursed world the truth which they had heard from a mother's lips, and at her knee touched "the hem of the garment" of Him whom but to touch is to receive virtue.

One son, her beloved Bessie, who was called to his reward just one year ago, was seen by her in her last moments, and her expression was, "He will introduce me to my Savior."

When she knew that her end was at hand, her first thought was of her God, and with holy trust she repeated the twenty-third Psalm, "The Lord is my shepherd;" then, calling each of her daughters by name, she gave to them words of counsel, and left a message of love for her "preacher boy," who was absent in Western Texas telling to men (as mother had told to him) "of Jesus and his love;" then, as the true wife, her affection centered upon her absent husband, when a tear glistened in her eye, and calling her daughter Bessie, she said to her: "Take care of your poor father; he will miss me so." Thus, when all earthly ties and obligations had been adjusted, her spirit looked unto her God, the needed grace was bestowed, and, with the light of faith in her eye, she said to those around her bedside: "It is so easy to cut loose from this old earth, you all do not know."

It was thus that Sister McVoy—a noble Christian, true to her church, true to her God, true to her family, and true to her friends—calmly fell on sleep, with the smile of trust upon her lips. "She is not dead, but sleepeth."

T. K. F.

MCKINNEY.—Died, on Oct. 1, near Houghton, La., HATTIE, daughter of James and Fannie McKinney.

Hattie was about seventeen years old. She attached herself to the M. E. Church two years ago, and was a trusting, humble Christian. Although the angel of death has visited this home and pointed its sickle, with unerring aim, toward a loved daughter and sister, she has only been taken from her home below to one above, there to radiate the golden wreath around the throne of God, where family circles will never more be broken. Anthems are swelling through the lofty domes, and gushing forth in glad, sweet echoes, because another soul has been ushered by angels into its portals. What a comforting thought to meet a risen Savior, with our loved ones and all the redeemed family of God!

Parents, sisters, brothers, friends, who have been bereft of your loved one, let this be a beacon light through all your trials, and let it guide you, when your little barques are assailed by adverse winds, to the port where no ships have ever stranded. God sees all your sorrows, and in his own good time he will gather you, who are faithful, into the great fold, to meet your loved one "who is not dead, but sleepeth."

S. S. B.

BISHOP—JOHN F. BISHOP was born in Newton county, Miss., July 24, 1858, and died near Conehatta, Miss., Aug. 15, 1894 He was converted and joined the M. E. Church, South, August, 1883

Bro. Bishop was one of the most consecrated Christian young men I ever knew. He has very acceptably filled the office of steward and Church Conference secretary. He was always ready to do what the church required of him. He was a faithful servant, and has gone to receive his reward. "Blessed are the dead who die in the Lord." He leaves father and mother, with brothers and sisters, to mourn his loss.

W. M. WILLIAMS, P. C.

Decatur, Miss.

NABORS—ANNIE BELL, daughter of E. R. and M. B. Nabors, was born April 29, 1891, and died Oct. 8, 1894.

When the writer last saw little Annie Bell, she was the picture of health and beauty. She was so sweet-spirited that she attracted and won the affections of all whose privilege it was to know her. In temperament she was more angelic than human. But, alas! she has gone to be with angels. Father and mother are trying to live to meet her.

May our heavenly Father help them, and may the Holy Spirit keep the little brother and sister in the fold of Christ until they all go hence to be with little Annie Bell!

B. T. CREWS.

TURNAGE—Death claims all ages for his own. Death has transplanted from this earth to the place God had in reserve for her, our friend and sister, Miss N. A. TURNAGE.

She was born Dec. 5, 1876, and departed this life Oct. 13, 1894, aged seventeen years ten months and eight days. She had been a member of the M. E. Church, South, for several years, and died triumphant in the faith.

May the Lord comfort the bereaved, and help them to prepare to meet their loved ones on the other shore! Her pastor,

J. C. ELLIS.

Westville, Miss.

MCMULLEN—FRANK LESLIE MCMULLEN, daughter of F. N. and Fannie C. McMullen, was born at Decatur, Miss., Dec. 23, 1893, and died at the same place, Sept. 7, 1894.

This is the third precious lamb our Father has taken from these loving parents and from this world of sin to their happy home in heaven, where they are waiting for mama and papa.

W. M. WILLIAMS.

Decatur, Miss.

PENNINGTON—WILLIE P. PENNINGTON was born June 23, 1894, and died Oct. 13, 1894.

Last Sabbath evening, about four o'clock, while the sun was kissing this earth of ours so gently, we quietly laid little Willie to rest in the family cemetary near Clio, La.

W. T. WOODWARD, P. C.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

I envy no man that knows more than myself, but pity them that know less.—Sir T. Browne.

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINKE,
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Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

The way to fame is like the way to heaven—through much tribulation.—Sterne.

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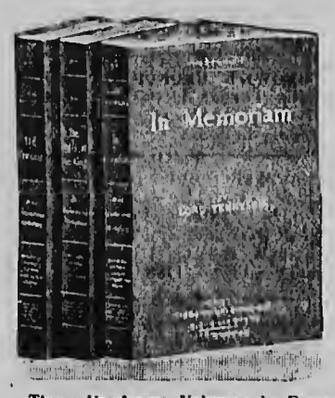
LORD TENNYSON'S THREE FAMOUS POEMS,

IN MEMORIAM,

IDYLLS OF THE KING,

THE PRINCESS.



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The "In Memoriam" of Tennyson is one of the grandest and loftiest elegiac poems in all literature. Like the "Lycidas" of Milton, it was written to commemorate the untimely death of a bosom friend. In the case of Tennyson's masterpiece, the youth mourned was Arthur Hallam, son of Henry Hallam, the distinguished historian, who was engaged to the Laureate's sister, but who died in Austria in 1833. The elegy was published in 1850. It is a long and passionate outburst of song, written to assuage the poet's grief at the loss of his friend and with the artmotive of giving utterance in the saddest but most musical lines, to reflections on life, death and immortality.

"The Idylls of the King" have won for themselves an abiding place in the political literature of the age. The work is a series of connected poems reviving the legend of King Arthur, Merlin, and the Knights of the Round Table, in which the poet not only restores the age of chivalry, purified and elevated, but gives noble expression to the aspirations of man, the hopes of religion, and the harmonies of nature. It is distinguished by masculine imaginative passion, elevated thought, and wonderful poetic art. The work has taken high rank among the classics of our English tongue.

Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.

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NEWS OF THE WEEK.

DOMESTIC.

The Texas State Fair closed on Nov. 3, with an attendance of 25 000 people.

The levee labor riots are being investigated by the Grand Jury in this city.

The Hammond Packing House, in Omaha, Neb., was burned on Nov. 2. Loss, $350 000.

It is said that the city of Toledo, Ohio, has been robbed of $1,000,000 by the municipal officials.

It is said that John Jacob Astor will build, in New York City, the biggest hotel on earth. It will be twenty stories high and will cost $8 000,000.

The Leirsier Sugar Mill, situated three miles east of Bunkie, La., was destroyed by fire on Nov. 1. The loss on the mill and contents will amount to $75,000.

At a fire in Indianapolis, Ind., on Nov. 3, the building of the Natural Gas Company, the Indiana Medical College and the Scottish Rite Building were burned. The total loss will amount to $300 000.

A passenger railroad is to be at once built along the gorge of Niagara river, from the foot of the Falls on the American side along the whirlpool rapids to Lewiston, the head of navigation in the lower river. It is thought that the cars will be running over this road by next Summer.

A most disastrous accident occurred at Terrell, Texas, on Nov. 3. A gallery occupied by over two hundred people, assembled to witness a parade, collapsed and fell upon the heads of hundreds underneath, crushing and bruising them in a fearful manner. Fifty persons were badly injured. It is thought four will die.

The wharves between St. James and Felicity streets, together with the freight sheds belonging to the West India and Pacific Steamship Company, were burned in this city on Nov. 4. A large quantity of cotton, oil cake, cotton seed meal, staves, molasses, etc., was also consumed. Most of the loss was in cotton, 4 000 bales of the staple being burned. The loss is about $170,000. It is thought the fire was the work of an incendiary.

The official figures show that the number of pensioners on the rolls in this country, June 30, 1893, was 966,012. During the year following that date, 39,085 new pensioners were put upon the rolls; 2 398 who had been previously dropped were restored, and 37,951 were dropped for death and other causes. The net increase of pensioners during the year was 3,532, and on June 30, 1894, the number of pensioners on the rolls was 969,544.

FOREIGN.

Krupp, the great German gunmaker, has taken a contract to coin 10,000,000 nickel pieces for the Italian government.

Alexander III., Czar of Russia, died on Nov. 1. Nicholas II., his son, succeeded to the throne. The expressions of sympathy and respect called forth by the death of the Czar were universal.

It is announced that the investment of Port Arthur by the Japanese forces by land and sea has been completed, and that the forward movement of both the Japanese armies in the direction of Moukden is being rapidly pushed.

Lord Salisbury's shirking of the task of formulating a scheme for the reform of the House of Lords, while admitting that a reconstruction of that body is advisable, is the theme of general regret on the part of the conservative press.

The coming conference of the leaders of the McCarthyites of the Irish parliamentary party will doubtless decide to support the government, provided a resolution be submitted to the House of Commons sufficiently drastic in its opposition to the Upper House.

Fung Wung Chung, a city in the Chinese province of Liautung, near the Corean frontier, has been captured by the Japanese. This victory leaves the Moukden road open to the Japanese, as the Chinese are unlikely to offer further resistance to the advance of the Japanese army.

It is said that China is disposed to conclude a peace with Japan on the basis of a guarantee of the independence of Corea and the payment of an indemnity, the amount to be fixed by the powers. It is reported that China has invited the representatives of the powers to intervene to secure peace.

The trouble in Bluefields, Nicaragua, which attracted so much attention some months ago, has finally come to an end. Amnesty has been granted to the Americans who were imprisoned when the Clarence government was overthrown, and they have been allowed to return to the little Central American town, with the understanding that, should their conduct prove satisfactory for a limited period, they will be restored to their full rights as foreign residents.

Danger From Catarrh.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into bronchitis or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

The funeral of Alexander III., late Czar of Russia, has been fixed to occur between Nov. 15 and 20, and the wedding of Nicholas II. (his successor) and Princess Alix of Hesse-Darmstadt will take place a few days afterwards.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by Cold or use of the voice. The genuine sold only in boxes.

John Walter, chief proprietor of the London Times, is dead. Mr. Walter was born in 1818, and has been a member of Parliament. His grandfather published the first number of the Times on Jan. 1, 1788.

A stimulant is often needed to nourish and strengthen the roots and to keep the hair a natural color. Hall's Hair Renewer is the best tonic for the hair.

The real man of God is always showing people how to be like his Master.

DRS REYNOLDS, discoverers and proprietors of the painless Oil Cure for the treatment of consumption, catarrh, cancer, lupus, ulcers, piles, fistula, eczema, scrofula, rheumatism, Bright's disease, womb diseases and all inflammatory diseases of the eyes, ear, nose and throat. Send stamp for illustrated Catalogue. Address 129 South Spruce St., Nashville, Tenn.

The Purity League of London is about to close the sittings of the divorce courts to the public and procure the enactment of a law providing that all actions for separation or divorce shall be heard in private.

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THE PRACTICAL POULTRY KEEPER—Embraces all the latest ideas on the subject, finely illustrated, and is a complete treatise, covering the whole subject. Gives minute instructions in feeding, rearing, care and management of poultry. How to treat diseases of poultry; how to make an incubator and how to raise artificially-hatched chickens; how to preserve eggs; how to pack eggs and poultry for market.

THE PRACTICAL HORSE AND CATTLE DOCTOR—This book was written by two distinguished veterinarians, one a specialist in diseases of the horse, the other in those of the cow. It describes the symptoms of the diseases with which horses and cattle are afflicted, and in such a plain and thorough manner that the malady will be readily detected; it also gives the cause of every disease, a knowledge of which in many cases will avert the evil; and it likewise contains plain and explicit directions for the treatment of disease, as well as the correction of all unruly and vicious habits, etc.

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NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

Ripley and New Albany, at Ripley	Nov. 10, 11
Jonesboro, at Ebenezer	17, 18
New Albany cir, at Bethelhem (Fri.)	23
Ripley circuit, at New Hope	24, 25
Boonsville and Baldwyn, at B. (Th. n.)	29
Guntown, at Pleasant Valley	Dec. 1, 2

T. W. LEWIS, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Hebron	Nov. 10, 11
Shuqualak (Wed.)	14
Mashulaville	17, 18
Macon	24, 25

T. C. WEIR, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Atlanta	Nov. 10, 11
Ecy	17, 18
Paris	24, 25
Water Valley circuit	Dec. 1, 2
Water Valley station	2, 3

The trustees will please be ready with their reports. Local preachers must all be present with written reports.

R. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Tranquil circuit, at Tranquil	Nov. 10, 11
Lake City and Lodi, at Lake C. (Sat.)	17
Yazoo City	18
Flora circuit, at Flora	Wed. 21
Sharon circuit, at Sharon	(Sat.) 24
Camden circuit, at Camden	Mon. 25, 26
Madison circuit, at Madison	Wed. 28
Mount Olivet circuit, at Mount Olivet	Dec. 1, 2
Bolton circuit, at Bolton	Thurs. 3
Jackson circuit, at Flag Chapel	(Sat.) 8
Jackson - First Church	9
Jackson - Capitol Street	9

Let diligent effort be made by both stewards and preachers to bring up all claims in full.

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Martin, at Cane Ridge	Nov. 10, 11
Fayette and Harrisonton, at Fayette	11, 12
Port Gibson	14
Warren, at Wesley Chapel	17, 18
South Warren, at Bovina	20
Mayersville, at Mayersville	24, 25
Cary, at Cary	Dec 1, 2
Rolling Fork, at Rolling Fork	5, 6

We earnestly desire to have as many members of the church as can do so meet with us in the fourth Quarterly Conference of their respective charges. Let all Sunday-school teachers and officers of all church societies come prepared to make reports on the work of the year now closing. Pastors will please announce these requests from their pulpits, and the hour of the meeting of the Quarterly Conference

J. M. WEEMS, P. E.

Postoffice: Port Gibson, Miss.

BRANDON DIST.—FOURTH ROUND.

Fannin, at Union	Nov. 10, 11
Indian Mission, at Tail Chalok	14
Neshoba, at Pine Grove	15
Hillsboro, at New Providence	17, 18
Shiloh, at Cato	23
Steen's Creek, at Wesleyanna	24, 25
Montrose, at Montrose	29
Trenton, at Pine Grove	Dec. 1, 2
Homewood, at Zion Grove	8
Brandon	8, 10

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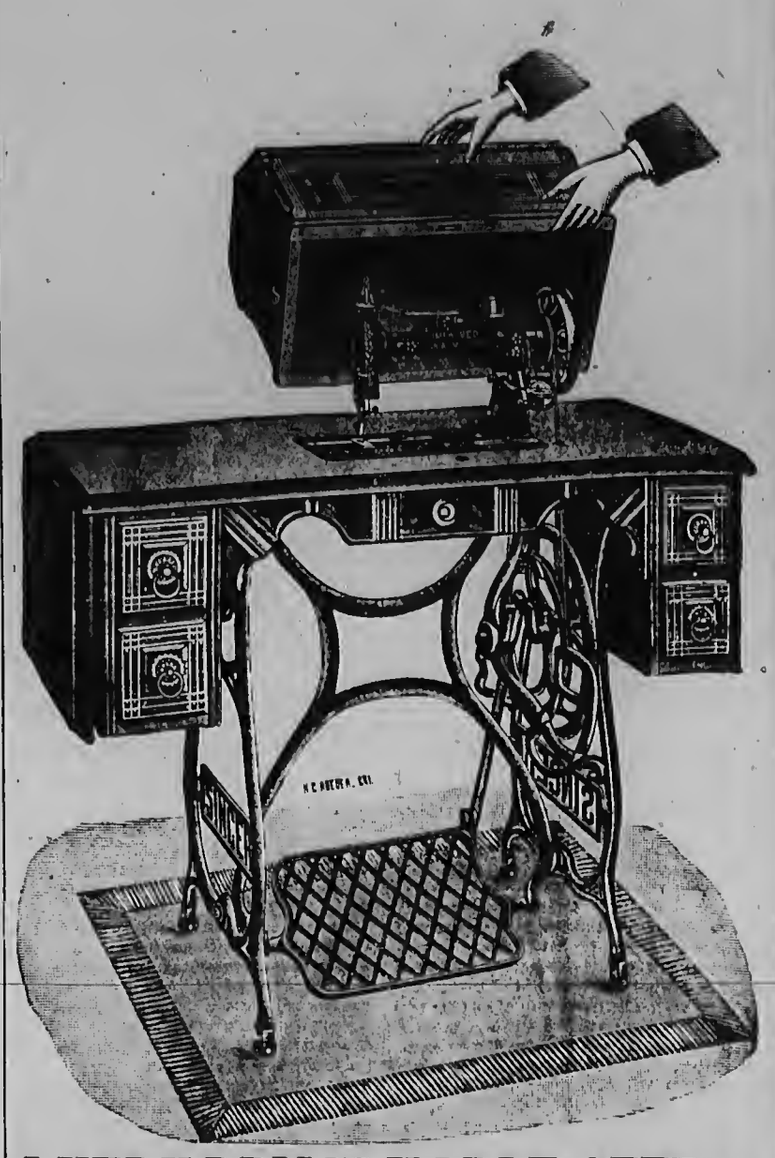
WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8 11-16 @	— —
Ordinary	4 3-16	— —
Good ordinary	4 11-16	— —
Low middling	4 15-16	— —
Middling	5 3-16	— —
Good middling	5½	— —
Middling fair	5	— —
Fair	7 3-16	— —
Galveston middling	5 3-16	— —
Mobile middling	5 1-16	— —
Memphis middling	5 3-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	6⅝	6½
Common	6⅛	— —
CENTRIFUGAL:		
Seconds	6	6 13-16
Prime yellow	6	6⅛
Gray white	6⅛	6 9-16
Choice white	6⅜	6 7-16
Standard granulated	6⅝	6 13-16
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	30	31
Good common	18	20
SYRUP	17	20
RICE.		
No. 2	1⅞	2⅛
Good	4⅛	4⅜
Fair	4	4⅛
Prime	4⅛	4⅜
Rough, ₩ bbl	6 75	6 85
Polish, ₩ ton	18 00	— —
FLOUR.		
Extra Fancy	— —	6 50
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	— —	— —
Minnesota bakers	6 85	6 10
CORN PRODUCTS.		
Corn meal	— —	— —
Cream meal	6 55	2 60
Grits	6 10	— —
Hominy	6 15	6 20
	5 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	58
Yellow	— —	56
Mixed No 2	— —	56
OATS:		
Western	— —	37
Texas rust-proof	36	40
BRAN:		
₩ cwt	77½	86½
HAY:		
Prime	13 50	14 50
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	18 50	18 75
Prime Mess	16 00	— —
Rumps	12 50	— —
BACON:		
Fancy Breakfast	10	10¾
Shoulders	7½	— —
Sides, short rib	7¾	7⅞
Sides, long clear	7¾	7⅞
HAMS:		
Sugar-cured	10½	11¼
DRY SALT MEAT:		
Shoulders	5⅜	6
Sides, short rib	6⅜	7
Sides, long clear	7	— —
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	18¾	— —
Common	18	14
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	24	— —
Western Dairy	18	— —
Common	— —	— —
LARD:		
Refined	5¾	— —
OILS:		
Coal, bbls	8	— —
Coal, cases	14½	15
Cotton seed, crude	21	22
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ —	— —	— —
Chicago, ₩ 100	4 00	7 00
Louisiana, ₩ —	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 90	2 10
ONIONS:		
New Louisiana	— —	— —
Western	1 85	2 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	6¼	6¼
Jute, 1¾ lb. ₩ yard	5¾	6
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6¾	7
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	1 75	3 50
Chickens, Southern	3 75	3 25
Young	2 25	3 75
Turkeys, Southern	3 50	10 00
EGGS:		
Western	15	16
Southern	16	16½
WOOL:		
Lake, ₩ lb	16½	16
Louisiana	11	11½
Burry	8	8
COUNTRY HIDES:		
Green Salted, ₩ lb	6¾	— —
Dry salted	8½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	17 00	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —



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"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being such finish with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under works without the least inconvenience.

"Automatic Bobbin Winder, used on the Favorite Improved High Arm Singer, is positive in its operation, and works to perfection, winding the thread on bobbin as evenly as thread is wound on a spool.

"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, 'same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re-adjust same.

"The Cabinet Work is of the very latest design, made of the best quality of Oak or Walnut, as preferred. Unique and attractive in style, and elaborate in finish. The rich nickel plated trimmings harmonize with the general handsome appearance of the machine.

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"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

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For the Advocate.

FUTURES.

BY BISHOP KEENER.

A lofty mart,
Where Grecian art
And Parian polish centre;
Where Fortune's breast,
As yet unpressed,
Enticing, bids you enter.

"'Tis *short* and *long*,
But nothing wrong,
And, either way, 'tis certain;
'Tis something sure,
The poor man's cure,
Gold—just beyond the curtain."

'Tis a cavern deep,
Whose sides are steep,
Where spirits pass and shiver;
A ghastly dual,
Death's secret seal,
A clinch that holds forever.

A hissing sound,
The wheel goes round,
His "friend" is fortune vouching;
'Tis Satan's lair,
Hell's private stair—
I see the "figer" crouching!

A dreadful steep,
Whence fortunes leap,
And phantom *margins* hover;
'Tis Fate's dark nod,
Rayless of God,
The Pit without a cover.

Hark! Death's wild cry!
Oh, hear it nigh!
His wife and children screaming!
I saw a flash—
I heard the crash—
A floor with red blood streaming!

His prayers he said,
And went to bed—
"Felt bad, but did not mind it."
The night has gone,
His spirit flown—
And angels can not find it!

You say 'tis right,
"*Thou fool, this night,*"
Gleams like a bolt of thunder;
Such wealth and greed
Do harpies feed,
That tear the soul asunder.

So many dead,
With right hands red—
A swift and livid river;
A lurid tide,
A cataract wide,
That leaps and falls forever.

Cherry Wild, Ocean Springs, Miss.

Selections.

A Circuit of the Inland Sea.

BY BISHOP CHAS. B. GALLOWAY, D. D.

On the twenty-seventh ultimo I left Kobe for a circuit of the Inland Sea, called in Japanese "Seto-Uchi"—"The Sea within the Straits." Around this beautiful inner ocean our mission work has been very wisely located, and to visit the several stations this journey was begun. In no section of the Empire is the population so dense, and nowhere is the appeal for the gospel more plaintive and powerful. Not that the people ask for it, but because their pitiful condition demands it. Some parts of this field are fairer to the eye of beauty than I have elsewhere seen, and from two or three of the provinces have come many of the historic leaders of the country. Our brethren, therefore, have access to as good territory and as fine a type of citizenship as can be found in the Mikado's dominions.

We were to come first by rail to Hiroshima, accompanied by Bro. Waters, but delay in receiving his passport made it necessary for Bro. Moseley to be guide and guard. Police officers interpret treaty laws very literally and rigidly, and, though Bro. Waters was only returning to his home, they would not allow him to go aboard the train. Hiroshima was reached about eleven o'clock at night, and, taking possession of Bro. Waters' house, we found a delightful rest for weary travelers. This is a city of 80,000 people, and one of the neatest, cleanest, prettiest in the land. It is military headquarters for the department of the South, and just now, during the Japan-China war, is only second to Tokio in political importance. Here the soldiers are camped, equipped, and shipped to Corea. By every train they are coming, and by every transport they are leaving for the seat of war. There is the stir of battle about the barracks and along the "hatoba"—the wharf—as armed battalions march and countermarch, and vast military stores are being packed and hurried out to the big ships anchored in the harbor. We visited the army hospital, where wounded soldiers from Corea are being cared for by the Red Cross Society. There are thirty-two now under treatment, and, from the extensive preparations made, the government must expect a long and bloody war. Wonderful has been the work of this society. All honor to Miss Clara Barton and her great-hearted associates. This department has been turned over to that organization by the Imperial Government, I understand, and the hospitals here are in charge of their officers. We were received with marked courtesy by the manager, but could not go through the wards without a special permit from the commanding officer.

This war excitement demoralizes everything, and interrupts all church work. The Presbyterian Church in Hiroshima is used for a hospital, and notice has been given that ours will be needed for the recruiting officers. The government claims the use of any building for army purposes by simply posting a notice on the door.

At ten o'clock we had service in the chapel of the girls' school—to one, at least, a profitable, spiritual occasion. The improvised congregation was not large, but the interest was manifest, and the attention intense. A splendid property, and admirable in all its appointments, have we in that school. The building, burned three years ago, has been replaced by one more tasteful and commodious. And never have I seen one more beautifully, neatly kept—a valuable object-lesson to every girl who will some day be a home-keeper. All were delighted at the prospect of Miss Gaines' return, who is expected this week, accompanied by some valuable recruits. She has wrought a good work, and her influence will abide. Like an oasis in a desert, that Christian school for girls was refreshing and enriching to a lonely traveler in this thirsty land. What a blessing it has been! what a benediction it will be!

Our membership at Hiroshima is about one hundred, and in addition to regular and frequent service in the church, there is preaching in two street chapels, which is often attended by large and curious crowds. We have also three other schools—one for the poor—besides the girls' school, and are thus finding entrance into many young hearts and ears and homes.

Returning to Hiroshima the following Saturday morning, a new phase of Japanese life was seen, and other places of interest visited. We were given a *shim-bo-kwai*—a kind of social entertainment—which on this occasion assumed the form of a reception. To me it was a delightful, suggestive coincidence, it being my silver-wedding day, and the anniversary of my birth. Not privileged to spend it with the dear ones at home, I rejoiced to celebrate the day with a company of native Christians in Japan. The *shim-bo-kwai* is peculiar to this country. We had first religious exercises, then two addresses of welcome and responses; afterward a rendition of some things strictly Japanese. We had the "sword-dance," the "No-dance"—performed for the entertainment of royalty—fencing by experts, an amusing speech by a minister, etc.—all concluding with refreshments and tender good-bys. The "dances" were only in name, so no one need get nervous about the church in Japan.

Another place visited during the day was a large crematory, where human dead are turned to ashes in three hours. In front of the immense brick furnace, containing twenty-two ovens, divided into three classes, there are shrines for the Buddhist burial service. These are also separated into three classes—thus carrying caste into the coffin and oven. The first class are charged four yen (dollars), the second two, and the third one. The ashes of certain parts of the body are preserved, placed in a small earthen jar, and returned to relatives the next day. Just now the average number of cremations there is ten a day. The bodies are brought in the afternoon and burned at night. I was almost sickened by the odors of the ovens, and felt a chill of horror at the thought of thus disposing of these "temples of the Holy Ghost." How much more in accord with the Christian's hope, and solacing to heart-sorrow, is our simple, sad rite of Christian burial!

We visited also a large newspaper office—the Daily Gei-hi-nichi-nichi Shimbun—and witnessed the process of manufacturing current vernacular reading for this reading people. As we entered, the editor, in a state of comfortable undress, was in the press room. He retired quickly at the approach of foreign visitors, and after awhile received us in the editorial rooms, elaborately robed and seated on the floor. We kneeled on mats, and bowed as profoundly as our avoirdupois would allow when exchanging personal greetings. This and every newspaper in the Empire is under government espionage and supervision. Every editorial of a political nature, and especially every account of military movements, is submitted in proof to official inspection and revision before given to the public.

We left by boat Tuesday afternoon, with Bro. Shaw for chaperon and Bro. Uzaki for interpreter, to meet an engagement that night at Iwakuni. Here we found a nice little city of 12,000 persons, and a congregation that quite filled our small, but handsome church. It had been announced that there would be "very large preaching" that night, and the people came out "for to see." A noisy crowd outside tried to disturb the worship, but failed. Those present listened attentively, and expressed themselves as grateful for the coming and message of their American brethren. We have a few faithful members here, including the intelligent and pious wife of the representative in the Imperial Diet. After a good night's sleep on the floor of a Japanese hotel, we started out for a twenty-mile ride in jinrikshas to Obatake and Yanai, purposing to take steamer at the latter place, late in the afternoon, for Metagerie. Our road was along the shore of the beautiful Inland Sea, with wooded mountains shading us on one side, and cool, salt breezes fanning us on the other. Bro. Waters overtook us about ten o'clock, having left Hiroshima by jinriksha at one o'clock during the night. His coming was specially enjoyed, as he brought the latest American mail, with long letters from home. Good news from a far country relieves the tedium and tiresomeness of travel. For the rest of that journey the jinriksha was as comfortable as a Pullman, and the coolie as swift and steady as a Baldwin locomotive. Our thoughts were over the sea, and not on the blessing sun above us or the rough places beneath us. On that trip we passed through ten or twelve large villages, besides the towns of Obatake and Yanai, with two and eight thousand population respectively, and where we have chapels and a few members. If laborers could be secured, every one of these villages should be occupied. As it is, our brethren can only stop by the way for a few words of exhortation, and to distribute tracts. The field is yet hardly touched, cities and towns are being worked, but the thousands of villages in which the great body of the people reside, and from which will come the strength of the church, are yet without the privileges of the gospel.

Leaving Yanai late in the evening, we took steamer for Metagerie, where we arrived about three o'clock in the morning. After a few hours' rest and an enjoyable breakfast, thanks to Mrs. Shaw, who can paint a picture and order her household with equal genius, we took jinrikshas for a twelve-mile ride to Yamaguchie. This is the capital of the Ken or province, and a city of over 12,000. Here we were on historic ground. The native place of Count Ito, the present Prime Minister, and for hundreds of years famous for statesmen and military leaders, this province has exerted great influence in the Empire. We had services at eleven o'clock in our well-built chapel, attended not by a large, but an apparently much interested, congregation. Before the benediction was pronounced our little conventicle was disturbed by the appearance of a police office demanding our passports. It had been announced that Bishop Wilson would preach. So, after examining our papers, the little upstart representative of the government demanded to know where "Konto-kn (Bishop) Wilson" was. He seemed to suspect that we had another contraband compatriot hid out somewhere, and elaborate explanations were necessary in order to satisfy his official conscience.

Over at the college located there, founded and endowed by a nobleman, and quite well equipped, we found a cordial welcome and most courteous treatment. It is largely patronized, and destined, with other national schools, to work vast changes in this country. I fear they will not be toward Christianity unless the church girds up her strength, and renews her aggressive movements upon the strongholds of Buddhism. Instead of a chapel, there was a large "hall for moral instruction," in which, of course, the name of our Christ is never mentioned. The young are being educated away from the truth. Still this eagerness for knowledge must forever overthrow the blind superstitions of the centuries, and the church should be alert to turn this tide of restless thought toward God. How I wish we could double our forces at once around this Inland Sea!

Returning to Metagerie, we had service at night in a street chapel which was filled from all the regions round about.

The next day we rode seventeen miles by jinriksha to Tokuyama, a city of 10,000, and another point on Bro. Shaw's circuit. Here we rested a few hours, preached to a good congregation, and took passage at nine o'clock for an all-night ride across the sea to Hiroshima, with the privilege of sleeping (?) on deck. Bro. Shaw has the zeal of a true evangelist, and the courage of a martyr. He has fifteen chapels already, and is eager to move on to new territory. Thus our brethren are working up to their utmost strength in this depressing climate in order to feed the hungry thousands with the Bread of Life. As we passed through the villages it was both amazing and pathetic to note the excited curiosity of the people. Children followed us as American boys do the street procession of a traveling menagerie, while the older people stood and wondered at the meaning of this foreign cavalcade.

Better than seeing the sights has been this circuit of the sea. This hand-to-hand work on the field has revealed the difficulties and dangers, the hopes and fears, the possibilities and responsibilities, of the church here and in the home land. I thank God for these labors, but joyous weeks.

Matsuyama, Japan, Sept. 3, 1894.
—Nashville Advocate.

How the Bible Has Been Demolished.

The following is an extract from H. L. Hastings' famous lecture on "The Inspiration of the Bible," three million copies of which have been sold, and concerning which D. L. Moody, after hearing it, said he would walk ten miles to hear it again:

They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history. Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire has "passed into history," and not very respectable history, either; but his old printing-press, it is said, has since been used to print the Word of God, and the very house where he lived is packed with Bibles—a depot for the Geneva Bible Society. Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drunkard's grave, in 1809, the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1800 from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence, with their innumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six new translations, distributed by Bible societies alone since 1804, to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book still shows signs of considerable life.

Walk round about Jerusalem. When some one tells you that our religion is dying, count the churches that rise every month; count the revivals of a year; compare the statistics of this year with those of 1860; take up one by one the fruits of vitality now and then. It will do you good. It thrills you to see how goodly the city of God looks, sitting upon the hills of truth, and defended by the best manhood of the world. Count the towers. Go over the list of the beauties and the defenses of the faith, all the way round from pure morals to entire sanctification; all the way from an inspired Book to a living ministry, from holy living to holy dying, from grace to glory. It will do you good to count the towers of Zion. And don't forget that you are to learn the lesson so well and thoroughly that you can tell it to your children, and so impress them with the marvelous story that it will go on being told and never neglected or forgotten. Our city of God needs only to be seen, described, kept as an everlasting remembrance before the intelligence of mankind. Mark it well—bulwarks, towers, beautiful situation—and compel others to go round it, mark, and count, by the earnestness of your story of your own inspection of Zion.—N. W. Advocate.

Correspondence.

The Brooks Memorial College.

This desired and needed enterprise has been before the Methodists of Sardis, Holly Springs, Grenada and Corinth districts for about five months. In all of the discussions of the subject which have come to our ears, we have not heard man, woman or child say that he whose memory we thus seek to perpetuate is unworthy, or that the end contemplated—"A home for poor, but worthy, young men while preparing themselves for the conflicts and responsibilities of life"—is less so. No, indeed, no; the name of "Uncle Joe Brooks" throughout this entire section is as ointment poured forth. The larger part of his noble and useful life as a preacher was spent in three of the districts named, both as presiding elder and pastor. To no man are we indebted more largely for the development and growth of our beloved church, and the consistency and holy aspirations of our people, than he. There is a special fitness in the erection of this cottage on the campus of Millsaps College. No man among us had more sympathy and consideration for struggling young men than our beloved and sainted father. A number of the preachers of the North Mississippi Conference, both young and in the prime of life, he called familiarly, and rightfully, too, "my boys." This interest was not only expressed in kind and encouraging words, but by helping with his means to educate them, and by taking them into his own home, while preparing for life's work. This preacher will always lovingly remember the kindness and generosity of this good man.

Our Methodism could not compliment herself more than to erect this monument to the memory of one of her most untiring, faithful and loyal sons.

Just at this time additional buildings for the accommodation of this class of young men in whom our brother was so deeply interested while living, are much needed at Millsaps College. The authorities are becoming embarrassed for want of room.

We have a young man in the bounds of this district called of God to preach the gospel, a wonderfully rich experience, and otherwise promising to the church, who is, with his wife, ready to take charge of this cottage, so as to equip himself for the itinerant ministry.

Now is the church's opportunity in this section. God is daily calling and stirring us to duty. Respect for the memory of the translated, and our responsibility to provide for the future church, alike appeal to our loyalty and liberality.

Now is the time to help. Let no one excuse himself. Give 25, 50, 75 cents; $1, $2.50, $5, $10. Will not our preachers present and urge this matter now? Be sure and report to Bro. P. T. Calliocott, secretary and treasurer, Coldwater, Miss., amounts collected, and don't fail to bring to Sardis, when you come to Conference, money for the memorial cottage. We can not afford to fail. Failure means disaster.

H. C. MOREHEAD.

Communications.

In the Living Present.

Prof. T. Crudli, the celebrated Italian bacteriologist, has discovered the microbe of malaria. He holds that it is the product of the soil, not of the water. Marshes are dangerous only when not covered with water. Soil covered with grass is harmless. Stagnant water may produce other ailments, but not malaria.

The election is over. The campaign speakers can now rehabilitate their conscience. During the canvass they seem to have acted on the idea of the small boy who was worrying his mother about the omniscience and ubiquity of conscience. Conscience, mother said, knows everything and is everywhere. "If everywhere," replied the boy, "it is in this inkstand, too. The inkstand I will now cork up."

The Church Congress (Episcopal) in England absorbed much attention. Bishop Bickersteth astonished his auditors by saying, without any qualification, that St. Paul had been a widower. It seems that he embraced Archdeacon Farrar's opinion on that subject as final. Dr. Farrar, as is well known, expresses that view in his book, "Biography of St. Paul." But neither Bishop Bickersteth nor Archdeacon Farrar are infallible.

The speeches of Prince Bismarck—terse, abrupt, pointed—have a great similarity to those of Oliver Cromwell. Interrogated by an interviewer if he had ever studied the latter, he replied that he had not even read them. Inquired, what English author enjoyed special favor with him, he remarked "Carlyle was a writer of remarkable acumen. I'm fond of the products of his pen. When young I enjoyed Byron; but now I'm sobered down, finding pleasure in reading Tom Moore."

At the Preachers' Meeting, last week, Bishop Keener is reported to have said: "The telescope brings distances near. The microscope makes wondrous revelations. Both reveal what the naked eye could not see. But in either case we are oppressed with the reflection that though, with the aid of these instruments, we see what would be otherwise invisible, more, much more, is hid in darkness. 'Tis the same in religious experience. Divine illumination, additional blessings, reveal follies hitherto hid. And there is darkness beyond. On the other hand, acquisition of divine grace indicates infinite possibilities."

Gen. William Booth, chief of the Salvation Army, will spend a few months in the United States. At the Carnegie Music Hall, New York, during a reception attended by 5,000 people, he was the recipient of much honor. In an address he spoke of the incipiency of his life-work. Three causes had led to a permanent organization of the Salvation Army. 1. The churches would not receive his converts. It was known that formerly they were occupants of the slums. 2. The converts, though no longer unwashed and uncombed, did not wish to join existing churches. 3. There was a latent desire in him to organize a separate church. His address is said to have been of dramatic and intense interest.

ICH DIEN.

Editorial Notes.

The new Russian Czar announces it as his purpose to pursue the same peaceful foreign policy which was the chief characteristic of his father's reign. It is to be hoped that he will be true to his promise, as he has it in his power to prove a firebrand among the nations, if he so elects.

The Woman's Parsonage and Home Mission Society of the Holston Conference has undertaken the task of establishing an orphanage. Work will commence when fifty acres of land and $50,000 in money have been secured. Ellzabethton, Tenn., has offered the land and $10,000 in money in case the institution shall be located there. So says the Nashville Advocate.

The United States Court at Jackson, Miss., has refused to indict the Mississippi State officers for the issuance of State warrants. This is exactly what all sensible people expected. The United States government during all its history was never engaged in a more contemptible piece of business than when it proceeded to arrest Gov. Stone and other State officials on a charge of counterfeiting, because, forsooth, they had obeyed the instructions of the Legislature. The laws of Congress providing for the punishing of counterfeiting were never intended to cover such cases; and Grover Cleveland and John G. Carlisle know perfectly well that John M. Stone and the other officials concerned in the issuance of these warrants were just as innocent of the crime of counterfeiting as they themselves.

DAYS OF DARKNESS

BY ALICE CARY.

Why should our spirits be oppress
When days of darkness fall?
Our Father knoweth what is best,
And he hath made them all.

He made them, and to all their length
Set parallels of gain;
We gather from our pain the strength
To rise above our pain.

—Exchange.

Communications.

Superannuated Preachers.

"HOW CAN WE BEST PROVIDE FOR THEIR SUPPORT?"

BY REV. K. A. JONES.

[Read before the Ministers' Institute for Columbus district, North Mississippi Conference, and published by order of said Institute.]

The superannuated preacher is a member of the Conference, and subject to the laws of the church as other itinerant preachers. A superannuated preacher is defined by the law to be "one who is worn-out in the itinerant work." When we consider this fact, we are at once impressed with the justice of their claim to a support by the church. The law of the church provides that his support shall be obtained from what is known as the Conference fund. This fund is to be disbursed among the claimants as the Board of Finance may determine. We find, however, that this fund is not sufficient to meet the demands of the claimants; therefore, a felt want for some plan by which these claims may be supplemented. We think, in the disbursement of this fund, it would be better, and afford more immediate relief, to make quarterly distributions. Some Conferences adopt this plan with good success. Let the pastor collect so much of the Conference fund as he can quarterly, and send on to the treasurer of the Finance Board for distribution. This would give help when most needed. In the first place, the assessment is made too low; and yet how can it be made larger, in view of the number of collections now made upon the church annually? This is a grave question, and one not easily answered. New claims are quadrennially coming on the church until, by a multiplicity of claims, this collection is weakened. So it seems if things so continue, we must look to some other way by which we may be able to meet the necessities of our worn-out preachers. Therefore, might there not be a society formed to be called the Superannuate Society, by mutual consent of preachers and laymen, organized under a Constitution after the plan of life insurance; and when a preacher is compelled by old age, and being "worn-out in the itinerancy," to take a superannuated relation, let each member of said society pay within one month to said superannuate the sum of two, three or five dollars, as may be fixed upon by the law of said society; said sum to be paid only once; this sum not to interfere with the claim upon the Conference fund. Could this plan be worked, it would give relief at a time most needed. We would not urge as claimants on this society fund those who may serve a short time in the itinerant work and then cease to travel; only such as by old age and feebleness combined are compelled to retire.

In addition to this, could we not have an "endowment fund," to be managed by the Board of Finance? If some of our wealthy members would give a thousand or so to such a fund, it would result in great benefit to these necessitous cases; and to what better purpose could we put our money? There are numbers who could give one hundred or five hundred dollars to such an endowment fund, and hardly feel it. Let us investigate these plans, and see what there is in them, and, if possible, relieve the wants of our worthy dependents.

We have not in this paper attempted to argue the necessity and justice of the claims of our superannuated preachers, for this is at once admitted by all right-thinking people. We have only tried to devise some plan by which they may be better paid, and these claims fully met.

What I Heard at a Revival.

When Dr. C., the champion of the second blessing movement, was in ——, it was my privilege to attend his meeting. I had heard and read so much of this strange theory (the second blessing theory) until I rejoiced for the opportunity to hear the doctrine preached; the theory thoroughly explained by one whom I supposed to be the most sagacious of its advocates. I am a firm believer in the doctrine of sanctification, and from what I had heard and read of the second blessing previously, I had been favorably impressed, and was, therefore, not prejudiced against the doctrine, but a seeker after the truth. To my delight, upon this particular occasion, Dr. C. chose for his subject "Sanctification," and interwove the second blessing theory throughout. Regarding this as my golden opportunity, I paid the strictest attention, noting every division and sub-division of his discourse from introduction to conclusion. I endeavored to the utmost of my ability, in the fear of God and in a spirit of prayer, to weigh every argument impartially, and to digest every thought presented. The result was, I was forcibly impressed that he had preached a fine sermon on regeneration, and that there was nothing in the second blessing theory at all. What a pity, I thought, that he does not, throughout that discourse, substitute regeneration for sanctification, and baptism of the Holy Ghost for second blessing. I have since observed that there is not a passage in God's Word that supports the second blessing theory, and, therefore, regard it as a heresy, and those who embrace it as heretics.

At the conclusion some strange things were said and done. Dr. C. invited "those who were groaning after the second work of grace," "who were striving to obtain sanctification," to come to the altar, and several went. He next invited "those who felt an interest in the meeting," "who desired to see souls converted to God," "and who were anxious to experience a deeper work of grace in their own hearts," to come. I could unhesitatingly accede to this proposition, and immediately complied with his request. While kneeling at the altar Mr. A. came to me, and said, "Brother, have you experienced the second work of grace?"

I said, "No, sir."

"Well," says he, "what's the trouble?"

I replied, "I don't know, sir."

He asked again, "Are you keeping back anything from God?"

I answered: "No, sir. I have examined my heart carefully and prayerfully, and am quite sure I have kept back none of the price. I possess nothing that I have not consecrated to the service of God. There is no sacrifice that I would not cheerfully make for the glorification of his name and the extension of the borders of his kingdom."

He instantly replied: "Why, brother, what more can you do? You've got it! Take God at his word. All you have to do now is confess it! Get up!"

I said: "No sir; I can never profess to have a thing until I know I have it. When the Holy Spirit impresses me that I have obtained the blessing, then I will confess it."

Just at this point Dr. C. requested all to rise and stand near the altar. "Then," says he, "Glory! Let everybody say, 'Glory!'" And he hallooed at the top of his voice—"Glory!" But there was not a general response, and Dr. C. says in rather a dictatorial tone of voice: "That won't do! What's the matter? Why don't you say, 'Glory?' Now let everybody say, 'Glory!'" And at Dr. C's command I suppose there were a score or more who hallooed with all their might—"Glory!" In the meantime Mr. A. says to me, "Brother, why don't you say, 'Glory?'"

I replied: "Why? Because Dr. C. commands it? Not never! Never will I say 'Glory!' at the command of man, but by the promptings of the Holy Ghost."

It did not end here. Dr. C. took the sacred word, "Hallelujah" through the same ridiculous and sacrilegious process.

After the congregation was dismissed I was introduced to Dr. C., and after passing the compliments of the day, I said: "Doctor, I see Bro. S. is here seeking the blessing; how is he progressing?"

"Very well," says he. "He has obtained it by faith, but not yet by testimony."

I cast my eyes to the floor, and stood for a moment in deep meditation; then turned and walked away. And to this day those words are a puzzle to me. BETA.

North Mississippi Conference Notes.

Home again after an absence of four and one-half weeks, is the record I make this morning. Thank God for journeying mercies, good health, and fair success in the work. Ten days were spent in the revival meetings at Holly Springs and Como, conducted by Rev. W. M. McIntosh and his assistant, Rev. J. A. Leech. Three weeks were passed in the Greenville district with Bro. Randolph, P. E., and his agreeable and efficient co-workers in the ministry, during which time I attended the Preachers' Association at Clarksdale, and visited Lyons, Coahoma, Sherard, Gunnison, Hillhouse, Lula and Tunica, preaching and circulating good literature. I found Bro. Wallehurst and his brother holding a meeting seven miles from Gunnison, at a school-house, in a neighborhood remote from church privileges, which resulted in eight additions to the church and the organization of a Sunday-school. I aided Bro. Cunningham five days in a meeting at Hillhouse, in which some good was evidently done. I found Bro. Phillips at Tunica hard at work receiving members and getting up the collections. He has regained his health, is in fine spirits, and expects to report all assessments paid in full. I found Bros. Wyatt, Sanders and Bowling at their posts, and hopeful of closing their year's work with fair satisfaction. Bro. Mims is pushing the work on the new church building at Arcola, which he hopes to have completed before Conference. Rev. E. S. Lewis is serving Rosedale charge in place of Bro. Broyles, who was forced to give up the work on account of ill-health. We hope his sickness is temporary, and that he will be able for active work next year.

Our church work in the Delta is developing admirably. There has been great improvement on all lines since this scribe first labored there thirty-two years ago. The outlook is encouraging. There are yet open doors for us that we must not fail to enter until the whole land is possessed.

Presiding Elder Morehead and several preachers of Sardis district attended the meeting at Como. They are an enthusiastic band of workmen, whose labors the Lord is rewarding. Bro. Morehead is sowing his district down with Dr. Fairfield's "Letters on Baptism," which will, doubtless, be productive of good fruit, as the book is an able presentation of the subject indicated by the title, showing conclusively the unscripturalness and unreasonableness of the immersion theory. I shall be glad to fill orders for this great work at seventy-five cents per copy, with good discount on lots or by the dozen.

Presiding Elder Mitchell reports nearly one thousand accessions to the church in the Kosciusko district this year.

Bro. Langley is yet sick. He has been confined to his bed nearly three months; first with typhoid fever, then with pneumonia. There is much solicitude in his behalf, and many prayers are being offered that his valuable life may be spared to his family and the church.

The parsonage in Kosciusko was sold last Winter, and another one has recently been purchased; so the preacher for next year and his family may be assured of a comfortable home.

Preachers and people who desire to procure any special books during the Conference session at Sardis will please notify me in due time, stating what they want, that I may have it for them.

Brethren who owe me for books or papers will confer a favor by remitting at once, or by settling on the first day of the Conference session at farthest.

G. W. BACHMAN.

Kosciusko, Miss., Nov. 1, 1894.

Tending to Antinomianism.

Rev. M. C. Manly, the blind preacher of the Louisiana Conference, preached a sound, logical sermon yesterday in his church at Washington, from II. Cor. iii, 17.

He took the impregnable position that "If the Son make us free, we are free indeed"—we are not then in bondage to sin—we are not bound to sin, after the Son hath made us free. We are servants only to whom we yield ourselves servants, to obey. And, our free agency not being taken away from us in our "liberty," we may, or we may not, yield ourselves servants again to sin after we have been delivered from bondage to it.

It would be strangely limiting the power and goodness of God, who made man at first so pure and perfect that he need not have sinned, to deny that he can now again "make him a new creature in Christ Jesus," and "free indeed!" If a man can not be again made "holy" and "perfect" by the Lord, so that he can love him perfectly, and keep his commandments holy, then God has lost power, or goodness, or both; and man can not, in justice, be held responsible for his shortcomings and misdoings; and then, how can sin be sinful, and man be punished for his sins, if unbridled indulgencies may be called sins? Why can't he keep one commandment as well as another, since God gives all the power to keep any and all? If he may violate one, why not another? St. James says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." How so? Because he didn't observe any from pure love for God; and, therefore, he didn't keep any unto the Lord, and none of his observances were accounted righteous. And under similar circumstances and inducements that enticed him to commit one sin, he would commit another, and all. To steal a nickle is as much theft in the eyes of the Lord as to steal a million of dollars. For God can as easily and effectually enable a man to refrain from the million as from the nickle; and it is his will to enable everybody to refrain from all sin, and to be perfect in holiness, unless he is willing for people to be so imperfect as to sin! Spirituality proceeds from pure love for God; but formality proceeds from mere desire for something which may, or may not, be acceptable to God—at best, it is but desire, and not actuality, "unto all pleasing."

St. John says: "He that doeth righteousness is righteous even as he (God) is righteous. He that committeth sin is of the devil. . . . The Son of God was manifested to destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God." The love of God restraineth him while he is his child—he must become a child of the devil before he can sin. God enables everyone to stand and rejoice with the love of God shed abroad in his heart always. He commands us to do so. But he would not command us to do anything that we could not do. If the Lord can enable man to refrain from one sin, he ought to be able, and must be, to enable him to refrain from all. And if the Lord don't enable man to refrain from all sins, and then punishes him for any, he punishes him for not doing impossibilities! Who can believe that?

St. Paul declared "he could do all things through Christ, who strengthened him." And the Savior "is no respecter of persons." He will certainly strengthen everyone and all equal to their respective duties. And he has commanded us to love God, and keep his commandments—not in part, but in whole. And he says, if we love him, we will keep his commandments. But some people say they love God, and yet they say they can not keep all his commandments. Now, there is a wide diverging here. And these apologists for shortcomings and misdoings either do love God or they do not love him. The Savior says, if they love God, they will keep his commandments; but they not only acknowledge that they do not keep all his commandments, but contend that nobody can. Then, according to the Savior, they are mistaken about both—loving God and keeping his commandments. And the church is full of such mistakes. And the Savior says but few will be saved, not that they can not, but they will not be saved. "Let us strive to enter in at the strait gate." And as Bro. Manly says, don't the strong opposition to the "holiness movement" tend to antinomianism. When it is preached in Methodist pulpits all over the country, that people can not attain unto that perfect love of God, which constrains them to keep his commandments, as the Savior says and commands! D. W. FOSTER.

Plaisance, La.

Correspondence.

Miscellanis.

MR. EDITOR: I was much interested in the reports made of the various college commencements, and I have been equally pleased at the prosperous openings of our colleges this Fall.

Gulf Coast College is not an exception in this respect, for, I am told, we had a better opening than the school has enjoyed formerly, and students are still entering.

I am glad to see that our colleges for girls and young women are eliminating the term "female" from their names. It is as appropriate to say "blind asylum" as to say "female college."

Handsboro is a quiet and an orderly town. We have no saloons, and there are none nearer than Biloxi, nine miles distant. Business is improving, and the prospects for the future are brightening. We have three Protestant Churches, and two of them are city-like in appearance. The Romanists very seldom have service. The members of the several churches are fraternal in their associations, the people, generally, attend divine service, and the congregations are large.

A time was appointed by Bro. H. C. Brown for protracted services at the Methodist Church, but, having been thrown from his buggy, he was not able to attend, nor did his expected help come. I preached on Sunday, and, not knowing the cause of Bro. Brown's absence, I appointed preaching for Monday night, and also for Tuesday night, hoping he would be here to continue the meeting. The attendance was large, and much interest was manifested. I exceedingly regret that my duties at the college, and not being very well from a cold, hindered me in continuing the meeting. I fear an opportunity was lost. Seven persons applied for membership. I have three monthly appointments, and in September I preached seven times, and led prayer meeting frequently; so you see, though on the "roll of honor," I am not enjoying my *otium cum dignitate*. I always delight in having plenty of work to do for Christ and humanity.

You are giving us an excellent paper, and every good citizen must commend your earnestness in exposing the corruptions of the times, in your philippics against the desecrations of the Sabbath, the liquor traffic, dealing in futures and other forms of gambling, and the common vices of the day. In fact, were you to be reticent in such matters, you could not be regarded as a faithful sentinel on the watch-tower of Christian civilization.

Our church is taking as good papers as can be found on the continent. With the exception of an occasional error in grammar, and the use of such expressions as "some time or other," "some way or other," they are models of what Christian journals should be.

I feel gratified at the progress which the Methodist Church is making in soul-saving, in our publishing interests, in Christian education, and in spreading scriptural holiness over the land. If John Wesley could visit this earth, and see the wonderful progress the church which he was instrumental in organizing has made, and the glorious triumphs of the gospel wrought through the agency of her moral forces, what rapturous joy would thrill his whole being! And could Charles Wesley stand by his brother's side, what a transporting strain of sacred song would burst forth from his heaven-touched lips! J. M. PUGH.

Selections.

Good Counsel.

Forget your past mistakes, and look forward hopefully into the future. Like Lot's ill-fated, backward-looking wife, peering back too wistfully means retrogression and harm. Don't brood too much over yesterday's failings and missteps, but like a Corinthian athlete, with eye and limb and nerve impetuously straining for the parsley-wreathed goal, so do you, with quenchless enthusiasm, press on to the nobler achievements, inspired by loftier visions and holier ideals. Tardy laggards never clutch life's golden prizes. Let the years evermore lift you nearer divinity. To morbidly brood over bygone sins will not redeem and exalt to-day. Unavailing regrets not only unfit for action, but embitter the passing hours. Be not content with last week's perfumeless, wilted bouquets, when the green earth is even now embossed with an army of sweet-eyed flowers. Don't sentimentally bemoan the past, but look upon every past distress as a reason for fronting to-morrow with hardier nerve and more magnificent bravery.

Enjoy life as the days go by. If you reject the little and inconspicuous chances of happiness to-day, to-morrow you may vainly seek to catch the shy, fickle sylph of pleasure. The feast of life sinks into insipid dreariness if allowed to stand too long. Don't wait until your fresh, keen nerve of enjoyment has withered with age. The unsoiled freshness and rainbow beauty and unworn strength of youth are all too soon faded and gone. Every day has in it some golden hour that ought not to pass away unimproved.

Confession.

The gospel requires the confession of sins. It is easy to confess in a general way, that we are sinners and need pardon. Everyone does that. But something more is required. It is sometimes necessary to confess particular sins. Have you injured your fellowman by some unkind act or word? Go to him and confess the wrong. Confess it to him alone. The confession will do him good, and it will do you more good. It will be an act of justice. It will relieve your conscience. It will command his confidence, and it will strengthen in you the love of righteousness. An honest conscience is indeed good for the soul. Have you brought reproach upon the church by any unfaithfulness or wrong-doing? Then confess to the church. Let the confession cover the wrong-doing and be as open as was the injury. Private sins confess to God; sins against a brother, confess to the brother; sins against the church, confess to the church. The confession is due the injured party. It is not only needless, but wrong to proclaim private sins to the public. The Bible does not require that. In confession be discriminating, candid, just. Deal honestly with your soul and with God. "Who so confesseth and forsaketh his sins shall find mercy."—Epworth Herald.

Chiselling for God.

A stone cutter was at work under his shed chiselling on a block of stone, preparing it to be placed in the walls of some edifice. A friend, stepping in, asked the question, "What is to be done with this stone?" "I have not seen the plan," was the stone cutter's reply; and on he went with his chiselling, content patiently and steadily to work day by day, getting it ready for its designed place—chiselling, chiselling, chiselling.

There are many patient and earnest workers, who are chiselling for God—the faithful minister in his appointed sphere, the humble and devoted wife at home among her children, and a thousand other workers who steadily pursue their course, day after day, until life ends. They have "not seen the plan," and yet they toil in hope. They know that the great Architect knows exactly where to place each stone in the building, and they go on with their chiselling—it may be beguiling the weary hours with a song. Think you the Master will not pay them their wages? He will.—Chancellor Day.

There are souls in the world who have the gift of finding joy everywhere and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—Frederick W. Faber.

Neglected Convictions.

Dr. Maclaren, in a recent sermon, says: "If a man is false to the feeblest conviction that he has in regard to the smallest duty, he is a worse man all over ever after. We can not neglect any conviction of what we ought to do without lowering the whole tone of our characters and laying ourselves open to assaults of evil from which we would once have turned, shuddering and disgusted. A partial thaw is generally followed by intenser frost. An abortive insurrection is sure to issue in a more grinding tyranny. A soul half melted and then cooled off is less easy to melt than it was before. And so, dear brethren, remember this, that if you do not swiftly and fully carry into life and conduct whatsoever you know you ought to be and do, you can not set a limit to what, some time or other, if a strong and sudden temptation is sprung upon you, you may become. 'Is thy servant a dog that he should do this thing?' Yea! But he did it. No mortal reaches the extreme of evil all at once, says the wise old proverb; and the path by which a man is let down into depths that he never thought it possible that he should traverse is by the continual neglect of the small admonitions of conscience. Neglected convictions mean, sooner or later, an outburst of evil."

The Pulpit.

Dr. Joseph Parker, of London, says: "In the whole course of my ministry I have never failed to observe that the pastors who appreciate their people are the pastors who do the most enduring work." The reason of this fact can be understood by anyone who knows his own heart. It is only those who can see and acknowledge the good that is in us who can influence us largely for good. And this rule applies with still greater force in dealing with children. It is only by recognizing their good qualities, their good intentions and their efforts to do right, however spasmodic these may be, that we can win their confidence and secure their cordial co-operation in efforts to overcome their faults.—New York Observer.

Earnestness.

In the Christian church earnestness is at a high premium. The teacher must believe his message, and speak as though he believed heaven and hell depended on obedience. The man who is himself kindled to white heat, is the one who can enthuse and move others to action. The head is not so much in demand just now as the heart; men already know more than they do. Of a negative gospel they are weary, and wait for a prophet or apostle whose soul is aglow and whose utterances are positive, authoritative, as "thus saith the Lord." One such preacher is worth a regiment of theoretical and speculative dispensers of water-gruel theology.—Western Christian Advocate.

At each stage of your life let God go before you. Where he does not lead it is not safe for you to travel. If he goes not the way that you would like to travel, conform your likes to his will. If it be a way which he can not travel, do you avoid it. Everything worth having depends for its worthiness upon having him also.—The Rev. James Millar.

Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up within it—a second place. He who offers God a second place offers him no place.—John Ruskin.

We can not render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, to somebody. Beware of too much good staying in your hand!—Emerson.

A house built on sand is, in fair weather, just as good as if builded on a rock. A cobweb is as good as the mightiest chain cable when there is no strain on it. It is trial that proves weak and strong.—Beecher.

To resist temptation, think of God. Nothing ever appears out of its true light so long as we have God in view. It is the thought of God in the heart that keeps the thought of sin out.

"Too much beer for the head of the family, and too little bread for the rest of the family." That is what some one says is the cause of much of the labor trouble in this country.

Mankind, like Gaul, is divided into three parts: Those who know how to do it, those who do it, and those who criticise the other two.

There are three R's in the Bible—Ruin by sin, Redemption by Christ, and Regeneration by the Holy Ghost.—D. L. Moody.

The Ram's Horn says, that "if some people knew the sun had spots on it, they would almost worry themselves to death."

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FROM THE WORK.

Rev. N. M. Clark, Binnsville, Oct. 30: "Just closed a good meeting at Wahalak; a number of conversions, a good revival, and nine accessions."

Rev. W. Winans Drake, Crowley, La., Nov. 5: "Have just closed a ten days' meeting in which I was assisted by Bros. E. T. Denson and J. S. Sanders. Eight or ten professions of conversion and about as many of sanctification. Much good has been done."

Rev. R. P. Goar, Ackerman, Miss., Oct. 30: "In connection with Bro. Ellis, of the Cumberland Presbyterian Church, we commenced a meeting at Ackerman, Chester circuit, the first Sunday in October, which lasted fifteen days. Bro. T. G. Freeman preached two fine sermons, also Bro. Burney too, after which Bro. Ellis and myself whiled about. Results: a glorious revival in the churches; 13 joined our church. I have had the presence of Rev. W. R. Rainey, one of our superannuated preachers, at all my appointments. The Lord spare him long to bless the church with his presence! While not able to preach, yet he talks face to face with God in prayer."

Rev. J. C. Lowe, Byhalia, Miss., Oct. 22: "Our protracted meeting in Byhalia that closed the first of October, after two weeks' continuance, resulted in about forty-five or fifty conversions. Forty-two were received into our church. Several that professed conversion were members of families that belonged to other churches. The principal human instruments in the meeting were Bros. T. W. Dye and C. W. Perkins. Bro. Dye was with us nearly two weeks, and Bro. Perkins one week. These brethren seem to be fitted to work together, and in such a meeting. After long and continued prayer and effort for such results, God made this the time, and used the instrumentalities at hand, to bring to us here such a glorious victory. Scarcely any other place was in greater need of a revival—none could have enjoyed it more."

Rev. D. P. Bradford, Shubuta, Miss., Oct. 29: "Bro. T. L. Mellen, our former presiding elder, came over by invitation to dedicate our new church at Quitman on the fifth Sunday in last month, remaining with us a few days and giving us some very fine sermons, which were appreciated by our people. Bro. I. L. Peebles was with us at DeSoto for a week, and our church there was greatly strengthened by his strong gospel sermons. The effects of Sister Snell's visit to Shubuta is felt still among our people. Prayer meetings well attended. Yesterday Bro. T. B. Holleman spent the day with us, and gave us two fine sermons. We had a delightful communion service, and two accessions to the church. This makes 55 accessions to this church during the past two years. Fifty per cent. of the membership attend the Sunday-school. Bro. Little, our presiding elder, is very popular with all of our people."

Rev. W. D. McCullough, P. C., Sallis charge, Nov. 1: "This is my second year at Sallis, and Conference meets here again. This is one of the most pleasant appointments in North Mississippi Conference. This has been a very pleasant year to me. Peace and good-will throughout the charge. We have held five meetings. Received 33 on profession of faith; baptized 27 adults and 12 infants. The church has been greatly revived and the work goes on. We have one Woman's Missionary Society, one Juvenile Missionary Society, four Sunday-schools, and one Epworth League, organized two months ago with 24 members. We now have 39 members and moving. Nothing moves the church up like the Epworth League. Our efficient presiding elder, Rev. J. H. Mitchell, is in great favor with preachers and people. He is a man of God and doing a great work. Grazing is short, but crops are good, and Sallis is abundantly able to meet all of her assessments. So we are joyful in hope, serving the Lord. Success to the ADVOCATE!"

Rev. J. M. Beard, P. E., Opelousas, La., Oct. 29: "Some further account of the meeting at Lafayette would, perhaps, be acceptable to your readers. There had been eighty conversions at the time of my departure on Friday last, and some of the most remarkable displays of divine power that the writer remembers ever to have witnessed. Four preachers were sanctified and many members, while others are seeking this blessing. The meeting was still in progress at last accounts. During the week I managed to slip away from the Lafayette meeting for one night and hold the Washington Quarterly Conference. There I found that the brethren of the Waxia settlement were hauling the lumber for their church-building and getting ready to build in earnest. This makes the tenth enterprise of this nature on the district this year, and all of them on what might be called missionary ground, not to mention three parsonages already begun and completed. But we have much ground yet to be occupied, and ought not to be brought into comparison with the older and more Protestant sections. That we should not have been able to do any of all the few things that have been accomplished without the divine help is a fact that we gratefully remember."

Rev. H. C. Morehead, P. E.: "I am more than ever impressed with the importance of intelligent and faithful effort on the part of pastors and stewards in behalf of the interest committed unto them in the beginning of the year. Where this has been done, and the work faithfully prosecuted, we are in good shape for our approaching Conference session. Otherwise, every interest is embarrassingly and alarmingly behind. When will we learn wisdom? The last Quarterly Conference for the Wall Hill charge was held at that place, in connection with the Fall meeting of the P. and T. Association of the district. The meeting was one of pleasure and profit from the first. Indeed, the thoughtful pastor, R. O. Brown, had been holding services for three or four days preparatory to our coming. But on Thursday night, Oct. 25 the interest culminated in one of the greatest spiritual baptisms this scribe has ever witnessed. Wave after wave of power and glory rolled in on us until some of us hardly knew whether we were in the flesh or out of the flesh. Of course, the pastor continued the meeting. I am expecting to hear of large results. The night to which reference has already been made not less than a dozen were converted or received the witness of the spirit."

A Methodist, Philadelphia, Miss.: "The protracted meeting was held at this place (Philadelphia), in connection with the third Quarterly Conference. Bro. McDonald, the presiding elder, conducted the meeting from Saturday until Tuesday, preaching with great power. On Wednesday night Rev. W. W. Cammack came to the rescue, preaching with great earnestness and zeal until the close of the meeting, on Friday night. The result of this meeting was three accessions to the church. On the fourth Sunday in September the Baptist brethren commenced a protracted meeting, conducted by the Rev. J. F. Gunn, a noted Baptist divine of Kemper county, Miss. The Holy Spirit commenced with the meeting. It was indeed a time of great rejoicing. Christians were made to shout aloud and sing praises unto God, while sinners trembled, and cried aloud, 'What must I do to be saved?' Mourners were converted, backsliders were reclaimed, and the church greatly built up spiritually. On Wednesday night the Methodist and Baptist united, opening the doors of both churches. That sweet-spirited servant of the Lord, Rev. J. C. Long, representing the M. E. Church. The union resulted in forty-three accessions to the two churches. Baptist getting twenty, the Methodist getting twenty-three. It is said by all to be the best meeting that has been held in Philadelphia for over twenty-five years. A young men's prayer meeting has been organized, which is well attended. Any church wishing for and needing a revival will certainly get it, if they will secure the services of Bro. Long and Bro. Gunn. To God be all the praise."

Rev. M. L. Burton, McComb City, Miss., Oct. 27: "We have had two meetings here this fall, the first in September, in which we were helped by Rev. S. M. Drover. The results of the meeting were 12 accessions by profession and 8 by certificate. The preaching was far above the average; the brother is a good gospel preacher. Sister Snell commenced a meeting here the second Sunday in October, lasting eight days. The results of the meeting can never be reckoned up in or by human arithmetic. The visible results are as follows: 50 professed conversion and 30 joined the church, besides six or eight who gave their names as desiring to join the Baptist Church. We also received 10 as result of a meeting conducted by our local preachers at a school-house just east of McComb. It has been my pleasure to hear all the great evangelists who have preached through the South of late years, and Sister Snell, in my humble opinion, has a power superior to any of them in her personal work. Her work may not be so extensive as that of the brethren who say, "Hold up your hands if you want to be saved;" but the gospel as proclaimed by her seems to take deep hold on the minds and hearts of the people. The converts under her work see something in Christianity besides simply saying they are willing to be Christians, and, as a rule, they go home and ask the blessing and have family prayers. Our church has never had such a blessing as the one from God through her instrumentality. She does not assume the functions of a preacher in orders, but, as a consecrated layman, she tries to show to the people the "Lamb of God that taketh away the sin of the world." The people of our town, and especially of the Methodist Church, join me in thanking God for putting it in the heart of our dear sister to come to McComb."

INDIAN MISSION.

Allow me to say to the friends of the Indian Mission that we have done very little up to date this year toward paying Bro. Cammack's salary, and the Conference will soon be on hand, when the opportunity for doing something in this great work will have closed, so far as this year is concerned; hence, what we do must be done quickly.

Brethren, sisters, do you not want an interest in this very important work? Do you not want to contribute a mite toward the salvation of the poor, lost Indians? If so, send me something at once. Just anything, from five hundred dollars down to five cents, we will take gladly. We are very anxious to pay Bro. Cammack's salary without having to call on the Board for any help at all. And how easy it would be for 80,000 Methodists to pay $6001 Yes, if only a few of them would contribute, we would pay it up.

Now, brethren and sisters, may I not expect one and all to send me something for the mission? Send by registered letter to Oak Ridge, or postoffice money order on Vicksburg, or draft or check on Jackson or Vicksburg, or hand amounts to your pastor, to be handed to me at Conference.

And now, may I ask Bro. R. G. Porter to represent the Mission at the North Mississippi Conference, and the brethren to hand any amount to him that they are willing to give, and he will please send to me at Meridian during our Conference week?

Bro. Porter and brethren, help us in this our common work, and may God graciously bless every giver!

Yours for the salvation of the Indians,
A. D. MILLER,
Oak Ridge, Miss., Nov. 6, 1894.

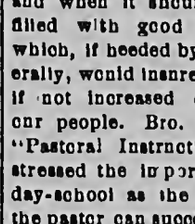
MEETING OF THE PREACHERS' INSTITUTE OF BROOKHAVEN DISTRICT.

Six of our preachers were absent from our meeting at Crystal Springs, Oct. 16 and 17; some on account of sickness and some unaccounted for; but there were enough of the brethren on hand to have a very interesting and, I hope, an exceedingly profitable meeting. The paper read by Bro. Mellen, on "The best method of taking a collection, and when it should be taken," was filled with good suggestions, and which, if heeded by our brethren generally, would insure better collections, if not increased contributions from our people. Bro. Bailey's paper, on "Pastoral Instruction of Children," stressed the importance of the Sunday-school as the only place where the pastor can successfully instruct the children of the church, and advised the brethren to see to it that the children were properly instructed in the doctrines of our church. The papers by Bros. Norsworthy and Backus, on "Sanctification; its nature and importance," were very enjoyable. Bro. Norsworthy showed the meaning of the words in the Bible that are used to express consecration, and Bro. Backus gave us the standards on the subject. All these papers were discussed by the Institute, and there was the very best spirit manifest. The papers of Bros. Crossley and Robertson, on the question of "Church entertainments as a means of raising money for church purposes," were agreed that we can not afford to recommend to our people such things as a scriptural way of raising money. Bros. Mellen and Bailey favored us with good sermons. We were very sorry that Bro. Chambers could not be with us and take part in the meeting, and preach the sermon on "Our obligation to support the Conference claimants."

Our next meeting will be held at McComb City, in April, 1895.
M. L. BURTON, Secretary.

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of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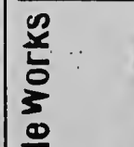

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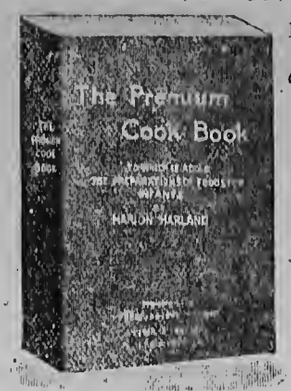

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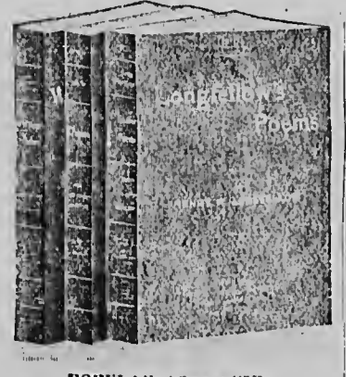

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Poetry is the morning dreams of great minds.—*Lamartine.*

Adore poetry for its own sake.—*Grace Greenwood.*

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Poetry should strike the reader as a wording of his own highest thoughts.—*J. A. Langford.*

Poetry is more philosophical than history.—*Aristotle.*

Virtue sinks deeper into the heart of man when it comes recommended by the powerful charms of poetry.—*Plutarch.*

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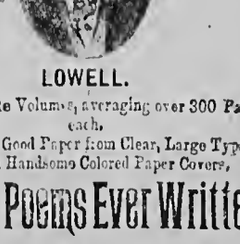

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Thursday, November 15, 1894.

Dr. Walker's Golden Wedding.

The Methodists of New Orleans will give our honored brother, Rev. J. B. Walker, D. D., and his most excellent wife, a reception at Carondelet Church on the occasion of their golden wedding, Nov. 26, from five to nine o'clock P. M. We congratulate the bride and groom in advance, and shall deem it a great privilege to be among the hnndreds who will greet them on that day.

Filching from Neptune.

The Dutch, above all the nations of the earth, seem to have an inveterate antipathy to the reign of Neptune—an insatiable desire to take forcible possession of large provinces of his domain. Not content with having already wrested from him a sufficient area to support an immense population, these enterprising people have recently inaugurated the stupendous task of draining the Zuyder Zee. This scheme has been in contemplation for a long while, but has not hitherto been undertaken on account of the immense cost. Modern improvements in hydraulic engineering and hydraulic machinery have reduced the cost to a sum which the plucky little nation feels able to raise—*i. e.*, $135,000,000. The plans have been matured, and the work commenced. That the enterprise will be a success is not doubted by those who are acquainted with the character of the Hollanders. It will take at least twenty-four years to complete the task. When completed it will be one of the most stupendons engineering achievements of all time. The first Suez Canal constructed by Seti, Pnaraoh of Egypt, and his greater son, Rameses II.; Lake Moeris, constructed by Amenemhat III.; the Sippara Reservoir, near Babylon, constructed by Nebuchadnezzar; and the Saideh Canal, four hnndred miles in length, connecting the Euphrates with the ocean, also constructed presumably by Nebuchadnezzar—these are the only similar works of antiqnity that are comparable to it, and none of them approximate it in the magnitude of its beneficial results. When the huge job is completed Holland will have added more than seven hundred square miles of fertile soil to her domain—an area sufficient to sustain a population of, perhaps, two hundred thousand.

Parental Authority.

One of the great needs of the Christian world to-day is a more rigorous assertion of parental authority. A century ago the pendulum had swung, perhaps, too far in the opposite direction. Family government was unnecessarily stern and harsh. But of the two extremes, we believe that that of our forefathers was far less prolific of evil than that which meets our gage as we look abroad over the Christian world to-day. While there are, of course, numerous exceptions, we believe that a widely extended observation will confirm the statement that one of the striking characteristics of family life at the present day in the United States of America is the lack of anything like a positive, pronounced authority on the part of parents. Children are either allowed to do as they please, or else they are coaxed and wheedled into obedience.

Go into the average home, and you find the mother worried almost out of her life by her children, who seem to find their chief delight in doing anything and everything which she does not want them to do. You will also find the mother, after repeated refusals, finally granting a child's request simply because it puts up a cry. It is a positive curse to a child to be brought up under this sort of regime. Reared from infancy to have its own way in everything, the child goes to school, goes into society and finally into business with a habit of willfulness which can not fail to be a prolific source of unhappiness both to itself and to others. Some of the most miserable and most hateful human beings we have ever seen were reared under this type of family government. These persons would have been very different characters, and would have wrought out a very different destiny, had they been taught from early infancy to submit gracefully to authority. In saying "from early infancy" we speak advisedly. The time to break a child's will is not when it has become large enough to make itself a household nuisance, but in infancy. A child can be taught at a very early age that its will must yield to the will of another. It can be taught long before it can walk or talk that it can not have everything it cries for, just as it can be taught that crying is the sure means of obtaining whatever it takes a fancy to.

Nothing is truer than the old adage, "Early impressions are the most lasting." Make the impression upon the mind of the infant that the will of another must be supreme over its own will, and that impression will never be effaced. Neglect to make the impression then, and you find it a difficult thing to do in after years. A crooked twig may be straightened; but a crooked tree can not by any appliances ordinarily available. The problem of family government is more than half solved when the lesson of obedience has been taught to the child in infancy. When a boy in his teens is a source of trouble to his mother, this is almost invariably a proof of the fact that the mother neglected golden, God given opportunities a few years earlier. The mothers who are to-day bowed with grief over the waywardness of their sons and their daughters now on the verge of matnrity are, as a rule, the mothers who loved (?) their children too well to govern them in early childhood.

Of course, we do not depreciate parental love. Love ought to play an important part in family government. But love in its highest and holiest form is not only compatible with the assertion of authority, but is incomplete without it. "God is love;" bnt is his love a poor, weak thing which can not speak in a tone of authority? Where in all the universe can there be found such an assertion of authority as is contained in the loving utterances of our heavenly Father to the children of men? Now God's love to his earthly children is the fittest type of what parental love ought to be. As God loves us too well to allow us to have our own will, so we ought to love our own children too well to let them do as they please. Just at this point this generation needs to get rid of a vast amount of tomfoolery. (Excuse the word; we know no other that fits so well.) Those parents who train their children from infancy up to habits of obedience and righteousness and virtue—do they love their children less than do those who turn out upon society a lot of nuisances who know no more of the meaning of authority than the wild ass's colt? Away with such a notion. It is not even respectable nonsense. Solomon prescribes an infallible method of spoiling a child; and many of the parents of this generation have adopted his method.

Official Corruption in New York City.

Although the corruption that dominates the municipal affairs of New York City has long been proverbial, it turns out that the reality far exceeds even the most extravagant estimate. The crusade begun some time since by Dr. Parkhurst, which led to the investigations of the Lexow Committee, has unearthed an amount of official rottenness which has rarely found a parallel in the annals of this sin-cursed planet. For years and years those who are supposed to be the custodians of life and liberty and the conservators of law and order have been using their official position as an agency for the promotion of lawlessness of every description. Honest men conducting legitimate business have been made to pay regularly extortionate fees for that protection to which they are entitled by law. Villainy of every sort has had all the protection which the police force of a large city could give it, provided it would pay sufficiently for the privilege. Any person who desired to carry on the business of counterfeiting was sure of immunity from arrest, on condition of feeing the police in advance. Equal immunity was enjoyed by the keepers of houses of ill-fame on the same condition. And, as with these, so with all other forms of vice.

The investigations of the Lexow Committee have brought to light the fact that there are two hundred so-called physicians in the city who are in reality abortionists—known to be such—and yet protected by the police for a monetary consideration. But the worst of the story remains to be told. The police are not alone in their deep-dyed villainy. In some cases the judicial ermine, no less than the policeman's uniform, is the badge of infamy. It has sometimes happened that villains of this type have been arrested and dragged before the courts in spite of the devices of the police for their protection. In such cases a fee of five hundred or a thousand dollars paid to the judge has procured a release. With such a stench as this in their nostrils, is it at all wonderful that the people of New York have arisen in their wrath and united in a non-partisan movement in behalf of good government, and that they have been successful in their efforts to dethrone the infamous ring that has so long dominated the city? New York's example needs to be contagious. What the people of this country need to-day worse than anything else in the way of political action is a union of all good citizens, in a non-partisan movement, in behalf of decent and honest municipal government.

The Gambler versus the Farmer.

The farmers of the South are beginning to get their eyes open in regard to the evils of the great modern gambling infamy known as "dealing in futures." Many alliances have sent committees to this city to investigate this business, and the reports of these committees have had a very salutary effect upon the honest yeomanry of the country. Many of these committee reports have been given to the public through the press. From one of them made public through the columns of the Times-Democrat—a report made by Mr. J. H. Jones to the Oakland Alliance Lodge, Bogue Chitto, Miss.—we make the following extract: "I have spent three weeks around the New Orleans Exchange. Upon careful investigation I find the following facts: S. Gumbel and F. Gumbel, and many other great business houses here, oppose and denounce future dealing as injurious to the spot sales of cotton, and also as tending to make gamblers of young men. One great house here is the leader of the bear element, and no matter how low cotton gets, it uses all its influence and its money to make it lower. This house has a New York and Liverpool connection, and with its millions can shape the markets of the world. I find that the trade in Europe is as good or better than two years ago. Nevertheless, nothing is heard from a New Orleans man except 'depression in trade,' 'no demand for cotton,' etc. One man here has spent thousands of dollars in telegraphing to New York and Liverpool 'bearish' cotton news. Perhaps $1,000,000 000 are tied up in the United States as margins on contracts. If this money had to be invested in a legitimate way, what a boom we would have."

Many reports similar to this have been made. Many facts that tell their own story can be gleaned from the pages of the daily newspapers. Take this as a sample: A few days since the actual sales of cotton in New York in one day were 190 bales; the future sales 118,000 bales. Who can fail to see the inevitable result of speculation of this sort? We hope the farmers will continue their investigations. If they will do so, they will find that the half has never yet been told concerning the disastrous effects of this infamous business upon agriculture and every other legitimate business. While the farmer is engaged in honest toil, the sharks who manipulate this great gambling machine are devising plans by which with their millions of ill-gotten gain they can defraud him of the proceeds of his labor. That the farmers will continue forever to submit to this state of things we do not believe. All that is needed in order to bring about a change is that they become informed as to the facts. Then they will unite and they will prove the truth of the old adage, "Where there is a will there is a way."

Our Senior Bishop with the Muses.

Our senior Bishop sometimes has visits from the muses. On our first page will be found one of his effusions, which not only possesses decided poetic merit, but also photographs in its native hideousness one of the great evils of the day—that of gambling in futures. The opening verse can be best appreciated by those who have seen the headquarters of this gambling business in this city, the Cotton Exchange Building—a magnificent piece of architecture with its massive front ornamented with two partly nude statues of the goddess of fortune. The description in the sixth and seventh verses of suicide as a result of this species of gambling is no fancy sketch. Suicide is not an infrequent result of the wreck of fortune that comes to the victims of this vice.

BOOKS.

THE INTERWOVEN GOSPELS AND GOSPEL HARMONY. By Rev. William Pittenger. Full Indexes, References, etc. New edition. Seventh thousand. 12 mo. Cloth, red edges, with five maps, $1.00. Fords, Howard & Hulbert, 47 East Tenth St., New York.

The four Histories of Jesus Christ blended into a complete and continuous narrative in the words of the Gospels; interleaved with pages showing the Method of the Harmony. According to the American Revised Edition of 1881.

In this ingenious work the four biographies of Christ are given in the language of the Gospels, but so arranged as to form one harmonious narrative. When known, the period and place at which the events described occurred are noted. Where the Evangelists have given more than one account, the fullest one, or the one which best harmonizes with the preceding subject, has been taken as the chief text, and the peculiarities of the others interwoven with it. The interleaved pages show the text and sources of these additional interwoven passages, forming a practical Harmony. There are also maps of the Holy Land, many helpful foot notes, and a table for finding any passage of which the chapter and verse are known. It brings out the life and work of Christ in bold relief.

One who has been studying the Gospels is delighted when he finds them all combined into a single story. There is a fullness in many particulars, a new light cast on the story from the order and succession of events, which is almost invariably a pleasing surprise, even to the well-informed. It is a very valuable work.

This book can be had from the publisher of this paper at publisher's price.

HONEY FROM STRANGE HIVES: A Series of Sermons. By Rev. Henry Thaddens Miller. Chicago: E. A. Weeks & Company, 276 and 278 Franklin St.

The above work is a twelve mo. of two hnndred and thirty-four pages, bound in handsome paper covers. It takes its title from the first sermon, which is founded on an incident in the life of Samson. The sermons are twenty in number. They are on a variety of subjects; and the subjects are for the most part as far out of the usual homiletic routine as the one already named. The author is master of an easy, flowing style which would go far towards making even a dry subject interesting.

Those who have been accustomed to regard sermons as inevitably "dry" will have to make an exception in this case. There is nothing dry in it from beginning to end. In any family in which there is a taste for reading this book would be likely to get itself read even by the young people; and the reading of it would prove, doubtless, in many cases a means of spiritual uplifting. We commend it to heads of families as a book worthy of a place in the household library.

We will send this book postpaid to any address on receipt of publisher's price—twenty-five cents.

NOTES.

For election news consult our eight page.

***

The attendance at Grenada Collegiate Institute is larger than it has been for many years, and is constantly increasing.

***

A movement is on foot to colonize several thousand of the Debs strikers in the South—probably in Mississippi or Louisiana.

***

The Baltimore Episcopal Methodist has changed its name to Baltimore Christian Advocate, and has changed its form to a small sixteen-page sheet.

***

The much-talked-of negro exodus to Liberia is about to materialize. An advance guard in the shape of a committee of arrangements left Birmingham on the ninth. The main army, five thousand strong, is to follow in a few weeks.

There were six conversions as the result of the Dryades Street meeting. The church membership was also considerably revived.

***

At the recent session of the Holston Conference, Dr. W. G. E. Cunnyngham was granted a superannuated relation at his own request.

***

The Sam Jones' meeting, at Monroe, La., it is thought, will result in the closing of the saloons in that city. A revival like that means something.

***

A revival meeting is in progress at Craps Street Church; the pastor, Rev. H. H. Ahrens, being assisted by Rev. A. L. Pruitt, of the Tennessee Conference.

***

Let all North Mississippi read the communication of Bro. Morehead on the first page and heed his appeal. In what better way can a man use his earnings?

***

Drs. Glenn and Armstrong have been elected to remain on the tripod. We extend hearty congratulations to the readers of the Wesleyan and the Alabama.

***

We second Dr. Hoss' motion for a Conference of Southern Methodist editors, and nominate Montsagle as a suitable place, and next August as a suitable time.

***

Arrangements have been made to procure at once a supply of the new diphtheria cure for this city. At an epidemic of the disease prevails here, this is a wise movement.

***

Rev. C. L. Chilton, of the Alabama Conference, has announced it as his purpose to locate at the approaching session of the Conference in order to itinerate as an evangelist.

***

Rev. J. M. Moree, of the Mississippi Conference, will bring up a fine report from his charge, Newton station. All assessments will be paid in full, and the spiritual state of the charge is good.

***

The meetings of the training class for Christian workers in this city are well attended. At the meeting of last week able addresses were delivered by Rev. J. T. Sawyer, D. D., and J. W. Parham, M. D.

***

Our last issue contained a notice to the class of the fourth year of the Mississippi Conference, which was erroneous as to date. Instead of Dec. 4, Dec. 11 is the date. Let those interested take notice.

***

The Strike Commission has made its report to President Cleveland. The report is a two-edged sword, which cuts both Pullman and his employees. We may have more to say on this subject at another time.

***

The Holston Conference has had a remarkably prosperous year. The net increase of membership has been over 4,700. The finances are far in advance of last year. A number of new churches and parsonages have been built.

***

From now until after Dec. 20, Miss Annie Linfield's address will be Port Gibson, Miss., care of Rev. B. F. Jones. Let all who have business with her, as the corresponding secretary of the Woman's Foreign Missionary Society, take notice.

***

Dr. Edward McGehee, formerly of Woodville, Miss., has located in New Orleans. He and his interesting family will be quite an acquisition to the social and religious life of the Crescent City. The Doctor stands in the front rank of the profession.

***

Peace has reigned on the river front for the last week; but it has been "the peace of the bayonet." The presence of a large armed force has been necessary in order that the colored screwmen might carry on the work which the commercial world sadly needs. How long this state of things is to continue we know not.

***

The Hindoo and Mohammedan delegates to the World's Parliament of Religions, held last year at Chicago, went home fully imbued with the idea that the people of America are ready to renounce Christianity in favor of their purer and better religion, and they are making preparations to send missionaries here to convert the Americans by the wholesale. This is what came of the Parliament of Religions.

***

Abraham Collet and wife, of Montana, have donated $5,200 to the Montana Conference, to be used as a loan fund in building churches and parsonages. What a boon it would be if that example should become contagious! In what conceivable way can a man use his earnings so as to secure larger results than by creating such a loan fund? This fund will continue to work for God and humanity for generations after the donors shall have entered into rest.

PERSONAL AND OTHERWISE.

Rev. D. V. Price, of the Holston Conference, has located in order to liocrate.

Dr. H. T. Gaines has been tranferred from the Louisville Conference to the Mississippi Conference.

We are glad to learn of the re-election of Rev. T. F. Glenn as editor of the Holston Methodist.

We greatly regret to hear that Rev. D. A. Little, of the Mississippi Conference, is still quite sick with slow fever.

Bro. S. T. Taylor, widely known in Mississippi as a prominent layman in our ohurob, died at bis home in Enterprise a few days since.

Rev. Samuel Rogers, D. D., editor of the Baltimore Episcopal Methodist, died a few days since. He was about seventy years of age, and had been preaching fifty years. He was a man whose friends were legion wherever he was known.

We invite the attention of our readers to the advertisement of Mrs. C. L. Christian, ladies' purchasing agent. Many ladies living remote from the city need the services of some reliable person to make purchases for them. To all such Mrs. Christian offers her services. We commend her as entirely trustworthy.

Notice.

The class for admission on trial into the North Mississippi Conference will please meet the committee at three o'clock, on Monday afternoon, Dec 3, inst., instead of fourth, as heretofore announced. This change is made to suit the change made by Bishop Keener for opening the Conference session on the fifth instead of the sixth of December.

Applicants will please be prompt, and also well prepared on the subjects required. "The ordinary branches of an English education" will embrace English grammar, composition, History of the United States, arithmetic, and geography, as these are required in the common high school. The examination will be written, with such oral questions as the committee may ask. Provide paper, pen and ink.

W. T. J. SULLIVAN,
For Committee.

Notice.

LOAN FUND ASSOCIATION, NORTH MISSISSIPPI CONFERENCE.

The Constitution of our Loan Fund Association requires each secretary and treasurer of the District Auxiliaries to make reports to the secretary and treasurer of the Conference Board of Managers at Conference sessions. Let these officers in the several districts collect up the dues, and have their reports ready to hand to me on the first day of our coming Conference session. There is an annual due of $5 from each auxiliary to the Conference Board. Please have this amount ready, brethren, and state amount raised and how appropriated. J. W. MALONE,
Sec. and Treas. Cont. B'd Managers.

Greatest on Earth.

James M. Brooks, Washington Ave., St. Louis, Mo., makes affidavit that he suffered from Rheumatism for years, until persuaded to try Drummond's Lightning Remedy, and that by its use he has been fully restored. He says the remedy is the greatest on earth. This is high praise, but fully warranted by other miraculous cures. If you want to be cured, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your express address two large bottles of their remedy. This treatment lasts one month, and will cure any ordinary case. Agents wanted.

L. H Arky makes a specialty in clerical-cut suits. When in Meridian, give him a call.

North Mississippi Conference Notice.

The class of the first year will meet at Sardis, Miss., Monday night, at 8 o'clock, Dec. 3, 1894.

JNO. W. BELL,
For the Com.

For Over-indulgence

Use Horsford's Acid Phosphate.

Think of your head in the morning after a night's hard labor, and take Horsford's Acid Phosphate for speedy relief.

To Members of Mississippi Conference.

Dear Brethren: We are very desirous of making the session of our Conference, in Meridian, a mutually pleasant and profitable one. Please notify us promptly of any requests you have to make. Presiding elders will confer a favor by furnishing postoffices of lay delegates, local preachers coming up for ordination, and applicants for admission.

All of the classes for examination will meet in Central Church, at 9 o'clock A. M., Tuesday, Dec. 11, except class of first year, which will meet at East End Church. Trains from all directions reach Meridian in the early part of the night, and you will be met at depot by a committee. Those arriving in daylight will be met at Central Church. Applications have been made to all of the railroads for usual reductions. R. S. WOODWARD.
Meridian, Miss.

Railroad Rates for the Louisiana Conference.

The usual reduction in rates—i. e., one and one-third fares—will be granted by the following railways, for members and visitors attending the Louisiana Conference, meeting in New Orleans, Dec. 5. The Illinois Central, the Yazoo and Mississippi Valley, and branches from Bayou Sara, Woodville and Natchez; Queen and Crescent, including the Vicksburg, Shreveport and Pacific, and East Louisiana; the Southern Pacific; the Texas and Pacific; the Kansas City, Watkins and Gulf; and the Houston Central, Arkansas and Northern. All availing themselves of these rates must purchase tickets coming at full fare, with certificate of having paid full fare. These certificates, countersigned by the secretary of the Conference, will entitle the holder to return at one-third fare. When two or more lines are taken it will be necessary to procure certificates on both or all. Tickets will be on sale on Monday, Dec. 3, good until three days after Conference adjourns.

F. S. PARKER,
H. H. AHRENS,
J. M. HENRY,
Committee.

Lives of Great Men

All remind us that they are very much like us. They suffer with the same reliable types of headache, and take the same reliable remedies, such as the never failing PRESTON'S HEAD-ACHE. Guaranteed to cure, or no pay.

Special Notice.

To the ministers, lay delegates and visitors expecting to attend the session of the North Mississippi Conference, to be held at Sardis, Miss., Dec. 6-13, 1894:

The following roads have offered reduced rates on certificate plan: I. C. railroad, and following branches, L., N. O. and T., Mississippi and Tennessee, Aberdeen and Lexington, K. C., Memphis and Birmingham railroad, Georgia Pacific railroad, Mobile and Ohio railroad, and Memphis and Charleston railroad, at points between Iuka, Miss., and Grand Junction, Tenn.

Let all procure certificates from agents at starting-points, and when cars are changed get certificates from agents at points where changes are made; have these signed by secretary of Conference, and you will have no trouble. H. C. MOREHEAD,
Presiding Elder Sardis District,
For the Conference.

NOTICE.

I WANT every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 377, and one will be sent you free.

Mississippi Conference Notice.

Applicants for admission on trial into the Mississippi Conference, at our approaching session, will meet the committee for examination on Tuesday morning, Dec. 11, at 9 o'clock, at the Central Methodist Church, Meridian. The examination will be thorough, and partly in writing.

W. B. LEWIS,
For the Committee.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Notice.

The class of the third year, Mississippi Conference, will meet Committee of Examination at Central Church, Meridian, Miss., Tuesday morning, Dec. 11, at 9 o'clock.

D. G. W. ELLIS, Chairman.

Dr. Price's Cream Baking Powder World's Fair Highest Award.

Brookhaven, Miss.

We are in the midst of a glorious revival condncted by Rev. W. M. McIntosh. President Chambers tells me that all the boarders of Whitworth College are members of the church, and have been converted, and any of them will pray in the young ladies' prayer meeting. May the good work continue! M. H. MOORE.
Nov. 11, 1894

Notice.

The class of the third year will meet the committee at the Methodist Church at Sardis, Miss., Tuesday morning, 9 o'clock, Dec. 4.

T. Y. RAMSEY, for Com.
Greenville, Miss., Nov. 7, 1894.

A COUGH, COLD OR SORE THROAT requires immediate attention. "*Brown's Bronchial Troches*" will invariably give relief. 25 c. a box.

Publisher's Notices.

We repeat the request made in a previous issue that brethren settle their accounts before Conference.

Any preacher who is desirous of supplementing his salary by taking a job as "nice and clane and easy" as a Bishop's job is in Pat's estimation, will find it to his interest to communicate with the undersigned. The earlier the better. W. C. BLACK,
112 Camp St. New Orleans, La.

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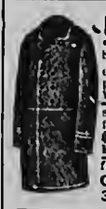

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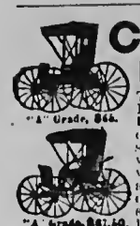

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WAITING FOR THE ANGELS.

Waiting thro' day of fever,
Waiting thro' nights of pain,
For the waft of wings at the portal,
For the sound of songs immortal,
And the breaking of life's long chain.

There is little to do for our dear one—
Only to watch and pray—
As the tide is outward drifting,
As the gates of heaven are lifting,
And its gleam is on her way

The locks that so often faxed her,
The children she held so dear,
The strain of the coming and going,
The stress of the mending and sewing,
The burden of many a year,

Trouble her now no longer!
She is past the fret and care,
On her brow is the angel's token,
The look of a peace unbroken,
She was never before so fair.

You see, she is waiting the angels,
And we—we are standing apart;
For us there are loss and sorrow;
For her is the endless morrow,
And the reaping-time of the heart.

—Harper's Bazar.

A True Friend.

When Paley entered Cambridge as a student, his rare talents, keen wit and conviviality won him a companionship among a lot of wealthy, self-indulgent students who believed in having a grand, good time, even if the lessons should suffer.

Paley was learning aptly to squander his limited means, and his more precious time. Each day had some new pleasure planned, and each night some enticing enjoyment spread out before the inexperienced youth, into which he eagerly glided, as into a fairy land.

His books, once so prized, now lay neglected; his splendid abilities, now clouded over with vapors of ease and self-indulgence, were rapidly losing their tone and brilliance. His course was swiftly and surely leading him downward to ruin.

At length, one morning while he still lay in bed, after a night spent in pleasure, one of his rich boon companions came to his room. Paley supposed he had come to arrange for a new day of jollity and good time.

But, instead, looking very grave, his visitor said to him, "Paley, if you don't stop your fast way of living, and devote yourself to your studies, I am determined never more to associate with you. You know I love you, and this will be a great sacrifice to me, but I make it for your sake. As for me, it matters not whether I ever open a book, as I am, as you know, heir to a large fortune; but it is very different with you. Your talents, which are rare, are your only fortune, and quite sufficient they will prove if well used. But used they must be.

"I have spent a sleepless night thinking of the sad wreck and miserable fate that awaits you if you go on as you are doing. At last I made up my mind to give you this timely warning, in hopes that it is not too late for you to profit by it."

So saying, his friend left him to his own meditations.

Paley lay in bed almost the whole day, musing over the bitter dose his friend had given him. At first he was highly displeased, and thought himself very roughly dealt with and terribly abused. But toward evening his better nature prevailed, and he resolved to turn over a new leaf, and begin to write fairer things on the pages of life before him.

He asked his bed-maker to wake him the next morning at five. From this time on this was his rising hour. He set about industriously and perseveringly now to redeem the time. Though the past could not be recalled, he very diligently, with painstaking energy, took up the neglected task, and soon was recognized as one of the first in his class. After a well-spent course at college, he left it with the highest honors, to go forth into the world well prepared to fill the useful and honorable position for which his excellent abilities, developed by painstaking efforts alone, had fitted him.—Observer.

Novel-Reading.

The young people who read the greatest quantity of novels know the least, are the dullest in aspect, and the most vapid in conversation. The flavor of individuality has been burned out of them. Always imagining themselves in an artificial relation to life, always content to look through their author's glasses, they become as commonplace as pawns upon a chessboard. "Sir, we had good talk!" was Sam Johnson's highest praise of those he met. But any talk save the dreariest commonplace and most tiresome reiteration is impossible with the regulation reader of novels or player of games. And this is, in my judgment, because God, by the very law of mind, must punish those who kill time, instead of cultivating it. For time is the stuff of which life is made, the crucible of character, the arena to achievement; and woe to those who fritter it away. They can not help paying great nature's penalty, and "mediocre," "failure," or "imbecile" will surely be stamped upon their foreheads. Therefore I would have each generous youth and maiden say to every story-spinner, except the few great names which can be counted on the fingers of one hand: I really can not patronize your wares, and will not furnish you my head for a foot-ball, or my fancy for a sieve. By writing these books you get money, and a fleeting, unsubstantial fame; but by reading them I should turn my possibility of success in life to the certainty of failure. Myself plus time is the capital stock with which the good heavenly Father has pitted me against the world to see if I can get some foothold. I can not afford to be a mere spectator. I am a wrestler for the laurel in life's Olympian games. I can make history; why should I maunder in a hammock, and read the endless repetition of romance? No, find yourself a cheaper patron.—Frances E. Willard.

The Altar.

Gather the family, brother, about the altar of prayer with each day. It will prove a grand thing with the morn or eve to receive the benediction of Heaven. What an inspiration for work, and what a solace for the weary heart seeking rest! Can there be a scene in which heaven has greater pleasure? If the angelic heart is akin to earth and yet in fullest sympathy with the better work of life, the windows of the celestial city must open at our hours of prayer, and the amen must often have fervent utterance in response to our petition. Bowed around the altar, with the eye of faith fixed for the moment on the face of God, the thought of the soul must transform the moral nature, and gain for it a strength very essential in life's battle. We know, however, of Christian fathers whose children, grown to manhood, have never heard their voices in prayer! How can a Christian man contentedly die who, by voice, has never commended his children to God in their own hearing? We can conceive of few greater mistakes than this.—Pulpit.

Decision.

What are you going to do with your strength? This is the all-important question. Will you swing it for the right or wrong? Will you use it to build up or tear down? Will you serve God with it, or will you serve the devil with it?

"O," you say, "I hardly know. I have scarcely yet made up my mind what I will do in life. So for I have given no very serious thoughts to it, and can not answer your question."

You have answered my question. I know all about what you will do. You will not do anything. Hold on; I mistake. You will do something. You will serve the devil. No young man in all the world ever went on shuffling into life, but sooner or later was hissed of Satan.

Why, how do you suppose any worthy success is ever won? By simply having power? Oh, no; but by making up your mind what you will do with that power in the line of right. If I know of one thing that is tripping young people to day by the thousand, it is the lack of decision—doing nothing noble because they have never purposed to do anything noble. How easy the grade down! At fifteen, having no aim in life; at twenty, having no high aim in life; at twenty-five, having no high aim in life—and lost!

No fiction in this. You find me one young man who rouses up after that age to noble doing, and I will find you a score who never rouse up, but rather sink lower and lower to the very end. Decision! Decision! Young man, you want it. It is a crying shame for your powers to go to waste through lack of purpose.—A. D. Miller.

The Rev. F. B. Meyer, one of the most useful ministers in London, makes a reference in his last book to his early training which is quite interesting. "It is impossible," he says, "to be thankful enough to my gentle, lovely mother for the careful drilling in Scripture which was her habit with us all. It was her regular practice to gather us around her each Lord Day's morning for the searching of Bible references, and for reading book bearing directly on Scripture. And how can we who shared them ever forget the happy hours each Sunday afternoon when we gathered round the piano and sung hymn after hymn; our childish voices gathering strength as they were led and supported by that noble bass voice of my father, which was like an organ in the richness of its tones! It was not what they said, for they spoke very little directly to us; but what they were, and what they expected us to be, that seemed insensibly to form and mould our characters." What earthly gift or endowment is for a moment to be compared with the blessing of such a sweet and happy childhood?

Homes are sweet or bitter in proportion as father and mother are good or bad. If this statement is true, it is certainly a serious matter for the contemplation of parents. We believe it is; and to convince the reader, we refer him to his own experience and to those families with whom he is familiar. Of course, we do not claim that Christian families are exempt from natural evil—from sickness and sorrow, pain and death. By no means. The absence of these things, and even of all the adverse events of life, are not necessary to true happiness. The miracle of grace is that we can be happy even in the midst of our trials and afflictions. And hence we say that the home wherein dwelleth righteousness is a happy home, for its inmates are at peace with God and one another.—Exchange.

Faith and works are as necessary to the spiritual life of the Christian, as soul and body are to our life as men: for faith is the soul of religion and works the body.—Colton.

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HYGIENE.

The Necessity of Composure.

One thing that, if not a necessity, is at least conducive to comfortable living, is hardly appreciated even by those who most need it. This is the need of having some time each day entirely alone. It is impossible to live comfortably without composure of mind, and there is no way of securing it so surely as to spend a short time each day (and a long time is even better) in silence, and free from interruptions. It is soothing to tired nerves, and strengthening to a tired mind. The person who does not like to be alone, who does not even strongly desire to be alone once in a while, is already on the high road towards ill-health. It is the only way to have relief from the confusion of always being in some one's presence, which will, sooner or later, either affect the nerves or weaken the mind.

Wherever, or however, you live, then, see to it that you have at least one hour out of every twenty-four that you can call your own. Some busy people may at first think this is impossible; but we rarely find anyone who does not waste more than this every day, and who is not the worst off for the waste. The very act of taking this hour strengthens the will and adds that much to the comfort of living, since a weak willed person is at the mercy of everything and every person that encroach upon his rights; and not the least of these is the right to live a healthy, comfortable life.—Sanitarian; Demorest's Magazine.

Perfumes and Hygiene.

"Dr. Anders, of Philadelphia," remarks a writer in Meehan's Monthly, "a few years ago made the interesting discovery that the ozone in the atmosphere, the element which is the great purifier, was mainly supplied from *blooming flowers*, and for this reason blooming plants were healthful in dwellings and attractive. Some interesting experiments with the odors of flowers have been made in the old world, and it is found that many species of microbes are easily destroyed by various odors. The odor of cloves has been known to destroy these minute creatures in twenty five minutes. Cinnamon will kill some species in twelve minutes; thyme in thirty-five. In forty-five minutes the common wild verbena is found effective, while the odor of some geranium flowers has destroyed various forms of microbes in fifty minutes. The essence of cinnamon is said to destroy the *typhoid fever microbes in twelve minutes*, and is recorded as *the most effective of all odors as an antiseptic.* It is now believed that flowers which are found in Egyptian mummies were placed there more for their antiseptic properties than as mere ornaments or elements in sentimental work."

Perhaps we shall yet learn *why* the ancient altars smoked with sacred incense, and why the garments were fragrant with myrrh and aloes, and cassia. (Psa. xlv, 8.)

THE CUISINE.

CONDUCTED BY L. A. B.

SNOW PUDDING.—One-half box Cox's gelatine put to soak over night in one pint of cold water, and a pint of scalded milk added in the morning till gelatine is dissolved; strain, sweeten, and flavor, and let it come to the boiling point; put in a cold place to harden. When the jelly begins to set beat the whites of three eggs to a stiff froth and whip them thoroughly into the jelly, then pour into a mold and let it remain until wanted.

Sauce for Same.—The yolks of the three eggs and one whole egg added to one and one half pints milk, sweeten and flavor to taste, and make into a soft custard. To be eaten cold. When ready for the table the sauce can either be poured around the custard on the dish or served separately.—Exchange.

POTATO CROQUETTES.—Five or six potatoes mashed and well-beaten with a fork; salt, a little cayenne, one tablespoonful of melted butter, and one egg beaten to a froth and added to them. Form into little balls, roll in egg and cracker crums, and fry in a wire basket in boiling drippings. Take them out as soon as drained; serve hot; garnish with parsley.—Exchange.

ENLIGHTENMENT enables the more advanced and Conservative Surgeons of to-day to cure many diseases without cutting, which were formerly regarded as incurable without resort to the knife. RUPTURE or Breach, is now *radically* cured without the knife and without pain. Clumsy Trusses can be thrown away! TUMORS, Ovarian, Fibroid (Uterine) and many others, are now removed without the perils of cutting operations. PILE TUMORS, however large, Fistula and other diseases of the lower bowel, are permanently cured without pain or resort to the knife. STONE in the Bladder, no matter how large, is crushed, pulverized, washed out and perfectly removed without cutting.
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MARRIAGES.

YOUNG—GARRETT.—Near Campti, Oct. 7, 1894 by Rev. H. C. Murphy, Mr. Jas. A. Young, of Coushatta, to Miss A. E. Garrett, of Campti.

TURNAGE-LEGGETT.—At the residence of the bride's father, Mr Z. T. Thompson, Hebron, Miss., Oct. 28, 1894, by Rev. J. C. Ellis, Mr A. J. Turnage to Mrs. Nancy Leggett, all of Hebron, Lawrence county, Miss.

FLOWERS—HAWKER.—At the residence of the bride's father, Corvallis Ravalli county, Montana, Oct 28, 1891, by Rev. Thos. W. Flowers, Mr. William W. Flowers, son of Rev. Ephraim A. Flowers, member of the Mississippi Conference, to Miss Myrtle Bell Hawker.

OBITUARIES.

We publish obituaries of 300 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 300. Poetry excluded from this column.

HAMMETT—ROBT. E. HAMMETT was the son of Enoch and Jane Hammett. He was born Jan. 1, 1813, in St Mary's county, Md, and died at his home in Natchitoches parish, La., on July 19, 1894. He came from the State of Maryland to this State in 1834. He came to this parish in 1836. He was widely and favorably known. He was married to Miss Celia A. Barker, of West Feliciana parish, La., December, 1839. She died in 1853, leaving four children, three of whom survive. He was married again to Mrs Dorotea E. Davis, who was Miss Bryan, of Bienville parish, La., in 1854. She had one little girl. He joined the church, in 1840, under the ministry of Rev. Newton Hamil. Being converted, he was appointed class leader of the new organization. He served the church in every capacity that a layman could. He held some office in the church, and sometimes three or four, until the day of his death. He was recording steward until 1870. He regarded it a great privilege to attend quarterly meetings (distance was no obstacle). Being always present, he was elected secretary until he felt that he was no longer able to serve. He was a Mason, and was secretary of the lodge when he died. He had been justice of the peace almost continuously for fifty years, and never had a case reversed. He was charitable and kind to all. None ever went to him in distress and were turned away.

He tried to raise his children in the "nurture and admonition of the Lord." They were always called in, night and morning, to family prayer. He kept them supplied with good books and papers. He read a great deal himself. He had read through Clarke's Commentaries twice, and intended reading them again. One who knew him all his (the writer's) life, and loved him as a father, writes to us, that "in looking back over the long years that are gone, he can not remember one act of his that was not in keeping with his religious profession as a Christian." Under all circumstances and trials, in prosperity and adversity, our dear father was the same consistent Christian—a high and noble example for those he loved to follow. We will never again hear his humble prayer or his fatherly words of counsel. After a long, useful and honorable life he has gone to that home he told us of with his dying breath—that home of love, joy, and peace and rest in heaven. He said: "Children, don't grieve. I am happy." He passed away as peacefully as one going to sleep. He leaves an aged sister, wife and nine children. All the children are married and members of the same church to which he belonged—the M. E. Church, South.

With sorrowing hearts we pay this last tribute to our dear father's memory; but we shall meet him again if we are faithful. After a brief service in the church conducted by our pastor, he was buried with masonic honors.

HIS CHILDREN.

Texas Christian Advocate please copy.

PHILLIPS—Died, at Talladega, Ala., Oct 25, 1894, Mrs JULIA F PHILLIPS. She was born in Paulding, Miss., 1850, and was married to C. J. Phillips, 1874. She leaves six children, one having passed over the river in advance of her. She joined the M. E. Church, South, in early life while yet a child.

Her last illness was about forty-five days, during which time she suffered very greatly, but with patience. A few days before her departure she called the family to her bedside and gave each one a parting blessing, and gave direction concerning her burial. She informed those attending her that she had spent her life in preparing to answer the summons to render her account, and that she was ready to depart. As she neared the end she requested that "How firm a foundation," etc., be sung. Having lived the life of a Christian, no one is surprised that she triumphed at the last, and went home to her eternal rest. W. C. HEARN.

HUNT—D. K. HUNT died Oct. 2, 1894; beloved superintendent of the Methodist Sunday-school, Vidalia, La. The following Sunday a committee was appointed by Mr. Hunt's successor to draft suitable resolutions in his memory. The committee reported as follows:

Whereas, It hath pleased Almighty God to take from our Sunday school our beloved superintendent, who for so long has been to us an under-shepherd; therefore, be it

Resolved, That while we bow in meek submission to his will, we feel with deep regret our heavy loss in the church, the community, and the Sunday-school.

Resolved, That we, as a Sunday-school, ever honor and cherish his memory, and extend to the bereaved wife and son our heartfelt sympathy in this their hour of affliction.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE and the Concordia Sentinel (Vidalia) for publication, and also a copy presented to the bereft widow. MISS LYDA AUST, for Com.

ALFORD.—DR. JAMES THOMAS ALFORD was born in Copiah county, Miss., April 25, 1840, and died July 17 1894. He was twice married—to Miss Martha Eliza Prewick, June 23, 1864, and to Miss Julia Catoning Steele, Sept. 29, 1870. By these happy marriages were born unto him four sprightly, intelligent boys.

Bro. Alford was converted and joined the church in early life. As a physician, he stood high, and was beloved by all who came under his medical treatment. As a benefactor, his acts of Christian generosity will linger long in the memories of those who knew him best. As a gentleman, he was of the old *ante bellum* type. As a husband, he was a model, and his bereaved companion calls to memory a thousand tokens of affection to soften her grief. As a father, he governed his children wisely and impressed upon their minds the importance of early consecration to God. As a Methodist, he was intensely loyal. In his material support of the church he abounded in liberality. His appreciation of his pastor was often expressed in words of cheer and encouragement. As a Sunday-school worker he was always prompt and diligent. Though quiet and unobtrusive, so earnest, deep piety permeated his moral being and his life was "a living epistle, known and read of men." He was strong in his attainments, and a more sympathetic heart never pulsated in a human bosom.

He was faithful in all the relations of life, and efficient in all his duties to the church. His complete triumph when the end came was in accord with the life he had lived. May his Christian mantle fall upon the shoulders of his dear boys. Farewell, my brother; but not forever. We will meet again in the sweet by-and-by. W. W. HURST.

REAMES—RACHEL CARL REAMES was born on Dec. 4, 1821, and departed this life in the city of Baton Rouge, Aug. 16 1894. She was partially reared by her sister, Mrs. E. A. Young, in the State of Mississippi. Her first marriage was in 1840 to W. H. Lake, who lived only a few years. By this marriage she leaves one son living in West Baton Rouge parish. Her second marriage was to J. W. Reames, with whom she lived until 1889, rearing quite a large family—two sons and seven daughters—all members of the M. E. Church, South. The eulogy pronounced upon Mary might be truthfully given to her—"She hath done what she could."

Sue was, since my earliest recollection, a Christian, and one of more than ordinary faith in God. When a boy of seven years she encouraged me to read aloud and to her certain portions of the New Testament, and would correct me as I read, giving here and there a word of explanation. Thus in early life was the foundation of my Christian character laid. I shall not forget where or when I first read the third chapter of St. Matthew.

Mother was not afraid to die. She "knew in whom she believed." Many more things like the foregoing could be added, but I desist. I fully expect to meet my dear parents again when the storm of life is over.

HER ITINERANT SON.

HARRINGTON—On Friday morning, Oct. 5 1894, the pure spirit of HENLEY P. HARRINGTON was taken by death from its earthly abode to its heavenly vocation to enjoy the rewards awaiting the true and good. He was born in North Carolina, June 19, 1843. When a youth of seventeen years he came to Lauderdale county, Miss., settling near where he lived at the time of his death. He married Miss Mary Cochran, Dec 2, 1864, who, with five children, survive to deplore their irreparable loss.

This inscrutable providence that deprives our church and community of one so good and helpful we deplore as a calamity, and yet we must not question the wisdom and goodness of God's providential dealings.

He had been a member of the M. E. Church, South, since 1873. For twenty years his influence and means have contributed to support the church of his choice. As a result of his godly example, all his children are members of the church to which he belonged.

He was sick about two weeks, and from the first seemed to have a premonition that his sickness would prove fatal. Just before death he said he was happy, and bade his family and friends farewell. May God bless the widow and fatherless children! D. G. W. ELLIS.

GIBBS—HELEN RIVERS, infant daughter of Needham and Roxie Gibbs, was born July 24, 1893, and died Sept 30, 1894, aged one year two months and six days.

Helen was a lovely little flower sent to brighten the home of her parents for only a short time, and then was plucked by the angel reaper to bloom in unfading beauty forever.

Dear friends, it was indeed hard to see your bright, beautiful baby go; but remember and take comfort in the thought that you have one more flower planted in the garden of God, and that some sweet day, if you are faithful, you will see and claim her as your own again.

May God comfort her parents and those who loved her and help them to meet her where partings will be no more! Be true and faithful, and then I know when your journey is over, when the path of life is trod, you will find the soul of your baby abloom in the garden of God. A FRIEND.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Most people believe in the total depravity of somebody else.

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NEW ORLEANS, March 1, 1889.

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"The Idylls of the King" have won for themselves a abiding place in the political literature of the age. The work is a series of connected poems reviving the legend of King Arthur, Merlin, and the Knights of the Round Table, in which the poet not only restores the age of chivalry, purified and elevated, but gives noble expression to the aspirations of man, the hopes of religion, and the harmonies of nature. It is distinguished by masculine imaginative passion, elevated thought, and wonderful poetic art. The work has taken high rank among the classics of our English tongue.

Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.

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NEWS OF THE WEEK.

DOMESTIC.

The Democrats carried Mississippi and Louisiana in the recent election.

The National Convention of the Knights of Labor met in this city on Nov. 13.

It is said that the Republican nominee for governor has been elected in Tennessee by a small majority.

The anarchists in Chicago commemorated the anniversary of the execution of Spies, etc., on Nov. 11.

The State of Tennessee has opened a fight against the cotton seed and cotton oil trust in the circuit court.

The Republicans have carried four Southern States—North Carolina, West Virginia, Missouri and Tennessee.

The contract for the Y. M. C. A. Building in this city has been given out, and work will be begun at once.

Admiral Gherardi, of the United States Navy, retired from service on the 10th. His record is a long and honorable one.

It is said that there will be thirty-four contested election cases before the next Congress, on the part of Republicans and Populists.

A number of Democrats also claim that they were defeated by fraudulent means, but whether they will make contests is not yet definitely ascertained.

The twenty-fifth Annual Convention of the W. C. T. U. will be held at Cleveland, O., on Nov. 16. The convention will assume the nature of a historic anniversary.

The Southern Exposition, at Montgomery, Ala., was formally opened by the governor of the State, with great parade and ceremonies, last week. There was a large attendance of sightseers.

The strike situation is nearing a solution. The white sawmen will consent to take in a hundred colored men, and also make no objection to employment of colored labor by certain stevedores.

There seems likely to be a contest before the Legislature of Tennessee, which meets January, '95, for the office of governor, the Democrats claiming that there were frauds practiced by the Republicans in East Tennessee.

The election on last Tuesday was a Waterloo for the Democratic party. The Republicans will have an overwhelming majority in the Lower House of Congress, and with the aid of the Populists can control the Senate.

The Populist members in Washington take a roseate view of the result of the election. In all of the States west of the Mississippi river, which have formerly been Republican, except Iowa and California, the People's party was second in the race.

Not only will the Democracy lose control of the lower House of Congress, as a result of the land slide on election day; but the control of the Senate will be lost as well. Owing to the fact that the Legislatures of several States hitherto Democratic will be Republican, the Republican party will secure several Senators within the next few months.

It is said that England has laid claim to the head of the Chilkoot Inlet, 400 miles northwest of Juneau and near Mount St. Elias, Alaska. The claim is made as a result of the international boundary survey. The land will be used for the purpose of establishing a coaling station there.

The recent election in the State of New York disposed of several important matters, in addition to the defeat of Hill, Tammany and the Democratic Congressional candidates; and among them was the proposition for the consolidation of New York City with the cities and towns surrounding the metropolis, which was voted upon favorably.

The trial of the suit for the removal of the mayor of this city was begun on Nov. 8. The hearing of the testimony on the first count, relative to the Belt Railroad ordinance, was brought to a close on the ninth, and the prosecution took up for consideration the second charge, relating to the mayor's failure to suspend councilmen under indictment for bribery.

Gen. O. O. Howard, of the United States Army, retired from service on the eighth, having reached the legal age of retirement—sixty-four. He has been in military service forty years. He participated in twenty-two engagements during the late war. His activities have never been confined to military exploits. He has for many years been active in ecclesiastical and philanthropic work—Y. M. C. A., temperance, Bible cause, etc.

On Nov. 12 a very disastrous cotton fire occurred at Westwego, in the parish of Jefferson, opposite the upper portion of this city, but within the limits of the port of New Orleans. According to the best estimates obtainable something like 28 000 bales of cotton were consumed, as well as the wharf and shed belonging to the Texas and Pacific Railroad Company, and about forty-five freight cars belonging to the same company. The total loss will aggregate $600,000.

Profoundly impressive ceremonies were held at the Russian legation in Washington, on Nov. 9, in memory of Czar Alexander III., whose remains now lie in state at Moscow, soon to be buried in the imperial tomb of the Czars. President Cleveland and the entire Cabinet, except Postmaster General Bissell, attended, accompanied by Mrs. Cleveland and the Cabinet ladies, the foreign ambassadors and ministers with their extensive suites, wearing their rich official and court dress, were present in a body, lending brilliant color to the solemn occasion.

FOREIGN.

A cloudburst near Valencia, Venezuela, killed 150 persons and damaged the coffee and other crops to the extent of half a million dollars. Houses have been leveled, bridges washed away and traffic generally suspended.

A feeling of apprehension respecting the stability of the home policy of Germany is amply justified by the ministerial changes, which everybody now agrees to be imminent. Prince Hohenlohe, the new chancellor, as stated in previous dispatches, is determined that every member of the Cabinet shall be in entire harmony with his views.

The remains of Czar Alexander were received at Moscow, on Nov. 11, with appropriate ceremonies, and placed in state in St. Michael's Cathedral.

It is now generally admitted that the restriction of the veto power of the House of Lords will be the first measure on the Ministerial programme for the coming session of the British Parliament, to be followed in succession by the registration bill and the Irish evicted tenants' bill.

After a contest lasting not more than three months, China has been compelled to admit that she is not prepared to cope with Japan, and that her territory is now practically at the mercy of the armies of the Mikado. This much, it is said, the Chinese government has freely admitted to the representatives of the great powers, and these same representatives have been requested to ask their respective governments to use their good offices to secure favorable terms of peace from Japan.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Adams, at Adams	Nov. 17, 18
Martinsville, at Tabernacle (11 A. M.)	18
Terry, at Spring Ridge	24, 25
Beauregard, at Beauregard (11 A. M.)	25
Wesson (7 P. M.)	25
China Grove, at C. Grove	Dec. 1
Pleasant Grove, at Tilton	2
Bowerton, at Rehoboth	8, 9
Hazlehurst (7 P. M.)	9
Brookhaven (7 P. M.)	10

Let the pastors remember the assessment for district parsonage. Let all concerned make a faithful effort to bring up all claims. This list of appointments will appear but once.

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Linwood, at	Nov. 17, 18
Daleville	Sun. night and Mon. 18, 19
Why Not, at Why Not	Wed. 21
Marion, at Marion	24, 25
Chunky, at	Wed. 25
Mathersville, at	Dec. 1, 2
Landerdale, at	8, 9

D. A. LITTLE, P. E.

WOODVILLE DIST.—FOURTH ROUND.

St. Helena	Nov. 17, 18
East Feliciana	24, 25
Franklinton, at Franklin	29
Amite City, at Hammond	Dec. 1, 2
Ponchatoula, at Ponchatoula	3

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Cornersville	Nov. 17, 18
E. Holly Springs circuit	24, 25

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Nesbit, at Hinds' Chapel	Nov. 17, 18
Panola, at Love Joy	24, 25
Morgansville, at	Dec. 1, 2

H. C. MOBERHEAD, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tremont	Nov. 17, 18
Fulton	24 25
Athens	27, 28
Pontotoc	Dec. 1, 2

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Bolivar	Nov. 18
Arcola	25
Friar's Point	Dec. 2

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Chester circuit, at Salem	Nov. 17, 18
Weir circuit, at Pisgah	24, 25
Rural Hill circuit, at Rural Hill	29, 30
Louisville circuit, at Rocky Hill	Dec. 1, 2

J. H. MITCHELL, P. E.

WINONA DIST.—FOURTH ROUND.

Leherton	Nov. 17, 18
Vaiden	24, 25
Winona circuit	Dec. 1, 2

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Charles and West Lake	Nov. 17, 18
Sulphur Mine	19, 20
Abbeville, at Prairie Greig	24, 25
Crowley	27, 28
St. Martinsville	30

J. M. BEARD, P. E.

Every man having a beard should keep it an even and natural color, and if it is not so already, use Buckingham's Dye and appear tidy.

EPWORTH LEAGUE.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

WHAT WE KNOW.

(II. Tim. i, 12; II. Cor. v, 1; I. John iii, 14; Rom. viii, 28.)

Knowledge is a relative term. Absolute knowledge is omniscience. Religious knowledge is theory based on experience. Thus, and thus only, faith is possible. Religious knowledge is hence tantamount to being so persuaded in our own mind. Our texts indicate a few realms of religious knowledge.

I. "Know whom I have believed," etc.

(1) Found Jesus precious to our souls at conversion. Washed us in his own blood. Dear to our heart.

(2) When we prayed in his name, the Father heard and answered our petitions.

(3) Made good his promise to be with his people always. He sustained, comforted, led.

2. "We know if this earthly house of this tabernacle be dissolved," etc.

(1) A poetical description of the death of this body. Our body an earthly house suited for life sublunar. Death is dissolution.

(2) At death our spirits shall be suitably attired, situated and surrounded, enabling us consciously to live and be happy.

(3) All things terrestrial are subject to the tooth of time. Change, declension, termination. But the house not made with hands is eternal in the heavens.

3. "We know that we have passed from death unto life, because we love the brethren."

(1) An expressive and fitting description of regeneration: "passing from death unto life." Unregenerate, we are dead in trespasses and sins. Born again.

(2) The Christian's life, acquired at regeneration, succored by divine grace, dies not at death. "Whosoever believeth in me shall never die."

(3) Proof positive of living this life we have in loving the brethren. If this love actuates, impels us, we are indeed children of God. Love the brethren for Christ's sake.

4. Our fourth text indicates that the effects of sin have converted this earth into a vale of tears. With all its loveliness, God's curse rests on this earth. "The whole creation groaneth and travaileth in pain."

(1) Earth is a wilderness through which we, as pilgrims and strangers, journey.

(2) Death is to the Christian not a fearful enemy, a tyrant horridly odious, but is a friend, an emancipator, liberator.

(3) No wonder the Christian desires to depart and be with Christ; for

"In heaven above, where all is love—
Yes, there is no weeping there."

LEAGUE DOTS.

Are you a subscriber to the 'Epworth Era?" The paper is indispensable to you. How about the 10-cent assessment?

The New Orleans Epworth League Union held its monthly meeting in Parker Chapel, Nov. 8. The chapel was charmingly decorated. Attendance good. Meeting profitable and pleasant.

During the recent session of the Holston Annual Conference, Oct. 21-28, an entire evening was given to the deliberation of Epworth League affairs. Its history and philosophy, aims and methods, were ably discussed.

At its last meeting, the Louisiana Avenue Epworth League adopted the new Constitution provided by Dr. S. A. Steele's Board, and under the provisions of same, elected officers for six months. The following were chosen by ballot:

President, Mr. John Thomson Crebbin; first vice-president, Miss Louise Gowers; second vice-president, Mr. Herbert M. Norman; third vice-president, Miss Eloise Ahrens; secretary, Mr. Harry W. Spear; and treasurer, Mr. J. Fred. Barringer.

The attendance at the meeting was very large, and the reports made indicated that this League is doing good work.

DRS REYNOLDS, discoverers and perfectors of the painless Oil Cure for the treatment of consumption, catarrh, cancer, lupus, ulcers, piles, fistula, eczema, scrofula, rheumatism, Bright's disease, womb diseases and all inflammatory diseases of the eyes, ear, nose and throat. Send stamp for Illustrated Catalogue. Address 129 South Spruce St, Nashville, Tenn.

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Dr. Price's Cream Baking Powder

A Pure Grape Cream of Tartar Powder.

$12.00 to $36.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F JOHNSON & CO., 11th and Main Sts., Richmond, Va.

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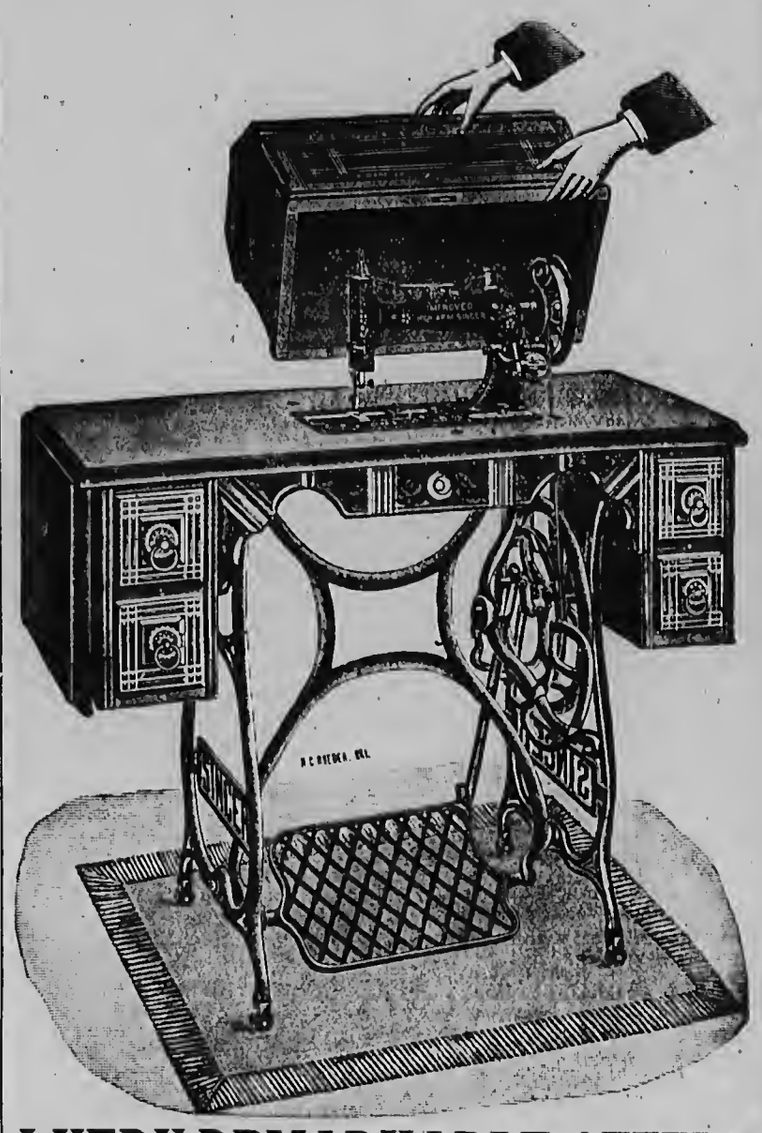

A VERY REMARKABLE OFFER!

A $40 Sewing Machine for $20, and the N. O. Advocate Thrown In!

This may seem surprising, but we mean what we say. The machine which we handle is "The Favorite High Arm Singer," the manufacturer's catalogue price of which is $40. Read the following description taken from the manufacturer's catalogue, and then read our offer.

"The Favorite Improved High Arm Singer Sewing Machine, as you will perceive, is very attractive in appearance, the cut being an exact representation. It is strongly constructed from the best grades of material produced, and its adjustment perfect; also combines simplicity, durability and workmanship of the highest order; and in point of finish, light-running and sewing qualities, is unsurpassed. In addition to the above-mentioned qualities, our Favorite Improved High Arm Singer has the latest, most useful and practical improvements, such as a perfect Self-Threading Cylinder Shuttle, positive Automatic Bobbin Winder, Self-Setting Needle, Tension Liberator and Loose Pulley, and is without any exception the best machine ever produced for the money.

"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being sunk flush with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under works without the least inconvenience.

"Automatic Bobbin Winder, used on the Favorite Improved High Arm Singer, is positive in its operation, and works to perfection, winding the thread on bobbin as evenly as thread is wound on a spool.

"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, 'same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re-adjust same.

"The Cabinet Work is of the very latest design, made of the best quality of Oak or Walnut, as preferred. Unique and attractive in style, and elaborate in finish. The rich nickel-plated trimmings harmonize with the general handsome appearance of the machine.

"Furnished free with every machine are the following-named accessories: One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

"The Stand is among the handsomest in design. Finely japanned. Has large drive wheel."

This machine is manufactured by an old and reliable company, who guarantee the machine for ten years.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to June, '96, and send us $18 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded. Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty-five new subscribers with the cash—$50. Address

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Attacks on Washing-Powders

don't affect Pearline. Pearline is a washing-compound in powder form, to be sure, but quite a different thing. It's made so that it acts upon dirt as nothing else will, but can't possibly do any harm to substance, hands or fabric. Soap-makers are advertising against washing-powders, claiming that they ruin the clothes. They're more than half right. But chemical analysis and the experience of millions of women prove that Pearline hasn't the power to harm clothes that soap has. And it saves all that ruinous rubbing that you have to use with soap, besides.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back*. 396 JAMES PYLE, N.Y.

Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE LIVING NOW.

BY SUSAN COOLIDGE.

Every day is a fresh beginning,
Every morn is the world made new,
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds which smarted and bled
Are healed with the healing which night has shed.

Yesterday now is a part of forever;
Bound up in a sheaf which God holds tight,
With glad days and sad days which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Let them go since we can not relieve them,
Can not undo and can not atone;
God in his mercy receive, forgive them;
Only the new days are our own.
To-day is ours and to-day alone.

. . . . . .

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And spite of old sorrow and old sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

—Exchange.

Selections.

Traveling a Circuit in Japan.

BY BISHOP CHAS. B. GALLOWAY, D. D.

We left Hiroshima, Saturday afternoon, Sept. 1, for Matsuyama. It was an ideal night—to one passenger on the little vessel, a holy benediction upon his silver wedding day with a bridal present, very precious, "descending out of heaven from God." There, under those oriental fires of heaven, was a double replighting of faith for another half-jubilee of years—both to the work of his Lord and to the brown-eyed bride far over the seas.

Arriving at Mitsugahama at 9:30 o'clock, we had a five miles' jinriksha ride to Matsuyama, where we found Bro. Moseley sick in bed with bilious fever, and eagerly awaiting our coming. Monday morning he was able to be up and speed the parting guests on their way to other appointments. Matsuyama is a city of 40,000 inhabitants, and the capital of a ken. It was a castle city in the days of the daimios—the feudal lords—and on the lofty mountain which overlooks the valley for miles is the finest castle and the best kept yet seen in Japan, much resembling the Edinburgh Castle, where Scottish chiefs and kings so long had home and throne. We had a quiet Sabbath, with morning and evening preaching to small, but apparently quite intelligent, congregations. Our faithful band here hopes before many months to worship in their new church—Lambuth Chapel—named in honor of the ascended saint whose frail body sleeps in a missionary's grave at Kobe. The corner-stone was laid in July; the cap-stone, I hope, will be brought forth with rejoicing before the new year. I was pleased with the large, well-selected lot, with ample room for church and parsonage, without disturbing some fruitful trees ladened with oranges, pomegranates, peaches, and figs. On Monday morning most of the native members called in a body, and I had the privilege of baptizing the baby daughter of our Japanese preacher.

Accompanied by young Bro. Toyosaki as guide and interpreter, we took steamer for Oita, on the Kinshu coast. After nine hours' steady sailing around wooded islands and across narrow straits—gateways to the great ocean—we reached our destination in Kinshu—the island of nine countries. Here in Oita, a city of 25,000 inhabitants, we were on historic ground—the very spot where the heroic—and shall I not say apostolic?—Francis Xavier lived and wrought so wonderfully in the name of our Lord. In five years he saw possibly two hundred thousand Japanese forsake Buddhism for Christianity. The Daimio of the province became an ardent convert, and his son was sent as special ambassador to Rome; but shortly thereafter, in the war of extermination against the Christians, the old feudal lord, having fought desperately, fled from his castle and committed suicide rather than die by knife and torch. At a place not very far from Oita thousands of Christians were brutally massacred. But through the more than two hundred intervening years—years of sleepless espionage and relentless hostility against Christianity—some secretly clung to their Christian faith, and at the first opportunity openly announced their allegiance to the long-despised Nazarene.

At Oita we have a prosperous, spiritual church. There was Methodistic heartiness in the worship, and a crowded house to hear the Word. For four years Bro. W. A. Wilson has labored here with gratifying success, having added substantially to the membership, and built both a handsome church and parsonage. This is a congregation of fine-looking, promising young men. From that church have already come several of our best native workers. Some facts in the early history of Oita Methodism are worthy of place in the chronicles of the skies.

One distinguished-looking old gentleman called who has two sons preparing for the ministry. He is a happy, earnest Christian now, and very proud of his preacher-boys; but he has only been in the faith two years, and, like Paul, breathed out threatenings and slaughter against the church for a time. When the first of his sons became a Christian he was enraged, and, with drawn sword, demanded that he recant on penalty of death. But the boy stood firm; said he would rather die than belie his Lord, and has had the joy to see the whole family kneeling at the same Christian altar and singing the same hymns of praise.

We made a jinriksha excursion to Beppu, a large village six miles from Oita, around the coast, famed for its hot springs and baths. Here the lame and halt come for healing, and the multitudes gather for the pleasure of steaming and plunging. I wonder that these little people are not parboiled—they are so fond of hot water. The familiarity and sociability of these baths wrought on the nerves of my American prudishness more than anything yet witnessed in this land of undress. Men, women, and children, without the slightest suggestion of a blush, mingled indiscriminately and gleefully in the steaming pools together. Such utter innocence of shame I did not think possible in the human family. No wonder that is regarded as a hard place for missionary effort; but nowhere in "the nine countries" is it more sadly needed.

A new circuit adjoining Oita, with Nakatsu for a center, and Bro. Callahan as pastor, has been enterprised, and, it is hoped, will prove a fruitful field.

On Tuesday night, in charge of Bro. Davis, who had come to meet us, we left for Uwajima, at the end of the Inland Sea, and the most distant point of our work. We arrived at 8:30 o'clock the next morning, ready for breakfast on land in Bro. Davis' hired house. The mistress of the manse was still at Arima in the mountains, so we did as we pleased and fared the best we could. Bro. Davis and his faithful wife labor for their Lord, with no missionary neighbor less than one hundred miles away. But that isolation identifies them more fully with the people, and they see more readily the fruit of their toil.

Thanks to "the lord of the hill"—a retainer of the Prince—we visited the castle grounds on the mountain, but could not enter the little pagoda-shaped building. That honor is denied to Japanese and foreigners alike. Some skilled military eye planted that ancient fortress, and there was no little engineering genius displayed in its construction.

Our church here has recovered from the trouble of some years ago, and is doing well. Its history contains incidents of thrilling interest. We had a good congregation out at night, and it is hoped the service was not without good results. A large, eligible lot has been secured, and before long we shall have a tasteful church in this beautiful outpost on the Inland Sea.

Leaving Uwajima on Thursday at noon, we took ship for Kobe, traveling the entire length of the Inland Sea, and arriving there on Saturday morning at 7 o'clock. Foreigners who sail over that "sea within the straits" in small boats must be provided with "bed and board"—cots and "coreys"—*fu-tons* and lunch baskets. The *fu ton* is a thick comfort which serves as a mattress. A well-filled basket is also a necessity. Foreigners are not fond of Japanese food, nor are they of ours. But thus provided, and being content with a small place on the floor with an indefinite number of sleepers, who snore and smoke at intervals during night and day, one can travel with comparative comfort. These things, however, are not worthy of mention in connection with the joy experienced while visiting the various appointments on this great Methodist circuit. I only regret not being able to stop with Bro. Myers at Tadotsu for a day, which would have completed the round. After a few hours in Kobe reading American mail, I ran up to Osaka to spend the Sabbath. And a delightful day it was with Bros. Utley and Towson. In the morning at East Osaka, where Bro. Towson is both pastor and presiding elder, there was a large congregation. They are worshiping now in a street chapel; but, thanks to the Board of Church Extension and the liberal gift of a consecrated woman, a representative church will soon be erected on an eligible lot. In West Osaka, where Bro. Utley ministers, and where at night I had the pleasure of preaching and baptizing four little Japanese, we also need and must have a good church. This is probably the greatest manufacturing and commercial city in Japan, with over 500,000 inhabitants, and increasing rapidly. I hope some other noble soul will help us plant permanently in that part of this great city. With two church-buildings and a system of street chapels, our work in that great center will move forward speedily. Ninety-one steamers and fourteen thousand sailboats are engaged in Osaka trade on the Inland Sea. Here the Imperial mint is located, and more large manufactories than in any city of Japan. I plead for this important place.

With the Sabbath at Osaka my circuit of the sea was completed, and my mission in Japan, for the present, ended. In two weeks I have traveled over one thousand miles by boat, railroad and jinriksha—one hundred by the last—have preached ten times, seen many phases of missionary work and life, greeted many earnest native Christians, kept perfectly well, and been happy all the time. How this mighty work calls out the energies and sympathies of the soul! I wonder not that these brethren are so devoted to it, and are reluctant even to leave for a few weeks of needed rest. We need more men to occupy inviting fields. I pray the church not to retrench, but increase her offerings, so that at this crucial time we may renew an aggressive movement upon this strategic island kingdom of the East. Now is the hour for assault as well as siege.

I leave to-day in the "Empress of Japan" for China, with many thanksgivings and blessed memories of delightful weeks in this "Land of the Rising Sun." My faith in the redemption of this country has increased daily. The adverse forces are strong and determined, but our Lord is moving steadily to conquest. May he speed the glorious hour!

The war absorbs all attention. A number of our best members are in the field as officers or private soldiers. The Emperor moves this week to Hiroshima, to be nearer the seat of war, and by his presence to inspirit his brave battalions. These people are determined to win in this struggle, and will exhaust the resources and credit of the kingdom in order to humble their giant neighbor, called by an enthusiastic Jap the "great sleeper."

Kobe, Japan, Sept. 12, 1894.

—Nashville Advocate.

Look on This Picture, Then on That.

The civilization introduced by Columbus and that brought over by the Pilgrim Fathers have been on trial for centuries. One has pined amid the wealth of tropical vegetation and fertile soil; the other has flourished amid the wintry winds and barren hills of New England. One, with its mines of silver and gold, has dragged its way on amid peonage and poverty. The other, with its sandy shores and inhospitable climate, has grown strong and rich and prosperous. One has been marked by tyranny, barbarism and perpetual revolution; the other has prepared the way for liberty, humanity, and a stable and prosperous government. The countries to which Spain gave the Inquisition and the Sunday bull fights are shunned by emigrants as if infected by the plague, while the land which was blessed with the Bible and the common school has sounding on its shores every year the tramp of a million of feet of those who come from all lands and climes to repose beneath the shadow of free institutions based upon the Word of God.—Hastings.

The Church Paper.

Twenty-five years ago there was occasion to investigate the case as to contributions to foreign missions by a certain circuit in our connection. The circuit was put down in the Minutes as having, in round numbers, 600 members. It was ascertained that less than 60 members gave all that was given, and that of the whole amount reported the presiding elder and the preacher in charge gave just one-fifth, and that two other persons gave another fifth. What losses the church sustains through this immense non-paying and non-working multitude! If all did something, our treasury would overflow; if one-half did something, the debt would be paid in a year, and our little army in the field re-enforced, and the spiritual power of the home church would be quadrupled.

But how are we to get all our members—even half our members—to do something when one-half (as there is reason to believe) of our people read no church paper? People feel no interest in enterprises of which they have no knowledge. They pay but little, and pay that little reluctantly, to advance a cause they do not care for.

There has come to us recently a statement that almost takes one's breath: there is, we are reliably informed, a Southern Methodist Church with full 600 members without a single church paper, except that taken by the pastor! What money the pastor gets from this church he will get by a dead-lift. If his assessment amounts to much, he will not get it, unless he pays it. And such a church will pay small salaries. If it ever contemplates an advance movement in its own interests, it will ask help from the Church Extension Board. It is only a question of time when such a church will suffer disruption, either by internal dissension, which would not break out in an informed membership, or by the coming of some fanatical outsider holding a meeting, whose only permanent result is division and anarchy.

Show me an ignorant, uninformed, non-reading church that does its part in God's work for the salvation of men, and we will retract this editorial, plead ignorance, and beg pardon for writing it.—Nashville Advocate.

College or Athletic Club.

Under the above heading last week's Wesleyan Advocate has a very sensible and timely editorial, from which we quote as follows:

"In college and university life the fashion now is football. It is worse than a fashion—it is a 'fad.' It is worse than either—it is a craze.

"We are evolving new ideas, and out of them new ways. Our simple-hearted fathers were under the delusion that colleges and universities were institutions for mental training. Some of them thought moral training of some consequence. Moreover, some thought that a college without Christ was worse than no college at all. In those days fathers told their sons to what schools they must go; nowadays very often the boys tell their fathers to what school they will consent to go.

"In the last month we have known more than one spoiled city boy to notify his father that he would not go to any college at all. His reason was, he 'did not wish to.' And the silly fathers yielded and let their silly boys take their own course—generally downward.

"The football college is the college now—wild boys being judges.

"Last Sunday one Georgia daily contained telegrams giving account of ten football games—fights, rather. Doubtless there were twoscore—maybe a hundred—intercollegiate college games played Saturday, Nov. 3, not reported to this Southern paper. In the paper before us we see for head-line, 'Vanderbilt Downs Auburn.' We have seen several times that 'Vanderbilt University' is deep 'in it.'

"Vanderbilt, our Vanderbilt, is even. Downed Auburn this year. The Vanderbilt captain 'sprained an ankle.' An Auburn man, however, had his 'jawbone broken.' So our boys are a little ahead.

"Think of the time taken in practice. They work themselves 'into condition' like prize fighters. What time taken from study! what vital force wasted! What fatal breaks in habits of study these long trips involve! what sums of money wasted!

"We are sorry to see 'Vanderbilt' so often figuring in these football telegrams. We were simple enough to have entertained other ideas concerning our leading (?) school on the Cumberland. One thing we ask, At this rate, whither does it lead? Our ten Bishops are *ex-officio* trustees of Vanderbilt. What do they think of this waste of the time and strength of the students? This squandering of the money of their parents?

"We have said nothing of the immoral influences that inevitably go along with these intercollegiate games. No one who knows young men and the times in which we live needs that we should say anything on this subject."

Dr. Parkhurst on Anarchy.

The anarchism we may well fear most is the unfledged, the ungraduated anarchism, the leaven of lawlessness that has not yet arrived at the stage of parading under a red flag, publishing carnage and manufacturing dynamite. The blossom does not look much like the seed; still it is the one life that stretches all the way from the seed to the blossom. Union laborers mauling and breaking the bones of non-union laborers are not anarchists even as the bud is not the blossom. Any violation of law has inhering in it some of the essence of anarchy. Anarchical movements and anarchical men exhibit on a magnified scale the same animus that is present in a quiet way in thousands of people that would feel themselves outrageously insulted if they were classed in the same category with Herr Schnabel and Herr Most.

There is a vast amount of anarchy that is inculcated at the hearthstone. Home disobedience is anarchy in swaddling clothes. Arithmetic is a good thing, and so is geography, but common sense is better, and obedience is the best of the lot. The greatest lesson you can learn at home or school, the lesson that will make you holy men and women, is to learn to do as you are told. Bread and meat are the stuff that makes your body; obedience is the stuff that will make your manhood and womanhood.—Exchange.

While the Word Was Being Preached.

"While Peter yet spake these words the Holy Ghost fell." That is the focus! First meeting or second meeting, it is the entrance of God's Word that gives light. What I ask for first meeting or second meeting is to get God's Word entered. Why should it not enter while the people are sitting there listening? Our eyes were opened to this fact long ago by reading Wesley's Journal. Many conversions took place while he was preaching, and the converts came up at the close and reported the fact to him, and were immediately classified. The late Dr. Samuel Hanson Cox, addressing some ministers in this city, told them that he had had an extraordinary time preaching, and that a man came up to him and said at the close: "Dr. Cox, I am obliged to you for that sermon. While I was hearing it I gave my heart to God." "And," said Dr. Cox, 'I was such a poor, unbelieving sinner that I hardly knew what to make of it, and wondered if the man was crazy. Hereafter I intend to preach with reference to a man's giving his heart to God while I am speaking."

Let the Methodists ever remember that all the wonderful triumphs of those first seventy years in England, and the first forty-three years in this country, were before the introduction of the mourners' bench, or any method of the sort.—New York Advocate.

Methodism in Rome.

I spent a month in Italy. Preached in ten of our stations; examined our property; mingled with our people; and looked into the history, the character, methods and piety of our preachers; and whatever errors they may have committed in the past, I am free to say that I shall induce my friends to make large contributions to our missions in Italy, and shall give freely myself. We have a most competent superintendent, who is in every way adapted to his great work, and the rank and file of our preachers are devoted to their ministry. The great building which we are erecting in Rome will be a magnificent fact, a monument of Protestant Christianity, and will challenge the Propaganda for the control of religions thought in the Italian kingdom.—From Bishop Newman, in N. W. Advocate.

Kicking a Dead Lion.

I have heard of a man traveling around the country exploding this Book, and showing up "the mistakes of Moses," at two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead, and can not talk back. It would be worth something, after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses, and it is said found a grave in the Red Sea. Korah, Dathan and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.—Hastings.

The Methodists in Peking appear to be appropriating heathen temples by the wholesale. Three have already passed into their hands, and their eager eyes are now fixed upon a fourth, which will be laid hold of as soon as the cash is forthcoming from America. —Central Methodist.

If anybody tells you something evil about your brother abhor it too much to repeat it, but tell the good you hear of him.—Exchange

Communications.

In the Living Present.

Nervously fussy, excitedly noisy, distressingly busy people effect but little in life. Calmness gives executive force. Steadiness secures ease. This ease prevents friction and wastage of resources.

We encourage all temperance movements, from total abstinence to prohibition. God-speed them! But we must confess that Gov. Tillman's "Dispensary Law" has not awakened sympathetic chords in our heart. Good may result, but the fact remains that South Carolina is a monopolistic liquor dealer.

Protestants and Papists alike hold that the Bible is a divine revelation. Both claim the Bible as the Christian's ultimate authority. Where, now, is the dividing line between the two? Luther held—Protestants hold—that the individual conscience is the final and authoritative interpreter of the Bible. Papism, however, declares that that interpretation rests with the church, represented by the Pope—the latter infallible.

A county convention of homeopathists, together with the associated allopaths, recommend the use of the individual cup at the holy communion. "What a pity," says an exchange, "that Christ was not aware of the possible danger from bacteria when he instituted this sacrament!" Homeopathists usually disagree with the allopaths on any given subject; but here they are agreed. Well, Pilate and Herod were made friends when Christ was being wickedly sentenced to die on the cross.

A preacher in Hamburg desired to ascertain the influence of the hard times on his congregation. He requested that all who could not pay their debts should rise. All but one person rose. That one person, looking seedy, hungry, and woe begone, was now requested to rise and state his sad case. Said he: "I publish a paper. The subscribers, including my brethren here, are greatly in arrears with payment"— He wished to say more, but the preacher interrupted him by saying, "Receive the benediction."

On the fifth of November the four hundredth anniversary of the birth of Hans Sachs was celebrated at all prominent universities in Germany, specially in Nuernberg, his native city. Hans Sachs was a cobbler, but at the same time a poet of highest merit. His poem, of which appeared eleven editions in twelve months, called "The Nightingale of Wittenberg"—meaning Luther—rendered great help to the Reformation. The erudite of his age refused a long time to acknowledge his worth, because of his lack of university training. Disdainfully they wrote of him:

"Hans Sachs is a shoe-
Maker and a poet, too."

But his exquisite productions are popular to this day, while his learned tradncers are forgotten.

ICH DIEN.

THOU ART NEAR.

BY O. W. HOLMES.

"O Love divine, that stooped to share
Our sharpest pang, our bitterest tear!
On Thee we cast each earthborn care;
We smile at pain while Thou art near.

"Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, 'Thou art near!'

"When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, 'Thou art near!'

"On Thee we fling our burdening woe,
O Love divine, forever dear;
Content to suffer while we know,
Living and dying, Thou art near!"

—Exchange.

Communications.

The Heroism of Foreign Missions.

BY REV. A. F. WATKINS

Bishop Phillips Brooks has an admirable sermon upon "The Heroism of Foreign Missions," in which is brought out in great strength and beauty the heroic spirit of those who carry the glad news of salvation to the regions beyond. The sermon would be altogether admirable were it not for the injustice which is done by implication to the laborer in the home field, in denying to him the unselfishness, which is one of the essential elements of the heroic spirit. Surely the spirit which actuates the true servant of God, whatever the field of labor in which he toils, is the same. Who can doubt that many an humble toiler in the obscure places of the home work possesses as heroic a heart and lives as heroic a life as any who ever consumed his consecrated energies in the fields beyond the seas? Heroism is not indeed a "thing of circumstance."

But, after all, whatever may be said about the spirit of the herald of the cross at home or abroad, is it not true that in the work of the church, the missionary work is the most heroic in which we engage? I shall not attempt to define heroism, but shall content myself with the mention of certain elements that must enter into every heroic impulse, and notice their relative importance in the activities of the church in the home and foreign fields.

First of all, there must be the spirit of unselfishness. The most splendid achievement, the most expressive labor, the most intense sufferings, are all transmuted by the hand of selfishness into the price paid for sordid gain or self-indulgent pleasure. Many a merchant or explorer has endured as much of privation, toil and peril as St. Paul in his missionary journeys; but the one was enterprise or ambition, while the other was Christian heroism. So the important work of building and adorning churches or erecting and furnishing homes for our preachers may be tarnished in the brightness of its real merit by the vanity and pride of which it is the expression. Not so the gifts of the foreign mission work. The impulse that unlocks the springs of liberality in this case is, in its unselfishness, akin to the spirit of him who came from heaven to earth that men might be won from earth to heaven. The nearest approximation of the human to the divine is in him who realizes that others have a want that he can supply and he is "straightened" until he has supplied it.

In no department of Christian service is bravery, as an element of heroism, so splendidly shown as in foreign missions. Nor is it less true that bravery is needed by the man who would consistently and efficiently champion, in the church at home, the cause of Christ in heathen lands. There is something akin to pity in the feeling with which many members of the church look upon an enthusiastic advocate of foreign missions. This is not an extreme statement of the case; this prejudice is deplorably prevalent, as many a pastor and many a member of the Woman's Missionary Society can testify.

Another element of the heroic that must enter into the spirit of the missionary workers, whether standing in the fore-front of the battle or at home providing the sinews of war, is faith. Many a sincere lover of God and his fellow-men has faltered just at this point. At home the result is often immediately visible, and we are encouraged to continued and increased effort. But in foreign mission work there seems to be no return or, at best, but an insufficient return from the energies expended. Such a statement indicates that the fact is lost sight of that "we walk by faith, not by sight." When visible results are demanded, it is not faith that actuates to further effort, but sight adds interest to the toil; it is only when we can not see the ripening harvest that we labor on in implicit trust in him who has promised that in the end our hearts shall be filled with laughter and our lips with the glories of the harvest song. The faith that is "blessed," though it has "not seen" him, is the faith with which the heroic toiler for undying millions labors on until the harvest time without seeing the reward of his labor. The reward will come when "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

And, last of all, the crowning glory of the Christian character, the sun of the Christian virtues, the most God-like element of heroic human souls, is benevolence or love. Love is the epitome of the divine nature, the spring of human joy, the genesis of human activities; with it the soul lives; without it there is death. Love breathes in the fragrance of the flowers, it speaks in every passing breeze, it moves in every snowy cloud that drifts across the sky, it sparkles in the cup of cold water given in Christ's name. In every deed of kindness and word of cheer love is eloquent. But in self-denying labor for the unseen myriads of our race, who live in misery and die in darkness, the spirit of the mortal becomes the spirit of the Infinite One, and God is seen in man.

What is the Question?

It is about time to call a halt in the current discussion about the Residue Theory of Entire Sanctification, long enough at least to learn what is the question. The disputants, *pro* and *con*, would be saved much valuable time and an indefinite amount of vagueness if we could all learn just what the question is. I beg all parties to unite with me in an earnest, prayerful effort to find the question.

1. It is not whether or not one may become holy, or perfect in love, or entirely sanctified, in this life. No Methodist denies this possibility. Let us be very careful not to misrepresent each other; for even ignorant misrepresentation is sin; for we ought to know that what we say of a brother is true, or we ought not to say it.

2. It is not whether or not this grace, so variously named, is subsequent to regeneration; for all Methodists agree, with Christ and Paul, that regeneration is the very beginning of the Christian life; hence whatever else of grace may come into that life must come subsequently to that life's beginning.

3. It is not whether or not those who profess this second blessing have had an experience of grace. These spiritual experiences are matters of consciousness; and I know of no intelligent Methodist insane enough to deny the testimony of consciousness. Many do not believe that the consciousness of an experience of grace is capable of settling the theological distinctions between two theories concerning the exact name and invariable number of that experience, and yet they do not question the experience.

4. The question is whether or not there is possible and needed a second cleansing or purifying subsequent to regeneration unless there be first a lapse from regeneration.

5 If it be proved that such subsequent cleansing is possible and needed then the question is: Wherein do these two cleansings or purifyings differ from each other?

Beyond all doubt, this double question—one depends upon the other—and this only, is the question at issue. Let this question be discussed freely, honestly, charitably—let the solution be prayerfully sought; and when found let it be cheerfully accepted and persistently followed. This is the way for sensible Christian men and women to do. All error is hurtful—all prejudice is unmanly—all anger is unchristian, unless it be levelled against sin and not the sinner. As Christians, let us study this question concerning our Father's will. Let us remember that this question is not to be settled—

1. By anybody's experience. I will not discuss the province and the limitation of experience in such matters. It has its province and its limitations—that province is not to settle questions of vital doctrine. If so, we would need no Bible truth on these matters—God never does a needless work. If we are to accept as infallible doctrine what any good man or woman may give as the result of experience we will be compelled to believe all the vagaries of spiritualism, all the abominations of Mormonism, all the etherial indefiniteness and palpable inconsistencies of Swedenborgianism, and all the dreamy impossibilities of that revived Buddhism called Christian Science. Perfectly honest men and women tell us that their experiences warrant them in accepting these strange, false isms. When God closed the canon of Revelation he said: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book:" and this indicates the estimate we are to place upon the Bible as the only standard of doctrine. Experience may corroborate and reinforce Bible truth, but set up a doctrine never. It is not one of "the Methodist standards."

2. This question can not be settled by any appeal to Wesley, Watson, or any other so-called standards of Methodist doctrine. No Methodist preacher or member is ever required by our church to promise to believe everything Wesley, Watson, or any other mere man, ever wrote. The hymn book is not our creed. In our Fifth Article of Religion we read: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Let us stand by this, and quit trying to convert each other by quoting Wesley and Watson and the hymn book. Good as these are, we all recognize the Bible as infinitely better, and as our only real and ultimate standard of doctrine. A brother was, a few years ago, charged before an Annual Conference with being a heretic because he could not say "shibboleth" to a certain current theory of holiness. He went before the committee, announced his position to be as charged, and then demanded what standards he contradicted. He was told that he was charged as a heretic because his positions contradicted Wesley, Watson and Ralston. He took Wesley, Watson and Ralston, and proved every position he held from each; and then remarked: "Now I will prove them from the Bible." "Oh," replied the committee, which was not all of one faction; "you are not charged with being out of harmony with the Bible;" and thus ended the farce.

Brethren, the question is a Bible question. Wesley was not a Bible writer—nor was Watson—nor is Carradine—nor is Boland. The hymn book is not one of the books of the Bible.

3. To call each other names will not convince anybody of anything except of the folly of the railer. Zinzendorfism may be very rhetorical in sound, but it has no logical force; fanatic and unmethodistic may sound forcible, but they prove nothing. For undergraduates to read such men as Dr. Walker out of the church, and for fiery young disputants to declare that their theory or infidelity must be accepted if a man be honest, may indicate that we have some very bold men among us; but it evidences no wisdom and converts nobody. What we want is Bible evidence proving one side or the other of this vexed question. If any brother has this to offer, let him be heard—if not, let him be silent.

I have risen to a question of order. I insist that the question is: Does the Bible teach that there is the possibility and need of a work of cleansing or purifying or removing canses of impurity subsequent to regeneration when there has been no lapse from regeneration?—and if there is, wherein does this work differ from regeneration?

H. WALTER FEATHERSTUN.

Reply to Dr. J. B. Walker.

Dr. Walker, in reply to my article, says: "Bro. Burt assails our orthodoxy, not because we do not agree with the Bible (for, a little singular to say, Bro. Burt ignored the Bible as the supreme source of authority), and labored to show that we were not orthodox according to 'thus saith Mr. Wesley.'" . . . "As it is from Mr. Wesley that we differ," etc.

Now, let's be positive about this matter, and let the cold, unmistakable facts in the case decide the matter once for all. I assailed the statements of Dr. Walker and Bro. Ellis because they were not orthodox according to the doctrines of the Methodist Church, to which they belong, and to which I belong, and I'll prove it. If not, then let them read me out of the Methodist Church. Although Dr. Walker asserts that these doctrinal statements are only Mr. Wesley's opinions, and that the Twenty-five Articles are the only doctrine of our church, yet it is a well-established fact that Wesley's sermons on justification by faith are held and adopted by our church as scriptural and true statements of this doctrine. The same is true of the sermons on the witness of the Spirit, and the same is true of the sermons on sin in believers and repentance of believers, and other sermons in this collection in which the doctrine of entire sanctification is plainly taught as a work wrought in the heart by the Holy Ghost subsequent to conversion. Now, no one would dare say that these sermons were incorporated into our theology by worthy and competent men without their knowing what they taught. The conclusion forces itself upon us that they were made a part of our theology because the church regarded them as in exact accord with the plain teaching of God's Word. If they had been taught without scriptural foundation, who could imagine a worse thing than a number of representative Christian ministers wilfully bringing into our theology and our course of study teachings that the very men believed themselves to be unscriptural, and then endorsed by General Conference after General Conference, remaining without the least change, perhaps, for a hundred years—young preachers required to pass examination in them, and if they fail or refuse to do so, they are rejected by the Conference?

No, Dr. Walker; it is not Mr. Wesley's opinions, but the accepted doctrine of your church; and you are under sacred obligations, as long as you remain a minister of the Methodist Church, to keep in line with them, and I reiterate what I said before: You have no right to inveigh against them. So, then, if they are true and scriptural, as the M. E. Church, South, holds them to be, then positively your position is both unmethodistic and unscriptural, and every well-informed Methodist knows it, too.

Dr. Walker says he wrote a book of some sixty pages, setting forth the views he now holds. The worse for the Doctor for writing it, and the Publishing House for printing it and advertising it for sale, in the face of our standards.

The Doctor thinks I have departed from, or collided with, my chosen authority. My chosen authority is the doctrines of the M. E. Church, South, which the church holds as scriptural, and, of course, I regard them so. I stand flat-footed on these standards, and Dr. Walker knows it as well as I do.

The Doctor claims the support of our Bishops in his views. Our Wesleyan standards found their place in the body of our theology before any of our living Bishops were born. They have never been authorized to change them, and have no more right to do so than Dr. Walker or I. If our preachers can, with impunity, assail our doctrines, and be indorsed in it by the high officials of the church, we may soon look for some Methodist preacher to rise up and declare the doctrine of justification by faith erroneous and unscriptural, and, perhaps, declare it unmethodistic.

Dr. Walker says he passed an approved examination on Wesley and others. If he passed an approved examination on all the doctrinal statements contained therein, then it is certain he has changed his views since that time. His committee, however, may have skipped them, or the Doctor may have answered the questions as per the teaching, but failed to tell the committee that he did not regard them as true.

The Doctor says: "Our church does not require, as a prerequisite to admission to membership, belief in the cognate doctrines of the second blessing theory." It requires its members to believe in its established doctrines. To say the least of it, our church requires its preachers to subscribe to them.

Dr. J. J. Tigert, Book Editor of the Publishing House, and editor of the Review, said, a few days ago, in a sermon preached before the Louisville Conference on "The Peculiarities of Methodism," that we had heard much lately of going back to Christ, which was right, but that Methodists needed to go back to John Wesley. He urged strongly that we should go back to Christian perfection as taught by our founder, and then we would go back to Christ. He avowed that though he did not possess this great experience, he believed in it, and was under solemn vow to groan after it, and he would never speak a word against it. Dr. Tigert is one of the "top" men of our church.

The Nashville Advocate, in a late issue, says: "As a work of grace in the soul, we accept holiness as set forth in the Scriptures and expounded in the standard works of Methodism. We believe in its possibility and experience, and we just as earnestly repudiate the idea that any soul, however honest, can grow into this gracious state."

Bro. W. B. Lewis, of Natchez, Miss., in reporting his meeting, says of Dr. Carradine, who assisted him, "His sermons are clear, logical, Wesleyan, and biblical," and everybody who knows Dr. Carradine knows that he is a clear-cut second-blessing preacher.

I will close by asking the kind editor to insert here paragraphs 19 and 20 of sermon on "Repentance of Believers," Vol. I., Wesleyan Standards.

"If any believes that whoever is justified is able to remove these sins out of his heart and life, let him make the experiment. Let him try whether by the grace he has already received he can expel pride, self-will, or inbred sin in general. Let him try whether he can cleanse his words and actions from all mixture of evil; whether he can avoid all uncharitable and unprofitable conversation, with all sins of omission; and lastly, whether he can supply the numberless defects which he still finds in himself. Let him not be discouraged by one or two experiments, but repeat the trial again and again, and the longer he tries the more deeply will he be convinced of his utter helplessness in all these respects. Indeed, it is so evident a truth that well-nigh all the children of God scattered abroad, however they differ in other points, yet generally agree in this: that although we may, by the Spirit, mortify the deeds of the body, resist and conquer both inward and outward sin; although we may weaken our enemy day by day, yet we can not drive them out. By all the grace which is given at justification we can not extirpate them. Though we may watch and pray ever so much, we can not wholly cleanse either our hearts or hands. Most sure we can not till it shall please our Lord to speak to our hearts again—to speak the *'second* time, be clean,' and then only the leprosy is cleansed. Then only the root of evil, the carnal mind, is destroyed; the inbred sin subsists no more. But if there be no instantaneous deliverance after justification, if there be none but a gradual work of God, then we must be content as best we can to remain full of sin till death."

This is what the Methodist Church teaches, regardless of who was the author of it. She believes this true and scriptural; she teaches it to her young preachers.

Mr. Wesley was the author of the much-abused phrase, "second blessing," writing, I believe, to a lady, "You have received the second blessing, properly so called." He wrote his brother Charles, "Press the instantaneous blessing."

May God bless these dear old brethren; sanctify them, soul, body, and spirit! "Faithful is he that promised, who will also do it," if they will let him.

A. C. BURT.

Correspondence.

On the Wing.

To travel eighteen or twenty thousand miles is no small work. "Gilderoy's" description of an agent's work is correct. However, it has its sunshine as well as its shadows—mostly shadows. Human nature is intensely local—that is, intensely selfish. To get a place one hundred miles from Millsaps College to help the college is a herculean task. But for an agent to be met at the train at eleven o'clock, on a dark night, welcomed and honored for his work's sake—treated with every courtesy—then for the church of which the brother is a member to send $200—this is sunshine. Shall I call the brother's name? No wonder every preacher who knows J. R. Bingham looks brighter when you mention his name! A gentleman by nature, a Christian by divine grace, he has been made tender and attractive by the companionship of his Christian wife.

We are especially indebted to Revs. T. W. Adams, J. G. Sibley, R. G. Porter, J. A. Leech, T. Y. Ramsey, Mrs. Jno. A. Ellis, Bro. Peter James, Bro. J. R. Bingham, Bro. J. T. Lewis, and Rev. H. C. Morehead for valuable service rendered. We are anxious to complete the Brooks Home for students soon. Let the pastors of the North Mississippi Conference help me at once. Let the children continue to send me their quarters and dollars. Let those who are indebted to our endowment fund pay their notes. You gave a regular business note. It is sacred. Let it be paid.

With gratitude for the success of our college, we turn our face toward the future with faith that God will bless the young men of Mississippi.

I. W. COOPER,
Agent Millsaps College.

A Query.

I should like to know from some of those who profess sanctification by a second blessing, if they would have entered heaven had they died before receiving that blessing. "Follow peace with all men and holiness, without which no man shall see the Lord." (Heb. xii, 14.) W.

Selections.

Made of Dust.

Little sympathy have I with that person who can not understand how another should be pulled down by special temptation. Because he does not drink, he can not understand why another should drink; and because he does not lose his temper, he can not understand how another should fly all to pieces before the vexation that comes.

Ah! yes. The shark never could see how a lion should be caught in a trap, and the lion never could see how a shark could be caught on a hook. The seas are filled with these wise lions having no sympathy with sharks. They are simply swimming and walking Pharisees, and both seas and woods would be better with them out.

The truth is that everyone is snared in some way. Dr. Johnson was snared of melancholy; Charles Lamb was snared of drink; Thomas de Quincy was snared of opium, and Wordsworth and Wellington and Edmund Burke were snared of irritable tempers all their lives long.

Well, I wonder what is to be the outcome of it all. Does it follow that these strong ones and these boasting ones who never know what it is to be flung of temptations, are going up to monopolize everything good in heaven? I tell you never. God is too kind and discerning for that. They shall have thrones, but they shall not take possession of every throne. Some of the highest honors in glory will be given to these tempted ones, many times ronted of sin, but still fighting on as best they can.

Why, if they are thrones only for those who have never been tempted, half the white seats will be empty. John Wesley will have no throne, and Wilbur Fisk will have no throne. One does not lose his reward by being rushed upon by sin, or even by being ronted by sin. So long as we do not wholly surrender, God will have a throne for us at last. The trouble is that we are made of dust, and dust is a poor thing to overcome with in every battle.—Miller.

Children in the Sanctuary.

The absence of the children from the services of the sanctuary is one of the alarming evils of our day. There are but few congregations where children can be found in any considerable numbers. No one will attempt to deny the sad consequences which must follow as the inevitable results of such a course. The children at eight years of age who have not already begun to form the habit of church attendance, and are not quite thoroughly established in it at sixteen, will stand a very fair chance of spending their entire life with little or no attachment for either the church or religious things. The non-church-going youth of this decade will be the Sabbath-breakers and irreligious people of the next.

Whatever our past failures and present shortcomings, we should seek prayerfully and studiously to acquire the talent which will enable us to touch the hearts, quicken the imagination, and instruct the minds of the children. If we can preach so the children can understand and be benefited, we may rest assured that we shall not fall with the older people.—Exchange.

Try Personal Work.

In every congregation there are souls who have been tarrying at the threshold for a long time. They are moral, thoughtful and earnest, but not religious. They have not hitherto been moved to consecrate themselves to Christ by the public services of the church, either ordinary or extraordinary. What remains to be done for them yet? We have an answer in three words, *Try personal work.* Go to them, after diligent effort to put yourself in working mood, and after assuring yourself that you are in touch with Him who alone can "give the increase." Seek a fitting season, and tenderly, prayerfully, anxiously lay before them your sense of their duty and their danger. Seek to get the approval of their judgment, and to ally yourself with their conscience. With tact, with delicate consideration, in the spirit of Christ, in earnestness of soul, deal with them as you would want some courageous and faithful man or woman to deal with you, in similar straits.—Bible Reader.

A smile is a song without words or music.

God delights in the heart in which pure thoughts are made welcome.

There is no greater genius in this world than the genius for doing one's best.

There are a hundred kinds of religion, but only one kind of piety.—H. W. Shaw.

It requires more grace to suffer patiently than to serve laboriously.—T. J. Jones.

Enjoyment of the Christian increases with the increase of faith and the growth of Christian love and knowledge.

Until we begin to learn that the only way to serve God in any real sense of the word is to serve our neighbor, we may have knocked at the wicket gate, but I doubt if we have got one foot across the threshold of the kingdom.—Lutheran.

One can cultivate a critical and censorious spirit until he will find fault with a rose, and growl at the sunshine. It is very easy for some people to be unhappy, and they seem to give themselves wholly to it.—Western Christian Advocate.

Religion prepares us for heaven only by first preparing us for all the duties of this world, and the religion which does not make a man a good husband, a good father, a good citizen, is a counterfeit religion which will not pass at the gates of glory.—Arkansas Methodist.

Disraeli says: "The great secret of success in life is for a man to be ready when his opportunity comes." Undoubtedly, but many do not perceive the opportunity and so fail, not because they are not ready, but because they fail to recognize the golden privilege. Still further, it is often true, instead of waiting for an opportunity, we should make one, and it will never come unless we do our part to create it.

When the higher critic has been unusually severe in his work of demolishing the Bible, he concludes his labors by assuring his readers that notwithstanding the conclusion to which he has been driven by science, his love for the Book has in nowise abated, nor has the Word lost any of its real value. Of course. A man may hack his grandmother to pieces with a carving-knife and still insist that he loves her as of old, and that she will continue to be as useful to him as she ever was.

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A CHEAP, QUICK, PLEASANT and ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

Appeal for the Orphans.

To the Benevolent and Charitable People of Mississippi:

For many years it has been my duty and privilege to call public attention to the needs and usefulness of this noble charity. It is a duty, because of my relation to the several benevolent orders who are now so generously aiding it, and it is a privilege because of the good that I know that the Asylum is doing in receiving and caring for orphan children, and preparing them for usefulness and respectability in the world. The Asylum has been in operation seventy-six years, and although its treasury has often been without a dollar, and its larder often empty, its doors have never been closed to the unfortunates who have sought its shelter and protection.

The Asylum is absolutely dependent on the benevolence and charity of the public. It has no other resource. The Thanksgiving contributions by churches, fraternal orders and individuals last Fall, with occasional help from other directions since, have maintained it to the present time; and now that its treasury is again nearly empty, the lady managers are anxious about its support for the Winter now upon them. But while they are deeply concerned, they have an abiding faith in the charitable and generous people of Mississippi that their remembrance will be as prompt and liberal as their circumstances and these stringent times will allow.

I visited the Asylum on the third instant, and after a very careful inspection am pleased to say that it is under better management and in better condition than for many years. The Board of Managers has been reinforced by the addition of some of the best ladies of Natchez, and the new matron, Miss Hanson, is specially well qualified for the position. She had five years' experience in a similar institution in Baltimore. In addition to daily subsistence, some repairs should be made, and some dormitory furniture, mattresses, etc., are much needed.

Where Thanksgiving services are observed pastors are requested to give congregations opportunity to contribute. Contributions should be sent direct to Mrs. Mary R. Fleming, treasurer, Natchez, Miss. She will make a general report to me, and the same will be published for the information of contributors.

J. L. POWER,
For the Orphans.

Jackson, Miss., Nov. 10, 1894.

Self-Forgetfulness.

We believe that many Christians make a mischievous mistake in the perpetual habit of narrowly inspecting their spiritual condition. They get the idea that they can not do any sort of Christian work unless they are so regulated that they can not detect anything wrong in themselves, and hence they groan and wrestle, doing their utmost to get into a better shape for the Lord's business; whereas, the true way is to get eyes off from self, look to Jesus for help, and speedily lay hands on any work which God's providence shall bring within reach. Morbid self-inspection ham-strings hundreds of Christians, who might be of great service to Christ if they would only get away from themselves.—Indian Witness.

FROM THE WORK.

Rev. W. H. Lewis, South Vicksburg, Nov. 8: "South Vicksburg has not been heard from this year through the ADVOCATE; but we have been moving steadily on. We have held two revival meetings—one in March, conducted by Rev. B. F. Lewis, of Meridian; the other in September, conducted by Revs. P. H. Howse, of Meadville, and J. S. Hodges, of Cary. The Lord honored the labors of these brethren in the conversion of souls, the reclaiming of backsliders, and the strengthening of believers. Forty-three have been added to the church this year—29 by profession and baptism, 14 by certificate. The Conference collections are up in full, with eleven dollars over. This is due largely to the efforts of the children. They were organized the first of the year into a juvenile society to help in this work, and they succeeded in raising $35.64. May God bless the children! This has been a year of hard work; but the Lord has been with us and greatly blessed us."

Rev. Robert P. Howell, Shiloh, La., Nov. 12: "We have had a gracious meeting at 'Old Alabama Church.' We have a neat, comfortable building in course of erection to take the place of the old one. Bros. J. D. Harper and R. M. Blocker assisted me in the meeting. We had about twenty-five conversions and twenty accessions, the church revived, and seeking a higher walk. Old troubles settled, etc. This makes about 50 accessions to our church in the circuit this year. Strange things have happened in our district in the last two years, over which we are rejoicing. I mean the 'coming through' of some of our leaders on the question of evangelists. Some who two years ago opposed the expediency of employing evangelists have had a very gracious meeting conducted by a real live evangelist, and be not of our church. Well, praise the Lord! I told you so.' Hoping many more of the brethren (P. E.'s and P. C.'s) who need evangelists will 'come through' and employ them, I remain yours in favor of evangelists—when needed."

Rev. J. N. Tucker, Bewelcome, Miss., Nov. 9: "It has recently been my privilege and pleasure to assist Rev. B. F. Jones, of Port Gibson, Miss., in a series of meetings, commencing Oct. 21, and closing Nov. 1, '94. Having occupied my own pulpit the third Sabbath, I took the train on Monday following; was met at depot by Bro. Jones and conducted to the parsonage, where I was made to feel at home by him and his excellent wife. The parsonage is one of the best in our Conference—newly built, at a cost of two thousand and eight hundred dollars, and within two hundred yards of our college. The entire morning services, and the evening services for the first week, were devoted almost entirely to the Christians; the result of which was a continual refreshment from God. The evening services of the second week were in the interest of the unsaved, resulting in a number of persons coming forward for prayer, some of whom we have good reason to believe were regenerated, and two applications for church membership. This is Bro. Jones' fourth year with these good people, and a better people, I dare say, he never served."

Rev. D. W. Babb, Nov. 13: "We are nearing the close of our third year on Hebron circuit. This by far has been the most prosperous year of the three, especially spiritually. While but 15 have been added to the church, our membership has greatly revived in home altars and in prayer meetings. We have two well-attended prayer meetings at Hebron—our home church; ten persons who lead in prayer when called upon, and eight who will conduct the prayer meeting. We are told these are the first prayer meetings in the history of this church, which is fifty years old. We have lately overhauled this church in new foundation and new ceiling, also recovered another church. Our Sunday-school and Parsonage and Home Mission Society are doing well; also a larger number of ADVOCATES taken than ever before. We are much indebted to Revs. J. A. Bowen, of Macon station; W. R. Anders, of North Alabama Conference, and Bro. Browning, of Millsaps College, for efficient help during our protracted meetings. I think a brighter day is dawning on this circuit. We have as noble-hearted people as any man ever served. More religion has been the crying need. If our people were as religious, and had the various church interest on their hearts, as they do in some places, any man might well covet to serve them. Thank God they are growing in grace anyway, and we trust will soon be at the front in all church work."

Rev. W. W. Hopper: "On Sept. 30 Rev. Dr. B. Carradine, with Dr. E. T. Rinehart as singer, began a series of meetings in West End Church, Meridian, Miss. After a day or two the church was found too small to accommodate the congregations, and the meeting was moved to a tent in the central portion of the city; but on account of the ungovernable men disturbing our services, it was thought best to return to the church after six days. Bro. Carradine remained thirteen days, preaching with great power and unction, and under his clear and powerful presentation of the doctrine of entire sanctification the Holy Spirit brought hundreds under deep conviction for the blessed experience. But the enemy of souls had well fortified himself in the prejudices of the people. And from the beginning it was evident there were well-laid plans of opposition, and stubborn resistance of the truth, so that the victory was not as great as we had looked for, though a great work was done which will tell in eternity. Many of those who entered the experience of sanctification were from the towns and country immediately surrounding this city; so the holy fire is being scattered. Dr. Rinehart, the sweet singer, is a gloriously sanctified man, and rendered great help in the meeting in several ways. Upon Dr. Carradine's advice I wired Rev. U. E. Ramsey, a flaming young evangelist, to come and carry forward the work. He did noble work with us one week and hurried on to Eutaw, Ala., to press the great victory there begun under Bro. Carradine. The writer ran the meeting on till Oct 28, with the assistance of the sanctified people of West End and a few others. The meeting lasted four weeks and resulted in sixty-five sanctifications, and many conversions and reclamations. To God be all the glory."

Rev. A. D. Miller, Oak Ridge, Miss., Nov. 6: "We had a very profitable day, indeed, last Sunday at Wesley Chapel, Warren circuit, Vicksburg district, Mississippi Conference. Dr. I. W. Cooper, agent of Millsaps College, was with us, and preached two very fine and much-needed sermons, to the great delight of pastor and people. Fortunate will be the pastor and people that secure his services for a Sunday. I wish the two sermons he preached for us could be preached in every pulpit in Mississippi, for surely it would have its effect for good in toning up the church and awakening sinners. And after the night service he delivered a very nice speech for, or in interest of, the college, which, while it only resulted in a small collection at the time, owing to the depressed state of business, will, doubtless, result in some boys going to the college in the near future, and continue to inspire hope in the minds of poor young men of one day going to Millsaps College. Come again, Bro. Cooper; our hearts and homes and every church on the Warren circuit will be open to you, and you will be privileged to represent your college in them. Bro. Cooper is certainly doing a good work, and a work that will tell out in the near future, and for years to come, on the educational interest of the State. I believe he has traveled about twenty thousand miles this year, preaching and lecturing, or speech-making for the college, and has had fine success in collecting boys, money, books, etc., for the school. May God graciously bless him and his family."

NEW PROSPECT CAMP MEETING.

New Prospect Camp Ground is situated in Jackson county, Miss., about twenty-one miles from Ocean Springs. It is in the center of Vancleave circuit, and has the cheerful and liberal support of the prominent members of that charge. The hundreds that attend the annual meetings at New Prospect are fed, free of charge, by the whole-souled men who own the tents. It is evidently a real pleasure to them to do so. It is a positive benediction to witness their constant manifestations of thoughtfulness for the comfort and enjoyment of all. They seem to feel that they are repaid for all their kindness and expense in the salvation of their children and friends, and in the enrichment of their own religious life.

There are several most excellent local preachers who attend the meetings every year, and contribute largely to their success. They are rarely gifted in song, and powerful in prayer. I doubt that a better set of local preachers can be found on earth.

The meeting for this year was held Oct. 26-30. It was eminently successful. The presence and power of God were manifested at every service. Revs. J. H. Holland, W. G. Evans, E. T. Breland, George D. Anders and T. W. Adams did the preaching. The sermons were plain and intensely practical. Some of them were delivered in demonstration of the Spirit and of power. Sinners crowded the altar, pleading for mercy. There were about forty happy conversions. There were just as many sanctifications, of course. An unsanctified converted person is to me an anomaly. I never saw one; I never expect to see one. He is neither saint nor sinner; what is he? I do not know. An old lady, about seventy years of age, was powerfully converted. Twelve joined the church. The life of the church was greatly improved. There was great rejoicing among the people of God.

Bro. Huff, the popular pastor, had everything under his watchful eyes, and kept preachers and people in fine working trim. He is an expert at running a camp meeting. His prayers and exhortations were moving.

The meeting was fully equal to any ever held on the grounds; some thought it the best. It was indeed a season of grace and power.

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WHENEVER I see Hood's Sarsaparilla now I want to bow and say

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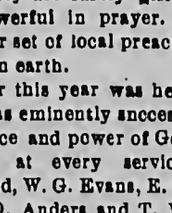
I was badly affected with **Eczema** and **Scrofula Sores**, almost covering one side of my face, nearly to the top of my head.



Mrs. Paisley.

Running sores discharged from both ears. My eyes were very bad, the **eyelids so sore** it was painful opening or closing them. For nearly a year I was deaf. I went to the hospital and had an operation performed for the removal of a cataract from one eye. One day my sister brought me

Hood's Sarsaparilla

which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAISLEY, 176 Lander St., Newburgh, N. Y.

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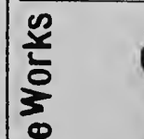

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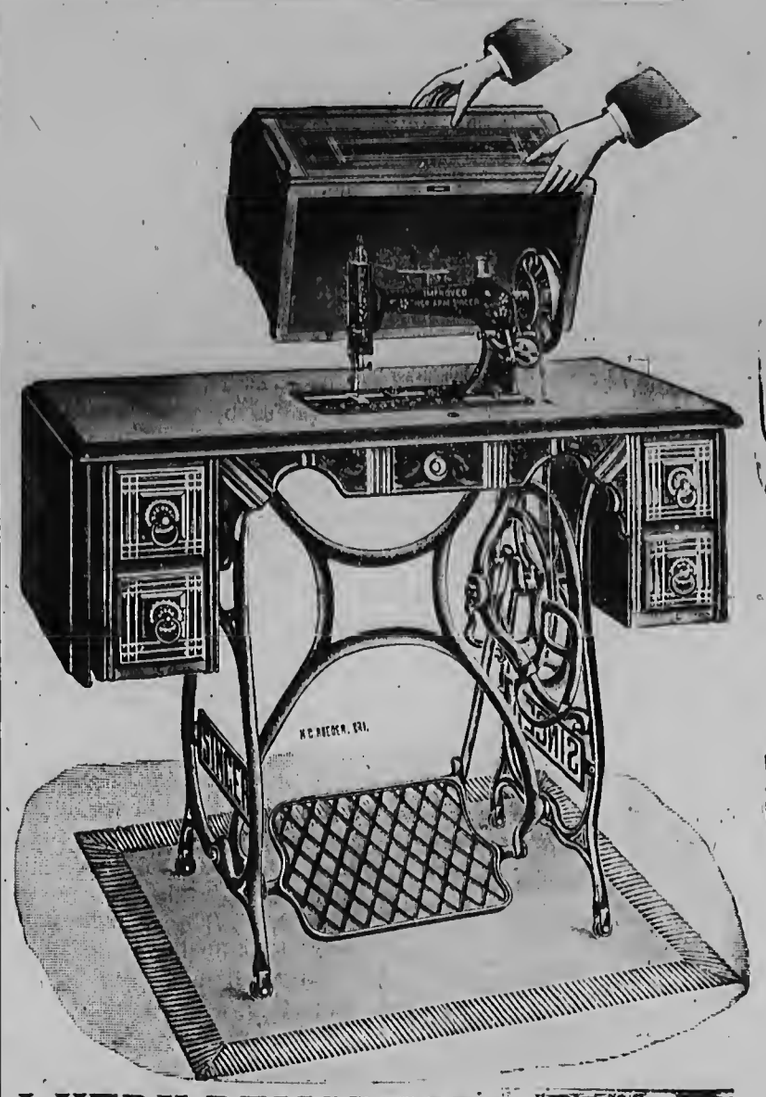

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A Hurtful Innovation.

It is contrary to all precedent for criticisms as to the propriety of specific appointments of preachers to be published in our church papers, and there are obvious reasons that underlie the customs and traditions of the church anent this matter. Various matters connected with the appointments of preachers are very properly discussed in a Bishop's cabinet which it would be highly improper to discuss through the press. If it is right for a church paper to make an attack at this point upon our Bishops, then it would be equally right for the Bishops through the press to give their reasons for making or not making certain appointments. Can not any man who has any discernment at all see what the effect would be of parading all the secrets of the cabinet before the world?

It is nothing strange for preachers to be dissatisfied with their appointments. We doubt whether an Annual Conference has been held since the organization of our church at which some brother did not feel afflicted by his appointment. Moreover, while a large majority of our preachers go uncomplainingly to their appointments, however hard they may be, it is not at all unusual for a brother who feels afflicted by his appointment to utter words of censure against some one—the Bishop, the presiding elder, or some layman. This has always been the case, and doubtless will be until we get much nearer the millennium than we are at present. Now, can any sane man hold that it is the proper function of a church paper to gather up these mutterings of discontent and publish them to the world? Such a course, it seems to us, would be manifestly improper, even if there were no impeachment of motives; but any publication which reflects upon the motives of the appointing power should most assuredly have no place in a Methodist paper. Against such an innovation upon the time-honored usages of Methodist journalism we deem it our duty to enter a vigorous protest. What possible good can come to the church from this sort of policy? Make our people believe that our Bishops in the exercise of their official functions are actuated by base motives, and "Ichabod" may be written upon our walls.

These remarks are called forth by a recent publication in a Southern Methodist paper.

Ignorance of the Bible.

A recent issue of the Times-Democrat contains an editorial that furnishes food for thought on the part of all Christian people. The editor takes as his text an article which appeared recently in the New York Independent, from the pen of a college president in one of the Northern States. We did not see the article in the Independent, and, therefore, can refer to it only as quoted by the Times-Democrat. The article is a recital by the college president of the results of a test made by himself as to the amount of biblical information possessed by the members of the Freshman class in the institution over which he presides. The name of the president and the college are not given. The class consists of thirty-four young men whose average age is twenty. The young men are the sons of lawyers, preachers, teachers, merchants, and farmers. They are of religious families, the following denominations being represented: Methodists, Baptists, Presbyterians, Episcopalians, Congregationalists, Roman Catholics and Unitarians. Gathering these Freshmen together, the president submitted to them twenty-two extracts from Tennyson containing biblical allusions, which they were requested to explain. The allusions were these: The crown of thorns; manna; the smitten rock; wrestling with the angel; the backward-going shadow; the moon standing still; Esau's rough hands; the self-mutilation of the prophets of Baal; Ruth gleaning in the fields; the darkness of Egypt; Jonah's gourd; Lot's wife as a pillar of salt; Joseph of Arimathea; pearls before swine; turning water into wine; the mark upon Cain; Peter as a rock; the serpent eating dust; Peter's heaven-descended sheet; Jephthah's vow; Jacob's ladder; the angel in the tomb. Only fifty per cent. of these allusions were explained. One-half of them these collegians had never heard of—at least, had never heard of them in such a way as to make an impression on their memory.

To us this test is full of significance. Let it be remembered that these are not children, but young men—that they are from the higher walks of life—and that they are of Christian families. Note also the extreme simplicity of these questions. Most of the allusions are to those events in biblical story which have a fascination for the mind of childhood. If this test means anything, it means that the Bible is no longer read to any great extent even in Christian homes. We confess to a feeling of surprise, disappointment and humiliation in view of this publication. This is emphatically a Bible-making and Bible-selling age. In this respect it far surpasses any previous age. It is an age also when there are greater facilities for the study of the Bible than ever before. There was never an age when commentaries and helps of all sorts were so plentiful and so accessible by the masses on account of their marvelous cheapness. Periodical literature devoted to the explication of the Divine Word is one of the distinguishing characteristics of the present age. Nothing like it was ever known in any previous age. And this literature is marvelous in the affluence of its learning. The floods of light which have been thrown upon the teachings of the Scriptures by modern scholarship in its various realms of history, archæology and science are made available to the masses for a mere song. Then, too, there was never an age when Sabbath-schools flourished as they do now. No former age ever witnessed anything like the phenomenon that presents itself to our gaze on every Sabbath morning when multiplied thousands of children and young people repair to the house of God to study his Word. From all this it seems natural to infer that the children of the present day know more of the Bible than did the juveniles of a former generation.

This college president's test, however, seems to show that all this Bible printing, and commentary making, and periodical circulating and Sabbath-school teaching counts for very little in the way of giving the rising generation even a respectable knowledge of the Bible simply as literature, to say nothing of its higher uses. If this is true, then it is the strangest of all the strange things we have known in this age of marvels. We would like to see tests of a similar character made in other institutions of various grades from the common school to the university. If extreme ignorance of the Bible is indeed one of the striking characteristics of the nineteenth century, then it is time we were acquainting ourselves with the fact in order that we may apply a remedy.

A Triumph for Protestantism.

At the recent election in New York all of the thirty-three proposed amendments to the State Constitution were adopted. These amendments are of varying degrees of importance. Two of them are of vast significance to the country at large. One of these is that which protects the public schools from the aggressions of Romanism. This came none too soon. For years the interests of public education have suffered at the hands of the great Romish hierarchy. The other amendment referred to is that which protects the public treasury against sectarian appropriations in the name of charity. Of course, the application of this is to Rome also. It would be interesting and profitable to the general public to know just how much money paid by Protestant people has gone into the coffers of the Romish Church in the State of New York in the last quarter of a century. "The National League for the Protection of American Institutions" is to be congratulated on the notable victory it has achieved in this matter. New York makes, if we mistake not, the twenty-fifth State that has adopted similar measures of protection against Romish greed. We predict that the time is not far distant when all the States will follow this wise example. The entire separation of Church and State is one of the cardinal principles of American patriotism.

A New Industry for the South.

A pork-packing establishment is to be put into operation soon at Monroe, La. Why should this not be the beginning of a medium-sized revolution in the agricultural operations of the South? That cotton at five cents does not pay is universally admitted. A change of some sort is, therefore, a necessity. Now, while Southern soil is admirably adapted to the cultivation of cotton, it is, as a rule, none the less so to the production of corn. Why not, then, raise corn, and turn it into pork? Until recently the raising of pork for commercial purposes has been impracticable for climatic reasons. Science, however, has overcome this difficulty. Pork-packing now goes on uninterruptedly all Summer in St. Louis and Chicago, where the thermometer reaches a loftier altitude than it does here. The appliances for cold storage are just as available here as in the Northern cities—perhaps more so. There is, therefore, no reason why a large part of this immense business of producing pork, bacon and lard should not be transferred to the South. One difficulty presents itself. Whether it will be insuperable time only can tell. We refer to the deep-seated conviction of the Southern farmer that it his bounden duty never to put his foot elsewhere than in the tracks of his great-grandfather.

BOOKS.

SUNDAY SCHOOL STUDIES; OR, EXPOSITORY AND HOMILETICAL NOTES ON THE INTERNATIONAL LESSONS FOR 1895. By E. E. Hoss, D. D. With colored maps. Nashville, Tenn.: Publishing House of the M. E. Church, South. 1894.

We have long wondered why some of the literary magnates about Nashville did not publish yearly a volume of notes on the International Lessons. At last we have one from the able, scholarly pen of the editor of the Nashville Advocate. The work is evidently not intended as a substitute for the Sunday-school Magazine, but as supplementary to it. The work is constructed rather on the plan of Pentecost's Notes than on those of Peloubet and Hurlbut—*i. e.*, it does not take up the lesson verse by verse, commentary fashion, but treats it rather as a whole. This makes the work more entertaining to the average reader. It is written in the pure, vigorous, transparent style characteristic of the author. While there is no ostentatious parade of learning, the author's scholarship appears on every page. It has valuable homiletical hints that will be appreciated by many of our preachers as well as by Sunday-school teachers. The work will meet a long-felt want in our church. We commend it to preachers, Sunday-school teachers and Christian workers generally. The retail price of the work is $1.

BIG CYPRESS. The Story of an Everglade Homestead. By Kirk Munroe. 12mo. $1. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass.

This latest book by Kirk Munroe is replete with practical information concerning pioneer life in a little known, but intensely interesting portion of the United States. It outlines the processes of "claiming," "filing," "holding down," and "proving up" a homestead; deals with the Seminoles of South Florida, the most picturesque American Indians of our day; describes those rare animals, the manatee and the crocodile, which are found in that portion of the United States only; tells of "wracking," or beach-combing; of the raising of pineapples and cocoanuts, and deals with a score of other subjects as unique as they are interesting.

At the same time, the story into which all these novel threads are woven is so fascinating that it will hold the absorbed attention of every boy and girl reader from beginning to end. Bound in cloth and attractively illustrated. 164 pages.

NOTES.

The Anti-option Convention, to be held in Vicksburg on the twenty-third, will be notable not only for its size, but also for the high character of the delegates.

***

The Woman's Parsonage and Home Mission Society of our church will establish soon two mission day-schools for the Spanish-speaking population of Tampa, Florida.

***

At Paulding, Miss., since the last revival, some twelve lay members not only pray in public, but lead in prayer meetings. Can any other place in Mississippi take the banner from Paulding?

***

In a contest at Syracuse, N. Y., Riordan, a professional pugilist, was killed by Fitzsimmons. A small affair like that, however, will not in the least diminish the crowds that will gather to witness the next contest. *O tempora, O mores.*

***

In a town in Canada, a short time since, a Protestant was arrested because he refused to lift his hat when a Catholic procession was passing. He was arraigned before a Roman Catholic judge, and his temerity cost him $160. That is liberty according to the Romish standard.

***

Remarkable testimony as to the efficacy of the new diphtheria cure comes officially from Berlin. The supply of the medicine having been exhausted in that city about the first of October, the death rate from diphtheria, which had been reduced by the use of the remedy to eleven per cent., rose at once to sixty per cent., and remained at that figure during the whole month of October.

A highly esteemed brother writes: "I wish to thank you, my dear brother, for giving us such a good, strong, clean paper. May God continue to bless you in your work."

***

The October number of Method is on hand with a very inviting table of contents. We heartily commend this periodical to our preachers and leading laymen as a periodical pre-eminently worthy of their patronage. It competes with no other, as there is no other that makes a specialty of methods of church work.

***

We found it difficult to recognize the old Richmond last week. It has changed its old bed-quilt form to the modern pamphlet-like style. The change, however, is only in form. There is abundant evidence that the same hand is still at the helm. Lafferty's wit can sparkle on a page of any shape. The old veteran has not forgotten how to mix oil with vitriol, or to wreathe his sword-hilt with flowers.

***

Miss Belle Kearney is making great reputation as a temperance lecturer. She lectured a few days since to an immense audience in the First Congregational Church, in Washington City. The Washington Post speaks of the lecture in very eulogistic terms, and says that at its close almost the whole audience gathered around the rostrum to make her acquaintance, thank her for her address, and ask her to come again.

***

The Belford Publishing Co., publishers of Mrs. Davis' Memoirs of Jefferson Davis, failed about three or four years ago, owing Mrs. Davis a considerable sum for books already sold. Mrs. Davis brought suit. The case has been decided in her favor, and she has come into possession of the stereotype plates and about 2,000 copies of the book. These copies will be put on the market, and another edition will be published.

***

The movement in favor of curtailing the power of the English House of Lords is assuming formidable proportions. A resolution depriving them of their veto power is to be introduced on the assembling of Parliament. The lords will, of course, oppose. An appeal will then be made to the country with "Down with the lords" as a slogan. Then we shall see what we shall see. That the power of the lords will be curtailed sooner or later seems to us absolutely certain.

***

Dr. S. E. Chaillé, dean of the Medical Department of Tulane University, has an article in a recent issue of the Times-Democrat, in which he advocates the founding of a plant in this city for the manufacture of anti-toxine, the new diphtheria cure. As the demand for the medicine is greatly in excess of the supply, this is a wise suggestion. The plant will cost only about $5,000, and we have no doubt that the money will be forthcoming in a short time.

***

The University of New York has had for the last five years a law class composed of women. The course consists of forty-eight lectures each Winter on the general principles of jurisprudence. The aim of the course is not to fit students for the legal profession, but to give them the culture and training which such a course affords, and also to impart information which may be serviceable in all the walks of life. The number of students enrolled during the present session is fifty, none of whom, it is said, have aspirations in the direction of the legal profession.

***

We are much pleased to receive the following note from Bro. Jaco. In common with Bro. Smith's numerous friends, we rejoice over his recovery.

Bro. Henry Smith, of North Mississippi Conference, is again able to be up, having been about three months battling for life with that persistent and dread enemy, slow fever. He worshiped with us last Sabbath, the first service attended by him in about three months. He expects to return to his work in a few days. May the Lord bless him with speedy and permanent recovery, that he may go up with us to the annual convocation.

BEN. P. JACO, P. C.

Abbeville, Miss.

***

A bill is pending before the Georgia Legislature creating a dispensary in each county of the State in which the liquor traffic exists. The bill does not apply to counties that have already voted out the traffic; and these constitute a large majority of the counties in the State. The Wesleyan Advocate favors the bill, provided nothing better can be had. The programme is: Let the dry counties remain dry, and let the wet counties have the dispensary instead of the saloon. The provisions of the bill are such that it would inevitably reduce largely the consumption of liquor. From what we know of the temperance sentiment of the Empire State of the South, we predict that this Dispensary bill or something better will go through, either now or very soon. The good citizenship of the State is emphatically hostile to the saloon.

If you have a boy in his teens, ask him to read the Home Circle Department of this issue.

***

By a vote of nearly five to one the people of New York City have expressed themselves in favor of an underground railway constructed and controlled by the city government. The adoption of the system will require an outlay of not less than $100,000,000. Several years will probably elapse before the system will be put into operation. Should it prove a success, no doubt Chicago and, perhaps, a few other large cities will follow the example of the great metropolis. The matter which will be of greater interest to the country at large than an underground system of railway, is the fact that the railway is to be owned and operated by the city. This indicates the trend of the times. In Germany, in England, and in some of the English colonies—notably in South Africa—government ownership of railroads is nothing new under the sun. Let New York take this new departure and make it a success, and it will not be long before street car lines will be owned and operated by municipal authorities in all sections of America.

***

The Cotton Growers' Convention which met in Montgomery, Ala., a few days since, resulted in the organization of a permanent association called the Cotton Planters' Association of the United States of America. The Constitution provides that the association shall meet at least twice each year, and that it shall be composed of four delegates from each congressional district in the cotton-growing States, and three additional delegates from each State appointed by the governor. Hon. John M. Stone, governor of Mississippi, was elected president of the association. The first semi-annual convention of the association will be held at Jackson, Miss., on the second Wednesday in January, 1895. The Convention adopted a series of resolutions, the chief of which we thus summarize: Reduction of cotton acreage; increased production of cereals and stock; legislative encouragement of manufactures; encouragement of immigration by dividing large plantations into small farms and offering them for sale; condemnation of cotton seed trusts; A PETITION TO CONGRESS TO PASS THE ANTI-OPTION BILL.

***

When the famous Atchison, Topeka and Santa Fe railroad went into bankruptcy its records became for the time being the property of the United States Courts; and thereby hangs a tale. A careful examination of the records explains the mystery of the road's bankruptcy. The enormous sum of seven millions of dollars has been paid by the managers of the road to favored shippers in the way of rebates on freight. This is not only a fraud upon the stockholders of the road, but also a palpable violation of the Interstate Commerce law, both upon the part of the railroad managers and the favored shippers, for whom an unenviable fate seems in waiting. That the managers of the Atchison, Topeka and Santa Fe railroad granted this seven-million-dollar favor to a handful of shippers out of pure love may be believed inside the walls of a lunatic asylum. Outside a different opinion will prevail. This case can not fail to raise in the public mind the inquiry whether this is the only road that grants rebates. If it is a frequent custom of the managers of railroads to defraud stockholders and the general public in the interest of a few favored magnates of the commercial world, then the people want to know the fact. Give them the facts, and they will devise a remedy.

***

The Democratic Party during the recent campaign made a bid for the Roman Catholic vote and got it. It got that vote almost solid, and it got something else—viz., defeat. Is there any connection between the two things? Many believe that there is. The staid, conservative, old Presbyterian paper, the Christian Observer, says, "No party in this country dare allow itself to appear to be dominated directly or indirectly by the Romish hierarchy." The St. Louis Advocate, equally removed from the realm of partisan politics, speaks as follows:

If either one of the old political parties is anxious to swallow Romanism bodily, it has a perfect right to do so. And Protestantism has a perfect right to govern itself accordingly. The election in this city meant, in part, that membership in a particular denomination is no longer to be considered a necessary requisite for office. Fitness for the position will hereafter have a little more to do with the matter than a recommendation from a parish priest.

The hand-writing is on the wall against a monarch on the east bank of the Tiber ruling a certain city on the west bank of the Mississippi.

Doctor Buckley says in a recent editorial in the New York Advocate:

Our deliberate judgment is that it is both proper and necessary to watch Roman Catholic priests, policies and plotters. Also, that it is wise to watch those, whether Protestant ministers, editors or politicians, who have much to say against all who endeavor to preserve our liberties, and nothing to say against those who are constantly sapping and mining them.

To the Missionary Societies of the North Mississippi Conference.

Dear Sisters: Does it occur to you how rapidly our fiscal year is passing? Already two quarters are gone, and soon Dec. 1 will be here—time for third quarterly reports and remittances. Those for the first and second quarters have been very meager, and we appeal to you for a larger one for the third quarter. Can not each of the Auxiliary treasurers set aside a day for the collection of delinquent dues? Much of this kind of service is really needed for our Lord.

Let me also call your attention to the week of prayer, and Thanksgiving (including our National Thanksgiving Day), appointed by the Board, and urge the observance of it. Let every Auxiliary observe it, following out as far as possible the programme laid down in the Woman's Missionary Advocate, for November. Where it is not possible to meet every day, let one meeting be carefully arranged and prepared for at which special prayer shall be made as set forth in the programme. Our country Auxiliaries might arrange for an all-day "missionary tea" at some home in the community, and observe the programme and make their thank-offerings. The need for a very liberal offering at this time is urgent. Mrs. Trueheart writes that property has been purchased in Petropolis, and the Board is depending upon the thank-offering this month to equip the school and send the needed missionaries. She adds, "it is a grand opportunity to take South America for Christ."

Sisters, you see the great need. Shall we fail to come up to the help of the Lord? Let every Auxiliary unite in prayer, that our local Auxiliaries, our Board, our work and workers abroad may be baptized with power from on high, and let everyone make a liberal thank-offering to God for his goodness through the year, that funds may be placed in the hands of the Board sufficient for its present need. Sister, I appeal to you. What shall you render unto the Lord for all his benefits? Show your gratitude now by making it possible to send tidings of great salvation to our sisters who sit in darkness. MRS. G. H. LIPSCOMB.

Peculiar, but True.

Standing is not comfortable or healthy for ladies, and yet many are compelled to stand for hours at a time. It brings on Uterine Ailment. CREOLE FEMALE TONIC is a splendid remedy for that large class of diseases peculiar to ladies.

Union Meeting of Sunday-School Workers.

At 3 o'clock, on the first Saturday afternoon in December, and every Saturday afternoon thereafter, there will be held at the rooms of the Young Men's Christian Association, 15 Camp St., a union meeting of Sunday-school workers for the purpose of studying the lesson for the ensuing Sabbath. These meetings are under the auspices of the Orleans Parish Sunday-school Association, and during the month of December will be conducted by Bro. E. P. Mackie, of Carondelet Street Church. All interested are cordially invited to attend, and as Methodists should always be foremost in every good work, the Methodist members of the association are especially desirous of seeing a large representation of the workers in our schools. ALLEN F. GODAT.

This Reflects Well.

Fort Wayne, Ind., May 15th, 1894.

SAXTAY REFLECTOR CO., Pittsburg, Pa.

Gentlemen: We received the Reflector you sent in due time have it hung in church and tested, and to say the church is satisfied is placing it very mildly. It is easily set up and gives a bright soft light. You can well afford to send your goods on trial, for they are sure to give entire satisfaction. Please find enclosed a check for amount of bill, and by sending me a receipt for same you will greatly oblige,

Yours, C. F. W. MEYER,
Pastor Lutheran Church.

Railroad Rates for the Louisiana Conference.

The usual reduction in rates—*i. e.*, one and one-third fares—will be granted by the following railways, for members and visitors attending the Louisiana Conference, meeting in New Orleans, Dec. 5. The Illinois Central, the Yazoo and Mississippi Valley, and branches from Bayou Sara, Woodville and Natchez; Queen and Crescent, including the Vicksburg, Shreveport and Pacific, and East Louisiana; the Southern Pacific; the Texas and Pacific; the Kansas City, Watkins and Gulf; and the Houston Central, Arkansas and Northern. All availing themselves of these rates must purchase tickets coming at full fare, with certificate of having paid full fare. These certificates, countersigned by the secretary of the Conference, will entitle the holder to return at one-third fare. When two or more lines are taken it will be necessary to procure certificates on both or all. Tickets will be on sale on Monday, Dec. 3, good until three days after Conference adjourns.

F. S. PARKER,
H. H. AHRENS,
J. M. HENRY,
Committee.

The revival meeting at Craps Street Church continues with increasing interest.

Louisiana Conference Notice.

The members of the Louisiana Conference, on reaching New Orleans, are requested to go directly to the basement room of Carondelet Street Church (new number), 619 Carondelet street, between Lafayette and Girod streets. T. K. FAUNT LEROY, Chairman.

R. H. WYNN, Secretary.

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late, apply Hall's Hair Renewer, a sure remedy.

Mississippi Conference Notice.

The class of the second year will please meet the Examining Committee in the Central Church, Meridian, at 9 o'clock, Tuesday morning, Dec. 11, 1894. Please bring pencils and paper for the written examinations.

A. F. WATKINS,
For Committee.

For Dyspepsia and Nervousness

Use Horsford's Acid Phosphate.

DR. ANGELO FESTORAZZI, Mobile, Ala., says: "It affords me extreme pleasure to be able to announce to the public, that in my hands Horsford's Acid Phosphate brings about results that it claims. It is excellent to the taste, promotes digestion, quiets and restores to healthful vigor the nervous system in such a happy manner, that for dyspepsia, wakefulness and nervousness I know nothing that may be claimed its equal."

Rev. H. P. Crowe, of the North Mississippi Conference, writes that the church at Cleveland is much pleased with the Epworth organ ordered through the ADVOCATE office.

NOTICE.

I WANT every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 327, and one will be sent you free.

Notice.

Any Sunday-school sending us $12.50, will send them $25 library. Send us $6; will send $12 library. Send $3.75; will send $7.50 library. Sunday-school Board pays other half.

LAIRD & DOMINICK.

Catarrh Can Not Be Cured

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surface. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by Druggists, price 75c.

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—W. Robertson.

THE MOST SIMPLE AND SAFE REMEDY for a Cough or Throat Trouble is "*Brown's Bronchial Troches.*" They possess real merit.

The man who takes God for his guide will not long have to travel in the dark.

We call attention to the advertisement of The Youth's Companion in this issue. Its contributors are the best, and the matter spread before its readers is highly instructive and entertaining.

The man who does not love his brother will never get high enough in the divine life to love his enemy.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. T. L. Lyons & Co., Wholesale Agents, New Orleans, La.

DRS. REYNOLDS, discoverers and professors of the painless Oil Cure for the treatment of consumption, catarrh, cancer, lupus, ulcers, piles, fistula, eczema, scrofula, rheumatism, Bright's disease, womb diseases and all inflammatory diseases of the eyes, ear, nose and throat. Send stamp for Illustrated Catalogue. Address 129 South Spruce St., Nashville, Tenn.

I give ten per cent. discount on all goods bought by ministers. L. H. ARKY,
Meridian, Miss.

Dr. Price's Cream Baking Powder

World's Fair Highest Medal and Diploma.

L. H. Arky makes a specialty in clerical-cut suits. When in Meridian, give him a call.

There is something wrong in the Christianity of the man who never prays for people he don't like.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

TRUST IN GOD.

(Ps. cxxv, 1; Prov. iii, 5; Jer. xvii, 7.)

Trust, have faith in God. Trust, have confidence in, depend on, give credence to, rely on God. In God you can confide, repose faith. Never has he abused man's confidence and trust.

1. Make God your confidant. Entrust him with your individual affairs.

(1) The heart craves for friendship, a sympathetic repository. It is human at times to be desirous of unbosoming ourselves.

(2) It is rarely wise to be exceedingly intimate with man. Has not your confidence been repeatedly betrayed?

(3) God appreciates our revelations. He is faithful and true. Full of tender compassion. Apprise him of your hopes and fears, your joys and sorrows.

2. Trusting in aught else than God is vain. "Broken cisterns which hold no water" prove all human resources for succor and strength. Some trust

(1) In friends. But friends follow us only to the grave—no further.

(2) In money. But how insecure! Captive eagle, well fenced in. But the wings have grown again. He ascends; laughs at fences; flies away.

(3) In the understanding. But our wit's end is readily reached. Life's problems baffle the keenest acumen.

3. Trust in God as your

(1) Savior.

(2) Protector.

(3) Guide.

(4) Comforter.

4. The advantages of having trust in God are great. "Are like Mount Zion that can not be removed."

(1) Are built on a rock. In vain do life's storms and floods beat against us. Are safe.

(2) The heart is at rest. No longer any harrowing vacillation. "The heart is fixed, O Lord, the heart is fixed."

(3) Leaning on the strong arm of God, we are strong. If he be for us, who can be successfully against us? Are victorious in life, victorious in death, victorious evermore.

Like a Great Railway,

With its branches running in every direction, are the arteries and veins which convey the blood to every part of the system. A cold, sudden changes or exposure may cause poisonous acids to clog the circulation, and then comes Rheumatism. Beware! If you value life, remove the obstruction with Dr. Drummond's Lightning Remedy. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send you two large bottles by express—enough for a month's treatment—with full special directions. Agents wanted.

Ministers expecting to visit Meridian during Conference will do well to hold up in their purchases in clerical-cut suits, as I have a fine line and at very low prices.

L. H. ARKY,
Meridian, Miss.

Publisher's Notices.

Any preacher who is desirous of supplementing his salary by taking a job as "nice and clane and aisy" as a Bishop's job is in Pat's estimation, will find it to his interest to communicate with the undersigned. The earlier the better. W. C. BLACK,
112 Camp St. New Orleans, La.

Let everybody be sure to read our offer headed "A Marvel of Cheapness." A strictly first-class Commentary on the whole Bible, printed on good paper and strongly and durably bound, for six dollars. If that is not cheap, then we do not know the meaning of the word.

Premium Offer Extraordinary.

We are still handling the Epworth pianos and organs. We sell these instruments under a guarantee. We have one of the pianos in use in our own home, and a superb instrument it is. We will sell any instrument in the catalogue for cash at thirty three and a third per cent. discount from catalogue prices. Or we will sell at the catalogue price, and take payment in subscriptions to the ADVOCATE, giving a commission of one dollar on each new subscription. Send for catalogue. Address

REV. W. C. BLACK,
112 Camp Street, New Orleans, La.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat, USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

SOUTHERN AGENCY
LARGEST FOR SCHOOLS AND CHURCHES,
CHEAP BANNERS & BADGES
WE MAKE PLANS, PRICES UPON ALL SITTINGS, GUARANTEE PRICES ON PEWS & CHAIRS AND ALL GOODS. FULL LINE SCHOOL SUPPLIES. CATALOGUES FREE. SEND FOR ESTIMATES.
V.E. ORR, ATLANTA, GA.
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ATLANTA GA

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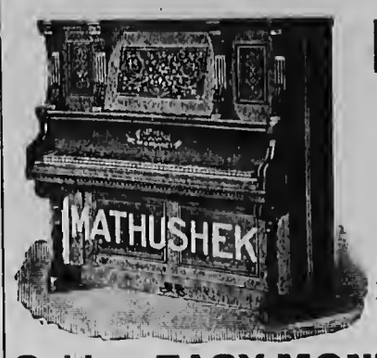

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Home Circle.

THE VACANT CHAIR.

Stealthily the black-robed angel
In the shadow hovered nigh,
And a little soul had vanished
To its home beyond the sky.
Now, tho tender hnd, transplanted,
Blooms in heaven's purer air,
Bnt our tears will spring, unbidden
O'er the little vacant chair.

In the circle rounnd the hearthstone
There's a gap that can't be filled,
And we miss the lisping sweetness
Of the voice forever stilled.
Now the little form lies tranquil
And the cheeks are waxen lair,
And we turn away in anguish
From the little vacant chair.

The Price of Success.

The world over, if a young person expects to succeed, he must work. I care not what the calling. It may be packing goods down in the basement. It may be selling goods upon the first floor. It may be driving pegs in the shoe factory. It may be distributing tracts or teaching a Bible class or leading a prayer service, if he ever hopes for promotion, it must be up the old, rough steps of earnest, faithful work.

Away with this idea that a person can play the sluggard in any work and still blossom out into a grand success. He can not do it. All this talk about Dean Swift and Doctor Chalmers and Sir Walter Scott being incorrigible drones has no application to any young man to-day. The chances are a thousand to one that if you are a drone a young person, you will be a drone an old person, world to the end, and no sure pledge of improvement even in the world to come.

I bless God, day after day, that in our land, at least, success and promotion are, for the most part, commensurate with the effort put forth. The question ringing out from all our professions is not, Who was your father? or, Who was your mother? but, Who are you? What acquirements have you made, and how much can you bring to pass for God and man?

The truth is, that not many rich fools or royal fools are crowned in these days. Occasionally one of this class will be hoisted into a throne-chair, but no sooner does he get fairly seated than up the steps will come some Edison from out a baggage car, or some Garrison from a printer's case, hurling him out and taking the place amid the hand-clappings of a nation.

Oh, young men and women; I dare not limit your doing, if you will only be faithful! It seems there are no obstacles too great to be overcome. Samuel Drew put to flight his poverty, and John Milton conquered his blindness, and Robert Hall overleaped his sickness, and pen and crucible and spade and yardstick, with a will back of them, have routed whole armies of opposition contesting the way. More and more I am coming to believe that the only difference between success and failure is simply a difference of plodding. One man pulls at the oars and goes up stream, another man sleeps at the oars and goes down stream, and no power in earth or heaven will ever work a miracle to change their course.—H. T. Miller.

Seeking a Better Earth.

Do not be afraid of missing heaven in seeking earth. Be sure that down to the last and pettiest detail, all that concerns a better world is the direct concern of Christ.

Where are you to begin? Begin where you are. Make that one corner, room, house, office, as like heaven as you can. Begin. Begin with the paper on the walls, make that beautiful; with the air, keep it fresh; with the very drains, make them sweet; with the furniture, see that it be honest. Abolish whatsoever worketh abominations—in food, in drink, in luxury, in books, in art; whatsoever maketh a lie—in conversation, in social intercourse, in correspondence, in domestic life. This done, you have arranged for heaven, but you have not got it.

Heaven lies within, in kindness, in humility, in unselfishness, in faith, in love, in service. To get these in, get Christ in. Teach all in the house about Christ—what he did and what he said, and how he lived and how he died, and how he dwells in them, and how he makes all one. Teach it not as a doctrine, but as a discovery, as your own discovery. Live your own discovery. Then pass out into the city. Do all to it that you have done at your home. Beautify it, ventilate it, drain it.

Let nothing enter it that can defile the streets, the newspaper offices, the booksellers' counters; nothing that maketh a lie in its warehouses, its manufactures, its shops, its art galleries, its advertisements. Educate it, amuse it, church it. Christianize capital, dignify labor. Join councils and committees. Provide for the poor, the sick and the widow: So will you serve the city.—Prof. Drummond.

What to Read and How.

A young man found that he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he overheard one say, "That boy is a great reader; does he read anything that is worth reading?"

"No," was the reply, "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy till he took to reading nonsense and nothing."

The boy sat still for a time, then rose, threw the book into the ditch, went up to the man who said that his mind would run out and asked him if he would let him have a good book to read.

"Will you read a good book if I will let you have one?"

"Yes, sir."

"It will be hard work for you."

"I will do it."

"Well, come home with me, and I will lend you a good book."

He went with him, and received a volume of Franklin's works.

"There," said the man, "read that, and come and tell me what you have read."

The lad kept his promise. He found it hard work to read the simple and wise sentences of the philosopher, but he persevered. The more he read, and the more he talked with his friend about what he read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books in which he had formerly delighted. He derived a great deal more pleasure from reading good books than he had ever derived from reading poor ones. Besides, his mind began to grow. He began to be spoken of as an intelligent, promising young man.—Exchange.

The Business Man's Lesson.

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when Sunday came he was thoroughly tired. He had become interested, too, in his Sunday paper, so he gradually dropped off going to church. His wife went regularly, and sometimes the children. One morning, just after his wife had set out, he was comfortably seated reading the money article, when he heard his boys talking in the next room. Said eight-year-old Willie:

"When you grow up, shall you go to church as mother does, or stay at home like father?"

"I shall do neither," said the one, decidedly. "When I'm a man I shall have my horses, and be on the road Sundays, and enjoy myself."

The newspaper suddenly lost its attraction. Between the father and it there came a picture of his boys associating with loose men, and drifting into a godless, reckless life, and of himself looking on it in his old age as the fruit of his self-indulgence. Five minutes after he was rapidly walking toward the church. When the service was over, his wife, coming down the aisle, saw him waiting at the door. There was questioning, glad surprise in her eyes, but he only remarked that he had taken a walk, and thought he would join her on her way home. Next Sunday, however, the whole family were in their pew, and all the rest of the day there was a kind of peace about the house that reminded him of his boyhood happy days in his father's home. And who will say that he was the less fitted for another week of business life by his share in the services of God's house, instead of "staying at home all Sunday to rest?"—Sunday-School Times.

Serving Jesus.

A little bootblack shined a gentleman's boots very nicely, and the gentleman said, "Do you think that will please me?"

"I don't know," replied the boy, "but I think it will please my Father in heaven."

"Poor fellow," said the man, "then your father is dead, is he?"

"Oh, no," said the boy, "I don't mean that. My Father in heaven is God."

"Then," replied the gentleman, "you think that blacking my boots so nicely will please God, your heavenly Father, do you?"

"Yes," said the boy, "I think he is pleased to have us do everything the best we can."

This boy was beginning early to be one of Jesus' followers, and to try to serve him.

He was doing as Jesus did when he was a boy. Do you not want to please God by doing the best you know how?

In reading a chapter in the Bible, see how much you can put to immediate use. For example, if you come across a prayer, pray it; if you find a song, sing it; if a promise, try it; if a pattern, measure yourself by it.

Let young men make themselves ready for positions of trust, and they will be called to the positions at the right time. God's clock is never too slow.—J. R. Miller.

From

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No authority of greater experience on food products exists than Dr. Henry A. Mott, of New York. Dr. Mott's wide experience as Government Chemist for the Indian Department, gave him exceptional opportunities to acquaint himself with the qualities and constituent parts of baking powders. He understands thoroughly the comparative value of every brand in the market, and has from time to time expressed his opinion thereof. On a recent careful re-examination and analysis he finds

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3rd. Its keeping qualities are excellent.

4th. On account of the purity of the materials and their relative proportions, Dr. Price's Cream Baking Powder must be considered the *acme of perfection* as regards wholesomeness and efficiency, and I say this having in mind certificates I have given several years ago respecting two other baking powders.

The reasons for the change in my opinion are based on the above facts and the new method adopted to prevent your baking powder from caking and deteriorating in strength.

HENRY A. MOTT, Ph. D., L. L. D."

Hygiene.

Be Good to Yourself.

There is a common admonition, and it is full of important meaning. A man should take as good care of himself as he does of his horse; but how few do this. If you do not take care of yourself, no one can take care of you. Take care of your body. Consider its needs. "Make up your mind firmly not to abuse it. Eat nothing that will hurt it; wear nothing that distorts or pains it. Do not overload it with victuals, or drink, or work. Give yourself regular and abundant sleep. Keep your body warmly clad. At the first signal of danger from any of the thousand enemies that surround you, defend yourself. Do not take cold; guard yourself against it; if you feel the first symptoms, give yourself heroic treatment. Get into a fine glow of heat by exercise. This is the only body you will ever have in this world. A large share of the pleasure and pain of life will come through the use you made of it. Study deeply and diligently the structure of it, the laws that should govern it, the pains and penalties that will surely follow a violation of every law of life and health."

Glorify God in your body, and let your body be a temple of the Holy Ghost, that God may dwell in you and walk in you.—Ex.

Read the following about alcohol.

1. Alcohol is a poison. Taken into the system, the greater portion is not combusted, but eliminated in its normal condition through the various organs of exeretion.

2. In its passage through the system it destroys the tissues by coagulating the albumen and absorbing the water.

3. It lowers the temperature by disturbing the physiological and chemical processes of the body.

4. It lessens the amount of carbon dioxide excreted by the lungs, thereby loading the system with this poison.

5. It diminishes the power to withstand extreme heat or cold.

6. It weakens the power of the heart and paralyzes the entire vaso-motor nervous system.

7. By its interference with functions of the various organs, it lessens the power of the human body to withstand disease.

8. It does not strengthen or stimulate, but depresses and diminishes the capacity for mental and physical exertion.

9. There is no disease afflicting the human body that may not be more successfully treated without the use of alcohol than with it.

The Cuisine.

Conducted by L. A. B.

Cream Layer Cake.—Beat the whites and yolks of three eggs separately. Add to the yolks one cupful of sugar and beat until very light. Add to the well-beaten whites, with one cupful of flour and one teaspoonful of baking powder. Bake in jelly cake tins for twenty minutes in a quick oven. When cool fill with the following:

Filling.—Scald three cupfuls of milk, add four tablespoonfuls of sugar, and stir until dissolved. Mix two tablespoonfuls of cornstarch smooth with a little cold water; add to the scalded milk and stir until it is heated. Then add one egg beaten light without separating and cook, stirring constantly until it thickens. Flavor with one teaspoonful of vanilla, and when cool put between the layers of cake.—Selected.

Queen Pudding.—To make queen pudding pour one quart of boiling milk on one pint of bread-crumbs. Add sugar to taste, a little salt, and the grated rind of one lemon. Beat the yolks of four eggs and add to the mixture. Bake it until it is sufficiently done, then spread over the top a layer of preserved or stewed fruit of any kind. Whip the whites of four eggs until stiff; add four tablespoonfuls of fine white sugar and the juice of the lemon, and spread it over the top. Return it to the oven until it is slightly brown. May be eaten hot or cold.—Ex.

To Preserve Quinces White.—Take the fairest you can get; coddle them tender, core with a penknife; pare smooth and weight them; use equal weight of quinces and refined sugar dipped in water or pippin-jelly; boil and skim the syrup, boil quinces quickly, and cover with their own jelly.

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MARRIAGES.

MILLSAPS–BEDFORD.—At the residence of the bride's father, Mr. I. N. Bedford, Oct. 8, 1894, by Rev. W. W. Simmons, Mr. U. L. Millsaps to Miss Olive Bedford.

BAKER–FOWLER.—At the Methodist Church, Fayette, Miss., Nov. 7, 1894, by Rev. W. W. Simmons, Mr. Robert P. Baker, of Church Hill, to Miss Lillian L. Fowler.

DOOLITTLE–CONVERSE.—At the residence of the bride's brother, Mr. A. W. Converse, Zachary, La., Nov. 8, 1894, by Rev. W. L. Linfield, Mr. Acson Doolittle, of Burtville, La., to Miss Eugenia Converse, of Baker, La.

SMITH–WILSON.—At the residence of the bride's father, Nov. 6, 1894 by Rev. G. A. Guice, Mr. James W. Smith, of Hazlehurst, to Miss Nannie E. Wilson, of Hermanville.

LORRIMER–SMITH.—At the parsonage in Greenville, Miss., Aug. 20, 1894, by Rev. T. Y. Ramsey, Mr. C. G. Lorrimer and Miss Bettie Smith.

MEYERS–JETER.—At the residence of the bride's brother, Greenville, Miss., Oct. 10, 1894, by Rev. T. Y. Ramsey, Mr. W. L. Meyers and Miss Dora Jeter, all of Greenville.

WILLIS–PITTMAN.—At the residence of the bride's mother, Greenville, Miss., Oct. 14, 1894, by Rev. T. Y. Ramsey, Mr. A. B. Willis, of Chicot county, Ark., and Miss Phebbie Pittman, of Greenville.

WARD–JOYNER.—At the Eagle Hotel, Moss Point, Miss., Oct. 16, 1894, by Rev. Thomas W. Adams, Mr. Wiley M. Ward and Miss Leila E. Joyner.

OBITUARIES.

We publish obituaries of 300 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 300. Poetry excluded from this column.

EVANS—WESLEY CRUMP EVANS, brother to Rev. C. F. Evans, D. D., of Memphis, Tenn., died in Meridian, Miss., Oct. 31, 1894, aged forty-two years ten months and twenty-seven days. He was born in Shreveport, La., but reared and educated in New Orleans. While quite a young man he went to Elizabeth City, N. J.; but not finding that climate congenial, he returned to his native Sunny South. His brother Charles, who had from the death of their father filled the place both of brother and father, was now stationed in Pine Bluff, Ark., whose attraction drew him to this point. Here he met, wooed and was wed to Miss Belle Griffin. This happy union, after nearly sixteen years, is severed by death, leaving six lovely children to mourn with the mother their sad loss. They moved to Meridian nearly two years ago. Here he was becoming more and more established in business and in the favor of the people. When I met him here last December, and first heard his sweet, clear tenor voice in the choir, I looked on him as the handsomest specimen of physical manhood that I had seen. But a few short months, and I was called to look on the same form, though wasted by disease, still beautiful and placid as he slept in the arms of death.

His sufferings for several weeks previous to his death were great; yet as he approached the margin of the last river his peace and joy in the Lord grew bright and his faith triumphed over every doubt. The third Sabbath in October was to him the brightest day he ever spent on earth. He was thought to be dying. His mind was clear, his voice distinct and lifted in raptures of loving praise. He spent the day on Tabor's heights, often joining in the songs that were sung in his presence. Many anxious friends visited him and wept at hearing the sweet strains of his familiar voice as it grew faint and fell on the ear like echoes from the spirit land. The presence of his brother whom he so dearly loved was of great comfort. Though after this he was delirious, much of the time, in all his lucid moments, the same joy abounded. His earthly life finally went out gently, and he sleeps in Jesus.

E. S. WOODWARD, Pastor.

CHILDS—SISTER CHARLOTTE CHILDS was born in Jackson county, Fla., Feb. 1, 1826, and died Oct. 1, 1894, at her home in St. Landry parish, La.

Her father moved with his family to Arkansas, where she grew up and married. Her husband refugeed to Texas during the war, and at its close moved to St. Landry parish, La., where they spent their last days. Her husband preceded her to the good world nearly two years. Five of their children still live. She was converted and joined the Methodist Church when a girl. She has been a great, but patient, sufferer for fifteen years, being deprived much of the time from attending her church; but she had faith in God that did not waver. She always rejoiced at the prosperity of the church. She loved the association of Christians, and loved the songs of Zion. She always enjoyed the visits of her pastor, sometimes saying when he left, "I may be with the angels before you get back." And so it came to pass.

She lived to see her children all grown and in the church, and among our most enterprising people. This was a great comfort to her in her last hours of suffering.

Her last few days were days of intense suffering. She had no dread of death. "Ready to go" was upon her lips to the last, and without a struggle she left us for the "land of the unclouded day."

May her mantle fall upon her children, and may their last end be as peaceful as hers!

J. S. SANDERS, P. C.

GRAY—Died, at his residence in Sunflower county, Miss., MR. RUDOLPH, son of Richard and Rosa Gray. He was born Nov. 28, 1867, and died Oct. 10, 1894. He made a profession of faith in Christ at the age of twelve years, and attached himself to the M. E. Church, South, of which he lived a consistent member until his death. He was married to Miss Ellen Foster in 1889, to which union five children were born.

As a Christian he was conscientious, bold in condemning the wrong, earnest in advocating the right. He was a dutiful son, an affectionate husband and a kind friend. His was an unselfish nature, seemingly preferring the happiness of others to his own. Though young in years, he had a ripe Christian experience, showing to the world by his daily walk and conversation that he had been with Christ. We will miss Bro. Gray. May our kind Father comfort his loved ones!

J. J. BROOKS.

Whereas, Our heavenly Father has seen fit to remove from our midst our brother, Rudolph Gray; therefore, be it

Resolved, That it is a just tribute to the memory of the departed to say that in his removal from our midst we mourn for one who was in every way worthy of our respect and regard.

Resolved, That we sincerely condole with the family of the deceased on the separation with which it has pleased Divine Providence to afflict them, and commend them for consolation to him who orders all things for the best, and whose chastisements are meant in mercy.

Resolved, That this heart-felt testimonial of our sympathy and sorrow be forwarded to the family of the departed friend, and a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

ELIAS BEASLY,
For Committee.

FITZHUGH—MARTHA E. BATTS was born in Prince George county, Va., Oct. 8, 1825, and moved with her parents to Rankin county, Miss., in the year 1837. In 1840 she was happily married to Mr. Drew Fitzhugh, formerly of Virginia, with whom she lived until his death in 1875. God gave them six children, only two of whom remain to mourn for her, viz.: Mrs. William Easterling, with whom she lived during her widowhood, and Prof. L. T. Fitzhugh, president of Belhaven College.

She joined the Methodist Church when quite young. She loved the church, and gloried in its doctrines. The weary itinerant preacher always found a royal welcome in her home. In May, 1893, she was stricken with paralysis from which she never fully recovered. On Sept. 23, 1894 she passed away almost without a struggle.

She loved her Bible, and when she could no longer read it she clasped it to her bosom and called it her "precious treasure." She understood her social duties so well that it was a treat to share her hospitality. There was in her home a pure, sweet influence which called to mind the wise king's description: "Her children rise up and call her blessed; her husband also, and he praiseth her." Her influence, like the aroma of a bruised flower, lingers in the minds and hearts of those who knew her. Many sorrowing friends followed her remains to their last resting-place.

J. F. ROBINSON.

CAMMACK—FRANCES ELLEN CAMMACK was born in Catahoula parish, La., July 13, 1871; married Jan. 17, 1889, and died in Avoyelles parish, La., Aug. 21, 1894. In 1889 she joined the M. E. Church, South, and lived a true, earnest Christian up to her death, which was triumphant in the love of Jesus.

There was a degree of patience that she possessed which only the few ever obtain. For more than a year she was a great sufferer, and often told her husband she could not possibly get well; yet he did all that could be done for her to the last—still medical aid was of no avail. Her only regret in dying was she was separated from her husband and two of her children, for the youngest was with her when she died. To leave three little children—the oldest not five years old—seems sad; but the Lord knows best, and we do not murmur. They will never again know a mother's love.

She was the daughter of Mr. Jackson Book, and wife of Rev. Edward Cammack, of Larto Lake, Catahoula parish, La. The Lord bless the bereaved ones!

J. WHITE DAVIS.

CLARK—ROBERT LUNDA CLARK, son of R. C. and Laura Clark, was born in February, 1873, and died Oct. 20, 1894. He joined the Methodist Church last August, and professed the faith of Christ.

Lunda was a dutiful son from childhood. He took his flight forever from this world to a brighter one; this sweet, loving boy, the joy and pride of a mother's and father's love. For nine days he bore his sickness with patience. Oh, how hard it is to give up our loved ones, but how sweet to know some bright day we will meet the sweet boy, never more to part!

Weep not, dear parents, for the loss of your loved one; one less on earth, but one more in heaven. Lunda is waiting and watching for mama, papa, sister, brothers and loved ones to meet him on the other shore. He leaves a father, mother, one sister, six brothers and many relatives and friends to mourn his loss.

May God bless and help the bereaved family to meet him in the sweet by-and-by!

His cousin, DELLAS.

POW—LEMUEL POW was born in Hinds county, Miss., Nov. 23, 1852, and died in Livingston parish, La., Oct. 23, 1894.

Bro. Pow was a true Christian gentleman; he was a man that eschewed evil in all its forms. He was true to his country—always doing what he believed to be the best for himself and his fellow-countrymen. He was also loyal to the church of his choice, and while he was not blessed with much of this world's goods, he was as obedient and dutiful in the discharge of his Christian duties as an affectionate son would be to his gentle father. He was a kind husband and a loving father. Without fear, but with perfect safety, can I recommend the life of the husband and father to the good wife, two sons and sweet little girl for imitation, who mourn his loss. May the good Lord be as precious to them on their dying couch as to him while passing through the valley of the shadow of death!

W. T. WOODWARD, P. C.

Nobody ever made life any brighter for another by growling and grumbling.

An Only Daughter Cured of Consumption

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Columbia, S. C.

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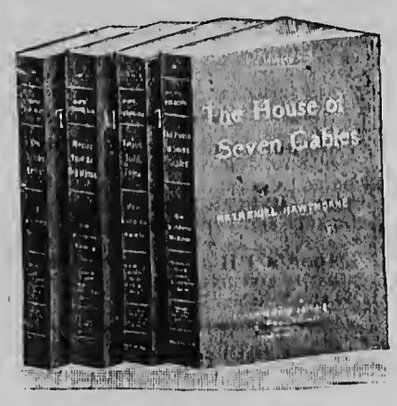

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NEWS OF THE WEEK.

DOMESTIC.

New Iberia, La., has had a twenty-five-thousand-dollar fire.

The impeachment trial of Mayor Fitzpatrick goes wearily on.

Several towns were swept away in Colorado last week by forest fires.

It is said by experts that the crop of oranges in Florida will reach 5,000,000 boxes this season.

The Pope has ordered the Peter's pence collected in this country to be paid over to Mgr. Satolli, instead of being forwarded, as hitherto, directly to Rome.

At the session of the Knights of Labor in this city, on Nov. 17, Mrs. Durwood, the fraternal delegate of the W. C. T. U., delivered an appropriate address. She presented the liquor question in all its phases, in order to prove the use of liquor as a beverage a great curse.

The twenty-first Annual Convention of the W. C. T. U. opened in Cleveland, O., on Nov. 16. Every State had delegates present. Miss Frances Willard delivered her yearly address. The treasurer's statement showed the organization to be in good financial condition.

Importers and brokers say the price of tea will advance unless the Chinese war ends very soon, and even then, if China has to pay Japan an indemnity, as seems certain, China will have to raise at least $200,000,000 to pay her war expenses, and on what could she raise it easier than on her teas?

Renben F. Kolb, Populist candidate for governor of Alabama, has issued an address to the people of the State in which he claims that he is the governor-elect, and that he will be inaugurated on the first of December. Gov. Jones states authoritatively that Col. Oates was duly elected, and will be inaugurated. So Alabama seems likely to have two governors for a while at least.

Arrangements have been practically completed for the trans-Mississippi Congress, which will meet in St. Louis, on the twenty-fifth instant, to discuss at the call of States all questions which may affect the interests of the people of the territory lying west of the Mississippi river, and which may be the subject of legislation by the United States Congress, and to express through resolutions and otherwise the sentiments of the Western people.

The new treaty between the United States and Japan has been concluded in all its essential features. The great questions involved are those dealing with the treaty ports and immigration of Japanese to the United States. As to the former the Japanese feel that their judicial system is now conducted on such modern and enlightened lines that it can be safely trusted in the trial of cases arising at the treaty ports of Japan in which Americans are parties.

A large detail of police was called out in Chicago, on Nov. 17, to quell a bread riot in the City Hall. Two hundred and fifty discharged employees of the water department gathered about the comptroller's office and demanded the wages due them. The comptroller sent a clerk to inform the men that there was no money in the city treasury to pay them. Instantly the crowd became riotous. Cries of bread and threats of instant vengeance were howled forth by the angry crowd, and the comptroller, gathering his clerks, barred the doors to his office and sent a hurried call for policemen.

FOREIGN.

There are numerous signs that trouble is brewing in the Latin-American countries to the south of us. Reports from Central America indicate that Guatemala is massing troops close to the Mexican frontier and is actively enlisting recruits. President Barrios is also said to be endeavoring to organize a Central American league, composed of the five Central American republics, against Mexico.

It is officially announced that the marriage of Czar Nicholas and Princess Alix will take place Nov. 23.

The earthquakes in Sicily and Southern Italy last week have caused heavy loss of life and property. The village of San Procopio was destroyed and sixty persons were killed there.

Stormy weather and floods prevailed over the south of England last week, and the loss of life and damage to property is great. The river Avon has reached the highest point of the century. Thousands of people are homeless, and are being fed by the authorities in various public buildings.

Rheumatism in the back, shoulders, hips, ankles, elbows, or wrists, is caused by accumulation of acid in the blood. Hood's Sarsaparilla neutralizes the acid and cures rheumatism.

Hood's Pills are the best family cathartic and liver medicine. Harmless and reliable.

A very startling story of wholesale butchery and outrage comes to us from the Asiatic possessions of the Turkish Empire. It is related that the Turkish regular troops, assisted by hordes of fanatical savages, under pretext of repressing a revolt, fell upon defenseless Armenian Christians and murdered thousands of men, women and children.

How It Acts.

After using Dr. Drummond's Lightning Remedy for Rheumatism, according to direction, for ten days, Mr. John W. Boyenton, of Hampton, Va., writes that he can walk and attend to business, which he could not do before. This Remedy has a remarkable record of cures—not only relieving pain, but restoring all the functions of the crippled limbs. If you want a cure, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles of their remedy, with full directions for use. Agents wanted.

That the event of Prince Hohenlohe as chancellor means an end, at any rate for a time, of the submissive chancellor regime, as it existed during Caprivi's tenure of office, is now a generally accepted fact. Every indication is that Hohenlohe is determined to have things his own way, and the Emperor apparently is inclined to give him a free hand.

General Prudente Moraes was formally installed on Nov. 15 as President of Brazil. General Prudente Moraes, upon assuming the presidency, issued a manifesto, in which he says that he recognizes the difficulties of his position, but that he counts upon the support of all friends of the republic to assist him in overcoming them. He guarantees that respect shall be observed for the liberties of the people. He also promises to exercise strict control of the finances of the country.

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Nagging is not a means of grace. There is a more excellent way—the way of love. It is better when we wish to correct faults in others, to be careful to let them see in us, in strong relief, the virtue, the excellence opposite to the defect we see in them. It is the habit of a certain good man, if one of his family or friends mispronounces a word in his hearing, never pedantically to correct the error, but at some early opportunity to find occasion to use the same word, giving it the correct pronunciation. Something like this is wise in helping others out of their faults of character or conduct. An example is better than a criticism. —J. R. Miller.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Sharon circuit, at Sharon....(Sat.)..Nov.	24
Camden circuit, at Camden....Mon...	25, 26
Madison circuit, at Madison...Wed...	28
Mount Olivet circuit, at Mount Olivet Dec.	1, 2
Bolton circuit, at Bolton.....Thurs..	6
Jackson circuit, at Flag Chapel.(Sat.).	8
Jackson—First Church.....	9
Jackson—Capitol Street.....	9

Let diligent effort be made by both stewards and preachers to bring up all claims in full.

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Mayersville, at Mayersville.....Nov.	24, 25
Cary, at Cary.....Dec.	1, 2
Rolling Fork, at Rolling Fork.....	8, 8

We earnestly desire to have as many members of the church as can do so meet with us in the fourth Quarterly Conference of their respective charges. Let all Sunday-school teachers and officers of all church societies come prepared to make reports on the work of the year now closing. Pastors will please announce these requests from their pulpits, and the hour of the meeting of the Quarterly Conference.

J. M. WEEMS, P. E.

Postoffices: Port Gibson, Miss.

BRANDON DIST.—FOURTH ROUND.

Shiloh, at Cato.....Nov.	23
Steen's Creek, at Wesleyanna.....	24, 25
Montrose, at Montrose.....	29
Trenton, at Pine Grove.....Dec.	1, 2
Homewood, at Zion Grove.....	5
Brandon.....	8, 10

C. McDONALD, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FOURTH ROUND.

New Albany cir, at Bethelhem.(Fri.)..Nov.	23
Ripley circuit, at New Hope.....,...	24, 25
Booneville and Baldwyn, at B.(Th. n.]	29
Guntown, at Pleasant Valley .....Dec.	1, 2

T. W. LEWIS, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Paris.....Nov.	24, 25
Water Valley circuit.....Dec.	1, 2
Water Valley station.....	2, 3

The trustees will please be ready with their reports. Local preachers must all be present with written reports.

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Providence, at Providence.....Nov.	24, 25
Delhi, at Delhi.....Dec.	1, 2

H. O. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Mooringsport, at Greenwood.....Nov.	25, 26
Mansfield station.....Dec.	1, 2

ROBT. J. HARP, P. E.

700 Cotton street, Shreveport, La.

ALEXANDRIA DIST.—FOURTH ROUND.

Boyce.....Nov.	24, 25
Alexandria.....Dec.	1, 2

S. J. DAVIES, P. E.

ARCADIA DIST.—FOURTH ROUND.

Arcadia, at Arcadia.....Nov.	23
Vienna, at Antioch.....	24, 25
Ruston, at Ruston.....	25, 26
Farmerville, at Farmerville.....	27
Vernon, at Wesley Chapel.....Dec.	1, 2

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Felicity Street.....Nov.	21
Louisiana Avenue.....	25

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THANKSGIVING ODE.

BY JOHN G. WHITTIER.

Once more the liberal year laughs out
O'er richer stores than gems of gold;
Once more, with harvest song and shout,
Is nature's bloodless triumph told.

Our common mother rests and sings,
Like Ruth, among her garnered sheaves;
Her lap is full of goodly things;
Her brow is bright with Autumn leaves.

O favors every year made new!
O gifts, with rain and sunshine sent!
The bounty overruns our due;
The fullness shames our discontent.

We shut our eyes, and flowers bloom on;
We murmur, but the corn-ears fill;
We choose the shadow, but the sun,
That casts it, shines behind us still.

God gives us with our rugged soil
The power to make it Eden-fair,
And richer fruits to crown our toil,
Than Summer-wedded islands bear.

Who murmurs at his lot to-day?
Who scorns his native fruit and bloom?
Or sighs for dainties far away,
Beside the bounteous board of home?

Thank Heaven, instead, that Freedom's arm
Can change a rocky soil to gold;
That brave and generous lives can warm
A clime with northern ices cold.

And let these altars, wreathed with flowers
And piled with fruits, awake again
Thanksgivings for the golden hours,
The early and the later rain!

—Exchange.

From Dai Nippon to Great Cathay.

BY BISHOP CHAS. B. GALLOWAY, D. D.

With many regrets the dear brethren in Japan were bidden a loving good-by on the night of Sept. 12. Six delightful weeks had passed, and every hour's association drew them nearer in heart, and every day's observation heightened appreciation of their great work. Southern Methodism has occasion for rejoicing that our Japan Mission, so wisely planned, is being conducted with unabated zeal and unexcelled consecration.

On Wednesday morning, before taking ship for "fair Cathay," I attended the formal opening of the Kwansei Gakuin, and had the privilege of speaking some words of salutation and parting to the fine body of young men who had assembled for another scholastic year. The year begins auspiciously, and I hope will be the most gratifying in the successful history of that admirable school.

At eight o'clock in the evening we left the batoba in a sampan, accompanied by Bros. Moseley, Turner, and Yoshioka, Mrs. Moseley, Mrs. Waters, and Dr. Kin, for the Empress of Japan, anchored fully a mile away. As the oarsmen made the phosphorescent waves gleam and sing, we talked of the joyous weeks together, and of the days to come, and then, with tremulous voices, sang the "Sweet by and by." The echoes woke responses from other boats, and brought the passengers on the Empress to the deck railings, who may have fancied the coming of a Salvation Army corps. It was a holy hour. May its benedictions and vows of reconsecration never fade or fail!

All day Thursday we sailed down the Inland Sea, of whose glories every traveler sings, but whose beauties can never be adequately described by tongue or pen.

On Friday morning early the ship's long whistle aroused our slumbers and announced that we were entering the harbor of Nagasaki—the last treaty port of Japan, and the most historic place in Kinshin, "the island of nine countries." I arose at once to enjoy the view as our proud Empress swept on into the bay escorted by a steam launch, in order to avoid the deadly torpedoes planted, I suppose, for their enemies across the Yellow Sea. Soon we were surrounded by sampans filled with men and women, who quickly adjusted their improvised ladders, and made ready to re-supply the ship's bunkers with coal from immense barges which came alongside. The skill and speed with which those little men and women pass the coal baskets up the swinging ladders is really remarkable.

Shortly after our vessel dropped anchor, one of the officers announced that a lady wished to see me. To such an unexpected and agreeable announcement I responded, to meet Miss French, of the Methodist Episcopal Mission, who extended a cordial invitation to go ashore for breakfast, and a visit to the city. Of course, we gladly accepted. With Mrs. Van Patten, Miss French, and Misses Payne and Fry, of the Coreau Mission, we had a delightful morning meal, and much talk about the mission work of our sister Methodism. These noble women have charge of a large school for girls—150 in attendance—and find it necessary to erect an additional building to accommodate the increasing patronage. I had the privilege of seeing the young ladies in chapel, and of speaking a few encouraging words. Misses Payne and Fry purposed returning on Saturday, though at considerable peril, to their post in Corea. Heroines of the faith! they seemed not at all afraid of wars and rumors of war. We also had the pleasure of taking tiffin with Dr. Correll and his charming family, of the M. E. Church. Dr. Correll, though a young man, is a veteran missionary, having been in Japan twenty-one years. He has the reputation of being the most fluent and eloquent speaker in Japanese of any foreigner in the field. I was told that even the Japanese envy his perfect accentination and his readiness of speech. It is most important, though very difficult, for every missionary to master this language as soon as possible. Preaching through an interpreter is very unsatisfactory. To speak the vernacular of the people gives one immense advantage.

Over the dreaded and treacherous Yellow Sea we had a smooth passage, with not the slightest indication of a coming or retreating storm. Between lighthouses on the Japan and China coasts the Empress was only twenty-three hours. On Sunday morning we were awakened for early breakfast to find our ship anchored in the yellow waters of the Yang-tse-Kiang, and at the mouth of Woosung river. My first thought was of the lower Mississippi, so much did the "Child of the Ocean" resemble the Delta and turbid tides of the "Father of Waters." From here passengers on the largest vessels are taken up to Shanghai, fourteen miles, on a steam launch. When at eight o'clock the little tug came alongside our stately Empress, waving handkerchiefs from the deck—China's flag of truce—assured us that, at least, some in great Cathay had surrendered their hearts at our coming. Bro. Bonnell and wife were there to welcome their daughter, Miss Marion, from a four-years' stay at the Wesleyan, in Georgia, and, together with Miss Mary Allen, to extend cordial hospitality to the brethren with a message and commission from the church at home. Glad was the family greeting, and most joyous the brotherly welcome. How different when Dr. Charles Taylor sailed into the Woosung forty years before! A lonely, adventurous picket on the perilous front line, he was content not to be discovered, and had no dream of open gates and hearts. But our Lord has been at work, and what hath he wrought!

Past the mud fort intended to guard the mouth of the Woosung we swept, and up the winding river crowded with vessels of every shape and size, and flying every national flag except the Japanese.

At the wharf Dr. Young J. Allen awaited our coming, and a few minutes' jinriksha ride brought us to his hospitable home. Here also are Bro. Loehr and family, with all of whom delightful and profitable days have been spent. At six P. M. I had the privilege of preaching to a good congregation, composed largely of missionaries, in the Masonic Hall, and under the auspices of the Shanghai Free Christian Church. It was certainly an inspiration to meet so many heroic men and women who have consecrated everything to the uplifting of this vast country. Again on Tuesday afternoon, at the weekly "missionary prayer meeting," we had a refreshing hour together. On Tuesday evening I attended the Presbyterian "jubilee meeting," a celebration of the semi-centennial of the Presbyterian Mission in China. Several interesting historical papers were read, and an insight given into the work being done by that Board of ample means and many men.

On Monday morning we attended chapel exercises at the Anglo-Chinese College, and spoke a few words to the splendid-looking boys, Dr. Allen kindly acting as interpreter. The school has opened the new term fairly well, with prospects of a good year. It was a privilege to meet the polite and learned old Chinese teacher, Bro. Sung Tse Hong, now eighty-seven years of age. For more than twenty years he has been connected with Dr. Allen's work, and, being an earnest Christian, is enjoying a happy old age. According to Chinese custom, and with the grace of a well-bred gentleman, he welcomed us by shaking his own hands. That is universal.

We made a pleasant call on the American consul-general, Hon. Thomas R. Jernigan, of Raleigh, N. C. Most cordially and considerately did he welcome his Southern constituents, and promptly secured passports for our tour of the interior. Such authority is not ordinarily needed, but he thought it best during these days of war excitement and turmoil. The last news is beginning to stir the country. China is being aroused, and what the next several months will develop even the oldest residents hesitate to prophesy. Every missionary's prayer is that this strife may tend to the furtherance of the gospel. And that is the general conviction. It is believed that a great opportunity for the church is near at hand. However the controversy between the two nations may terminate, China will, of necessity, change her attitude toward Western thought. God grant that the church may be ready to meet the weighty responsibilities and momentous exigencies of the coming hour! Already indications are seen of a great social and religious revolution. One of the viceroys a few days ago sent one thousand taels to a society with which Dr. Allen is connected for the dissemination of knowledge. He did this after reading a book recently translated. Another fact is suggestive: Boys from the Anglo-Chinese College, and other mission schools, employed in government service at Tien-Tsin, write that, in response to requests from several missionaries, they have been excused on the Sabbath, and allowed to attend Christian worship.

The day of reaping seems to have dawned. Bro. Reid reports the accession of sixty-three members and one hundred and fifty probationers this year in Shanghai. I attended a service in Central Church, Wednesday night, and took knowledge of the methods of work being pursued. The congregation was large, and, for a Chinese audience, quiet and attentive. Fully two hundred remained during the service, and many faces expressed intense interest and anxious inquiry. Cheerful reports come also from other points in the Shanghai and Soochow districts. The brethren I have met are hopeful even to buoyancy, and the noble women, pursuing their wisely-organized and splendidly-equipped work, are enthusiastic and happy. Of Mo-Tyeire Home, Trinity Home, and the ten additional day-schools with their two hundred children, I shall write later. I made a tour of the day-schools yesterday with Miss Hughes, and was profoundly impressed with the wisdom of their planning and administration. Of the number enrolled—all from heathen homes, and all daily taught the catechism and some Bible history—fully one hundred and fifty attend the Sunday-schools and preaching at Central and Trinity Churches. The examinations of the classes assured me that these schools are an evangelistic agency of inestimable value.

A profitable and most enjoyable visit was made to the hospital and school of the Woman's Union Missionary Society of America, located at the West Gate. Bro. Reid preaches there regularly on Wednesday afternoons, and has received probably forty members into his church during the past several years from that work. Here I had a new experience. Outside the hospital stood great crowds, while the large waiting room was filled to its utmost capacity. There they were waiting to be healed of all manner of disease. A pitiful picture—just such a company, I doubt not, as pressed about Simon's house in Capernaum when the Lord was there. In the waiting-room two Christian women—natives—were exhorting and expounding the "Jesus doctrines." They take advantage of the waiting to heal the poor heart, and pray that the diseased body may also be made whole. And that is done morning and afternoon for hours every day. Two lady physicians are on duty daily, and the number treated averages one hundred and thirty, exclusive of those in the wards, and occasional urgent visits to the homes of the people. Through the wards of the hospital we were conducted, each bed endowed by the liberal gift of some godly person in America, and saw how heathen faces were brightened by Christian love, while their bodies were being healed of suffering and disease. One appreciated privilege we had, not accorded to travelers, and rarely ever experienced by missionaries—we saw the unbound compressed foot of a Chinese lady. She hesitated for awhile, but at length modestly yielded to persuasion. It was probably about three inches long, and she a lady of average size and twenty-three years old. The toes, except the large one, were turned under the foot, and imbedded in the flesh. The instep was pressed out of shape, and the whole so drawn back that the heel was pushed down below the sole like the heel of a shoe. The sight sickened. I am glad to have seen it, but do not wish it repeated. And all this torture and maiming of the human body in obedience to fashion.

Over at the Bridgeman Memorial Home we had service in the chapel, Bro. Reid interpreting, and then a delightful four-o'clock tea with the missionary ladies. Miss Melvin has charge of the Home, and is efficiently assisted by a band of consecrated workers, who count not life dear to themselves, that the heathen women of China may be brought to Christ. That afternoon will ever be one of the inspiring memories of life.

Accompanied by Dr. Allen, we visited an opium palace—a large three-story building, leased and licensed for the purpose. What a ghastly sight!—men in every stage of drunkenness and degradation. Some were just preparing the drug, purchased at the counter below, for the pipe. It is heated on the end of a large needle until down to a certain consistency, and then pushed into the curiously-shaped pipe. Others were inhaling the smoke, in a reclining position (all recline on couches against the wall). Others were in the first stage of exhilaration, their eyes dancing and tongues chattering. And yet others were in a dead stupor—dead so shame, conscience, and God. A ghastlier picture I have never seen. And Christian nations are responsible for this degradation.

Coming out from there we witnessed the procession through the streets of the new Tao Tai—a high official of great political power. He was returning the calls of the several consul-generals. Before him, beating gongs, bearing spears, pikes, banners, etc., were fifty or more persons gaudily dressed. Two were on horseback gaily caparisoned. Then came the Tao Tai in a sedan chair, covered with rich green velvet, borne by four coolies, and followed by other chairs, in which rode his four or five secretaries and retainers. The days of such ornateness this nation will not always wink at. This official procession and means of locomotion—six coolies to carry one man—indicate a stubborn conservatism that must yield to the conquering march of Christian truth, which emancipates manhood and dignifies every condition and relation.

Sept. 21, 1894.

—Nashville Advocate.

(Editorial.)

Anti-Option.

The Anti-Option Convention, held at Vicksburg on the twentieth, was no pigmy affair. The Times-Democrat speaks of it as comprising "the brain and statesmanship of Mississippi and North Louisiana." State Senator D. W. Pipes, of Clinton, La., was elected president, and B. W. Griffith, president of the First National Bank, Vicksburg, secretary. Of the many prominent citizens present as participants in the proceedings, we name the following: Hon. A. J. McLaurin, United States senator; Congressmen Catchings, Hooker and Spencer; Ex-Chief Justice Simrall, State Treasurer Evans, Auditor Stone, Col. J. L. Power, and Hon. M. F. Smith.

Addresses were delivered by Congressmen Hooker, Catchings and Spencer, and Senator McLaurin. A long letter was read from Senator George, in which he expressed himself vigorously in favor of anti-option legislation, albeit he thinks the Hatch bill is defective and unconstitutional.

The following letter was read from Gov. Stone:

"I deeply regret that I am prevented by imperative reasons from attending your convention. In the promotion of the purpose you propose, you have my best wishes. The best authorities and the greatest number of those engaged in growing and placing on the market the agricultural products of the country, have come to the conclusion that the custom of option or future dealing in said products, with a purely speculative intent, is a great commercial abuse and a potent weapon in the hands of the buyers of the same to force prices down to the very lowest figures.

"While it has not usurped the law of supply and demand, the custom has enabled great and secret combinations of said buyers to forestall, confuse and delay the operations of this law to the serious detriment and loss of the farmers. If the power exists within constitutional limits to prevent this evil or to restrict it within the bounds of actual fair trade, it should be exercised. I hold myself ready at all times to render such aid and co-operation to this end as may be within my power."

From the speech of Senator McLaurin we quote as follows:

"It is not the purpose of the Hatch bill, or of this convention, to interfere with any citizen's right or contract, to interfere with anyone's promise for the future delivery of cotton or wheat; but it is our right to interfere with men taking that contract as an excuse for gambling in futures when the negro is prohibited from gambling with craps, and all other kinds of gambling is prohibited.

'We all know that this future system, this purchasing of commodities to be delivered in the future, giving an option to deliver it or pay the difference in the price, is nothing but a system of gambling. If crap-shooting, lotteries, etc., are gambling then cotton future speculation is gambling. If it is wrong to do one, it is wrong to do the other. The law takes a negro by the collar who has been caught crap-shooting, brings him to justice, and his crime is denounced. They punish him and send him to the county farm, putting a ball and chain around his leg. A man who gambles with cards in Mississippi is punished for it. The man who gambles in futures is just as guilty as these two. Why haven't they as much right as the cotton man who says he will bet so much that cotton will be such a price at such a time? If he makes an option contract, it is not a legitimate one, for chance is at its base. To show this, you will find that there is seven times as much cotton bought and sold as there is produced. In New York alone there is more cotton sold in one month than there is raised in one year. It is no contract if a man says he will deliver so much cotton at such a time when he knows it can not be done. All that can be said in favor of a statute against any other species of gambling can be said against cotton future gambling, and a great deal more can be said against it.

'Why is it that the price of cotton fluctuates? Why does it not go up steadily? Take out this element that enters into the contracting of the price of cotton, and all this fluctuating will be eliminated, and the price will be governed by the legitimate rate of supply and demand. The price will go up or down as the supply is large or small, but it will not fluctuate.

"There is more money engaged in this future gambling than there is in the channels of commerce. If this is the case that money is being used for the means of putting cotton prices up or down, ruining the producers, the producers' rights suffer. To protect these gamblers, some good, moral men have opposed the anti-options law on the ground that it is a violation of their right to make private contracts; but it is not a legitimate contract, and when more than half of the money of the country is taken out for the purpose of gambling, then the producers must suffer.

'As to the constitutionality of the Hatch bill, I will say that it passed the House with many able lawyers, including Catchings, Allen, Money, Stockdale, and others of Mississippi. I have a right to believe that it is constitutional when it passed through such hands as these and the able men on the Judiciary Committee, including that intelligent and profound lawyer, Judge Culberson, of Texas. It could not be that there is a constitutional clause that tends to prohibit the passage of so good a law as to prevent this cotton future gambling.

'As there are only three months left in the Senate before its complexion is changed, it should be accomplished in that time, and I believe that the bill, with the proper modifications, can be passed and will receive the President's signature. I propose to cast my vote in favor of an anti-options bill."

These are just such words of wisdom as were to be expected from our Methodist senator. Those who know him expect always to find him true to his constituency and true to the right.

The following resolutions were adopted by unanimous vote:

"Resolved, That it is the judgment of this convention, composed of planters, merchants, cotton buyers, bankers and representatives of all business, professions and vocations, that the species of gambling known as dealing in futures exercises the most baneful and hateful effect upon the prices of cotton, grain, and other commodities embraced in the so-called contracts, through which such dealing is conducted. The law of supply and demand, which we fully recognize, has long since ceased to be the chief factor in fixing and regulating prices. A large part of the business of the exchanges in such cities as New York, New Orleans and Chicago comes as a result of the rapid growth of this form of gambling. By the making of future contracts, which are not intended to be executed by the delivery of the commodities named in them, the commodities themselves often remain without purchasers, glutting and depressing the market, while at the same time through these fictitious contracts they are nominally bought and sold in unlimited and impossible quantities.

"A reference to the fictitious dealings in a single exchange will suffice to indicate their extent. For many years the New York Cotton Exchange has done little except to bet on the price of cotton. At this exchange, in a single month, the sales (bets) of fictitious option have reached the total of the average crop of the United States—8,000,000 bales—and in one year over 50,000 000 bales, while the sale of actual cotton during the same year at New York was only 193 000 bales, and the net receipts of actual cotton at that port were only 107 000 bales. The operation is simply gambling as to the prices of these commodities, and those engaged in it, finding it easier and, therefore, more profitable to themselves to depress prices, systematically labor, by means of fictitious sales, exaggerated estimates and hostile predictions, assiduously disseminating through circulars and other publications, to create a general opinion that will demoralize the market and lower prices.

"The following extract from a pamphlet received, issued by Latham, Alexander & Co., of New York, who are large dealers in futures, shows clearly that prices can be controlled by such gambling transactions: 'If any market for contracts (cotton futures) smaller than ours should attempt to sell down prices of cotton, dealers in New York could within a few hours buy all they had to sell. If they attempt to advance prices against quotations in New York, dealers here could within twenty-four hours offer to sell more cotton than they could buy.'

"We indignantly repudiate the insolent contention of these schemers and gamblers, that the producer obtains through such transactions a steadier and more wholesome market, and, on the contrary, assert the belief that great good would result if the whole brood should be prevented from pursuing their nefarious occupation, and compelled to earn their livelihood by honest and legitimate methods.

"The nature and magnitude of these gambling transactions that so affect and distress our people are such as to make them a national evil, and in the judgment of this convention all the lawful powers of the Federal government should be exerted to extirpate it, root and branch. We venture to express the belief that the Congress of the United States can find some means to give us relief, and the hope that the distressful conditions that environ us will urge our lawmakers to give our needs their sympathetic and friendly consideration.

"Resolved, further, That we most earnestly appeal to the Senate of the United States to take prompt action upon the bill on this subject lately passed by the House of Representatives, and either agree to the same or some other measure, so that suitable and efficient legislation may be enacted by this Congress before it expires in March of next year.

"Resolved, That copies of these resolutions be sent to all members of the Senate and House of Representatives."

These resolutions will meet a hearty response from the masses everywhere. Now, let the patriotism and the statesmanship of other sections follow this illustrious example, and we will soon be rid of this infamous business.

The NEW ORLEANS ADVOCATE is receiving much hearty commendation for the work which it has done in arousing the people on this subject. Yet it is said that there are persons in the world who think that a religious paper ought not to intermeddle with questions of this character. Well, as to that, we have just this to say: We believe that speculating in futures is the most colossal, the most popular, the most fascinating, and the most demoralizing species of gambling ever known on this sin-cursed planet. The Louisiana Lottery, in its palmiest days, was a mere bagatelle in comparison with it. It exercises a more depressing influence upon agriculture, commerce, and every legitimate business than all other forms of gambling combined. It adds to the enormous wealth of a favored few at the expense of the toiling masses everywhere. It is a prolific source of demoralization to young men. It is all the more harmful because of its pre-eminent respectability, having, as it does, the countenance of men in high standing in the world of commerce and social life. This being the case, it is our judgment that a paper that is too pious to wage war upon such an iniquity is entirely too pious for this world. It ought to be furnished with a pair of wings to fly to heaven.

A PRAYER.

O that mine eyes might closed be
To what concerns me not to see:
  That deafness might possess mine ear
  To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
  That no vain thought might ever rest,
  Or be conceived in my breast;
That by each deed, and word, and thought,
Glory may to my God be brought!
  But what are wishes? Lord, mine eye
  On thee is fixed, to thee I cry!
Wash, Lord, and purify my heart,
And make it clean in every part.
  And when 'tis clean, Lord, keep it, too,
  For that is more than I can do.

Communications.

Regeneration.

What does the Bible teach us about it? Let us see:

1. It is a radical change. The very terms used to express it indicate this: "born," a change from insensate to sensate life; "created," a change from not being to being—begotten, "new creature"—"new man"—"regeneration." All of these terms are New Testament terms used to express this idea: and they certainly mean that regeneration is a radical and complete change, or they are grossly misleading. They mean that regeneration is a change not only complete in itself, but complete and radical in its sphere. Its sphere is the soul. Jesus indicated this when he said, alluding to regeneration, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." For a soul to be but half "born," half "begotten," half "created," half "new creature," is absolutely unthinkable.

2. Regeneration is full salvation. When Jesus said, "Except a man be born again he can not see the kingdom of God," he certainly meant that if a man is "born again," he shall "see the kingdom of God." St. John says: "Whosoever is born of God doth not commit sin." This means full salvation from sin. St. Paul speaks of the regenerate as "children of God"—if we are "born of God," we are very certainly "children of God"—and says: "If children, then heirs; heirs of God, and joint heirs with Christ." This is certainly full salvation.

The concomitant grace, justification, used by a common metonymy, to include regeneration, is also spoken of in the same way. "Being justified by faith we have peace with God . . . and we rejoice in hope of the glory of God." "Being now just fied by his blood we shall be saved from wrath through him."

The condition of salvation as presented in the New Testament indicates this: "Believe on the Lord Jesus Christ; and thou shalt be saved." Both justification and its concomitant regeneration are conditioned on this faith in Christ: as nobody denies this I need not take time to prove it. The grace conditioned on this faith is salvation—there is no indication that it is partial or incomplete salvation. Such expressions as these are abundant: "He that believeth on him is not condemned"—"He that believeth on the Son hath everlasting life"—"Whosoever believeth in him shall not perish, but have eternal life"—"As many as received him, to them gave he the right (or honor) to become the sons of God"—i. e., to be regenerated—"even to them that believe on his name"—"The just," i. e.—the justified ones—"shall live by faith," i. e.—"shall begin and continue the justified life by faith." Now, faith involves complete self-surrender and implicit trust. God can not demand anything more—the sinner could not give anything more; and nothing less will avail. Now, when the sinner gives this, he is to have justification, regeneration, salvation, "eternal life;" so say these texts. Nor is there any intimation that the regeneration, salvation or "eternal life" here promised is in any sense partial or incomplete. They mean that when the sinner gives all God gives all. Regeneration is certainly full salvation.

The man just regenerated may be very properly styled "a babe in Christ"—yet he is "in Christ"—completely "in Christ;" and as fully saved as he will be when he shall have grown "in grace" to "a full-grown man (*andea teleion*), unto the measure of the stature of the fullness of Christ."

3. Regeneration is the undoing of Adam's work of ruin. Paul, using the term justification instead of its concomitant, regeneration—all agree that the two are concomitant—says: "By the offense of one (Adam) judgment came upon all men to condemnation; even so by the righteousness (*dikaioma*, the mending of the wrong) of one (Christ) the free gift came upon all men unto justification of life." This means that by Adam's sin came depravity to all men; and by Christ's death came the atonement to all men by which all may have justification, which involves eternal life—justification, therefore, is the undoing of the fall. When Jesus said: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit—marvel not that I said unto thee, ye must be born again," he meant to set regeneration over against the natural birth—as Mr. Wesley puts it: "Ye were born in sin; therefore, 'ye must be born again,' 'born of God'—by nature ye are wholly corrupted; by grace" (the grace mentioned in the text is regeneration) "ye shall be wholly renewed."* That which the fall of Adam brings to us, the regeneration bought by Jesus removes. St. Paul, as if in view of the objection that the fall brought physical death and all its train of ills, and the regeneration does not remove these, says that we "are waiting for the adoption"—used by metonymy for regeneration—indeed, the two are one—"to wit, the redemption of our body." He tells us in another place when that shall take place: "At the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible (body) must put on incorruption, and this mortal (part of man) must put on immortality." The teaching of these passages is plain: The corruption of nature engendered of the offspring of Adam is removed from the soul in regeneration, of which justification is a concomitant; and this same inheritance from Adam is removed from the body in the resurrection. So Christ's "unspeakable gift" to us involves the regeneration of the soul at the moment we believe in him, and the regeneration of the body "at the last trump"—then, indeed, we shall be "wholly renewed," soul and body; and Adam's work of ruin will be undone.

I shall close this paper with the words of Mr. Wesley, not given as proof (the new Testament is my only source of proof, and the texts above cited abundantly prove the propositions laid down); but I quote these words because they aptly express my own conclusions: "We allow that the state of a justified person is inexpressibly great and glorious. He is born again, 'not of blood, nor of the flesh, nor of the will of man, but of God.' He is a child of God, a member of Christ, an heir of the kingdom of heaven. . . . His very body is a 'temple of the Holy Ghost,' and 'a habitation of God through the Spirit.' He is 'created anew in Christ Jesus:' he is washed, he is sanctified. His heart is purified by faith: he is cleansed from the corruption that is in this world." (Vol. I., p. 185. Nashville Ed. 1872.) Of "the nature of the new birth" he says: "It is that great change which God works in the soul when he brings it into life; when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the almighty Spirit of God when it is 'created anew in Christ Jesus:' when it is 'renewed after the image of God in righteousness and true holiness;' when the love of the world is changed into the love of God; pride into humility; passion into meekness; hatred, envy, malice, into a sincere, tender, disinterested love for all mankind. In a word, it is that change whereby the earthly, sensual, devilish mind is turned into 'the mind which was in Christ Jesus.'" (Vol. II., pp. 269 and 270.) "This is the foundation of the new birth—the entire corruption of our nature. Hence it is that, being born in sin, we must 'be born again.' Hence everyone that is born of a woman must be born of the Spirit of God." (Ibid., p. 266.)

H. WALTER FEATHERSTUN.

*I quote from Wesley, not as proof; but because he puts the Master's meaning so well.

Which? Why? What Then?

Controversy merely to overcome an opponent is hurtful; when barbed with sarcasm and driven to the quick of personal feelings, it is unbrotherly and unlovely; but, conducted properly, it should tend to awaken thought, promote investigation, and lead towards the truth, and as well to a better knowledge and love of each other. I have been interested in the recent articles in our ADVOCATE on the "residue theory," sanctification, etc; for old as it is, it is a live subject. The subject of "the standards," of course, comes in—what are they? how far do they bind our opinions or our teachings?—and follow some standard on this or other subjects we all certainly will, to some extent; for few will claim originality in construing Scripture. The question comes to us, Which? not Wesley or Paul; but Wesley in construing Paul, or the Calvinists or the Baptists or the Campbellites or the Romanists in their views of Bible doctrine. Every church has its standards of doctrine, and these from well-defined, generally accepted views on the teachings of the Bible. These standards differentiate—that church from every other—and are held to be correct interpretations of the truth. The standards of Methodism are not independent of, but according to the Word.

Bro. Parker's position that Dr. West's book, on "Sin and Salvation," in the course of study for young preachers, is as much a standard as Wesley and Watson, would, if correct, hold good in reference to Tigert's Logic, Porter's Science, and Broadus on the Preparation, etc. The course of study is one thing, and the "standards of doctrine" another. We have the Scriptures as "the only rule," etc.; but we also have the standards. May a Methodist preacher teach election as a Calvinist, baptism as an Immersionist, regeneration as a Campbellite, or depravity as a Pelagian? But we say they do not follow the Bible on these points. So say they of us; and both are sincere. But which view shall we take? Certainly the view held in the Methodist standards of doctrine. Verily, they are important to us, and should be respected by all Methodists and known by them likewise, even though some might not in all points agree with them. Bishop McTyeire, that learned historian and wise expounder of Methodism, says concerning them: "Some of the leading and characteristic doctrines of Methodism are not mentioned in technically called 'Articles of Religion,' and these 'established standards of doctrine' the church is as fully pledged to and as much obliged to maintain as the Articles. Usage and general consent indicate these standard expositions of the Bible to be Wesley's Sermons and his Notes on the New Testament, Watson's Theological Institutes and Wesleyan Methodist Catechisms and the hymn book." (Manual, page 131.) Why do some continue to hold up what the standards teach; and insist on them as authoritative in this matter of entire sanctification? For the same reasons that they do in other doctrines—they believe the standards truly interpret the Scriptures—are harmonious—are the pronounced opinion of universal Methodism—they have been tried and accepted—and work out rich results. There may be statements in them at times contradictory (seemingly) but they agree in their general tenor.

The positions of the standards on this subject are not always clearly stated by their friends, and very often these statements are misunderstood. For instance, Bro. D. G. W. Ellis writes as if the advocates of the residue theory confound sin and remaining depravity in one, and hold both as bringing guilt and needing pardon; as believing in partial pardon; in "sin subdued" and "sin regnant;" "consciousness of divine favor and yet bondage to sin," etc. These things are not held by the "second-blessing brethren" (so called) as are not many other things charged against them. I find nothing more taught in the residue theory than I find in Wesleyan Catechism No. 2 (studied when I was a boy) page 16; Wesley's Sermons on Christian Perfection, Sin in Believers, Repentance of Believers, and The New Birth (quoted from lately by Bro. Weems); Watson's Institutes, Vol. II., page 450; Clarke's Commentary, Vol. VI., page 904, and in the late address of our Bishops in which they say: "The privilege of believers to attain unto the state of entire sanctification, or perfect love, and to abide therein is a well-known teaching of Methodism. Witnesses to this experience have never been wanting in our church, though few in comparison with the whole membership. Let the doctrine still be proclaimed and the experience still be testified."

Bro. Weems wisely urges the reading of Wesley's sermons by our people. I am glad this discussion is on; and the "holiness movement" has begun anew these late years. Even if it begins (as Bro. Parker says) in "the revival of a corpse laid buried for fifty years," it will do good; for it is proving "a lively corpse," and I trust may be followed by such a resurrection as is described in Ezekiel, chapter 37. What then? Let the work go on, and none discourage what the other is doing to further it. We do not here see "eye to eye," nor can we always approve views or methods; but whatever the devil, the world and the flesh object to and fights, should certainly unite all of Christ's followers. If we are agreed on the thing, let us not fight about the terms representing it. Let us read, meditate, pray, repent, examine ourselves, "groan after," believe and get the experience. At all times "let brotherly love continue."

HENRY E. PARTRIDGE.

Correspondence.

Columbia Annual Conference.

Our Conference has been held, and the preachers, like good soldiers, have received their orders, and all gone to the front for another year of conflict. We were disappointed in the postponement of Conference to October, for October in the Willamette Valley means rain, rain; but, to our surprise and gratification, the clouds lifted on the first day of Conference, and we had a delightful time. It gave us a chance to enjoy the scenery in and around Oregon City; and, though Oregon preachers are accustomed to beholding the marvelous, yet all of us spent all our leisure viewing the falls, the immense machinery to utilize this magnificent water power, not only for this city, but for Portland, with its nearly 100,000 people, fifteen miles away. The day is not far distant when these will be one, making a city thirty miles in length and several miles wide. It was wonderful to see the rush and push in business even in these dull times. Many large business buildings were being erected. Then there were the heights, from the summit of which we could see no less than seven snow-capped mountains. One day I was looking across the river, up one of these high hills, and wondering they should have such a large school-building when I could see so few dwellings. "Why, there are about 400 pupils now enrolled in that building, and more to come yet." "Where do they come from?" said I. "All around there." I began to look more closely, and sure enough where it was so steep there had to be a stairway for two continuous blocks. People would get a lot or block, maybe, paying thousands of dollars for it; build terrace after terrace, and on the upper one build a residence costing from $10,000 to $50,000.

When, in November, 1870, I was transferred from the Memphis to the North Mississippi Conference, I thought surely Water Valley was the hilliest place I ever saw.

In 1876, on my return from the Centennial, I spent a day in Lynchburg, Va. In many places there were steps from one street to another. I thought that would do pretty well for steepness, but here we take two whole blocks, streets and all, with a real stairway; many of them with banisters. You of my readers who are in the prairies or valley, how would you like to ascend and descend them to all your meals, as thousands of these people do?—and this is not in the mountains, but merely on some hills from a spur of the cascades, forty or fifty miles away, which reaches to the river.

But to the Conference: Bishop Fitzgerald, though still feeble, seemed well, and was in his finest mood and best humor, willing and ready for any task or labor we might lay upon him, gratifying all our wishes (unless it was some of those private ones where "a special case or condition" existed). The same was true of Dr. Morton, who was also with us. He was much help to us. He and the Bishop carried the Church Extension Board above high-water mark at the anniversary. At the missionary anniversary we just took a quiet hat collection amounting to $10. We are surely growing, for it took us till Monday evening to adjourn. I must not forget to mention that though we met in so large a place, there was a fine attendance of the people at our sessions. The reporters hunted me each evening for a report of the daily proceedings for the daily papers. Our sessions were preceded each morning with a half-hour's prayer meeting. Could we get there in time?

Let me tell you: One brother, R. C. Oglesby, felt he did not have the means to come to Conference by stage and railroad; so he, wife and daughter came in their buggy nearly 500 miles, and across two ranges of mountains, and they were as happy as if they had ridden in a Pullman. I tell you some of these preachers exhibit heroism; but, then, we find the same in all our Conferences. There were—and perhaps are yet—men in the North Mississippi Conference who have just as hard a time as any here. One material difference is, that there is not that home feeling, that cordiality that makes you feel that the people are always glad to see you. You seldom hear one complain for your not visiting; still visiting is just as efficient for good, but it takes courage—sometimes a kind of audacity—to enable one to do it.

We had quite a falling off in our domestic missions. The Board was able to pay less than twenty per cent. on the appropriations; but we paid more on foreign missions than last year. The Conference decided to make no assessment for domestic missions this year, but to bend our energies in an effort to pay all our foreign assessment, which, by the way, is quite large—a little more than fifty cents per member. Were the whole church assessed at the same rate, it would foot up more than $700,000; so, in the face of these facts, it was pretty hard on us for the Parent Board to cut off our appropriations more than thirty per cent.; still we decided that though we were on the picket line, and our rations were curtailed, we would cut off our domestic missions, so as to help the Board out of its indebtedness; and more: that we would still further divide by inviting others to join us; so we received one—John L. Jones—(recently from Alabama, in answer to my letters in the Alabama Advocate) on trial; two—J. A. Crutchfield and C. E. Kirk—by transfer; two—J. T. Thornton and C. U. Cross—readmitted, and two—L. W. Morrison and H. F. Dennis—supplies. Let none conclude that because all our charges are supplied, that we have enough men. No, no, no. We could employ a score or more, and send all them to territory where there are thousands of people who hear no preaching, unless they go from ten to fifty miles, and people are not generally interested enough to do this. Bro. Oglesby has territory enough and people enough in Lake and Klamath counties for a large district; so of Bro. Thornton; and a large portion of these people sympathize with us, and we could reach them better than anyone.

There was an increase in Epworth Leagues, Sunday-school scholars, baptisms, churches, parsonages, and their value, church extension, foreign missions, W. P. and H. M. S., and an increase of members of nearly twenty per cent. The Bishop stated that if the whole church had such a net gain, there would be 370,000 increase this year.

I would like to write more, but press of work forbids me.

Next session goes to Oakland.

Statistics and appointments are as follows: Local preachers, 13; members, 1,322; infants baptized, 27; adults bapt'zed, 126; Epworth Leagues, 7; Sunday-schools, 29; teachers, 179; scholars, 1,092; expended for Sunday-schools, $201.24; number of churches, 29; value, $39,750 (one church was destroyed last year); parsonages, 14; value, $11,450; value of other church property, $2,075; two presiding elders assessed $668, paid $433.83; eighteen preachers assessed $4,148.70, paid $2,698.40; Bishops $59, paid $34.50; Conference claimants assessed $120.30, paid $12.73; foreign missions assessed $600, paid $186.51; domestic missions assessed $415, paid $33 66; church extension assessed $147 50, paid $127.43; education assessed $101, paid $11 25; other objects paid $331 35; W. P. and H. M. Society, paid $229.35.

APPOINTMENTS.

WILLAMETTE DISTRICT.—*R. A. Reagan, P. E.* Albany and Tangent, D. C. McFarland; Lebanon circuit, W. L. Molley; Brownsville circuit, C. U. Cross; Junction City circuit, T. P. Haynes; Oregon City circuit, T. Thomas—J. W. Shreve, supernumerary; Corvallis station, P. A. Moses; Independence and Lewisville, J. M. Turner; Dallas and Dixie, J. L. Futrell; Tillamook, L. W. Morrison; McMinnville, H. F. Dennis.

ROSEBURG DISTRICT.—*H. S. Shangle, P. E.* Roseburg and Oakland, J. A. Crutchfield; Myrtle Creek, J. F. Wallace; Grant's Pass and Woodville, W. J. Fenson; Medford and Soda Springs, John L. Jones; Sam's Valley, J. W. Bryant; Applegate, C. E. Kirk; Klamath Falls, R. C. Oglesby; Coquille City, J. T. Thornton; Myrtle Point,

TRANSFERRED—C. A. Harman and J. B. Parnall, to Pacific Conference.

J. L. FUTRELL, Sec.

Col. Edwin G. Cook.

Col. Edwin G. Cook was born in Virginia in October, 1810, and removed with his parents to Mississippi when quite a youth. He lived in and near Vicksburg until the war between the States; then removed to Hazlehurst, where he has lived since, and where he died on Oct. 9, 1894.

He was twice married: first to Miss Henrietta Harris, daughter of Dr. Hartwell Harris, of Warren county. His children by this marriage were Mrs. Dr. James M. Hunt, of Vicksburg, and Hartwell H. Cook, late of Hazlehurst. His second marriage was to Miss Olive Cook, daughter of Rev. William Curtis, of the Mississippi Conference. His widow and two children—Edwin G., of Hazlehurst, and Miss Olive, now Mrs. Vogler, of San Antonio, Texas—survive him.

He was one of the kindest of husbands, and was an affectionate and tender father. Indeed, in all the relations of life, and in his association with his fellow-men, he was ever true and gentle, pleasant and considerate.

For many years he was an office holder in Warren county. His fellow-citizens, recognizing his faithfulness and efficiency, were glad to elect him to positions of honor and trust. In his case the office sought the man—not the man the office.

Col. Cook was a man of decided literary tastes; was a very great reader, and often wrote for the newspapers. His sketches of men and things of the early days were written in a style peculiarly popular and attractive, and contained information highly interesting and worthy of preservation.

Having satisfactorily settled in early life the claims of the Christian religion to his faith and practice, he embraced the truth with all the energy of his nature, and his whole after life was a faithful and consistent exemplification of its teaching.

He was licensed as a local preacher by the Vicksburg station of the M. E. Church, South, and did much good, particularly in localities where the gospel was not otherwise provided. When health and circumstances permitted, he kept up regular appointments to preach, and was always ready to speak for the Master's cause. His style of preaching was entirely his own—unique, striking, original.

For several years he was in charge of the Methodist Book Depository in Vicksburg, and under his management it succeeded well, until the occupancy of Vicksburg as a military post brought an end to its career.

Col. Cook was in many respects a representative man, and his life furnishes a good example for the rising generation to follow. He was always temperate in his habits, and in his views of life and duty quiet and self-possessed. He was always on the side of right, and his influence and example could be relied on. He honored God by obeying his laws and standing for his cause, and God honored him with long life, with an honorable career among his fellow-men, and with a peaceful end. C. G. ANDREWS.

Selections.

Bread.

Nowhere does the Master point to thrones and palaces and beautiful pictures and exquisite music, and say, "All these are yours simply for the asking." No, no; what he talks about is bread. What he talks about is fish. The promise is bounded. It does not go with limitless sweep about everything, but only about the necessary nutriment we must have to meet the manifold hunger that evermore besieges and distresses our nature.

Now, you can see why so many of your prayers have not been answered. You have been asking for things way outside the promise. The Master said, "Bread;" the Master said, "Fish;" the Master said "Eggs:" but you have been asking for a larger income and a richer dress and a finer house and days of prosperity when the sun would never go down. Of course, such prayers have not been answered. He never promised to answer them. The trouble is that you ran out of the door yonder in the very middle of His sermon, and this is the reason why you have been doing the strange thing of asking for luxuries, when if you had waited until the sermon was through, you would have found it was the necessaries of life He was talking about, and the necessaries of life alone.

But, O, the willingness of God to hear and answer our prayers when we will confine ourselves to the circle of the promise. Do you want daily bread? It shall be yours. Do you want growth in grace and in the knowledge of Christ? It shall be yours. Do you want your lamp re-lighted, blown out by sorrow's wind? It shall be yours. Do you want anything good and needful, for body or soul, for time or eternity? It shall be yours. Do not halt before a single one of these trials. God is your Father. You are his child. He loves you with an everlasting love.—Selected.

Every individual is, in a true sense, "gifted." If he can not find in himself just that which makes a great poet, or statesman, or military leader, or scientist, there is one thing which is peculiarly his own, which is not duplicated, and which the world can neither give nor take away. He has the gift of a personality. In this lie possibilities all his own. It is not his tastes, nor his passions, nor any one thing, but the resultant of all his powers, which constitutes him a being unique in the world. His mission is not to express some one else's personality in word or in act, but his own. To live out the life, the personality, that God gives us, is to honor God with our gifts, even though the world does not count us gifted.—Sunday-School Times.

We need not cultivate sadness, nor go out of our way to hunt for crosses; but we can meet our fate and face our trials as we take the changes of the weather, not trying to count the raindrops, nor minding the gusty flaws that blow across the road we must travel. Some degree of discomfort is an incident of the journey; we must count it as a part of our necessary expenses, and forget it in the same way.—Rev. Charles G. Ames.

Through the week we go down into the valleys of care and shadow and toil. But our Sabbaths should be hills of light and joy in God's presence. And so as time rolls by we shall go from mountain top to mountain top, till at last we catch the glory of the gate, and enter in to go no more out forever.—H. W. Beecher.

Without earnestness no man is ever great, or does really great things. He may be the cleverest of men, he may be brilliant, entertaining, popular, but he will want weight. No soul-moving picture was ever painted that had not in it the depths of shadow.—Peter Bayne, LL.D.

There is no use guarding a corn field with a gun when you can rig up a scare-crow for nothing that will do the work just as well. When the devil is too busy to look after a church himself, he gets a vinegar-faced saint to occupy the highest seat in the synagogue.

A genuine revival is known not by the number of professions, the number added to the church, the amount of shouting, etc., but the consistent walk and steadfastness of professors after the so-called revival is long past.—Arkansas Methodist.

The one certain cure for worrying is to bring the soul into such relation to Christ that it will be willing to accept anything from his hands. Given perfect faith, and there will be no fretful Christians.

A great many people speak well of the Bible not because they really admire it, but because it is so much easier to compliment it than to read it.

Those who have made the highest attainment in holiness are never those who make the highest profession.

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A CHEAP, QUICK, PLEASANT ... ABSOLUTE CURE for the Tobacco Habit in all forms. Ask your druggist or write to ROSE DRUG CO., 21st St., Birmingham, Ala.

An Open Letter to Rev. T. L. Mellen.

My Dear Brother:

I do not know that I am required by any law of controversy to notice your little bit of repartee in the ADVOCATE, of Nov. 1, and would not do so but for the reason that you seek to destroy the force of argument by a species of sarcasm.

That you may have something more to do than stand by the old shoes of your heroes, and snap at every passerby who declines to try them on, I hope you will try to answer a few plain, but pertinent questions in regard to the teachings of, at least, one of the "safe leaders" on whom you so confidingly lean.

Is the "Eternal Sonship of Christ" a Methodist doctrine, and if not, why not?

Is Baptismal Regeneration a Methodist doctrine, and if not, when did it cease to be such?

Does the Methodist Church teach that "Immersion was probably the ancient apostolic mode of baptism," and if it does not, when was the "standard" changed, if at all, and by what authority?

Do you accept Wesley as a "safe leader" in all things, and if so, how do you manage to follow Fletcher, Watson and Clarke, who directly opposed him in some of his teachings?

If Wesley was "off" on some of the cardinal points of Methodist doctrine, what guarantee have you that the residue theory was not one of those points?

Is there a single passage in the New Testament which recognizes the so-called inadequacy of the new birth, or that one "born of God" is still not holy?

These, Bro. Mellen, are not idle questions, nor asked in any spirit of bombast; and I know you are frank enough and straightforward enough not to answer them evasively.

Fearing that you are somewhat over-zealous in your devotion to the heroes of the past, and are following them on an idea too closely to see their errors, I remain, Yours truly,

J. A. PARKER.

How It Acts.

After using Dr. Drummond's Lightning Remedy for Rheumatism, according to direction, for ten days, Mr. John W. Boyenton, of Hampton, Va., writes that he can walk and attend to business, which he could not do before. This Remedy has a remarkable record of cures—not only relieving pain, but restoring all the functions of the crippled limbs. If you want a cure, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles of their remedy, with full directions for use. Agents wanted.

FROM THE WORK.

Rev. W. J. Porter, P. C., Indian Bayou charge, Louisiana Conference: "At Perry's Point, where I organized a church this year, we had a good service yesterday, which concluded in a subscription of more than $100 towards building a church at that place. We have over $200 pledged towards the building of a church at Bethel. Had 124 conversions and 6 sanctifications this year. Baptized 53 children and 2 adults. Expelled 10 and received 51 into the church. Conference claims will be in advance of last year."

Rev. J. T. Howell, P. C., Winona, Miss., Nov. 17: "I am now making my last round on my second year on the Winona circuit. Have added to the church roll 109 names during the time. Have put about $250 in improvements on the parsonage, making it a respectable house to live in. Have tried and am still trying by begging and persuasion to get the collections ordered by the Conference; but I haven't got them, 'as yet,' and no fair prospect of reporting them in full. Some of the people on the work are doing well, and some are not. Much to be done. The ADVOCATE needs to be read."

Rev. James G. Sibley, Columbia, Seashore district, Mississippi Conference, Nov. 15: "Bro. W. G. Forsythe, of Easlabuchie, has been down and preached a week for us here at Columbia to the delight and edification of us all. Socially, he is quite pleasant and entertaining, but dignified without stiffness. As a preacher, he has few superiors in the circle of my acquaintance, and he is an earnest and successful worker. My people were much pleased with him, and would appreciate his coming again. Bro. H. E. Partridge was present on Saturday and Sunday of the meeting, and held our fourth Quarterly Conference, and preached twice to the edification of all. The meeting was reasonably successful, although many things conspired to hinder. To me and mine this has been a year of sickness, suffering and sorrow. God bless you!"

Rev. T. W. Dye, Cockrum, Miss.: "Our four meetings on the Cockrum circuit resulted in 44 accessions to our church. Many in the church were mightily quickened by the Holy Spirit. Prayer meetings and family altars rebuilt attest the gracious work done. Bro. C. W. Perkins, of Tyro, did noble work for us. We all hold him in love and esteem. What an untiring worker he is! Talk of evangelists if you will; but give me Perkins and O'Bryant, and the work will go on. Bro. O'Bryant helped me in a great meeting at Greenleaf Church. Many were made to rejoice, and the church greatly built up. We all love O'Bryant in this part of the vineyard. I am satisfied that if our second-blessing people could hear Perkins, and observe his methods, 'it would from many a blunder free them.' The above-named brethren are full of the Holy Spirit and stress regeneration. The church holds no truer, purer men."

Rev. L. D. Worsham, P. C., Lexington and Tchula: "Rev. W. M. McIntosh and his assistant, Rev. J. A. Leech, began a meeting at Lexington, Sept. 13, which resulted in about 300 conversions and reclamations. One hundred and sixty-four committed themselves to join the church of their choice the first opportunity. Seventy-two joined the Methodist Church, forty-two joining the church at Lexington. We had with us during the meeting the following brethren, who aided greatly in the meeting: Revs. J. H. Mitchell, P. E.; J. W. Anderson, T. J. Freeman, G. W. Bachman and W. S. William, of the North Georgia Conference, besides brethren of other churches. Then on the second Sunday in October Bros. Leech, Mitchell and myself began a meeting at Tchula, being assisted by Bros. George and McBride, of the C. P. Church, which resulted in a gracious revival and 31 additions to the Methodist Church. Preachers' salaries will be paid in full, and we are trying to bring up full collections."

Rev. H. B. Cottrell, Lake City, Miss.: "Some churches need a radical and thorough breaking up in order to edification; and in vain may you send any other style of preacher to them than a rough John the Baptist or a Boanerges. Jehu reformers are sometimes indispensable. We have an illustration of this truth on the work here. Our pastor is the very man for this place. The church has greatly improved under his administration, and the whole community has been hopefully affected by his fiery zeal, forceful sermons and indomitable perseverance. He 'waits not for wind or tide,' and laughs at turbid overflowing Woolf Lake when in his Master's cause. In view of this obstruction, with the help of a brother, he built himself a boat soon after he came here. I verily believe that he would build a 'bridge of boats' if necessary. He has carried the war into the enemy's camp and conquered a peace, and can truly say with Cæsar: 'Veni, vidi, vici.' He is not such a stickler for ecclesiasticism as to confine his meetings to the church, but goes to those across the Lake who will not come to him, and by weekly prayer meetings from house to house, and by preaching when circumstances favor, he excites a church-going interest which is manifested in an unusual attendance upon regular services in the church. He mingles with the people, hunts and fishes with them, and so far from compromising his Christian integrity, they are certain to hear from him if they don't walk straight. His impulsive, unselfish and generous nature may cause him to err in some respects, but who is faultless? The sentiment here is, 'His work is not finished here, and, therefore, we hope our little Jehu may be sent back to us next year.'"

Rev. M. H. Moore, Brookhaven, Miss., Nov. 21: "We closed at this place last week a meeting which was pronounced by the older members of this church as one of the best that has been held here in quite a number of years. The Spirit of the Lord was with us in each service. Rev. W. M. McIntosh, one of the joint presidents of Grenada Female Institute, did most of the preaching, as well as conducting the altar services. God owned his preaching in the conviction and conversion of sinners. He insists on the converts bringing 'forth fruits meet for repentance.' I heartily commend him to anyone desiring his services. He is a man much given to prayer, and will do you much good. Of course, it is beyond our power to tell how much good has been accomplished. Many hearts, doubtless, were touched that will not give any evidence of it for some time to come. Some of the visible results are: the church has been considerably revived, several backsliders have been reclaimed. Quite a number who have been working in the church heretofore, I am confident, will be more zealous in the future. I think altogether there were something like fifty reclamations and conversions. We have already received by letter and on profession of faith thirty-six; there are five more still to be received into our church; four signified their determination to unite with other churches. Quite a number pledged themselves to begin family worship. This I regard as a good sign as to the permanent results of the meeting. Our church is, I am confident, in a much better condition, spiritually. The spiritual condition of the young ladies attending Whitworth College is, I think, worthy of special mention. Everyone of the boarders profess to be converted, and will pray in their young ladies' prayer meeting. President Chambers is constantly exemplifying the wisdom of the Board of Trustees in electing him to this important position. Send your girls to Whitworth College if you want them in a good moral and religious atmosphere as well as having the very best literary advantages. In different ways we have had eighty accessions to the church here this year. We are making strenuous efforts to bring up a good financial report to Conference."

INDIAN MISSION.

We held the fourth Quarterly Conference for the Indian Mission on the fourteenth instant. The place was changed by the preacher in charge from Tali-Chulok to Cushtusa, so as to be more convenient for me. The meeting was pleasant every way and, we trust, profitable. Bro. Cammack now reports forty members. Jas. Johnson, who was licensed to preach three months ago, proves to be an active worker in the mission. Before I reached the house where we held the meeting I overtook some Indians who had walked from Tali-Chulok that morning, a distance of ten miles, to be at the meeting. From a physician who does some practice among the Indians I learn some remarkable things about these people. There is no deformed ones nor idiots, except one partially so, nor deranged ones.

C. MCDONALD, P. E.

Forest, Miss., Nov. 21, 1894.

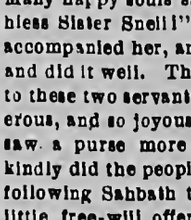
PEARLINGTON'S PENTECOST.

On Oct. 28 Mrs. Mary McGee Snell closed one of the grandest meetings ever held in this town. Backsliders were reclaimed, sinners were converted, and saints rejoiced in full salvation. Some of the hardest cases were reached, and the whole community awakened to a better life. I have never heard a richer, fuller, sweeter presentation of the gospel of Christ from anyone. The temperance feature of her work was superb; nearly four hundred men, women, and children, white and colored, took the white ribbon, and are standing faithfully by the precious pledge. The whisky business has received a blow here from which, I trust, it will not recover. A vigorous Y. M. C. A. and W. C. T. U. have been organized as a result of the revival. Forty-three joined the church. Many happy souls say fervently, "God bless Sister Snell!" Rev. F. M. Keen accompanied her, and led the singing, and did it well. The free-will offering to these two servants of Christ was generous, and so joyously made. I never saw a purse more gladly given. So kindly did the people feel, that on the following Sabbath they made a snug little free-will offering to the pastor, and paid the sexton a year's salary at once. Some time ago one member presented the pastor with a handsome suit for Conference, and during the year the "hired house" has had many substantial tokens of good-will and appreciation from many kind-hearted people here.

Logtown's loyal little congregation has enjoyed a good degree of prosperity. They went to work and remodeled the church, building a handsome tower and vestibule, putting on blinds and repainting the entire structure. The tower is capped with a gilded finial and presents a beautiful appearance. They helped the pastor in two special meetings, and were greatly revived, having about thirteen additions, making a total of sixty-seven in the charge this year. We expect to report in full all collections at Conference. The Lord has greatly blest us. Blessed be his name! J. V. PENN.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

Hood's Sarsaparilla

He has never been very robust, but now seems healthy and **daily growing stronger.**"

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

A FEARFUL COUGH

Speedily Cured by

AYER'S CHERRY PECTORAL

"My wife was suffering from a fearful cough, which the best medical skill procurable was unable to relieve. We did not expect that she could long survive; but Mr. R. V. Royal, deputy surveyor, happened to be stopping with us over night, and having a bottle of Ayer's Cherry Pectoral with him, induced my wife to try this remedy. The result was so beneficial, that she kept on taking it, till she was cured. She is now enjoying excellent health, and weighs 160 pounds."—R. S. Hirsch, M.D., Sassy, Ga.

Ayer's Cherry Pectoral

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Under an entirely new treatment all operations on the teeth are Positively Painless, without harm to the tooth or patient. Old, aching, abscessed teeth, mere shells and roots of teeth are cured at once and made serviceable for life, at very little cost.

Gold Crown and Bridge Work within the reach of all. Sets of Teeth Cheaper than ever before Made in this City. All Work Guaranteed to Give Perfect Satisfaction. Hours: 8 A. M. to 5 P. M.

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None genuine without my portrait as trade mark on every label. Price, $1.00. Ask your druggist for it or send orders to

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Millinery Novelties a specialty—always the very latest style. Prices moderate. Particular attention paid to country orders.

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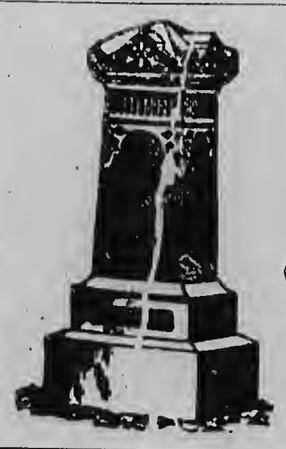

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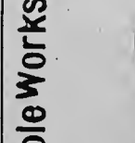

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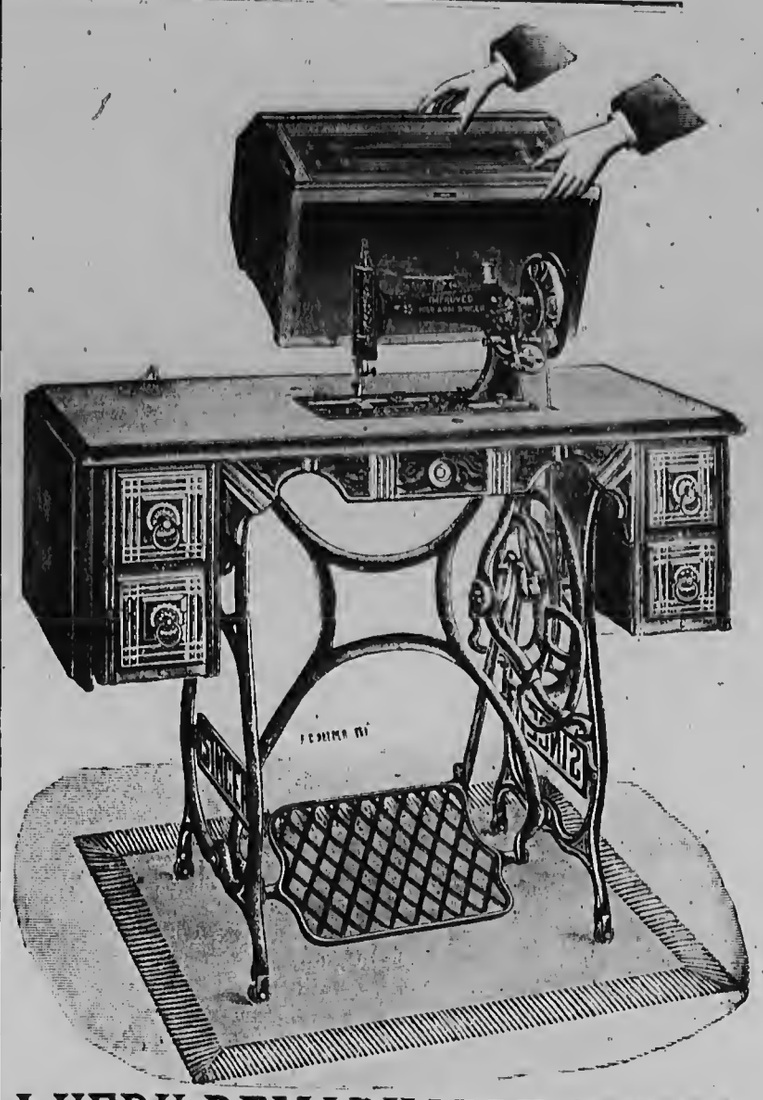

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A $40 Sewing Machine for $20, and the N. O. Advocate Thrown In!

This may seem surprising, but we mean what we say. The machine which we handle is "The Favorite High Arm Singer," the manufacturer's catalogue price of which is $40. Read the following description taken from the manufacturer's catalogue, and then read our offer.

"The Favorite Improved High Arm Singer Sewing Machine, as you will perceive, is very attractive in appearance, the cut being an exact representation. It is strongly constructed from the best grades of material produced, and its adjustment perfect; also combines simplicity, durability and workmanship of the highest order; and in point of finish, light-running and sewing qualities, is unsurpassed. In addition to the above-mentioned qualities, our Favorite Improved High Arm Singer has the latest, most useful and practical improvements, such as a perfect Self-Threading Cylinder Shuttle, positive Automatic Bobbin Winder, Self-Setting Needle, Tension Liberator and Loose Pulley, and is without any exception the best machine ever produced for the money.

"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being sunk flush with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under works without the least inconvenience.

"Automatic Bobbin Winder, used on the Favorite Improved High Arm Singer, is positive in its operation, and works to perfection, winding the thread on bobbin as evenly as thread is wound on a spool.

"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, 'same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re-adjust same.

"The Cabinet Work is of the very latest design, made of the best quality of Oak or Walnut, as preferred. Unique and attractive in style, and elaborate in finish. The rich nickel-plated trimmings harmonize with the general handsome appearance of the machine.

"Furnished free with every machine are the following-named accessories: One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

"The Stand is among the handsomest in design. Finely japanned. Has large drive wheel."

This machine is manufactured by an old and reliable company, who guarantee the machine for ten years.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to June, '96, and send us $18 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded. Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

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We will send this machine free to any preacher or other person who will send us twenty-five new subscribers with the cash—$50. Address REV. W. C. BLACK,

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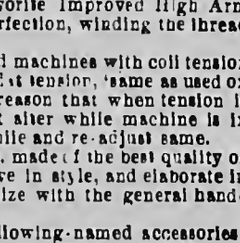

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Thursday, November 29, 1894.

Dr. Walker's Golden Wedding.

Dr. Walker's golden wedding was celebrated in the lecture-room of Carondelet St. Church on Monday night, Nov. 26 The house was most elaborately and tastefully decorated. An immense crowd was in attendance. At the appointed time all the Methodist ministers of the city marched in in a body, followed by a number of small boys and girls, gayly attired, bearing baskets of flowers. Then came the bride and groom. After they had taken their seats upon the rostrum exceedingly appropriate addresses were delivered by Dr. J. T. Sawyer and Dr. J B. A. Ahrens. Dr. Walker made a most felicitous response. After a prayer by the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, "Coronation" was sung, and then congratulations were in order. The exercises continued from five to nine o'clock P. M. Toothsome refreshments were served by young ladies appointed by the ten Methodist Churches of the city. But for the fact that our columns are very much crowded this week, we would give some extracts from Dr. Walker's address. We may do so at another time.

One item not down on the original programme was the baptism by Dr. Walker of a six-months-old grandchild, the son of Prof. W. W. Walker, of Brandon, Miss.

The following resolutions, adopted by the New Orleans Preachers' Meeting, were read at the golden wedding by Dr. J. T. Sawyer:

Whereas, By the blessing of God, our beloved brother and sister, Dr. and Mrs. J. B. Walker, have reached the half-century of wedded life, so infrequent in the history of human lives as to be worthy of special commemoration; *And, whereas*, They have been so intimately related to the history of the Methodist Episcopal Church, South, in this city during nearly all of this period; *And, whereas*, Our brother has been so honored by God as an instrument in His hands for the salvation of many souls who are still a large part of the membership of our church; therefore, be it

Resolved, That we give grateful thanks and praise to God for their long and useful lives.

Resolved, That we, the preachers of the Methodist Episcopal Church, South, of the city of New Orleans, most gladly express in this, our congratulations to our brother and sister on this auspicious occasion, as suggestive of the golden memories of their lives, as of the golden anniversary which they today celebrate; and that we extend to them our hearty Christian "good wishes," and express the hope that the remainder of their lives may be crowned with the riches of the grace of God, and their hearts filled with the peace of God and the joy of the Holy Ghost.

Resolved, That these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

The Report of the Strike Commission.

The report of the Strike Commission appointed by President Cleveland is naturally attracting attention. The report consists of two parts: (1) a recital of facts, or what are supposed to be facts, and (2) suggestions looking to a solution of the great labor problem of the day. The first item of the report we regard as of far more importance than the second.

We deem it of vastly more importance to the country at large to know the facts that led up to the great strike of the present year than to know what the three individuals composing the commission think as to a remedy for our social ills. On the latter point there are thousands of men in the various walks of life whose opinions are worth as much as theirs. Facts—indisputable facts—in regard to the origin of the great strike the world had a right to expect from this great national commission. Has this commission presented facts? They present a mammoth array of what they call facts; but these so-called facts are disputed from a source that commands attention. The Railway Age makes a most positive and emphatic denial of many of the statements of the commission. The commission, in its report, states that "a general union of employees was never attempted until the railroads set the example." This statement the Age denies. It says that the various labor organizations on different roads had united and stood together long before there was any attempt at union on the part of the railways themselves. The commission's report says that the Pullman reduction in wages was 25 per cent. The Age presents a table showing the reduction in different lines of work, and makes the average cut for all employees only 19 per cent. The commission's report says, "Throughout the strike the strife was simply over handling the Pullman cars, the men being ready to do their duty otherwise." The Age denies this statement *in toto*, and makes specific mention of several railroads on which no Pullman cars were used whose operatives were nevertheless engaged in the strike.

The commission's report says, "There is no evidence before the commission that the officers of the American Railway Union at any time participated in or advised intimidation, violence or destruction of property." In reply to this the Age says, "The evidence before the commission not only included the testimony as to the specific speeches in which the vice-president of the union, amid much grossly violent and offensive language, recommended the use of coupling pins, but the vice-president stated that the language he used on those specific occasions he had also used at hundreds of other places. Is it possible that the commission does not regard the recommendation to hit a man with a coupling pin as intimidation or violence?"

Such a conflict as to questions of fact would be quite bewildering but for the fact that many of the statements of the commission pertain to matters concerning which there are many sources of information open to the general public no less than to the commission. Take the statement, for instance, as to the strike being only against the hauling of Pullman cars. It is a very easy matter for anybody to ascertain whether the Age's statement is true that certain, specified roads did not use the Pullman cars. On this point we have not a doubt that the commission has made a misstatement. Then, again, as to whether a union of labor organizations came after a union of railways, the world is not shut up to what the commission says.

We believe that the commission has published to the world as a fact what it can be easily shown is not a fact. The inaccuracy of the commission on its statements as to matters of fact will detract very much from the weight of its suggestions as to a remedy for our labor troubles.

At Terry, Miss.

By invitation of the pastor, Rev. W. T. Griffin, we gave a lecture on Wednesday night, Nov. 21, at Terry, Miss. From McComb City up we had the pleasure of the company of Sister Hays, widow of the late J. D. Hays, of the Mississippi Conference. The Crystal Springs pastor boarded the train at that place, and went up to take in the lecture. We were met at the depot by Bro. Griffin, and escorted to the hospitable home of our old friends, Col. S. B. Thomas and his excellent wife, whose generous hospitalities we have enjoyed on several previous occasions. We also made a call at the parsonage, where we spent a delightful hour, meeting for the first time the pastor's wife and mother. The lecture was well attended for a place of the size, and the attention could not well have been better.

Bro. Griffin is winding up his third year at Terry. During that time he has nearly doubled the membership, and has built a church and a parsonage. The church is quite a neat structure and of ample dimensions to meet the wants of the community. Some inside work in the way of painting or staining is yet to be done, and better seats are to be provided. There is no debt on the building. The parsonage is quite a tasteful structure. It is rather small for the average itinerant's family, but is so constructed that other apartments can easily be added. Bro. Griffin is certainly to be congratulated upon his success in this, his first pastoral charge.

Temperance.

MR. EDITOR: As all our people do not read our Discipline, or the Annual Minutes, or our church papers, would it not be well to publish our church's official deliverances and laws on the subject of temperance?

For more than one hundred years the "General Rules" have prohibited "drunkenness, or drinking spirituous liquors unless in cases of necessity."

The General Conference, held at Richmond, Va., May, 1886, enacted this rule (Discipline, ¶ 216, p. 97): "Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage." . . . "If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality." Paragraph 556, page 303, treating on the decision of the college of Bishops, relates that a member was arraigned for selling intoxicating liquors with a reasonable knowledge that it would be used as a beverage. He was excluded. He appealed to the Quarterly Conference. The Quarterly Conference sustained the decision of the committee. The excluded member desired the decision of the Bishop. That Bishop and the whole college of Bishops sustained the ruling and the decision, and so the excluded member remained excluded.

Every person who is received into our church is asked this question: "Will you be subject to the discipline of the church, attend upon its ordinances, and support its institutions?" To this a voluntary answer is given—"I will endeavor so to do, by the help of God."

Every preacher who is received into an Annual Conference is required to answer in the affirmative this question: "Are you willing to conform to the discipline of the church?" Every preacher is forbidden to "mend our rules," and required to "keep them."

The Louisiana Annual Conference, at its last session, held at Homer, December, 1893, passed this resolution:

Resolved, That we will free ourselves from the accusation of complicity with this infamous business, enforcing the Discipline against all liquor sellers in our church." (See Minutes, page 25) Z.

"Early Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11¼x13¼ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40 otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2 40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer. This great work will surely be purchased if seen.

We repeat, the book complete, or entire series of twenty-four parts, will sell regularly for $6. We will present the complete work to anyone sending us five new cash subscribers to the ADVOCATE, at our regular price of $2 a year.

BOOKS.

PELOUBET'S SELECT NOTES. A Commentary on the Sunday-School Lessons for 1895, by Rev. F. N. Peloubet, D. D., and M. A. Peloubet. 316 pp. Illustrated. $1.25. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass.

This is the twenty-first annual volume of Dr. Peloubet's unrivalled Select Notes.

The Select Notes have, for many years, been the constant companion of thousands of leading Christian workers, who have found in them just the condensed matter that they desired when it was not wise or convenient to consult the more elaborate standard commentaries, and the popularity of the book has been steadily increasing, because both the editor and publishers have in every respect sought out and furnished only the best things. This year the first six months completes the study of the Life of Christ, and the Notes supply an abundance of the most helpful and interesting material regarding both the action and aim of the last years of our Master.

In July the International Lessons go back to the Old Testament, and with great skill the editor has garnered such facts, illustrations, and explanations as will so illumine the text as to make it intelligible and profitable to every teacher and scholar. The whole volume is freely illustrated, and with its finely drawn, accurate maps and beautifully printed pages is a delight to possess, both for its external beauty and its positive helpfulness to every student of the Bible.

THE WIT AND WISDOM OF REV. CHARLES H. SPURGEON, with an Introduction by Rev. William Wright, D. D. Baltimore: R. H. Woodward Company. 1894.

The above-named book is well printed on good paper and beautifully bound. It has a hundred and eighty pages and retails at fifty cents. It consists of extracts from the writings of Spurgeon. A few of the extracts are from sermons; but most of them are from other publications. Spurgeon was an exceedingly prolific writer. He published several books besides his sermons, and also wrote much for the periodical press. His pen was of that racy sort which is attractive to the masses everywhere. The selections for this little volume have been very judiciously made. The work is one which will prove attractive and profitable in any household. It contains as much good, hard common sense as can be found in the same compass anywhere. It has a number of pictorial illustrations which really illustrate.

Orders for the work can be sent to this office.

PHILIP LEICESTER. By JESSIE E. Wright. 12 mo. $1.25. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass.

The writer of this charming story, who, by the way, is the daughter of Julia McNair Wright, and inherits her literary ability, has already produced several books which have been accepted and pronounced good by the critics, and have been read and enjoyed by boys and girls everywhere. In this new story the author has produced a story which possesses the rare merit of being of equal interest to both old and young. The story itself deals with Philip Leicester, born in Boston of excellent parents, and lost in London while a baby. Philip goes through many trying scenes, comes to Boston from London, and finally is found and claimed by his family. The book is handsomely illustrated and attractively bound in cloth. 264 pages.

HIGGLE HORSE BOOK: A Concise and Practical Treatise on the Horse, Original and Compiled. Adapted to the needs of farmers and others who have a kindly regard for this noble servitor of man. Philadelphia: William Atkinson Company. 1894.

The above is a small 16 mo. of one hundred and twenty pages, neatly bound and printed. It is quite profusely illustrated. The author, Judge Higgle, has been for many years a contributor to the Farm Journal, of Philadelphia. He wields a facile and vigorous pen, and is thoroughly posted in every department of horseology. He is a staunch advocate of kindness in dealing with the brute creation. Farmers and others who have to do with the equine race would do well to possess themselves of this little book. Price, fifty cents.

NOTES.

A Methodist orphanage has been established at Waco, Texas, the five Texas Conferences having united for its support.

***

Five accessions, ten conversions and a great increase of spiritual power in the church mark the results of the meeting at Craps Street.

***

Prof. A. T. Prescott, of Baton Rouge, has been elected president of the Industrial Institute at Ruston, La. The school is to open next September.

***

The Protestant pastors of this city have united in an invitation to D. L. Moody to hold a meeting here some time during the Winter or early Spring.

***

The Knights of Labor, during their recent convention in this city, took a backward step by admitting bar-keepers to membership in the order. They will find in the end that the new recruits will be a source of weakness instead of strength.

Rev. R. D. Smart, D. D., of the Little Rock Conference, has been transferred to the Memphis Conference, and stationed at First Church, Memphis.

***

Our readers who respond to advertisements in our columns will confer a favor on us by mentioning the ADVOCATE. This is of more importance than you may think.

***

On Sunday, Oct. 25, Dr. C. G. Andrews, pastor of Crawford Street Church, Vicksburg, received ninety persons into membership in the church as the result of the Culpepper meeting.

***

Rev. L. F. Jackson, pastor of our church at Algiers, preaches a sermon five minutes long to our children every Sabbath just before the regular services. An example worthy of imitation.

***

Rev. C. G. Rankin, pastor of Shearn Church, Houston, Texas, is waging a Parkhurst crusade against municipal crookedness in that city. He preaches to a packed house, and his sermons are the talk of the town.

***

Rev. George T. Vickers, a superannuated member of the Mississippi Conference, died at his home in Covington, La., on the twenty-second of this month in the seventy-fourth year of his age. A memoir will appear in due time.

***

Rev. H. T. Cunningham, of the North Mississippi Conference, has been transferred to the Southwest Texas Conference, and stationed at Sherman Street Church, San Antonio. North Mississippi parts with Bro. Cunningham with great regret. We heartily commend him to the church in Texas.

***

The newspapers report that the Catholic priest and the Episcopal rector at Monroe, La., both preached last Sunday in opposition to the prohibition movement in progress there. A minister of the gospel of Christ posing as a champion of the saloon—the vilest infamy of modern civilization. Whew! What next?

***

It is our private opinion publicly expressed that an anecdote which is too coarse to be told in the presence of refined ladies should have no place in a church paper, and especially in one whose circulation is chiefly among young people. No one need write his name under this picture unless he recognizes the portrait as his own.

***

Rev. W. C. Bass, D. D., died at his home in Macon, Ga., a few days since. D. Bass had been connected with Wesleyan Female College for more than thirty years. He resigned the presidency of the institution at the last commencement. He was a man of decided ability and force of character. A great man in Israel has fallen.

***

1894 will pass into history as a year of revivals. In every section of the country where our church has an existence there have been revivals of remarkable extent and power. And these gracious visitations have not been confined to our Zion. Other branches of Methodism and Protestant Churches generally have had the presence of God manifest in their midst in the conversion of sinners and the edification of saints. Above everything else this should be a cause for profound thanksgiving to the great Head of the church.

***

Preachers, stewards and others who have to do with church affairs should put forth special effort in behalf of home missions. As a rule, no class of men among us renders more faithful service than do our home missionaries; and no others manifest a more heroic, self-denying spirit. In a time of financial stringency like this the home missionary is apt to be one of the first to suffer. This is a good time for men who have been prospered of the Lord in their finances to manifest their gratitude by increasing their contributions to the home mission cause. In saying this we do not in the least depreciate foreign missions.

***

Has your preacher's salary been paid? If not, who is to blame? You say, 'The church." Well, are you not a part of the church? Perhaps the blame rests as much upon you as anyone else. Times are hard, but they are no harder for you than for your preacher—perhaps, not so hard. This matter of the preacher's finances is a thing worth looking into, and now—just before Conference—is the right time to do it. If your preacher should be moved at Conference with his salary unpaid, you know you are not going to pay it afterwards—no, not even if he has left debts behind that were incurred in reliance upon the promise of the church to pay him a stipulated sum. See that all his salary is paid before he goes to Conference.

The Memphis Conference reports a net increase of three thousand members. It also reports the Conference fund overpaid. Let Mississippi and Louisiana take note and do likewise.

Notice.

To the Preachers of the Louisiana Conference, and to Those of the Mississippi Conference in the Florida Parishes—

Brethren: Please add to the items required to be reported in the Finance Table the following, which we are accustomed to include in our statistics: Current Expenses, Centenary College (let this include all moneys raised specially for Centenary), Relief of Poor, Special Mission Contributions, Woman's Parsonage and Home Mission Societies, Woman's Foreign Mission Societies.

Let the "Total from All Sources" include everything raised by the church and Sunday-school for all purposes whatsoever, whether specially reported or not. Let the column "For Other Objects" include all amounts not specifically reported under other headings, and only these.

Do not report in the column "Foreign Missions" in the Finance Table amounts raised for that purpose by the Sunday-school, if you report it also in the Sunday-school Table. Report no amount twice.

The latest blanks prepared by the Publishing House must be used, and no others. See Discipline, ¶578 (Episcopal Decision, 1837). If you have not these blanks, they may be had of Rev. Fitzgerald Sale Parker, 473 Dryades St., New Orleans.

Please file your statistical reports on the statistical secretaries' desk the first day of Conference, as the tables must be made up early in order to the information of the several Boards—Sunday-school, Church Extension, Education, Joint Finance, Missions, and others—in order that they may proceed intelligently with their business, and make exact reports.

Don't make changes after the first day of Conference, as the figures will then have been entered and, as far as possible, footed up. One correction entails a great deal of labor.

Those preachers who can not be present the first day of Conference, will confer a great favor upon the secretary by mailing their reports to Rev. Fitzgerald Sale Parker, 473 Dryades St., New Orleans, so that they will be received not later than Wednesday, the fifth.

The secretary's apology for so minute directions is that in some cases they seem to be needed. Inadvertence or neglect on the part of a few may cause hours of labor.

SECRETARIES OF LA. CONF.

Louisiana Conference Notice.

The members of the Conference are advised to come, as far as practicable, on the trains that reach New Orleans in the morning, rather than those reaching the place in the night, so as to facilitate the reaching of homes.

T. K FAUNT LEROY,
Chairman.

R. H. WYNN, Sec'y.

Indian Mission.

I have received for Indian Mission since my last report the following amounts:

Bro. J. R. Bingham, $5; Miss Emmer Varden, $2; Rev. W. H. Lewis, $5.

Many thanks to the givers, and let others send on amounts. A. D. M.

Notice.

Brethren who have in hand subscriptions for Kobe School, taken by Bro. Masao, will please collect at once and forward to W. R. Lambuth, at Nashville, or bring up to Conference at Meridian. Your servant in the work.

J. P. DRAKE.

Edwards, Miss., Nov. 21, 1894.

Catarrh Can Not Be Cured

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surface. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by Druggists, price 75c.

Notice.

Any Sunday-school sending us $12.50, will send them $25 library. Send us $6; will send $12 library. Send $3.75; will send $7.50 library. Sunday-school Board pays other half.

LAIRD & DOMINICK.

Like a Great Railway,

With its branches running in every direction, are the arteries and veins which convey the blood to every part of the system. A cold, sudden changes or exposure may cause poisonous acids to clog the circulation, and then comes Rheumatism. Beware! If you value life, remove the obstruction with Dr. Drummond's Lightning Remedy. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send you two large bottles by express—enough for a month's treatment—with full special directions. Agents wanted.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

It's Time That Tells.

NEW FANGLED IDEAS DON'T COUNT FOR MUCH AFTER ALL

People are going ahead so rapidly in life that they are likely to run rough shod over health—Timely words of advice to all—Stick to what you know is legitimate.

One good way to test the merit of a preparation advertised to benefit health is to look carefully into its record. In times like the present, when there are so many worthless preparations in the market and so many new schemes for making money questionably, you will do wisely if you buy only a preparation which has stood the test of time.

Another important thing is to look out for secret compounds. It is unfortunate that the laws of nature make it impossible many times to trace the origin of many vegetable concoctions, for the medical world might be able to expose their worthlessness. But it may be well for Scott's Emulsion, however, that the laws are as they are, for Scott's Emulsion can say that it is one of the few preparations whose ingredients can not be concealed and whose formula is endorsed by the whole medical world.

In these days of worthless mixtures Scott's Emulsion stands out conspicuously. It has honesty back of it, the endorsement of physicians all around it, remarkable curative properties in it and permanent cures ahead of it.

For twenty years Scott's Emulsion has been growing in public favor until it is now a popular remedy in almost every country of the world. Its growth has been somewhat remarkable, when viewed on the surface, and still it is only natural, for Scott's Emulsion is the natural outcome of many human complaints.

Scott's Emulsion presents the curative and wonderful nourishing properties of Cod-liver Oil within the reach of everybody. It is unnatural to take plain Cod-liver Oil, as it is in a form that taxes the stomach, and yet for a person who is wasting to go without Cod-liver Oil is to refuse the very thing which is the best adapted to wasting conditions.

Scott's Emulsion really has over fifty years back of it, for all the plain oil taken for thirty years before Scott's Emulsion was made had to be made exactly like Scott's Emulsion before it could be assimilated. So Scott's Emulsion saves the digestive organs the work of preparing the oil for assimilation and it also aids the digestion of other food.

Loss of appetite, loss of flesh, loss of strength and general physical vigor, are speedily overcome by Scott's Emulsion. These ailments usually mark a decline of health. Unless a nourishment especially adapted to overcoming this condition of wasting is taken, the patient goes from bad to worse, and Consumption, Scrofula, Anæmia and other forms of disease surely result.

Scott's Emulsion is not an ordinary specific. Besides soothing and curative properties which are useful in curing Coughs, Colds, Sore Throat and Inflammation of Throat and Lungs, it also contains the vital principles of nourishment. A little Scott's Emulsion given to babies or children goes more to the making of solid bones and healthy flesh than all of their ordinary food. Babies who do not thrive soon grow chubby and bright on Scott's Emulsion, and children who are thin and have the appearance of growing too fast do not seem as though they could grow fast enough.

To Consumptives Scott's Emulsion is life itself. There are thousands of cases on record where Scott's Emulsion has actually cured quite advanced stages of this dreadful disease.

Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, and all of the phases of Emaciation and decline of health, are cured by Scott's Emulsion when all other methods of treatment fail. For sale by all druggists. Price, 50 cents and one dollar. Pamphlet free on application to Scott & Bowne, New York.

Notice.

My father, G. W. Bachman, is very sick, and has been for the past week. We ask the prayers of the church in his behalf. Yours truly,

K. A. BACHMAN.

Kosciusko, Miss., Nov. 25, 1894.

If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

Notice.

MR EDITOR: Yours, with $5 for Mrs. Lambuth, is received to-day, and forwarded to her at McMeekin, Fla. She may send you an item of it, and others. J. P. DRAKE.

NOTICE.

I WANT every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 327, and one will be sent you free.

The anti-toxine treatment for diphtheria has been introduced in this city with good results.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

Mississippi Conference Notice.

The class of the first year will meet in East End Methodist Church, Meridian, Tuesday, Dec. 11, at 9 A. M for written examination.

The church is located on the corner of 14th avenue and 15th street, a little over two blocks from the street car line.

B. F. LEWIS,
For the Committee.

Meridian, Miss., Nov. 19, 1894.

Notice.

The preachers in the Mississippi Conference will please make out their statistics on the new pastoral report blanks. Will the preachers in the Woodville district who go to the Louisiana Conference please send to me at Meridian a copy of their statistical reports? JAS. G. GALLOWAY.

Mississippi Conference Notice.

The class of the second year will please meet the Examining Committee in the Central Church, Meridian, at 9 o'clock on Tuesday morning, Dec. 11, 1894. ALEX F. WATKINS,
For the Com.

The Way to reach catarrh is through the blood. Hood's Sarsaparilla, by purifying the blood, removes the cause of the disease and permanently cures catarrh. Take only Hood's.

Hood's Pills act easily, yet promptly and effectively, on the liver and bowels. 25c.

Notice.

All preachers who can not reach Sardis in time for their classes on Monday, will please come on Saturday, as no trains will be met on the Sabbath.

T. B. HARGROVE.

Sardis, Miss.

Horsford's Acid Phosphate
For The Tired Brain
from over-exertion. Try it.

A Necessity.

For some time past all the Northern papers have been actively engaged in the work of waging war upon the innumerable impure and deleterious food products that are thrown upon the markets by unscrupulous manufacturers in all parts of the world. This is what started the Pure Food Expositions being given throughout the country, the success of which has been unprecedented. They have placed consumers in a position to know exactly what food products are apt to prove unhealthy or even fatal to consumers. It is the aim of the managers of the Pure Food Exposition, to be given in this city next month, to down the rascality that permeates almost every branch of the food-packing or manufacturing trade, for it is very necessary that in an undertaking of this kind the direct attention of the consumer should be attracted to the evil in order that it may eventually be stamped out or, at least, diminished.

Do You Hear It?

Heed the warning, quickly take
For weak nerves PRESTON'S RED-AKE;
It soothes and tranquillizes pain,
And for your system is great gain.

Publisher's Notices.

Any preacher who is desirous of supplementing his salary by taking a job as "nice and clane and slay" as a Bishop's job is in Pat's estimation, will find it to his interest to communicate with the undersigned. The earlier the better. W. C. BLACK,
112 Camp St. New Orleans, La.

Let everybody be sure to read our offer headed "A Marvel of Cheapness." A strictly first-class Commentary on the whole Bible, printed on good paper and strongly and durably bound, for six dollars. If that is not cheap, then we do not know the meaning of the word.

Premium Offer Extraordinary.

We are still handling the Epworth pianos and organs. We sell these instruments under a guarantee. We have one of the pianos in use in our own home, and a superb instrument it is. We will sell any instrument in the catalogue for cash at thirty three and a third per cent. discount from catalogue prices. Or we will sell at the catalogue price, and take payment in subscriptions to the ADVOCATE, giving a commission of one dollar on each new subscription. Send for catalogue. Address

REV. W. C. BLACK,
112 Camp Street, New Orleans, La.

Dr. Harmon's "Select Sermons."

COMMONWEALTH OF VIRGINIA
Governor's Office
Richmond, Va., Sept. 4, 1894.

Rev. J. W. Harmon, Paulding, Miss.—

Dear Sir: Permit me to thank you sincerely for the handsomely bound volume of your sermons which you recently sent me, and also for the kindly spirit of your letter which accompanied the book. I shall read the volume with pleasure, and doubt not that I shall derive much good from it. Again thanking you for your courtesy, and with much respect, I am,

Yours very truly, CHAS. T. O'FERRALL.

The work will be sent postpaid on receipt of price, $1. Address

REV. W. C. BLACK,
112 Camp street, New Orleans, La.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

ILLINOIS CENTRAL R. R.

In connection with the Southern Pacific Co., is now running a

WEEKLY PULLMAN **Buffet Sleeper**

To connect direct at Avondale (suburb of New Orleans) with the Southern Pacific's new, fast, solid vestibule train, the "Sunset Limited," for Houston, San Antonio, El Paso, Los Angeles and San Francisco. This car for

CALIFORNIA
—VIA—
NEW ORLEANS

is run on Illinois Central Train No. 1, and leaves stations, Cairo to Durant, EVERY WEDNESDAY, and stations from Goodman south EVERY THURSDAY. THROUGH RESERVATIONS to the Pacific Coast. In addition there is run a

WEEKLY PULLMAN **Tourist Sleeper**

THROUGH WITHOUT CHANGE, to Los Angeles, via Avondale, by the same route and train, leaving stations, Cairo to Durant, EVERY THURSDAY, and stations from Goodman south EVERY FRIDAY. Ticket

RATES AS LOW AS BY ANY OTHER ROUTE

Tickets and full information as to rates and train time can be had of agents of the Central Route and connecting lines, or by addressing F. B. BOWES, Ass't Gen'l Pass'r Agent, New Orleans.

Washington Artillery Hall.

PURE FOOD
EXHIBITION

WILL OPEN FOR
ONE MONTH,
ON
MONDAY, DEC. 17, NEXT.

JOSEPH CONRAD'S
Steam Wood and Coal Yard,

COR. ST. ANDREW AND MAGNOLIA.

	Per Load.
Sawed baker's pine in blocks, 12-in.	$1 50
Sawed and split baker's pine, 12 or 16-in.	1 50
Sawed and split mixed wood, 12 or 16-in.	1 75
Sawed and split oak, 12 or 16 in	2 00
Sawed and split ash, 12 or 16-in.	2 25

With each of charcoal, 20 cents extra; also stone coal and coke for sale cheap. Delivered free.

The Only Living Root Man in North Ga.

I GATHER MY OWN REMEDIES.

☞ Cure any disease curable, either acute or chronic, male or female. Satisfaction guaranteed. Testimonials free. Address JNO. T. PATTERSON, 322 Fifth Ave., Rome, Ga. Salesmen wanted, either sex.

CARRIAGES
Buggies & Harness.

Two highest awards at World's Fair for **Strength, Beauty** and **Low Prices.** Six years ago we discarded the Dealer and began selling direct to Consumers at wholesale prices. Result: upward of **$100,000 Vehicles sold** and our factory now the largest on earth, dealing direct with consumers. Send for our mammoth 126 page illustrated, free catalogue.

"A Grade, $45.

"A Grade, $67.50.

ALLIANCE CARRIAGE CO., CINCINNATI, O

Matting

At 10 cents per yard

WALL PAPER,
MATTING RUGS,
UPHOLSTERY,
Window Shades, etc.

Houses Fitted Out in Perfect Harmony.

Prices Low.

Samples sent free of charge.

Heath, Schwartz & Co.,

LIMITED,
116 Camp St., New Orleans, La.
Telephone 139.

WOOD AND COAL.

T. J. MURRAY, Rampart and St. Andrew sts.—Ash, Oak and Pine Wood, cut 12 and 18 inch lengths, with electric machine. Ash and Oak split load $2.25. Oak and Pine $2, split Pine $1.75, pine blocks $1.50. Placed inside premises. Unsawed Wood, and Coal at lowest rates

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,680
N. Y. Life,	"	"	"	"	"	40,684,163
Equitable,	"	"	"	"	"	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above:

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This book deserves a place on the table of every Bible student. It contains notes of the choicest and richest character on all parts of the Holy Bible. It is the cream of the commentaries carefully collected by three eminent scholars. Its critical introduction to each book of Scripture, its eminently practical notes commend it strongly to the Sunday-school worker and to the clergyman. Then, it is such a marvel of cheapness.

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It is exceedingly terse, pithy and pointed in its notes, and admirably evangelical in its statements. The results of much reading, reflection and research are evinced in its pages.

I cordially recommend it, as containing more and sounder illustrations of the sacred volume than any other work I have seen.

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HOME CIRCLE.

WHERE IS HEAVEN?

BY JUDGE LUCIUS P. LITTLE.

When the sun sinks down the west,
And glory bathes each cloudy crest;
Enraptured by a scene so fair,
Fancy whispers, Heaven is there.

When all the starry hosts on high
By night are mustered in the sky,
I oftimes deem some orb I see,
The far-off better world may be.

I know not where! My loved and lost
Unto its shining shores have cross'd;
But whether far or near it be,
There I know they wait for me!

—Exchange.

Influences That Mould.

It is often a problem with parents whether it is better to save for the children or to spend for them; whether the wiser way is to live very frugally and plainly, keeping a watchful eye on every expenditure in order that a fortune may accrue by the time the little ones are grown, that land may be added to land and house to house, so that the father, when it comes to making his last will and testament, may have something to leave and distribute among his heirs, or, on the other hand, whether a judicious investment of means all the way on is not really the better thing for the children.

In the one case lessons of self-denial and thrift are certainly instilled—the boys and girls learn the value of money; sometimes they learn to look upon money as the only good rather than as the means to an end. In the other case they are surrounded by beautiful things during the period when impressions are most readily taken, and when character is moulded, and the style of the future man and woman formed for life.

One thing may be set down as absolute, without exception: there is not only folly, but lack of integrity, in deliberately living beyond one's means, and children who are brought up in a home where they see little care for the payment of just debts promptly and fully are in great danger of becoming themselves dishonest. Granting, however, that the parents have a sufficient income to pay their way without too much anxiety, it would seem that the truer economy of life would be to spend freely rather than grudgingly.

A beautiful environment helps to mould character. Children who grow up in a home in which they are used to elegance and refinement absorb these qualities from the atmosphere. If the mother has sufficient help in doing her work to enable her to give much of herself to the children, the children are the gainers. Contact with pictures and books is in itself elevating. It is a good thing to live in a house where books abound, even if one does little more than become familiar with their bindings, and the chances are that in a house where books multiply there will be a good deal of household reading. Every fine engraving helps to form the child's love of art. Music and musical instruments assist in producing that gentleness and sweetness which go far to oil the machinery to living.

Upon the whole, they are wise who discount the future and sow largely and liberally in the sunshiny present. Whatever may be taken from children amid the chances and changes the years may bring, the pleasures which are freely given them while they are growing up become part and parcel of life and thought, and never can be taken away.—Harper's Bazar.

The Boy Ben Franklin.

Few of you small people who are familiar with the name of Benjamin Franklin are acquainted with the circumstances of his childhood, nor do you realize how much of his fame was achieved through persistent, untiring effort to master the many obstacles which would have crowded success from the pathway of a less persevering character.

Born in the city of Boston, Mass., in the year 1682, one of the seventeen children of an obscure tallow-chandler and soap-boiler, his very early childhood was passed in poverty.

He seems to have been exceedingly clever, and his parents thought at one time of educating him as a clergyman, but owing to their poverty were unable to do so. He was put to learning writing and arithmetic, but was removed from school at the age of ten, his father intending to make a tallow-chandler of him. After some months spent by the sturdy little boy, who was to become so illustrious a man in cutting wicks for candles, filling molds, going upon errands, and doing all the drudgery connected with his father's business, he took so strong a dislike to the trade that he resolved to go to sea rather than continue at it. Finally, however, he was indentured as a printer to his brother James, and at this time his real life seems to have begun.

We read of how he was known to spend whole nights in study of his attempts at writing poetry and prose, of his love of reasoning and of his wonderful self-denial, and, indeed, we find in the boy Ben Franklin fascinating promise of future greatness. Energy and perseverance characterized his whole life, than which there is none in the history of our great country which offers greater encouragement or more splendid lessons to boys who wish to impress themselves upon the times in which they live. The pale-faced, discontented, ambitious and stout-hearted errand boy in the tallow-chandler's shop knew how to make golden opportunities of leaden obstacles by the simple alchemy of determination. You remember, do you not, old Midas of the golden touch? He turned base metal into shining material gold, but our immortal Franklin's was the noble power to make stepping-stones of barriers, and a glorious and shining career from poverty, obscurity and discouragement.—Exchange.

A Noble Youth.

How many young men, just budding into manhood, have taken the first fatal cup! And, not stopping at the first, as they may have thought of doing, they have taken a second soon after the first, and so on, until their ruin was complete.

There was once a young man who was clerking in a large dry goods store where many other young men were employed. Some of the latter urged the newcomer to accept a social glass, but he refused. The young men laughed at him, calling him a "baby," and they also said that "one glass would not hurt him."

"Ah, no!" he replied; "if I should take one glass, I could easily be persuaded to take another. My mother taught me to shun the fatal cup; and when I was a little child she taught me this verse, among many others: 'Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.'"

The lads laughed and sneered at him, but it was useless to try to remove his scruples.

"My father," the brave boy continued, "went the downward path, and at last filled a drunkard's grave. I do not intend to follow in his footsteps."

If other young men would only stand their ground firmly for the right, doing nobly as this one did, there would be a great many less drunkards' graves and a great many more happy hearts and homes.—Young People's Paper.

A Lost Opportunity.

A very young child—too young to go to Sunday-school—sat in the gloaming with her mother. There was a cry in the little heart which she did not know how to put into words, and yet so eager was the desire to know that she sought to express it: "Mama, what is it like to be a Christian?"

That Christian mother, absorbed in her own thoughts, did not recognize the Spirit working in her child, and put her off without any definite teaching, which, just then, would have sunk like the sweet rain into a thirsty soil. Never again did that mother hear a like question from the lips of her child, and some day, in another life, she may learn how she lost the sweet privilege of leading her child into the kingdom through a failure to recognize the Spirit's work.

How eagerly should the teacher called of God to lead the little ones watch for the Holy Spirit in the little flock! How careful to guard the sweet dew of youth from the glare of the sun of carelessness and unbelief! Get the conviction from God, if you have it not, that the Spirit does indeed work "mightily" with the very little ones, and work "together with him" in the strength of that conviction.—Sunday-School Journal.

Begin Early.

The truth is, we can not commence too young in saving the children. When I remember how active every bad influence is over them, I am spurred to the wildest endeavors, that the good may be just as active. The evil can not be shut out. Into their hearts the hateful, deadly seeds are falling continually, and up will they spring. You can no more keep a child entirely pure than you can keep your fingers entirely white when dipped into the pitch barrel; and unless in every way the good is brought to bear, your child will be bad, and thoroughly bad without redemption.—H. T. Miller.

A man may speak pure words now and then out of a rotten heart, but no man ever spoke rotten words out of a pure heart.

Its Fame Will Live.

STATUE OF THE REPUBLIC COURT OF HONOR WORLD'S COLUMBIAN EXPOSITION.

The World's Columbian Exposition marked the climax of human achievement. It will live in memory of the crowning glory of modern times. No other development of the closing century can compare with it in practical benefit to mankind.

Who that exhibited is not proud of it? Who that failed to exhibit does not regret the omission? The former are the people of to-day. The latter are relics of the past.

No honor so high as that embodied in an award at the fair. Competition was world-wide, the fruits of ripest experience and noblest endeavors were submitted for examination.

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Dr. Price's Cream Baking Powder

It received the highest award at the fair from a jury headed by the Chief Chemist of the U. S. Department of Agriculture. Dr. Price's was officially commended for highest leavening power, purity, keeping qualities and general excellence.

HYGIENE.

Relative Values of Meats.

All who are engaged in physical labor should have an abundance of highly nitrogenous foods, and can vary their diet by combinations of all healthful dishes that are obtainable. Underdone beef and well-cooked mutton are the meats they need. Pork should be eaten only by those who have constitutions of iron, who work hard in the open air, and never know what an ache or pain is. There is not a disease that human flesh is heir to which pork may not cause, nor a pain it may not produce. A well-known New York physician, referring to pork, has said: "It is the parent of dyspepsia, neuralgia, headache, sleeplessness, biliousness, constipation, hypochondria and every other physical ill." If it must be eaten, be sure that it is thoroughly cooked. The red and dark meats are more stimulating and more readily assimilated than white meats, owing to a property called osmazome contained in the fibrine. It is that principle which gives to meat soups their aroma and taste, and the darker the meat the more osmazome is present. It is almost absent from veal and all young meats, and from the white flesh of poultry.—Demorest Magazine.

London Temperance Hospital.

Our readers have, from time to time, heard through these columns of the success of the London Temperance Hospital. Its twentieth anniversary was celebrated a few weeks ago. The experience gained by it is strikingly in favor of non-alcoholic medication. During all these years none of this drug has been used and no medicines are prepared in it.

The hospital contains nearly one hundred beds which in 1893 accommodated 1,036 persons. Dr. Collins, surgeon for many years, says that, although not a total abstainer, he must confess that of the 2,000 cases that have passed under his care, not one has suffered in any degree from the non-administration of alcohol. His experience proved that the patients whose systems were entirely free from it, made the more rapid and satisfactory recovery.—Journal of Hygiene.

Bathing.

Weak constitutions that can not stand a great amount of vigorous bathing will find an excellent use for the flesh brush in taking what might be called a dry bath. There are seasons when, from having a cold or some other ailment, one becomes particularly sensitive; and at such times a brisk rubbing with a good flesh brush will do much toward keeping the skin clean and smooth and the flesh firm, and may with advantage take the place, say every other morning, of the regular daily bath. But the dry bath is only for unusual occasions, the proper use of the flesh brush being as an adjunct to the bath, not as a substitute for it.—New York Advocate.

THE CUISINE.

CONDUCTED BY L. A. B.

THANKSGIVING PUDDING.—Six crackers, three pints of milk, a pound of raisins, a cupful of sugar, a quarter of a cupful of butter, half a teaspoonful of salt, the same of cinnamon, a saltspoonful each of clove and allspice, quarter of a nutmeg and six eggs. Roll the crackers until fine and soak them in the milk after they are soft, add the butter which has been creamed with the sugar, the spices and beaten eggs. Bake in a deep buttered pudding dish four hours in a very moderate oven.

BOILED TURKEY WITH CELERY.—Chop half a head of celery very fine. Mix with it one quart of bread crumbs, two scant tablespoonfuls of salt, half a teaspoonful of pepper, two heaping tablespoonfuls of butter and two eggs. Stuff the turkey with this, sew up and truss. Wring a large square of white cotton cloth out of cold water and dredge it thickly with flour. Pin the turkey in this and plunge into boiling water. Let it boil rapidly for fifteen minutes, then set back where it will simmer. Allow three hours for a turkey weighing nine pounds, and twelve minutes for every additional pound. Serve with celery sauce. The stuffing may be made the same as above, only substitute oysters for celery, and serve with oyster sauce.—Good Housekeeping.

CURES OTHERS

BAD COUGH, SPIT UP BLOOD,—CONSUMPTION.

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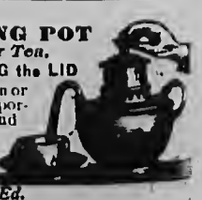

This is a good thing—Ed.

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MARRIAGES.

CROCKETT—BARNARD.—At the Methodist Church in Anguilla, Miss., Nov. 7, 1894, by Rev. H. M. Ellis, Mr. Charles W. Crockett, of Rolling Fork, and Miss Virgie L. Barnard, of Anguilla, Miss.

ALEXANDER—SIMPSON.—At the residence of the bride's father, Oct. 30, 1894, by Rev. Robert J Harp, Miss Leila E. Simpson, daughter of D'Arcy Simpson, of Caddo parish, La., to Mr. S. A. Alexander, of Greenwood, La.

CONERLY—WEBB.—At the home of the bride's father, Hon. Albert Webb, Columbia, Miss., Oct. 24, 1894, by Rev. M. J. Miller, Mr. Clyde Conerly, of Ruth, Miss., to Miss Pearl E. Webb.

BUSH—PERRY.—At the residence of the bride, Learned, Miss., Nov. 14, 1894, by Rev. R. E. Rutledge, Mr. J. F. Bush, Jr., to Miss Josie E. Perry.

BLACK—CASBERGE.—At the residence of the bride's mother, Franklin, La., Nov. 10, 1894, by Rev. H. Armstrong, Mr. Ed. Black and Miss Bertha Casberge, all of Franklin.

SEGREST—BOWEN.—At the residence of the bride's father, Rev. J. B. Bowen, Union Church, Jefferson county, Miss., Nov. 15, 1894, by Rev. W. G. Baskus, Mr. Albert B. Segrest to Miss Lena Bowen.

FERGUSON—BRADFORD.—At the residence of the bride's father, Capt. J. J. Bradford, Perry county, Miss., by Rev. Henry E. Partridge, Mr. Sidney J. Ferguson, of Meridian, to Miss M. Isabella Bradford.

RICKS—WILLIAMS.—At the residence of the bride's parents, White Castle, La., Nov. 20, 1894, by Rev. H. S. Johns, Mr. John M. Ricks to Miss Connie Williams, both natives of Mississippi, now of Louisiana.

OBITUARIES.

WINDLEY.—With the last departing rays of the sunset of Aug. 27, 1894—as gently, as peacefully, as sweetly as dies away an autumnal evening zephyr—so passed into that life beyond the "sunset's golden glow" the sweet spirit of Mrs. KATE LEMLY WINDLEY. Mrs. Windley was born in Salisbury, N. C., on Sept. 29, 1834, and when but a child moved with her parents to Jackson, Miss., where she has resided, with but an interval of, perhaps, a year or two during the Civil War, ever since.

She was born of pious parents, her father, Mr. Samuel Lemly, being for many years before his death a ruling elder in the Presbyterian Church in Jackson, Miss., who trained up his children in the way in which they should go; and when old they did not depart from it. This was especially true of Mrs. Windley. She served her God faithfully and well till he said: "It is enough; come up higher."

In 1853 she was happily married to Mr. Henry E. Windley, of the firm of Robinson & Windley, merchants of this city, to whom three children were born. Mr. Windley died in 1864, also the oldest child, Hallie. In June, 1872, death deprived her of her oldest daughter, Eva, a bright and beautiful girl just blooming into womanhood. At the same time her youngest sister, Mrs. H. H. Hines, died and left to her care an infant seven months old, to whose training she devoted her life, giving all a mother's attention, love and care.

Years before her death she always expressed no fear of dying, but said she was ever ready to obey God's will, and when he called she would submissively obey; and this was verified in her last hours.

Dear, sweet Sister Kate, we will not grieve for thee when we have such an assurance that thou art at rest in our Savior's loving arms.

To the sorrowing daughter, Mrs. Myrtle E. Hines, from whom she has never before been separated, and for whom she gave the best energies of her life, we would say, Grieve not, but strive to meet the dear mother in that

"Beautiful city
Far away in the kingdom of God."

BROTHER AITCH.

Jackson, Miss.

TAGGERT.—Bro. WM. TAGGERT was born in the State of South Carolina in the year 1820; came to this State early in life; was converted and joined the M. E. Church, South, when young, and died at his home, seven miles east of Columbus, Miss., NOV. 7, 1894.

Bro. Taggert was a good man, a good citizen, father and husband, respected and loved by those who knew him best. Peaceable, kind, and industrious, he had been a man who enjoyed unusual health, until taken with *la grippe* two years ago, after which he went down unto death.

He died in his right mind, realizing that he had lived out his probation here. He said frequently, "The will of the good Lord be done." It was truly encouraging to see the old saint so resigned to the divine will, and die in perfect peace. He leaves a wife and two sons and two daughters to mourn his loss. With him it is well.

K. M. HARRISON.

WINDHAM.—On Nov. 5 HUGH G., son of James C. and Lillie Windham, died at his father's, near Fairfield, Ala. He was ten years old fourth of March last. His death was the result of a fall on the play-ground at school. He was just the age to render much help to the family, by his quickness and devotion to them, which was promising much to his parents; but, alas! for human hopes, in a day they may all be disappointed.

Hugh G. was devotional from early habit. When in a dying condition he insisted on kneeling at his bed and saying his prayers. He was at Sunday-school on Sunday; the next he was on the shores of the last river. How uncertain is life! Let us all be ready for death.

D. W. BABB.

McQUEEN.—It was my privilege to know Mrs. H. H. McQUEEN, late of Meridian, Miss. I knew her in her public relations—as a member of the church, as a citizen of the community, as a neighbor and friend. I knew her in her home—as a wife and as a mother. Now that she is dead, and has passed from earth to heaven, I would pay this tribute to her memory, and speak of her from the impressions of a most intimate and pleasant acquaintance.

She was a most intelligent, devout and consecrated Christian. This was the one distinguishing feature of her whole life, manifested in all her conduct and conversation, in her public walk and private ways, in the social and in the family circle, abroad and at home. As she fully trusted and sincerely loved her Master and breathed his Spirit, she seemed ever ready for his service, willing to do, to bear, to suffer, as his gracious will might dictate. For her to live was Christ—ministering to distress, helping and relieving want, and doing good. She had a warm, sympathizing heart, a ready, helping hand for all that was good.

She loved her church, and was always deeply concerned and ready to labor for its good. She loved her pastors, sympathized with them, gladly helped them, and lovingly ministered to them. To her heart and to her home there was for them always a warm greeting and a cordial welcome. By her pastors and brethren she was, in turn, greatly esteemed for her noble worth and for her work's sake; and by the community she was held in the embraces of warmest friendship and love. Her adorning was that of a meek and quiet spirit, which, in the sight of God, is of great value. Meekly, quietly and gently she moved in all circles, doing woman's Christian work in woman's way. The heart of her husband safely trusted in her, and during a long affliction, and in the dying hour, he leaned confidingly and hopefully on her sympathizing bosom and her helping arm. Her children rise up and call her blessed, and now that she is gone, cherish her memory as a rich legacy God has left them.

In the death of her honored and devoted husband, which occurred several years before her own, she was deeply bereaved. So honoring and esteeming him, so tenderly and affectionately attached to him, so patiently and lovingly ministering to him in a long affliction, when God took him she gave him up with great sorrow. With Christian faith and fortitude she submitted, and walked the sad, lonely remainder of the way with cheerfulness and hopefulness.

In her own last sickness, though suffering long, and at times greatly, she was calm, patient, quiet and hopeful, and often expressed herself as being ready and willing to lay down life's burdens and cares, and cease from its labors and toils, and go home to rest at the call of her Savior. She fell asleep in Jesus, blessed sleep, from which none ever wakes to weep.

Mrs. McQueen was born in Harris county, Ga., May 17, 1830. She joined the Methodist Church when eleven years old. September 17, 1851, she married Rev. H. H. McQueen, for some years a member of the Georgia Conference, but who was forced to retire because of ill-health. She moved to Tuskegee, Ala., in 1858, and from there to Meridian, Miss., in November, 1871, where she lived till her death, September, 1894. An only son and an only daughter still live in Meridian, loved and respected.

R. J. JONES.

Yazoo City, Miss.

FELDER.—*Whereas*, It has pleased Almighty God, in his wise providence, to remove from our midst our beloved brother, R. K. FELDER; therefore, be it

Resolved, By the fourth Quarterly Conference, Port Vincent circuit, Mississippi Conference, Nov. 3, 1894, that in his death our country has lost one of its best and most valued citizens.

Resolved, That this body and the Methodist Church has by his death lost one of its most consistent and useful members. He was a just man and upright Christian, ever ready to contribute of his time and means to advance the cause of Christ, having served his church faithfully as steward, Sunday-school superintendent and trustee, which last position he was filling at the time of his death. We are glad he left behind him indisputable evidence that all was well with him, and that he was at peace with his God.

Resolved, That while we deplore his death, we bow in submission to the will of the Master, realizing that our loss is our brother's gain.

Resolved, That a copy of these resolutions be sent to the family of our deceased brother, to whom we extend our heartfelt sympathy in their bereavement, and that a copy be also sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

B. B. CLANNAY, for Com.

BENSON.—Little MYRA BENSON, infant daughter of John and Carrie Benson, was born Aug. 18, 1894, and died Sept. 28, 1894.

Little Myra leaves mother, father, and five little brothers to mourn her loss; but she has gone to meet little Nola on the other shore.

Weep not, loved ones, for she will be there to greet you in the sweet by-and-by. To whom would heaven's door open more freely than to a little child who stands on its threshold?

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

Moderation is the silken string running through the pearl chain of all virtues.—Fuller.

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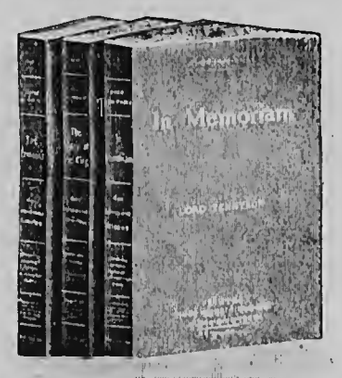

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The "In Memoriam" of Tennyson is one of the grandest and loftiest elegiac poems in all literature. Like the "Lycidas" of Milton, it was written to commemorate the untimely death of a bosom friend. In the case of Tennyson's masterpiece, the youth mourned was Arthur Hallam, son of Henry Hallam, the distinguished historian, who was engaged to the Laureate's sister, but who died in Austria in 1833. The elegy was published in 1850. It is a long and passionate outburst of song, written to assuage the poet's grief at the loss of his friend and with the artistic motive of giving utterance in the saddest but most musical lines, to reflections on life, death and immortality.
"The Idylls of the King" have won for themselves an abiding place in the political literature of the age. The work is a series of connected poems reviving the legend of King Arthur, Merlin, and the Knights of the Round Table, in which the poet not only restores the age of chivalry, purified and elevated, but gives noble expression to the aspirations of man, the hopes of religion, and the harmonies of nature. It is distinguished by much imaginative passion, elevated thought, and wonderful poetic art. The work has taken high rank among the classics of our English tongue.
Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.
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—Bulletin 13, U. S. Ag. Dep., p. 599.

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—Bulletin 10, p. 16, Inland Rev. Dep.

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NEWS OF THE WEEK.

DOMESTIC.

There are 50,000 Odd Fellows in the State of Illinois.

The business portion of the town of Shiner, Texas, was burned last week by a gang of robbers, who secured much plunder.

An assistant bookkeeper in the National Shoe and Leather Bank, in New York City, has disappeared with $354,000 of the bank's funds.

The New York World is trying to promote some sort of a movement for a memorial to Dr. Parkhurst, and has invited the public to make suggestions.

There will be no negro members in the next Congress. Murray, of South Carolina, and Cheatham, of North Carolina, the only negroes that have been in Congress for years, are both defeated.

The Trans-Mississippi Commercial Congress, one of the most influential business associations of the country, met in St. Louis on Nov. 26. Its main object is to urge before the National Congress legislation of a business character calculated to benefit the Trans-Mississippi States.

The epidemic of diphtheria at Detroit, Mich., has become so widespread that the School Board has been compelled to order the closing of two of the large public and two of the smaller parochial schools. The spread of the disease in that city has been rapid among school children.

The Citizens' Protective Association, through its officers and executive and finance committees, has issued an appeal to the citizens of New Orleans for funds to be used in carrying on the work of municipal reform. The work the association has set out to do is to remove every corrupt official from the trust he has violated and dishonored.

At a Republican meeting in Boston, on Nov. 22, Mr. Parkerson, of New Orleans, was one of the speakers. He told his hearers that we don't want any force bill in Louisiana, and remarked that the new Republican party of his State meant to have a government controlled by the white voters. His speech elicited much applause.

The Grand Jury of this city has found indictments against fifteen men who are said to have participated in the labor riots on the levee during the early part of October. Twenty-eight policemen will be tried by the police commissioners, on charges preferred by the chief, that they were derelict in their duty on the occasion.

A heavy wind and rain storm did much damage in several Mississippi towns on Nov. 23

The South and West Trade Congress opened in this city on Nov. 21. About two hundred delegates were in attendance. Mr. George W. Fuller, of Kansas City, was elected permanent chairman, and Mr. H. H. Smith, of the Board of Trade, this city, permanent secretary. The congress adjourned on Nov. 23, after adopting resolutions favoring trade reciprocity.

The Cotton States and International Exposition, which is to take place in Atlanta, Ga., next year, promises to prove a very interesting as well as important event. While, as its name implies, it will be in a special manner representative of the resources and industries of the Southern States, it will also be, in every essential, a national affair, as the general government has made an appropriation for a government exhibit.

FOREIGN.

One result of the election of the London School Board has been the defeat of the Duke of Newcastle by Miss Davenport by 8,000 votes.

It is reported that China has intimated that she will offer to pay a war indemnity of 100 000,000 taels, and in addition pay all the war expenses incurred by Japan.

It is said that Port Arthur has been captured by the Japanese after eighteen hours of fighting. The campaign against China is being made with the greatest care, and new roads are being cut to avoid the Chinese mines.

Denmark has officially prohibited the landing of cattle and fresh meat from the United States. It gives as a reason for the prohibition the discovery of Texas fever among cattle recently received from this country.

Jose Salvadore Franoh, one of the most desperate of all Anarchists, the man who threw the dynamite bomb at the Liceo Theatre, in Barcelona, Spain, on Nov. 7, 1893, killing twenty persons and wounding fifty others, was executed last week by the garrote.

With the fall of Port Arthur, the naval power of China is irretrievably crippled. It was to Port Arthur that the Chinese fleet retired after the naval engagement at the mouth of the Yalu river, and there most of the damaged vessels were refitted. Port Arthur being now lost, the docking facilities and repair shops have fallen into the hands of the Japanese, and that well-appointed stronghold can now be used by them as a base of operations against Wei-Hai-Wei, the remaining naval station of China.

Twenty years ago Germany adopted a compulsory system of accident insurance for workingmen. It now has a reserve fund of $20 000 000, and last year paid indemnities to the amount of $7,500,000.

SINGERS AND ARTISTS GENERALLY are users of "*Brown's Bronchial Troches*" for Coughs, Colds, Hoarseness and Throat Irritations. They afford instant relief. Avoid imitations.

In the Living Present.

Novel reading is sadly increasing among us. The time was when good men inveighed against this practise. London produces annually a thousand novels, some of them in two and three volumes. New York publishes about one-half that many. American readers prefer the translations of the French morai mire. One of our prominent daily papers warns young and old against the pernicious influence of the literary carrion.

A French physician holds that cancer is not a hereditary disease, but is contracted by contagion. The transmission is usually effected through wearing apparel or table utensils. He reports a case of contagion through the medium of a tobacco pipe.

Emile Zola was officially refused an interview with the Pope, Leo XII Proscription of his famous work, "Lourdes," will hence remain intact. On the other hand, that Spanish sycophant, the bombastically oratorical hammerer of tin-plate, Emile Castelar, was privileged to enjoy an hour's conversation with the "prisoner of the Vatican." The latter was highly pleased when Castelar informed him that Spaniards were, of all Roman Catholics, the best. The Pope should have known this, for the Inquisition flourished in Spain more than anywhere else. Among other extravaganoies, Castelar reports that the Pope is a Democrat at heart. Without using the exact words, Leo XII. had declared that Christ had been the first of the *Sans-culottes*. We know of the shameless character of the Pope's politics before Castelar's nauseating eulogy of the Pope appeared.

Recently met a (High Church) Episcopal rector who deemed himself insulted because he had been called an evangelical preacher.

When, a few years ago, Emperor William II. of Germany ascended the throne, he posed as the "workingmen's Emperor." Prince Bismarck was dismissed. The era of liberalism was to be ushered in. Caprivi, true, but sentimentally visionary, was appointed chancellor. But since then socialism has been alarmingly spreading, even anarchism has dared to raise its grim visage. This fact induced the Emperor to view the situation as it is, not as it should be. Caprivi resigned. Prince Hohenlohe, a conservative, experienced statesman, a friend of Bismarck, is now chancellor.

The Pope finds pleasure in calling himself St. Peter's successor. It sounds so pretty. But Peter was not a persecutor. He was persecuted. He did not arrest, incarcerate, torture, burn, hang, starve heretics—devout Protestants. He suffered torture and death himself because he had the courage of his convictions. Where papism has the power, its tyranny is cruelly fierce.

ICH DIEN.

Rub In Rub Out

is the way you have to wash clothes with soap. First you rub the soap in; that's work in itself. Then you rub it all out again over the washboard. If you're strong and healthy and rub hard enough, you may get the dirt all out, too. It's hard work, and every woman knows it. But it isn't the woman only that suffers. She's wearing the clothes out, rubbing them to pieces, all the time. It's just as hard for every thing as it is for every body.

Soak In Soak Out

is Pearline's way of washing. All it wants is to be let alone. Put it in the water and it does its own work—yours, too. It brings the dirt out easily and quickly—no hard work, no wearing rub, rub, rub, no washboard. Doesn't that seem better? It is better. There's a saving of strength and a saving of clothes. And, what some women can't believe, it's absolutely safe. It's just as much so as any good soap.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back*. 377 JAMES PYLE, N.Y

EPWORTH LEAGUE.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

WHAT GOD SHOWS US.

(Ex. xx, 6; Ps. cxviii, 27; Jer. xxxiii, 3.)

When visiting museums, picture-galleries, ruins, palaces, monuments, historical places, etc., a cicerone for purposes of chaperoning and explaining is of great value. At one time Satan chaperoned Christ. It was when he led him to a high mountain, showing him all the kingdoms of the world. Charming panorama! God chaperoned the children of Israel through the wilderness. He will also chaperone us through life's labyrinthine perplexities, showing us the past, present, future in the true light. Spiritual things he only can reveal.

1. According to our first text God shows—extends—mercy to them that love him and keep his commandments.

(1) In a certain sense God shows mercy to all men, even his enemies. His sun shineth on the good and the bad indiscriminately. All eat on his table.

(2) Specially, though, God shows mercy to them that love him. To those that grieve because they have offended him by transgressing his holy law. Penitently ask for forgiveness.

(3) Particularly God shows mercy to them that keep his commandments. To them he reveals himself as he does not to the world. They receive grace for grace. Are privileged to commune with him as friend with friend.

2. In the second text God is represented as showing us light. Universities illumine the intellect. God's Word gives light to the heart. The light of God's Word

(1) Shows us our sinfulness.

(2) The dreadful consequences of sin.

(3) Shows us, while verging on the brink of dark despair, penitently asking forgiveness—shows us the Lamb of God which taketh away the sin of the world.

(4) Shows us the necessity, after conversion, to walk in the light as God is in the light.

3. In the third text God promises to show us great and mighty things which we know not. Great and mighty things, though the world may look upon them as insignificant. He shows

(1) That that man is happiest who makes others happy.

(2) That that man lives longest who does most good e'en though he attain not to old age.

(3) That Christian perfection includes Christian beneficence. Emulate God in doing good. All good and perfect gifts come from him. Full of meaning his utterance: "I was an hungered, and ye gave me meat," etc.

(4) That all our labor of love will not open the gates of Paradise to us. Faith in Christ is the key to that gate. If children, then heirs. "By faith are you saved through grace."

Literary Announcements.

It is impossible to even summarize in a single paragraph the many and varied attractions which THE YOUTH'S COMPANION announces for the coming year. In the first place, Mr. Gladstone has written an article for it; then two daughters of Queen Victoria (Princess Helena and Princess Louise) describe their favorite hobbies, and the Secretary of the Navy shows what a boy's opportunities are on board Uncle Sam's ships.

Sir Edwin Arnold has gathered together many striking instances of "Maternal Love in the Animal World," and Mark Twain undertakes to show young people "How to Tell a Story."

Beside him, famous story writers are represented by Robert Louis Stevenson, Frank R. Stockton, Rudyard Kipling, J. M. Barrie, W. D. Howells and J. T. Trowbridge. Four admirals describe picturesque incidents in their careers, among them being Admiral Worden, who for the first time describes the trip of the *Monitor* from New York to Hampton Roads.

Dr. Price's Cream Baking Powder

A Pure Grape Cream of Tartar Powder.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

China Grove, at O. Grove	Dec.	1
Pleasant Grove, at Tilton		2
Bowerton, at Rehoboth		8, 9
Hazlehurst (7 P. M.)		9
Brookhaven (7 P. M.)		10

Let the pastors remember the assessment for district parsonage. Let all concerned make a faithful effort to bring up all claims. This list of appointments will appear but once.

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Mathersville, at—	Dec.	1, 2
Landerdale, at—		8, 9

D. A. LITTLE, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Franklinton, at Franklin	Nov.	29
Amite City, at Hammond	Dec.	1, 2
Poochatoula, at Poochatoula		6

P. A. JOHNSTON, P. E.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Coral Hill circuit, at Coral Hill	Nov.	29, 30
Louisville circuit, at Rocky Hill	Dec.	1, 2

J. H. MITCHELL, P. E.

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Rudyard Kipling

Is no longer an apprentice to the gentle art of short story writing. ***"The Bold 'Prentice"*** has been written for THE COMPANION volume of 1895. In this story of a Locomotive Engineer there is that vigorous touch which has given Kipling a name on two continents.

This is but one of hundreds of bright, breezy stories to appear in THE COMPANION, stories which cannot fail to interest all.

The Volume for 1895 will contain Fascinating Serial Stories; more than One Hundred Short Stories; Household Articles; Weekly Editorials, Popular Science Articles, Glimpses of Remote Corners of the Earth, Anecdotes of Famous People, Weekly Health Articles and a Page devoted to the Children of the Family each week.

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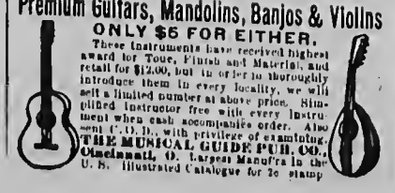

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Christian Advocate.

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Selections.

My First Week in China.

BY BISHOP CHAS. B. GALLOWAY, D. D.

That a great and notable day is about to dawn upon China all agree, from the veteran missionary of forty years' experience to the ardent novitiate but a few months in the field. It is in the air; everybody feels it and talks it and prays for it. Indeed, it is positively inspiriting to note the hopeful tone of every voice and the smile on every face. At home we lament the slow progress of missions in China; but the men and women who have to till the hard soil and await the harvest have abiding and increasing faith that reward is sure and near.

We spent an evening at Rev. Mr. Richards', of the English Baptist Mission. Dr. Edkins, a great sinologue and aged missionary; Dr. Muirhead, an accomplished scholar and veteran evangelist of the London Missionary Society, and Dr. Young J. Allen, not behind the foremost in literary and philosophical attainments, were among the guests. It was a rare delight to hear these great men of large experience discuss the spiritual outlook for China. One phase after another of these oriental questions passed in review, adverse and helpful forces were measured and classified, the history of forty years and more traversed, noting the dangers overpast and the progress made, until to this American guest it seemed a demonstration that the Lord Christ would surely, and may be not very distantly, claim this uttermost part of the earth for his possession. These men believe that the day of redemption is nigh. It seems to me that the church should be girding her strength and marshaling her forces for decisive conflict. When the distractions and demoralizations of this war are passed, the M. E. Church, South, should hurry other men to the front. As old things pass away we must be ready to control and mold the new. I verily believe if the churches had have heeded the call of God in Japan, and sufficiently manned that field with consecrated evangelists and teachers, the "reaction" of four or five years ago would never have occurred. I would not delude any with the hope that our mission in China is soon to end. Years of toil and sacrifice are before us. But that vast changes are imminent, and a long step forward is about to be made, are glorious possibilities. God grant that we may be ready to meet them!

Conducted by Bro. Reid, we made a tour of Shanghai within the walls one day. Here is a city of 300,000 inhabitants, and as yet scarcely touched by the gospel. The streets are narrow and filthy, and the people dirty and industrious. But in their shops, each with the odor of a sewer, many curious and beautiful things are made and sold. One wonders how such beauty could come out of those dens; how such lotus flowers can bloom and flame in a marsh of mud and stench! Like the Japanese, they have a genius for the decorative arts, and in some things excel their hostile neighbors across the Yellow Sea. But if you desire to make a purchase, never think of paying the price first asked. For a half, and often a third, of the amount stated, with elaborate and emphatic assurances that not a cash less would be taken, you can finally secure the article, and then pay the covetous Chinaman a good per cent. He never sells at a loss. Nothing does he enjoy so much as a bargain. An hour of chaffering over a little trade is not time lost to him, but a heaven of delight.

Among other interesting places visited was a temple, called the "City Temple." It was dingy, dirty, and seemed quite abandoned. There was no display of architecture, and a marked absence of care on the part of the faithful. The old images were as smoky as the walls of the building, all looking sadly neglected. Before the principal deity, "the city god," who was a large, red-faced image, with thin, long, black whiskers, there were offerings of cooked chicken, mutton, fish, tea, and wine. After a suitable time has elapsed, the priest in residence appropriates these offerings to his own greedy and needy stomach. Around three sides of one large room were a number of images, differing in size and appearance. Before these prayers are offered according to the age of the suppliant. I sought out the one answering to forty-five, and wondered how many persons in Shanghai of that age were ignorant and superstitious enough to pour their pitiful pleas into the dull ears of that ugly thing. With a silent prayer to the Father above that the times of this ignorance may soon pass away, I left the place where sacrifice is sin and every prayer a travesty. One thing, however, specially attracted, and was not without spiritual suggestion. In front of one image there was quite a crowd, looking on intently while one young man bowed his head to the floor repeatedly, and dropped a few cash into the treasury. It was the settlement of a difficulty. He was adjudged the offender, and by prayers and offerings before the altar was being reconciled to his brother. In that mockery there is a lesson. Before God's altar of prayer, if we are truly reconciled to him, all estrangements are removed, all enmities buried, all brotherly hands reclasped. But I fear those ignorant heathen are a rebuke to some professed children of our Lord.

I have seen two funeral processions—one of a very poor, the other of a middle-class person. The heavy coffin, weighing probably over four hundred pounds, was borne by four or six men, by means of long poles. Just in front the son, as chief mourner, rode in a jinrikisha, clad in sackcloth, and wailing out his grief in most distressing tones. Behind came the Buddhist priests in jinrikshas, followed by the family and friends. If the person is very poor, the family ride on wheelbarrows. I saw three or four members of a household on one wheelbarrow, all robed in sackcloth, and making the streets dreadful with their wails of despair. On a bridge near which we were standing the procession halted for a moment. That is a universal custom, and done to appease some evil spirit. Imitation paper money is also burned, I suppose, to pay passage over the waterway. As I looked and listened my heart fainted within me because of their distressful condition. They truly sorrow as those who have no hope. There is no light in their tombs, no joyous greeting and meeting beyond their graves. Their dead may reappear, but in the form of some degraded animal. The reunion of hearts, with never another parting, promised to Christian faith, brings no consolation to their sorrow. How pitiable their superstition! What an appeal to the church for teachers to show them the way out of darkness to light—out of death to eternal life!

The China Inland Mission has a splendid property and head-quarters on the lot adjoining our mission compound. I had the pleasure of an interview one morning with Mr. J. Hudson Taylor, its projector, and Mr. Stephenson, his deputy director. Mr. Taylor had just returned from a four-months' tour of the distant provinces, traveling on boats, wheelbarrows, carts, and mule-litters. At several points he held conferences with the missionaries, and gave us a most cheering account of the work. Since 1852 he has been a China missionary of singular consecration, and has organized a system of evangelization for the interior as daring in enterprise as it is courageous in faith. About 520 missionaries are now in the field, some of them far removed from the treaty ports, having planted their flags even beyond the great wall. In Manchooria, Mongolia and Thibet they have gone, preparing the way for other missions to occupy and possess the land. About forty of these are from Australia, and are supported by the churches in that antarctic continent. From every Christian country and denomination they have come, seeking the salvation of the people, and not the establishment of an ecclesiasticism. In order, however, to conserve their work, converts are organized into churches, and connected with the several Christian denominations. However much I might fail to approve some of the methods employed, I can not withhold my high appreciation of the spirit which controls this grand mission, and my admiration of the sublime faith of its able and consecrated projector.

The Presbyterian mission has a large printing and book-making establishment in Shanghai, which is not only a mighty evangelistic agency, but a source of large revenue. On its presses are printed Bibles for the American and the British and the Foreign Bible Society, the lesson papers used by the Sunday-schools of nearly all the missions, and the books and tracts for sale and distribution among the people. It is overcrowded with business. A copy of the New Testament, on handsomest paper and in finest type, and to be handsomely bound, is now being made for presentation to the Empress Dowager. Its cost, nearly $1,000, will be met by the Christian women of China. Many prayers are offered that this volume may lead to her conversion and the salvation of all in the palace. A sound conversion there would, sooner or later, lead to a revolution in the empire. Just such an establishment as this is the need of Methodism in China. From the very day of its opening every press would be kept busy, and its income would be quite a revenue. The Presbyterian press can not now supply the demand. And if anticipated changes are wrought by this war, there can be no estimating the need and value of such an agency. Anyone acquainted with the interior of a printing office would be greatly interested in a Chinese newspaper establishment. The long cases for type are arranged around the three sides of a quadrangle, and at an angle of forty-five degrees. The type setter can not sit on a stool, but must walk from one case to another for the character needed. And he must have a prodigious memory. Instead of 25 letters, an ordinary font contains 6,500 different characters. These are arranged in the cases, and their places must be as well known as the boxes of an American printing case. Had such a formidable establishment been encountered, I am sure my early fondness for the press would have been effectually cured before "setting a stick," or furnishing a line of "copy."

Of our own work in Shanghai, much could be encouragingly said. The Woman's Board has two boarding-schools—McTyeire Home and Trinity Home—and ten day-schools. These are under admirable management, and are accomplishing incalculable good. I was at Trinity Church one afternoon when the pupils of Clopton School and from several day-schools came in for evening prayers. To hear the little ones from heathen homes singing Christian hymns—singing heartily, if not melodiously—and then, after reading the Scriptures responsively, join reverently in prayer to the only true God, filled me with joy inexpressible. Those children can never be idol worshipers. They may not all become Christian, but will never be heathen any more. Out of that number, I feel sure God will raise up some noble spirits, who will lead their people out of the wilderness in which they have wandered and suffered for centuries. The day-schools are wisely located in easy reach of Central and Trinity Churches. So of the 200 children in daily attendance, at least 150 are induced to attend the Sunday-schools. Charming places are McTyeire and Trinity Homes. Without are foul streets and forbidding sights; within are ideal households and a sweet Christian atmosphere. Every missionary home ought to be comfortable and tasteful, giving to the tired, heart-sore toiler a breath of the dear roof-tree far away, and refreshing relief from the strain and sin of heathen streets. Without such rest for eye and ear and heart, health would sooner give way, and recalls from the field would be more imperative and numerous. All feel the loss on account of Miss Haygood's absence, and hope for her early return. The news of other workers coming cheers the brave young women who are laboring so zealously for their Lord.

When in the "foreign cemetery," a few days ago, and standing near the missionary graves of Southern Methodism, I recalled the sad morning when a cablegram announced the death of Dora Rankin, and all the bells of her native town—Milan, Tenn.—tolled in honor of her heroic service and triumphant translation. Over that peaceful sleeper a beautiful stone cross has been erected, the symbol of her all-conquering faith, and in its simplicity expressive of a character as modest as it was stainless. Vines of evergreen are entwining about it and sheltering the mound which seemed to borrow grace from the form that rests beneath. Since she "fell on sleep," others have followed, until now we have a Machpelah to bind with strongest ties the heart of Southern Methodism to this vast empire.

One evening I attended a meeting of the Christian Endeavor Society in Central Church. (Bro. Reid says it will soon be an Epworth League.) Thirty of the fifty members were present, besides the pastor and several foreign visitors. John Marshall, son of Rev. C. K. Marshall, named for that prince in our Israel who so long lived and labored and died at Vicksburg, was the president. He led the devotional exercises, called for reports of committees, made announcements, and otherwise conducted the meeting after the most approved style in an American church. The occasion was certainly inspiring. When I thought of the vast possibilities in those young men—many of them occupying good positions in the customs and telegraph service, and all earnest Christians—psalms of praise were in my heart. Surely, I said, these are the early fruits of a glorious harvest. Now, would it not be well for the Epworth Leagues of Southern Methodism to send out two missionaries—one to Japan, and another to China—who, while doing full work in the field, will have special charge of League organization? Let our youngest Connectional Board and the new Epworth editor make answer.

Shanghai, Sept. 22, 1894.

—Nashville Advocate.

About the Epworth Era.

For several weeks a controversy has been going on between Dr. S. A. Steele, editor of the Epworth Era, on the one hand, and a half-dozen other church editors on the other. That our readers may know something of the nature of the controversy, we present below an extract from a three and a half column editorial in the Southern Christian Advocate, edited by Dr. Kirkland, our Sunday school secretary:

"Dr. Steele devotes his longest editorial to his especial pet, 'Dr. Kirkland, of The Southern Christian Advocate,' and reads that editor a sermonette of nearly two columns, so full of cant and reckless assertions that it really fatigues us to review it. He says some things in this discourse, however, that are so far-fetched, that are so inconsistent with other things he has said, that are so contrary to the facts in the case, that we must note them. Take these for samples:

"'The editor of the Era wrote an article recently which contained one little sentence that seemed to reflect on our Bishops.'

"'He has never written a line or done an act disrespectful to the Bishops.'

"'He knows them all personally, and esteems them highly both for their own and for their work's sake.'

"And he declares in another place in the same paper: 'Seizing upon a *single* sentence, whose meaning they perverted, they have made most hurtful use of it against our *work*.' (Italics ours.)

"We think it will be easy to show that the above statements of Dr. Steele are not true, himself being witness.

"1. He claims that the sentence, 'Bishops and saloon keepers have made common cause denouncing Sam Jones,' was not intended to apply to our Bishops.

"2. He claims that it was for using this single sentence—'one little sentence'—that he has been arraigned by the editors.

"3. He asserts that he has never written a line or done an act disrespectful to the Bishops.

"Let us look at the original paragraph which the Advocate criticised, and for which his special wrath has been vented upon our head:

"'Bishops and saloon keepers have made common cause denouncing Sam Jones. The religious papers, some of them of his own church, by innuendo and serious argument, have thundered against him. As the Epworth rector refused to let Wesley preach in his father's pulpit, so Vanderbilt University locked the doors of its chapel against him, and refused to let him speak to the students within its walls. The powerful machinery of episcopal authority was deliberately trained upon him, and he was forced to sever the sacred relations of the itinerancy, thus throwing the moral effect of the whole church, as expressed in the action of one of its chief pastors, against him.'

"Can any sane man read this paragraph without believing that Dr. Steele did mean our Bishops in the first sentence quoted? It is simply against logic and reason to believe anything else. He makes allusion twice in this paragraph to Bishops. The allusions are separated by only a sentence or two. Let us bring them together and see how they read:

"'Bishops and saloon keepers have made common cause denouncing Sam Jones.' . . . 'The powerful machinery of episcopal authority was deliberately trained upon him.'

"Dr. Steele will not deny that he did refer to our Bishops specifically in the second sentence. How can he believe that he did not refer to our Bishops (at least in common with others) in the first? By what wonderful act of mental legerdemain did he separate the two so quickly?

"4. He next claims that he was criticised 'for one little sentence,' etc. To show that this statement is not true, we simply submit the following reminder:

"'We criticised his remark (1) with reference to Bishops and saloon keepers; (2) with reference to his charge against our church papers; (3) with reference to his stab at Vanderbilt University (which we have since discovered was, as we supposed, entirely unwarranted); and (4) with reference to his final charge as to the abuse of episcopal authority. And yet he declares that for 'one little sentence' he has been so severely dealt with by these editors. It is very evident that Dr. Steele is very careless in his statement of facts.

"5. He declares that he has never written a line or done an act disrespectful to the Bishops. How does the following sound for a 'respectful' reference:

"'The powerful machinery of episcopal authority was deliberately trained upon him, and he was forced to sever the sacred relations of the itinerancy, thus throwing the moral effect of the whole church, as expressed in the action of one of its chief pastors, against him.' In this he makes a charge hardly less disrespectful and slanderous than the oft quoted sentence which he now says 'he didn't mean,' but which he continues to declare he'll never take back. He arraigns one of our Bishops, at least, with deliberately training the powerful machinery of the episcopacy against one man, so as to exclude him from the itinerancy.

"In our original reply to this venomous (respectful indeed!) statement, we did not hesitate to declare that it was not in accordance with the facts in the case, and contained an attack upon our Bishops in the administration of the laws of the church as insidious as it was unfair and unjust. We stand by that statement now.

"But why did Dr. Steele single out this paper, the Holston Methodist (edited by Dr. Richardson), Dr. Glenn and Dr. Hoss for this fusillade from the 'Error' of Nov. 15? Did he not know that other editors and contributors all over the church were criticising his course? Had he not heard that Annual Conferences, beginning with his own Conference (the Tennessee), were taking action, condemning the same editorial, and demanding that he must either mend his editorial ways or be removed from the editorial office? Had he not heard that the Holston Conference had resolved 'that we disapprove of the editorial management of the Epworth Era, and respectfully appeal to the authorities controlling it to change its policy?' Has he not since learned that the North Texas Conference, which he attended, and where he had a great 'hand-shake' with the brethren, had, nevertheless, passed a resolution condemning certain of his editorial utterances? Has he not read the following action of the Memphis Conference (of which he was formerly a member, and which he also attended), as reported in the Daily American: Dr. Steele's conduct of the Epworth League organ, the Era, was criticised with the declaration that unless he was more conservative in his editorials regarding the governing body of the church, he should be removed from the editorship?' And does Dr. Steele imagine other Conferences will not speak in just as emphatic terms? Does he not know what all this means? We think we can tell him.

"1. It means that preachers and people of the M. E. Church, South, are loyal to our church, her doctrines, and her discipline.

"2. It means that our preachers and people love and honor our Bishops, and that our people respect and have confidence in their pastors.

"3. It means that this continued abuse of our institutions, our ministry and our polity, whether by little Jack-snapper evangelists who hardly know their a, b, c's, or whether by a connectional officer, will no longer be tolerated.

"4. It means that the church is now so wide awake on this subject that Dr. Steele would have been as much 'in the soup' to-day, even if this editor had not happened to be the first to sound the alarm.

"5. It means that it is both little and contemptible for Dr. Steele to be stirring about abusing three or four conscientious editors, and 'defying them,' when almost the entire church condemns his course.

"6. It means that these editors whom he criticises with the spirit of a Comanche, and the skill and effect of a baby boy with his first wooden knife, have not yet 'lost their heads;' and if he learns to conduct his paper in better spirit and with more loyalty to the church, we hope he will not lose his!"

Communications.

In the Living Present.

The Westminster Review contains an erudite treatise called "The Stage as an Educator," in which the writer falsely asserts that the pulpit had manifestly failed in reforming and educating man satisfactorily. Man's possibilities demanded more. He advocates the establishment of free theatres where object-lesson and example, though fictitious, would accomplish the desired end.

During the last few years sixty-five physicians in Great Britain left each an estate of more than fifteen million dollars. A proof that discipleship of Æsculapius is remunerative. The physicians who treated the late Czar during his last illness received six hundred thousand roubles. Other physicians we know, equally gifted and able, who disdain lucre and are rich in God. Their deeds of charity are the pride of their acquaintances.

Prof. Huxley—a questionable authority—advocates woman's rights on account of her habitual economy and selflessness. To use his own words: "Woman attaining to office would not fraudulently enrich herself. At most she would rob for her lover, husband, or children." This sounds like irony, but the professor is serious in said advocacy.

"Father John," arch-priest of Cronstadt, is reported to have effected miraculous cures. Throughout Russia he is regarded as a wonder working saint. But it now seems that his reputation must be based on what is expressed by distance lending enchantment. When summoned to the bedside of the late Czar his manipulations and incantations proved fruitless.

We do not accept as our standard what is expressed in Pope's famous couplet:

"For modes of faith let zealous bigots fight;
He can't be wrong whose life is in the right."

We hold that doctrine precedes practice; principle, action. If the former are wrong, the latter can not be right. Cardinal Gibbons' expressed solicitude for church union, even if sincere, will prove futile.

The mayor of Basil, Switzerland, sentenced Pastor H. P. Hossler, a Seventh-Day Adventist, to sixty days' imprisonment for permitting manual labor to be performed on a Sunday. No objection. But what kaleidoscopic confusion in regard to morality must reign in the cranium of that dignitary, for he permits public balls, horse-racing, target-shooting, parades, etc., on the Lord's day. Consistency, thou art a jewel!

"The Examiner" explains the necessity of close communion among the Baptists. He imagines himself very adroit, but does not perceive that he is stultifying himself. Hear him: "Baptizing infants is tantamount to walking disorderly. From such the apostle enjoins to withdraw ourselves."

ICH DIEN.

The papers report in one week one death from pugilism and five from foot-ball playing. According to this, foot-ball playing is five times worse than pugilism; and this takes no account of casualties other than death. Bruises, manglings, broken limbs, etc., by the score have taken place as the result of the foot-ball craze. How long is this silly fad to be tolerated by college authorities?

THE WORLD'S SYMPATHY.

BY ELLA WHEELER WILCOX.

Laugh, and the world laughs with you,
Weep, and you weep alone,
For the sad old earth
Must borrow its mirth,
It has sorrow enough of its own.

Shout, and the hills will answer,
Sigh, it is lost on the air;
The echoes bound
To the joyful sound,
But they will not voice your care.

Smile, and friends will greet you,
Frown, and they turn and go;
They want full measure
Of all your pleasure,
But they do not want your woe.

Feast, and your halls are crowded
Fast, and the world goes by;
Succeed and give,
It will help you live,
But it can not help you die.

There is room in the halls of Pleasure
For a long and lordly train,
But, one by one, we must all file on
Through the narrow aisle of Pain.

—Christian Observer.

Communications.

"Progress" the Watchword of Methodism.

Now and then the cry is heard in certain quarters that the church has too many enterprises on foot. Some church members go so far as to say that unless we cut off some of these collections, or at least reduce the assessments somewhat, they will kick out of the traces. It is the experience of most pastors, however, that the cry of "too many collections" comes from those who pay the least, or from the non-contributors. The kickers are nearly always those who are strangers to consecration and to liberality. A large class of church members think that when they have paid the preacher and given a small sum to domestic missions, they have discharged their whole duty so far as giving is concerned. As Col. E. W. Cole said in his recent missionary address: "We pay the debt we owe the Greeks in full, and then pay part of the debt we owe the barbarians and ignore the balance. With the latter is classed, perhaps, foreign and domestic missions, church extension, etc." In truth, Christian liberality does not consist in paying for the gospel we hear, for that is a plain matter of self-interest. It does not begin until we contribute of our means to send that gospel to the dweller in darkness.

This writer, for one, is glad that he belongs to a progressive, aggressive church, to a church that is capable of adopting new methods of propagating the truth, to a church that has not one, but a hundred hands stretched out to help and bless humanity. The times have changed, and we must change with them, not that we must discard the doctrine of the fathers or the faith the Bible teaches. It would be a strange thing, however, if along with the advancement in civilization, and the adoption of new and better business methods, the church did not exhibit the wisdom born of experience.

The chief characteristic of modern times is the tendency to organized effort. What monuments to combined endeavor are the railroads of this country. Great manufacturing enterprises are nearly all the result of concentrated capital. What one capitalist can not effect is speedily accomplished by companies of wealthy men. When some wise-hearted philanthropist desires to inaugurate a reform he at once endeavors to secure the co-operation, not of a few, but of the many. Individual effort is a good thing, but how weak, how ineffective without concert of action!

As in secular affairs so in affairs religious, there must be concert of action in order to secure the grandest results. A consecrated, liberal-hearted Christian, though working alone, may do much good in the community where he resides. He may feed the poor, visit the sick and do other charitable work. Nevertheless his field of usefulness is greatly extended when he is brought to see the needs of other localities, and has a way opened by which to help with his means those of other districts and climes who are more needy than the people of his immediate neighborhood. A Christian may be ever so anxious to help the idol-worshiping Chinese or the poor, degraded Mexicans, but how powerless are his gifts and offerings unless put with those of others! Few are rich enough to support a missionary in Japan, or elsewhere, with their own means. Few are able of themselves to build churches and give them to needy congregations. Few can give enough to maintain an orphan asylum or provide for a worn-out preacher.

By uniting our contributions, however, we are enabled to do all these things. The church, to use a trite expression, is an organized institution for the spread of the gospel and for the uplifting of humanity. Her great mission, next to that of saving men, is to unite and render more effective the labors of the individual Christians. She combines and gives direction to the liberality of her members. She tells us where and how our money will do the most good, takes it in trust, and sees that each contribution performs its mission. She points to a poor, homeless orphan in a distant village or city. Receiving our offering, she provides it food and shelter. She points to a neglected district that is without a pastor. With the money we give she sends a preacher to the now rejoicing people. She tells of a congregation too weak as yet to build a church. Taking our dimes and dollars, and putting them with the contributions of that congregation, she erects a house of worship where soon a strong church is developed.

With the lapse of time and the increase in numbers and financial strength, the church has enlarged her plans and is constantly seeking to widen her beneficent influence. Her motto has ever been and still is, 'The greatest good to the greatest number." Once it was her policy to leave the people of a new settlement to build their own house of worship without aid from other sections. Until the membership was strong enough of itself to support a regular pastor, it was left without one. Pastors of small congregations, laboring to build churches, roamed over the country indiscriminately in order to raise the necessary funds. The communities most needing assistance being unable to pay the expenses of a solicitor, often did not have their claims considered at all. Now all this is changed. A Church Extension Board carefully considers the relative merits of the calls for aid in church building coming from the various parts of our Zion. The pressing need of houses of worship in the foreign mission field, in the great West, or in some home region is brought to our notice, and soon the needed funds are forthcoming.

We are more and more learning the importance of concentrated effort. A small field well tilled produces far better results than a large one carelessly cultivated. The same is true in sowing the Word of God. The seeds of truth must not only be planted, but watered as well. The Board of Missions has all along done its best to send preachers to the frontier towns and districts, that they might be leavened with the gospel; but it has been powerless to provide houses of worship for these faithful men. In many cases the cause of Christ has languished and the church has suffered defeat because of the failure to follow up the preaching of the Word with the erection of suitable buildings for worship to serve as *nuclei* for future growth. Preaching the gospel is not the whole of Christianity nor the whole of a minister's duty. Time has demonstrated the wisdom of planting churches in rapidly growing towns, whether the people want them or not. Those who most need the gospel are usually the most indifferent to it until it is pressed upon them. Although it is highly important that the gospel should be scattered broadcast, it is equally important to provide for the training and instruction of new converts. Building churches in sin-cursed localities is as much a work of mercy as feeding the poor. It is as important, as sacred a work as sending out missionaries. Every true Methodist should say, not "How little, but how much can I do for the Lord and for humanity."

McKENDREE M. BLACK.

What Is the Sin of Our Nature?

In the NEW ORLEANS ADVOCATE, of Nov. 8, Rev. W. B. Lewis gives us an interesting account of the great meeting held in Natchez, Miss., by Rev. B. Carradine, D. D. In this report he says, "Dr. Carradine exposed the sin of our nature." I would like to ask, What is the sin of our nature?

It seems to me much of this controversy on sanctification, holiness, the "second blessing," hangs on the answer to this question. It is assumed by the advocates of the "second blessing" theory of sanctification that, after the forgiveness of past sins and regeneration, or new birth, by the Holy Ghost, "the sin of our nature" doth remain. This is called "indwelling sin," "sin in believers," "remains of the carnal mind," "roots of bitterness," and "the sin of our nature." If this assumption be true, then the "second blessing" is necessary, and follows as an indispensable work before one can enter heaven.

It seems to me we part company on the doctrine of the "second blessing" because we differ in our views on "the sin of our nature." We are discussing the wrong question. We see the doctrine and the work of sanctification through different glasses—from entirely different standpoints. We will never agree about the one while we differ about the other.

We are all agreed that there is such a thing as "original sin," "birth sin." We are agreed that "this sin does not stand in following Adam," in sinning, as taught by Pelagians. We are agreed that "it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam." So it is the corruption of nature, and it comes to every man naturally. It is propagated by natural generation. It is sin by a law of our being. No state of grace in the parents will save their children from it. It is a sin that is not eradicated. It is not taken out of us. It is the fruitful source of all actual sin—"the inclination of man's nature to evil," "and that continually." Whatever it is, and however bad it may be, it stays with us and remains in us as long as we live, and it goes on down from father to son through all the generations of men. The only way under heaven to stop this kind of sin is to stop the propagation of our species. "That which is born of the flesh is flesh"—always was, and always will be.

If any expect to get rid of "the sin of our nature," they are doomed to be disappointed. The grace of God was never meant to subvert the order of nature. "The corruption of nature that naturally is engendered of the offspring of Adam" is our misfortune and not our fault. We are not to blame for it, and we can not possibly be guilty on account of it. We may yield to it and be governed by it, and so be guilty of actual sin. By consenting to be governed by it we voluntarily put ourselves under the dominion and control of the flesh—the carnal mind—and so we are "in the flesh and can not please God."

In regeneration, a new birth, being born of God, we receive spiritual life. We receive from God "a clean heart, and a right spirit is renewed within us." It is an impartation of moral and spiritual power to do the right thing, notwithstanding the fact that we are the depraved sons of a depraved race. We are born of the Spirit and are led by the Spirit. The natural bent to the love and practice of sin is substituted by a heaven-born bent to the love of God and the practice of holiness. The natural animus yields to the new, spiritual animus begotten in us by the Holy Ghost. The one is natural, the other spiritual. The first we get from Adam by natural generation, the second from God by spiritual regeneration. Natural corruption becomes moral corruption when yielded to. Spiritual regeneration is the principle—the source—of all practical and experimental holiness.

Now, if that which is purely natural is sin—in any correct sense of the word sin—then it remains for those who hold that view to show how we get rid of it. In a matter of this kind it is always best to prove things by the Word of God. Some hold that we are guilty on account of natural corruption—"the sin of our nature"—and that we are liable to, and in danger of, eternal damnation on account of it.

Some who hold this view insist on a second and an additional work, subsequent to regeneration and supplemental of it, as necessary to get rid of "the sin of our nature." Others who hold this view insist that "the sin of our natures" is not removed till we die. And these hold that elect infants dying in infancy are regenerated and saved.

Some of the early Methodists leaned too far towards Calvinism. Some lean too far that way now. Was not the guilt and condemnation of original sin completely taken away by the one righteousness of Christ that brought justification of life to all men? When a regenerate man commits himself, soul and body, to God, is he not then sanctified—wholly set apart—throughout, soul, body, and spirit?

The "sin of our natures" was against the Spirit—not the human, but the divine Spirit—and the Spirit fights against "the sin of our natures," and these are contrary the one to the other, so that we can not do the things that we would. If we do the works of the flesh, we are not led of the Spirit, and if we yield the fruit of the Spirit, we can not do the works of the flesh. All Methodist people and preachers believe in holiness of heart and life, and all who live as Christians ought to live are striving to be made perfect in love in this life.

For one, I have no hope and no desire to be other than a natural-born man while I live in the world. I expect to have human nature in me as long as I live; but, by the grace of God, I intend to hold my body, my tongue, my temper, my passions and my appetites in subjection to the law of Christ, to the law of that spiritual life begotten in me by the Holy Ghost when I was only eight years old. God has given me moral and spiritual power, and he pledges me the constant aid of his Holy Spirit, that I may do this very thing. All that is good in me is the fruit of the Spirit, and comes of my being voluntarily led of the Spirit. All that is wrong in me comes of my voluntarily following the flesh—yielding to "the sin of my nature."

Nature is nailed to an internal cross, and it is undergoing crucifixion. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." GILDEROY.

Sanctification.

(Continued.)

Fearing that our last article on "Sanctification" would likely be too lengthy for us to include in it all that remained to be written on the subject we, therefore, closed with the purpose of finishing up in a subsequent article or articles.

"Sanctification" is used in the New Testament in the sense of keeping pure and increasing in purity by the truth of God, and hence our blessed Savior said, "Sanctify them through thy truth: thy word is truth." (John xvii, 17.) Every person who is sanctified, or made pure, in conversion is not only expected, but is required to keep himself pure, for Paul said, "Keep thyself pure." (I. Tim. v, 22.) It is quite likely that no one, not even one who has a very limited knowledge of divine things, will claim that a converted person will not get to heaven if he should die in a converted state, for it is conceded by all that conversion, in the sense of the new birth, fits its possessor for heaven; and yet the Bible teaches that the holy, or pure in heart, only shall see God. Our Savior said, "Blessed are the pure in heart, for they shall see God" (Matt. v, 8); and Paul said, "Holiness, without which no man shall see the Lord." (Heb. xii, 14.) The inevitable conclusion, therefore, concerning conversion is, that it is a state of sanctification, purity, or holiness. This is quite evident from what Christ said to his disciples before he asked his Father to sanctify them in the sense of John xvii, 17. He said, "Ye are clean." (John xiii, 10.) "Now ye are clean through the word which I have spoken unto you." (John xv, 3.) And yet John says, in speaking of a man in this converted state, "And every man that hath this hope in him purifieth himself, even as he is pure." (I. John iii, 3.) Christ, after pronouncing his disciples clean, prays to his Father, saying, "Sanctify them through thy truth, for thy word is truth." (John xvii, 17.) There is no contradiction in these passages, neither is there any proof of a second blessing when they are properly understood. The last ones cited have not only reference to the maintenance of the purity of an inward passive spiritual life, but they have reference to the purity of an inward and outward active life, and this life is to be purified by the truth of God, and that, too, as far as the individual may or can have knowledge of that truth. In proportion, therefore, as the individual may or can have knowledge of the truth of God, and appropriates it under the guidance of the Holy Spirit, in that proportion will he become pure, or sanctified, in outward and inward active life. This being true, it may be seen at a glance that in proportion as a person is perfect in knowledge of the truth of God, in that proportion it is possible for him to be perfect in sanctification as respecting his inward and outward active life. If his knowledge of the truth is gradual, his sanctification must be gradual, and, therefore, if his knowledge of the truth is always increasing so will his sanctification always thus be.

Sanctification is used in the sense of advancement, and hence Paul says: "And the very God of peace sanctify you wholly." (I. Thes. v, 23.) The question that arises here is, "Sanctify them with reference to what?" With reference to the instructions Paul had given them. What is plainer?

We have now viewed the subject of sanctification in the light of God's Word, and have found it to mean:

1. A setting apart for a sacred use, or from all worldly uses or matters.
2. Being set apart for, or devoted to, death.
3. The source of sanctification.
4. Conversion, or the new birth.
5. The pure soul at work by avoiding evil and doing good.
6. Purity of the inward and outward active life by the truth of God.
7. Advancement.

But nowhere does it mean a second blessing in the sense it is claimed by some. ISAAC L. PEEBLES.

Enterprise, Miss.

Apologizing for Sin.

It seems unfortunate that a paper professedly published in the interests of the Christian religion should be found either advocating or in any way apologizing for sin. That the sinless One should have followers and worshipers in any way pleading for that which he came to destroy, and which the angel declared he would save his people from, is certainly strongly confirmatory of the Scripture declaration, "that the human heart is deceitful above all things, and desperately wicked."

Such a charge, without proof to sustain it, would doubtless be repelled indignantly as false and wanting in either respect or charity towards an organ of a beloved sister organization. (In the leading editorial of Nov. 8, in the Southwestern Presbyterian, occupying over two columns.) The gist and point of the article may be fairly taken from the following extract from near the middle of the said editorial:

"In opposition to these professions of entire present sinlessness and perfect sanctification attained at a single leap, we set the inspired utterances of the Bible. Says Solomon: 'For there is not a just man on earth that doeth good and sinneth not.' (Eccl. v, 20.) What was true, then, if, indeed, the Spirit did not have in view the entire human family, is just as true now: *there lives no Christian who does not sin.* (Italics mine.) Hear John: 'If we say we have no sin, we deceive ourselves, and the truth is not in us.' (I. John i, 8.)"

This long extract is preceded by very pronounced animadversions on what is termed the "holiness fad," stating that "This heresy has made such progress in a sister denomination as to have been publicly rebuked in an address by its college of Bishops;" and it is followed by statements to the effect that Abraham, Moses, Joseph, Peter, and other Scripture characters committed sins more or less heinous.

With this two column editorial before them, doubtless the readers of the Southwestern Presbyterian will go on sinning, with a decided conviction that even if certain divines do insist that it is wrong to sin, they can plead that it is strictly necessary, and, therefore, to be continued in even if deplored.

If the learned editor had kindly informed us just how often in a day we must sin, and also have given us some definite information as to how vile and outbreaking our sins ought to be, it might have enabled us the better to keep the *via media*, and thereby have prevented liability to plunge into needless and extravagant courses of crime and wickedness.

F. D VAN VALKENBURGH.

Correspondence.

The Carradine Meeting.

The ADVOCATE, of Oct. 11, contains an article under this notice, "The Carradine Meeting at Natchez, Miss.," over the signature of "Rex B." The criticism of the meeting may be right and proper. "Let every man be freely persuaded in his own mind." The brother seems to have no definite idea of sanctification, perfect love, or holiness. He objects to Dr. C.'s exposition, methods, and fears he is doing more harm than good. Conversion is conversion, regeneration is regeneration, and sanctification is sanctification. This, no doubt, Dr. C. believes most steadfastly. It has been my privilege to read what Dr. C. has written, and specially his first announcement of his entrance upon his present experience. His experience was clear and full, and his testimony open, manly, and fearless. I thought then the church would hear from him touching this great and almost neglected doctrine, and it has heard from him.

It was my privilege to attend his meeting at New Port, Ark., last June, for nearly a week. He did not belittle regeneration. How can he, when he believes that only the regenerate can consecrate and attain this great blessing of holiness? Let "Rex B." ask him. He is a candid and true man, and he will most surely inform him. And touching this matter of consecration, is it not true that only the child of God can consecrate? Does not the Word of God so teach: "I beseech you, by the mercies of God, that you present your body a living sacrifice, and I write unto you that you sin not. I pray God to sanctify you wholly." This prayer not only includes consecration, but purification. The great condition of holiness is consecration. Consecration is not holiness; it is not sanctification; it is not perfect love; but there can be no sanctification, no holiness, no perfect love without it. "But," says our brother, "there is no regeneration without it." There is no regeneration without repentance toward God and faith toward our Lord Jesus Christ. But intelligent, deliberate consecration requires no little light and prayer and fasting. "Rex B." may be an old man; he may be a young man who attended the meeting with pencil and paper to write up, or rather to write down, the preacher, the meeting, and the doctrine. My hearing of Dr. C. and our dear brother's was different. It was my desire to see if he had found any new conditions of salvation from sin. The subject has been of deep concern, lo! these many years. He announced no new conditions. The way of salvation, as taught by our Lord and his apostles and the prophets of old, and as set forth in the sermons of Mr. Wesley and in his plain account of Christian perfection, were presented and pressed; the very same way of life and holiness as taught by Upham in his Interior Life, Life of Faith, and Divine Union. No new conditions—the same good old way, the way our fathers went. Repentance toward God and faith toward our Lord Jesus Christ as conditions of pardon and regeneration and a living present trust for full salvation.

As to theories first, second, third, or hundredth, science, fables, theologies, or anything else which gets between the soul and God, or the soul and a perfect cure or full salvation, let them pass.

And, now, does not the experience of all who have fully followed the Lord accord with the views of Mr. Wesley as set forth in his sermon on sin or depravity in believers?—and does not his views in his masterly sermon on repentance of believers accord with our own consciousness? I know they harmonize with my experience. After my regeneration and acceptance and the clear witness of the Spirit, I sought and obtained a deeper work of grace, and my peace and joy were more settled and permanent. This blessing, this grace, was sought definitely, and definitely obtained. Glory be to God! It is not an unknown experience and blessing; and to my shame be it written, it has not been preached and witnessed as it ought to have been; and it is now a matter of joy that we have men who, in the face of opposition and persecution, are not ashamed to preach a present, personal, conscious and full salvation. J. A. PEEBLES.

Aubergne, Ark.

Selections.

Transplanted.

No man takes his first breath in the kingdom of God. When born, he is born in the world, and in the world will he ever live, unless transplanted into the kingdom of grace. I have no faith in the immaculate purity of our natural birth. Cradles do not hold cherubs, though all mothers think they do. I have seen as sure proof of anger, of obstinacy, of down-right meanness in a babe of six months as in an old man of seventy. Adam was not very old when he fell, and, believe me, mankind ever since has taken tumbles right out of a mother's arms.

Why, you may take the Bible throughout, and it is a sharp line drawing between the righteous and the wicked. The righteous are light, the wicked are darkness. The righteous are near by, the wicked are far off. The righteous are wheat, the wicked are tares. The righteous are trees, the wicked are chaff.

Transplanted, transplanted. That oak dug upon Carmel and set out again on the bank of the Jordan does not undergo near the change that the man or woman must undergo if ever set growing in the garden of God.

Why, where would Paul have been had he not been transplanted? A persecutor to the end of his days. He would have died with a whip in his hand, and on the same slab that holds the name of Herod and Charles IX. and Lucretia Borgia would his name have been cut as a hater of mankind. What would have become of John Bunyan if he had not been transplanted? He would have gone with soldering-iron over the country a wandering tinker, swearing at the pots and pans which he mended, and staggering up to every sloppy bar he could find.

Believe me, it is no slight change when a man is truly converted. It is walking out of midnight into midnoon. It is being pulled up out of the sinking sand and having feet placed on the solid rock. It is calling home a poor prodigal from the swine field, and giving him a ring and a robe and a kiss, and leading him into a banqueting hall all a-smell with wine and flowers, and all a-throb with the music which the angels pick off from the harp-strings.—H. T. Miller.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the threads of gold which, when woven together, gleam out so brightly in the pattern of the life that God approves.—F. W. Farrar, D. D.

Some people would never dream of praying for a baptism of the Holy Ghost if they knew what it means. A baptism of fire that will burn up all the dross is the last thing they want to see. It is no wonder that such prayers go unanswered.

"Our Sundays should be like hills in a journey, mounting which, now and then, we get enlarged views, and are lifted to a higher range, on which we catch divine sunrise, and whence we move on afresh, purer and braver for the kiss of the hem of the garment of God."

Every attempt to make others happy every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer the cause of Christ.—Dean Stanley.

Men who have a reputation of knowing their business have not wasted all their time in meddling with the business of other people.

We usually think of our greatest joy as in the past, our greatest worry as in the present, and our greatest achievement as just ahead.

When an unforgiving man prays the Lord's prayer, he slams the door of mercy in his own face.

The most dangerous explosive known may be made by mixing equal parts of religion and hate.

If you have anything to do, do it at once; do not wait till it is too late.

No man is too great to err, but many are too small to confess an error.

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Domestic Missions.

From what I can learn, the criticisms passed on our Board of Missions will affect adversely the collections for this worthy purpose not a little this year. In view of which I wish to discourage the writing and publication of such articles through the columns of our paper. Reasons:

1. If the criticisms be true, it will do harm to our domestic missions, in that it will produce a spirit of distrust in the minds of our people in the wisdom and justice of our Board of Missions in the appropriations of their benefactions. For when you destroy the confidence of our people in the wisdom and integrity of the officers of our church, you will not only reduce their contributions to our domestic mission cause, but to all others in the same proportion.

2. Should the criticisms not be true, they will bring undeserved censure upon our brethren constituting the Board.

To remedy the evil? Let our brethren who feel that unwisdom is exercised, and injustice effected by the Board, appear before them in their sessions during our Annual Conference, and present their complaints and make their suggestions to the Board of Missions, who will gladly receive and consider any complaint or suggestion that they shall present. Should they refuse to entertain their deliverances, let them complain against said Board to the Conference, which, if found to be unfaithful, may be dissolved and a new Board appointed.

The Board can largely satisfy our brethren, that they have acted wisely and done justly in their proceedings by incorporating their appropriations to each charge in their annual report to the Conference, and showing the proportionate advance of those charges receiving liberal appropriations to those which receive meager ones.

The object of our domestic missions is to save the people. If it can be shown that a greater number of people can be, and are, saved by a liberal appropriation than by an equal division of the funds, regardless of the environments of the several works needing help, no doubt but that every contributor will heartily endorse the action of our Board. While, on the other hand, if an equal division of the fund among all charges receiving aid (so that each pastor may receive the same salary), results in an increased number being saved to that of large and small appropriations, doubtless the Board will unhesitatingly adopt the plan of equality of distribution. More anon.

Yours truly, J. N. TUCKER.

Bewelcome, Miss., Nov. 27, 1894.

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Take Time for the Bible.

As we drift along the swift, relentless current of time toward the end of life; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us much of this earthly career has passed irrevocably; what are the interests, thoughts, aye, the hook, which really command our attention? What do we read and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge. Looking back from the world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—be they thoughts, or books, or teachers—which only belong to the things of time!—Canon Liddon.

NOTICE.

I WANT every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address B. M. Woolley Atlanta, Ga., Box 527, and one will be sent you free.

Notice.

Any Sunday-school sending us $12.50, will send them 25 library. Send us $6; will send $11 library. Send $3.75; will send $7.50 library. Sunday-school Board pays other half.

BAIRD & DOMINICK.

Miserable Misunderstandings.

Oh, my dear friends, you who are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of these men were dead to-morrow morning; you are letting your neighbor starve till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give some day—if you could know, and see, and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly, and do the thing which you might never have another chance to do!—Phillips Brooks.

FROM THE WORK.

Rev. R. M. Blocker, Lisbon, La., Nov. 23: "We have had the last few days a very fine revival in our church at Arizona, of the Lisbon circuit. We expect another revival at Lisbon next week."

Rev. Geo. W. Huff, Vancleave, Miss., Nov. 22: "Vancleave circuit is in fine condition. God has blessed our people on this work during the year. We have received 44 members; have had 90 conversions, and all our claims are being paid. I am happy on the way, and ready to take any work the Bishop has for me."

Rev. D. L. Cogdell, P. C., Brooksville circuit, Nov. 23: "We are now closing up the third year of our ministry on this work. They have been years of blessings as well as of labors. We have a fine people. We have had fine meetings. Bros. L. A. McKeown, J. A. Bowen and W. T. Browning have rendered good service. They are men of God. We shall be able to make a full report, especially on the collections. We have built one new church which will be paid for in full."

Rev. I. T. Reamee, Girard, La., Nov. 23: "Rayville circuit has been blessed with six protracted meetings since the last session of the Annual Conference, at each of which some work was done for the Master in reviving the church and, I trust, saving some precious souls. Twenty-five persons have united with the church—some of whom were truly converted. Sixteen adults have been baptized, and eleven infants. Finances are far in arrears; but the sure promise is, 'The Lord will provide.' Pray for Zion 'in these ends of the earth.'"

Rev. M. G. Jenkins, Calhoun, La., Nov. 23: "We are closing our year's work on Calhoun charge preparatory to the Conference. In many respects we have had a gracious year. We are rejoiced to report a net gain of nearly 50 members, many of whom will prove of spiritual and financial strength to our church; especially may this be said of Calhoun, and in proof of which we would mention our very beautiful church recently built. We feel proud of the church and of the people who built it. Not only in this have they given evidence of their liberality, but they have remembered their minister by meeting all claims assessed them for the year, also presenting us with a very nice and beautiful suit for Conference. We feel very much endeared to the people of Calhoun circuit."

Rev. R. A. Meek, Hernando, Miss., Nov. 22: "We have just closed a most wonderful meeting here. I was assisted at the start by Rev. J. A. Leech, of the North Mississippi Conference. Rev. W. M. McIntosh arrived a few days later and did the preaching until the close. Consecrated, earnest and intensely practical, he is certainly a remarkable man. He believes God's Word, and is not afraid to put it to the test. He has a sympathetic, emotional nature—the first essential requisite of a great orator. He is a strong gospel preacher. Some say that he is not, but it is because they are deceived by the simplicity of his style. His appeals are simply irresistible. Results: There must have been at least 70 or 75 conversions and reclamations. Over 40 signified their intention of joining the church, a great work of grace was wrought among the church members, and a large number of family altars erected. When we began there was scarcely a person in the town who would talk to a penitent. Before we closed scores had enthusiastically enlisted in the work. They went out on the streets and faithfully labored for the Master. Despite the pressure of business, the stores were all closed for the day services. The attendance was large. The congregation could hardly be seated in the large courthouse the last night. Our thanks are due Bros. Morehead, Gordon and Jones for assistance rendered us. Blessed be the name of the Lord for this time of refreshing from his presence!"

Rev. A. D. Miller, Oak Ridge, Miss., Nov. 21: "Our fourth Quarterly Conference for the Warren circuit, Vicksburg district, Mississippi Conference, convened with Wesley Chapel last Saturday and Sunday, and with it came our very highly esteemed presiding elder, Dr. J. M. Weems, who preached three very fine sermons, which were very highly appreciated and enjoyed by those that heard them, some of whom are as intelligent and consecrated as you will find anywhere. His sermon on Sunday, at eleven o'clock, was very fine indeed, and will, doubtless, bring forth fruit to the glory of God and the upbuilding of the church. We are now closing our second year on the Warren circuit, and think, through the mercy of God, some good has been accomplished. We have received one hundred and eleven members into the church during the two years, and have made considerable improvement on the parsonage property. I am sorry to say we are considerably behind with our collections, and am afraid we will not be able to bring them up in full this time. Cotton is so low and times so hard, it is almost impossible to get it; but I will do the best I can. We have many good people, and some as good workers as I ever saw. May God graciously bless them all, and prosper them abundantly, is my prayer."

LOWER COAST MISSION.

This is my first year on this work. I found my people ruined by the terrible storm of Oct. 1, 1893; but they were not discouraged, though their new preacher was poor, and went to work to do their part toward his support, and out of their penury have done their part well. Truly this preacher's heart has been made to rejoice as he saw how these dear people, many times not knowing where the next meal was to be found, would put their nickels and dimes into God's treasury. A true preacher in charge, with the heart of Christ in him, could not fail to love them and be willing to be in want so he might not be too heavy a load upon their shoulders. My people were visited again with a storm and flood the night of the first of October, 1894, which rose in a few hours till about four feet deep, being ten inches deep in the parsonage. It was gone in a few hours; but it had swept every vestige of vegetable and field crop away, in many places destroying what had been gathered and housed, and hogs and chickens and cattle, etc., were drowned. Still my people do not complain, but thank God it is no worse. When the storm came we were in the midst of a protracted meeting, which only rested one day, and the meeting moved, getting more and more interesting under the very earnest Holy Ghost messages of Bros. W. T. Currie, of Ponchatoula, and Van Valkenburgh, of New Orleans. These two men are like flames of fire, both full of the Spirit of the Master, sanctified. Glory be to God! Now, I can truly say, I think I have the banner church of Louisiana. My people are earnest workers, and, though poor, are swarming besides the honey in the home gum. We have an extra fine Sunday-school at Daisy and two mission Sunday-schools, both supported and carried on by the old school; prayer meetings, holiness meeting, ladies' prayer meeting and children's prayer meeting. Ten have joined; some have been baptized during the year; some converted; many sanctified. God be praised! As an evidence of the spirit of this church, I will give one instance, which may be suggestive to some of the rich people in Louisiana as to Conference collections. One little girl, whose mother is dead, and whose father was very poor, asked permission of her stepmother to hire herself out a month to make something to pay. Result: She made two dollars and fifty cents, which she gave me for missions. Another, a young man whose father is very poor, told me he would work at night while his father was asleep and would hand me $1 for missions when I start to Conference. Glory to God for such workers!

God bless these people on the lower coast; and give them abundant success in their efforts to spread "scriptural holiness over these lands."

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Or swellings in the neck since I was 10 years old; am now 52. I took Hood's Sarsaparilla and the swelling has entirely disappeared. It has been very troublesome. When I began I was feeling so discouraged with the goitre and rheumatism, I would as soon be dead as alive. Whenever I caught cold I could not walk two blocks without falling. Now I am free from it all and I recommend Hood's Sarsaparilla. I received a letter from Mrs. Jennie Bigelow, now of Fremont, Mich., asking if my testimonial in behalf of Hood's Sarsaparilla was true; I replied it was, and sent particulars. I have a letter thanking me for recommending

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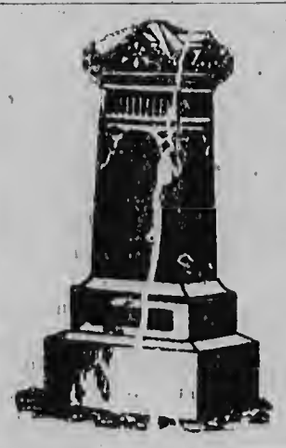

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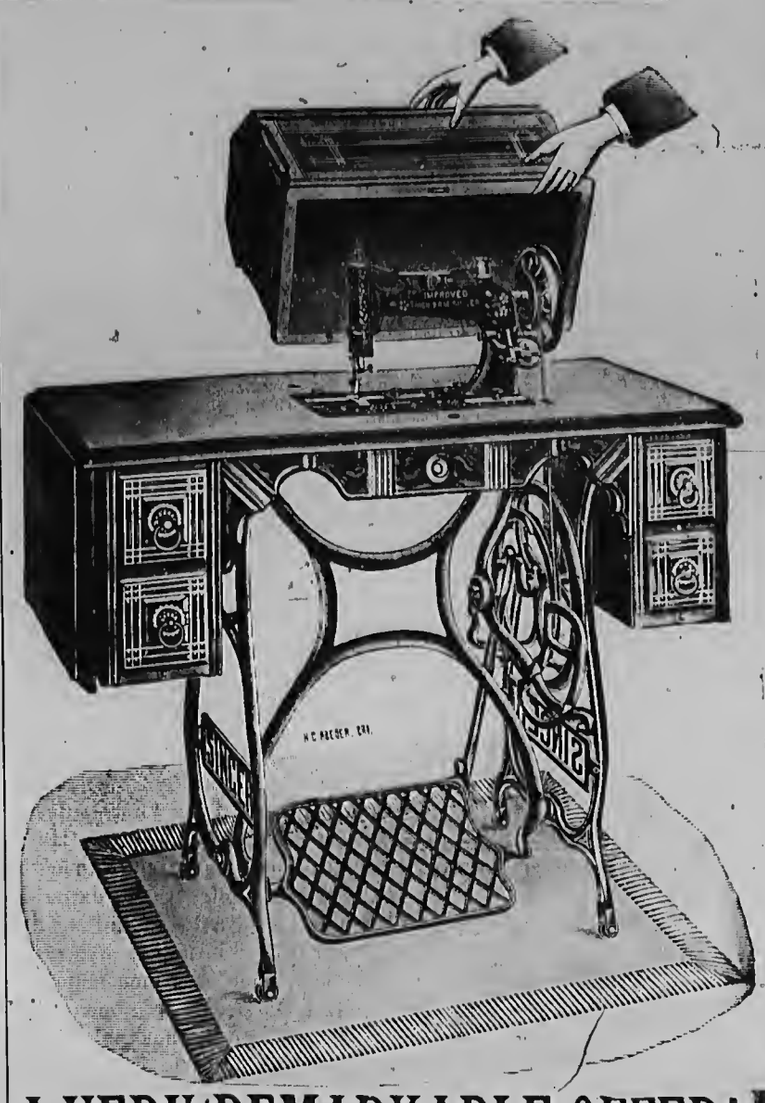

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We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded. Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

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We will send this machine free to any preacher or other person who will send us twenty-five new subscribers with the cash—$50. Address REV. W. C. BLACK, 112 Camp Street, New Orleans, La.

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Thursday, December 6, 1894.

Indian Territory Affairs.

The Dawes Commission, appointed some time since to investigate Indian Territory affairs, has made its report to the Secretary of the Interior. We quote as follows:

A most deplorable and dangerous condition of affairs exists in the Territory, causing widespread alarm, and demanding most serious consideration. All the functions of the tribal governments have became powerless to protect the life or property rights of the citizen. The courts of justice have become helpless and paralyzed. Violence, robbery and murder are almost of daily occurrence, and no effective measures of restraint or punishment are put forth to suppress crime. Railroad trains are stopped and their passengers robbed within a few miles of populous towns, and the plunder carried off with impunity in the very presence of those in authority. A reign of terror exists, and barbarous outrages, almost impossible of belief, are enacted, and the perpetrators hardly find it necessary to shun daily intercourse with their victims. It is stated, as is thought truthfully, that there were fifty-three murders in one of these tribes during the month of September and the first twenty-four days of October last, and no one was brought in justice therefor. The tribal governments have fallen into the hands of able and cunning politicians, who administer them almost wholly in the interests of their own enterprises and holdings, and the real Indian participates but little in their management, except under the influence and direction of those who control public affairs, upon whom they are largely dependent, whose will they register at the polls, and with whose bidding they, in a large measure, comply without question. These men so in power oppose any change and ask only to be let alone.

The Commission also makes the following recommendation to the United States government; and we believe the suggestion will meet the hearty approval of good citizens of all sections. Let it be remembered that Indian Territory has an Indian population of only about fifty thousand, while its white population is estimated at two hundred and fifty thousand.

These tribal governments have wholly perverted their high trust, and it is the plain duty of the United States to enforce the trust it has so created, and recover for its original users the domain, and all the gains derived from the perversion of the trust, or discharge the trustees.

The United States also granted to these tribes the power of self-government not to conflict with the Constitution. They have demonstrated their incapacity so to govern themselves, and no higher duty can rest upon the government that granted this authority than to revoke it when it has so lamentably failed.

A prominent layman in our church has recently sent us eighteen dollars for subscriptions to the ADVOCATE. Another sends us a new subscriber, and in doing so says: "This is not doing much for the ADVOCATE; but if every subscriber would do as well, it would amount to a good deal. May God bless the ADVOCATE; it blesses me and mine." Another, in renewing his subscription, says: "I am much pleased with the ADVOCATE. I hope you will continue the fight against the gamblers until this dealing in futures is killed by law. It does the people ten thousand times more harm than the Louisiana Lottery ever did."

Infidel Sophistry.

The most learned and astute of the apostles of infidelity have seen that the evidences of the genuineness and authenticity of the New Testament writings are such that their credibility can not possibly be overthrown by the weapons employed in attacking the credibility of other histories. They have admitted that but for the miraculous nature of the facts narrated, and the religious system therein taught, the veracity of these writings would never have been questioned. It became necessary to construct a new weapon. David Hume was the inventor, manufacturer and patentee of a weapon with which he claimed to be able to demolish Christianity as easily as Jericho was demolished by the blasts of

JOSHUA'S RAM'S HORN TRUMPET.

Let us examine this famous weapon and see what its destructive capabilities are. Hume's argument is in substance this: "It is contrary to experience that a miracle should be performed. It is not contrary to experience that men should lie. Hence, if any number of men should testify that they had witnessed a miracle, it is more reasonable to believe that these men are guilty of falsehood, than that the miracle was really performed." Now, what does Hume mean by saying that "a miracle is contrary to experience"? He can not mean that it is contrary to universal experience, for that would be assuming the very point to be proved—a logical fallacy, which a philosopher scarcely would be guilty of. He must mean that it is contrary to his own experience. Very well, we readily grant that Hume never witnessed a miracle. But because a miracle is "contrary to his experience" does it therefore follow that it is contrary to every other man's experience. Let us apply this principle to other matters besides miracles, and see how it works. The principle is this: No amount of testimony can substantiate any fact that is contrary to our own experience. Some English sailors once told the King of Siam that in their country water became so hard at certain seasons of the year that men and horses could travel over the surface of ponds, etc.

THE KING DENOUNCED THEM

as liars. Now if there is any force in Hume's argument, was not the King right? It was contrary to his experience that water should congeal; no such phenomenon had ever been witnessed in his country. It was not contrary to his experience that men should lie. Hence he concluded it is more reasonable to believe that these Englishmen are lying, than to believe that water freezes. The Siamese monarch was satisfied with his conclusion; but did his logic disturb the reign of the Ice King in his wide-spread arctic realm? In like manner our Scotch metaphysician builds a tower to enable the sons of men to climb to the heaven of skepticism and there lie down to sweet repose upon its summit, confident that his experience is the limit of human achievement and the measures of nature's possibilities. But does nature, therefore, cease to make new revelations to the patient searcher after truth? Does science stop her triumphal march lest the rumble of her chariot wheels should disturb the slumbers of some dreaming fool or castle-building philosopher of a past age? Are we not daily witnesses of ten thousand things that are contrary to the experience of Hume and of all men of past ages? If Hume were now living, and were to act upon the principle enunciated in this famous anti-miracle argument, he would deny the existence of the telephone, the phonograph, the spectroscope, the electric light and a hundred other inventions of our day—that is, until he could see them himself. His argument does not require him to deny even a miracle if he should himself witness it; but it does require him to disbelieve anything contrary to his experience that he has not subjected to the test of his own senses, no matter how much testimony be adduced. Accordingly if he had been alive a few years since, when the newspapers were teeming with accounts of the wonderful operations of the newly invented phonograph, he would have said:

"IT IS CONTRARY TO MY EXPERIENCE

that a piece of tinfoil should utter articulate sounds. It is not contrary to my experience that men should lie. Hence, I will not believe in the existence of the phonograph until I see it with my own eyes." According to this principle no man has a right to believe in the existence of the telephone until he himself witness its operations. A thousand men of tried integrity and unimpeachable veracity might testify that they had seen it, but it would be more reasonable to believe that they were all guilty of wilful falsehood, without any motive than that anything should occur that is contrary to our experience. And this from a philosopher! From such philosophers, good Lord, deliver us! Starker nonsense never emanated from the lips of a lunatic. The whole civilized world recognizes it as a fact, that human testimony is by far the most prolific and one of the most reliable of all our sources of knowledge. Of course, human testimony is sometimes false. No one ever denied that bad men sometimes bear false witness. But society has certain criteria by which it tests the value of testimony, accepting the good and rejecting the bad; and after these tests have been applied society always proceeds upon the assumption that human testimony is true. The verdicts of our juries, the sentences of our courts, upon what basis do they rest? On what ground does

THE JURY BRING IN ITS VERDICT

of guilty against the prisoner at the bar? By what warrant does the judge tear that so-called criminal away from the endearments of home, the society of a loving wife and affectionate children, and shut him up in a felon's gloomy cell, or consign him to a criminal's dishonored grave? Is it not the action of both judge and jury based upon their faith in human testimony. Indeed the reliability of human testimony is the chief corner-stone of the temple of justice; the very foundation on which the whole fabric of jurisprudence rests. Destroy man's faith in human testimony, and you silence the voice of the barrister, you

STRIP THE JUDGE OF HIS ERMINE,

you overturn the temple of justice, you stop the machinery of government, you open the doors of our prisons and deluge the world with fiends in human shape, you produce a state of anarchy which the human race could not long survive. Moreover, how do we know that beyond the briny deep there is a vast continent? That on that continent there are such countries as China, Japan, England, etc. How do I know that in those countries there are such cities as London, Paris, etc. And how do I know anything about the climate, soil, resources, productions, etc., of those countries and manners, customs, etc., of the inhabitants? How do I know that such personages as Alexander, Cæsar, Napoleon, Washington, etc., ever lived? I have never seen these persons or places. Whence do I get this knowledge? Solely from human testimony. Deny the reliability of human testimony, and you blot out "at one fell swoop" nine hundred and ninety hundredths of all our knowledge and prevent the very possibility of civilization or high intellectual development. The common sense of mankind recognizes the fact that human testimony is competent to establish not only ordinary events, but also things the most wonderful, the most directly contrary to all our preconceived opinions and our past experiences.

And yet the skeptic has the audacity to parade himself before the world as the champion of reason. He will have you understand that he is a rationalist. Reason, indeed! Hume's famous argument can no more stand the test of common sense than a snowflake could retain its crystal form in the blast of Nebuchadnezzar's furnace. Human testimony is competent to establish facts contrary to all our past experiences. The miracles of Jesus Christ, then resting on the adamantine pillars of human testimony, will challenge the attention and command the faith of millions of the best and purest of our race thousands of ages after the transparent sophistry of Hume and the scurrilous wit of Ingersoll shall have been forgotten.

Our Superannuates.

Some of the knighliest souls that ever wielded "a two-edged blade of heavenly temper keen" now lie beneath the sod, who might still have lived and borne the blood-stained banner in the thickest of the fight had the church only given them rest and a support during a short period of ill-health. Who is there that can not point to the graves where sleep these martyrs to overwork—these victims of ecclesiastical niggardliness? And who can restrain his tears as he contemplates their sad fate, and remembers that others of our bravest and best are now traveling the same well-beaten path to a premature grave? Men continue to work when utterly unable to do so for the reason that they can not afford to rest. They have nothing to live upon while they rest. There is an upward tendency in some of our Conferences as to this matter, but there is still vast room for improvement. Let the good work go on. Let us make provision for the decent, comfortable support of the toil-worn and battle-scarred veterans who, though they "rest from their loved employ," still bless us with their wise counsel and their words of cheer.

A New Church.

A new church has come into existence as a result of a schism in the United Evangelical Church. The schism grew out of flagrant usurpation of power on the part of two of the Bishops of the church—Esher and Bowman—who claimed and exercised the power to suspend or expel members and preachers without trial, to divide Annual Conferences, and organize new ones without regard to the wishes of the Conferences themselves. The Conferences affected by these high-handed proceedings sought redress through the courts of the State of Pennsylvania. The Supreme Court—so the dispatches state—declared these proceedings unwarranted by the law of the church, and yet decided the case in favor of the party in power, although the winners in the suit are required to pay the costs. Thereupon sixty-one thousand members, comprising a decided majority of the church, seceded and set up for themselves. A General Conference was called, which met on the twenty-ninth of November. Three Bishops—Dubs, Haman and Stanford—go with the seceders. Episcopal prerogatives will be clearly defined in the Constitution of the new church.

Municipal Reform.

The cause of municipal reform moves gloriously on. In January of the present year a convention of the friends of non-partisan municipal reform was held in Philadelphia. The result of that convention was the organization of the National League for Municipal Reform. Local branches of this league have been organized in all sections of the country. The results have been almost marvelous. Men of all political parties and almost all ecclesiastical creeds seem all at once to have realized the folly and the wickedness of being driven by a party lash into the support of a municipal ticket which represents the very worst element of American society. In New York and in Chicago the reform ticket has been elected by a handsome majority. If reform can be wrought out in so short a time in these great centers of iniquity, then there is no room for despair anywhere. All that is needed in order to have decent, honest municipal government everywhere is earnest, organized effort on the part of the best element of society. This is the lesson which the people are learning. This mighty awakening to the responsibilities of citizenship is one of the happiest omens of the times, and should be a cause of profound gratitude to Almighty God on the part of all pious people.

NOTES.

Be sure to read our new premium offer, headed "Handy Volume Series." It may be the very thing you have been long looking for.

***

Our readers who respond to advertisements in our columns will confer a favor on us by mentioning the ADVOCATE. This is of more importance than you may think.

***

It is said that 400,000 women in these United States eat opium. In the City of New York the women eat 6,000 pounds of opium, 10,000 of morphine. Of this amount fashionable ladies buy 80 per cent.

***

Rev. D. A. Little has been quite sick with typhoid fever six weeks. On Dec. 1 he had missed his fever three days, and was slowly improving. It is doubtful whether he will be able to attend the session of Conference or not.

***

If the census was taken of the number of women in the churches who habitually use morphine what a sensation it would create among the preachers. This is on the increase. It exerts a most doleful influence upon the spiritual life.

***

Dr. S. A. Steele, in the last issue of the Era, manifests a very conciliatory, apologetic spirit towards those who have criticized his utterances. We are glad to see this. Had he done so at the start, the controversy would have ended long since.

***

Hon. T. B. Holloman died at his home in Yazoo county a few days since. Bro. Holloman was a staunch Methodist. He will be greatly missed in the region where he lived. He was the father of Rev. T. B. Holloman, of the Mississippi Conference.

***

The Alabama Advocate, of last week, has some brief editorials on hygienic subjects which we have clipped for our Hygiene Department. The Alabama should take this as a compliment, as we do not often clip for this department except from votaries of the medical profession.

***

A certain evangelist having published an article on "The Model Bishop," a correspondent of the Alabama Advocate, in last week's issue, contributes an article on "The Model Evangelist," in which he makes the model evangelist a much scarcer commodity than the model Bishop.

***

In both Mississippi and Louisiana there is an organized movement for the encouragement of immigration from the Northwest. The plan contemplates the circulation of pamphlets descriptive of the resources of this section among the farmers of the Northwest. This section possesses vast advantages over many of the Northern and Western States in soil, climate and variety of agricultural products. To advertise the natural resources of our section is unquestionably the surest method of accomplishing the end in view. The great railroads traversing this section promise to do all in their power to aid in the distribution of literature.

In Washington City, if every woman who uses opium was branded in the forehead, what a shock it would be to society!

***

Work has been commenced on the Y. M. C. A. Building in this city. The lot, which cost $9,000, was donated some months since by one of the princely Methodist laymen of this city, Bro. J. H. Keller. The building will cost, at least, $30,000.

***

The Methodist Churches of this city, in accordance with their usual custom, had a Union Thanksgiving Service at Rayne Memorial Church, the sermon being preached by Rev. F. S. Parker. The house was well filled; and the sermon was appropriate and well prepared.

***

The true utility of real scholarship in the Christian ministry is to so simplify the great theme of Christ and his redemption that every hearer shall at once feel that there is a sweet and tender message for him. This is the grand secret of the mighty success of the apostles and early preachers.

***

It is said that a movement is on foot for a large increase in the number of cotton factories in the South. This is a common-sense movement. Why pay freight on cotton to New England, to have it made into such fabrics as the world wants, when the facilities for manufacturing are really better in the South than in New England?

***

In a recent address in Philadelphia, Dr. A. T. Pierson said: "In 1866, when I was first in Europe, I could not carry a copy of the Bible inside the walls of Rome. Last year there were twenty-nine Protestant chapels in the city of Rome, and preaching openly carried on in them with impunity, the Pope and cardinals finding it impossible to interfere."

***

We publish on another page a letter from Sister Lambuth in regard to the industrial school which she has upon her heart. Let everybody read the letter, and then make a contribution according to ability. No work of the church gives promise of more far-reaching results than the work of planting Christian schools upon pagan soil. "As the twig is bent the tree's inclined." Train up a child in the way he should go, and when he is old he will not depart from it.

***

For the next few months the "future gamblers" will use a vast amount of printers' ink in trying to make the people believe that their business raises instead of lowering the price of cotton, and that it is vastly beneficial to legitimate business of all kinds. That is exactly the claim that was made by the Louisiana Lottery, and it is the claim that is made the world over by the advocates of the saloon. Look out for an abundance of that sort of rot in newspapers all over the land. And it would not be surprising if these papers should make a few converts among people who are supposed to be sensible. If some disinterested (?) patriot should advocate the theory that the best way to keep water is to pour it into a sieve, no doubt he would make some converts.

***

In his address at the golden wedding Dr. Walker stated that he has been in the itinerant ministry fifty-eight years. During that time he has preached more than eight thousand sermons. He has preached three hundred and fifty times during the last four years. He came to New Orleans forty-three years ago. Then was then no railroad connecting this city with other cities. There were no street cars. Omnibuses were scarce, and their use was quite expensive. The population of the city has more than doubled since that time. Every Methodist Church in the city has been either built or rebuilt during that period. The golden wedding was a grand ovation, which must have been exceedingly gratifying to the Doctor and his good wife.

***

During the General Conference at Memphis two or three efforts were made to effect an organization of Southern Methodist editors, with a view of having annual meetings. Owing to the amount of committee work to be done, the effort proved abortive. When Dr. Hoss, in a recent issue of the Nashville Advocate, suggested a convention of Southern Methodist editors, we supposed his suggestion looked to a permanent organization such as was talked of at the General Conference. The last issue of the Nashville shows that the Doctor's purpose is a very different one. We are free to say that we fear that the object which the Doctor has in view will not be accomplished by any convention that can be held. Still, if the brethren of the tripod desire to meet in convention, we will try to be on hand. We wish, however, to nominate Chattanooga, instead of Nashville, as the place of meeting, it being, in our judgment, more easy of access to a majority of those who will attend. We hope Dr. Hoss will not insist on having it at his own door.

"I Beg the Church for Help."

Ten days ago a telegram came from Bishop Galloway—"Send Hearn." Bro. Hearn and wife, who were waiting orders, were sent to the front. To-day a letter reaches us, written from Soochow, China, the seat of the Conference, calling for three men besides Hearn. Two are needed to fill gaps made by sickness. Three men must be sent. An emergency is upon us. The Mission has been greatly depleted, but never has the work been so promising. Two of our churches seem in a constant state of revival. The numerical increase in membership is astonishing. The harvest in the China Mission has come. There is nothing to fear from the war. It has not disturbed our own field. On the contrary, the older missionaries of all missions say this is "the hour of great opportunity." Unseen forces are moving the empire. God is in the movement. The people are turning to the missionaries as their best friends and helpers. This is no time for a policy of inaction. The church that remains within winter-quarters is past. Let us go up to the battle, for the Lord is with us.

Forty-five hundred dollars are needed to equip three married men. One thousand each for salary, and five hundred for expense of travel. This must be raised in addition to the regular collections. It can not be resolved this year by appropriation. Who will be the first to assume, in part or in whole, the support of a missionary? Let free-will offerings be made at once.

H. C. MORRISON,
WALTER R. LAMBUTH,
Secretaries.

Mission Rooms, Nov. 21, 1894.

BISHOP GALLOWAY'S LETTER.

DEAR DR. LAMBUTH: The China Mission Conference has just closed its ninth session, and this completes the forty-ninth year of the China Mission of the M. E. Church, South. In every respect, except in the number of foreign laborers in the field, this has been the most successful year in the history of the Mission. After nearly half a century of sowing in tears we are beginning to reap in joy. The long night of weeping is succeeded by the dawn of a hopeful morning. About 135 were added to the church, and 199 probationers, though on account of revised register the net gain will not be so large. We have now 493 members and 497 probationers, a total of 900 as against 736 last year. All things considered, this is not only a hopeful showing, but a grand achievement. The offerings of the native Christians have also substantially advanced—$596 39 being reported as against $139 69 last year. The contributions for missions were $678 60, the year before $559 91. Four deacons were ordained and five elders, all natives except one. One promising young man was admitted on trial. Anglo-Chinese College and Buffington Institute were well attended. The latter being enlarged in order to accommodate the increasing number of applicants for admission. All the preachers gave cheering accounts of their several fields. The hospital register shows the largest number of patients in its history, and D. Hart, who has charge in the absence of Dr. Park, gave an admirable report of the year's work. The noble women, here under appointment of the Woman's Board, are unwearied in toil for their Lord. Their annual meeting has been a joyous occasion, and all return with braver hearts for the work of another year. I shall take pleasure in submitting to the church a full report of observations made, from the smallest day school up to the Institute and the Hospital. This last, under the management of Dr. Anne Walter, has made advance upon previous year, and is commanding influential support.

What is needed, and urgently needed, is an increase of laborers. Our ranks have been so much depleted that we have no men to fill the stations already opened, and are stopped from enterprising work in places that promise immediate and large results. The immediate return of Bro. Hendry to America, on account of feeble health, is a sore bereavement to the Mission, and a great affliction to him. He has had remarkable success at Nanzing. In a few years that work has developed from nothing into two congregations, several schools, a church membership of thirty-two, and the growing sympathy of the community. It is hoped that six or eight months at home will reinvigorate his health and return him to the field where he is so much needed. I beg the church for help just now. Great changes are likely to result from this war. The oldest and wisest on the field are agreed on this judgment. I fear the church will not be ready for them. We must have men here studying the language, acquainting themselves with the people, and being equipped for a great advance movement. Three or four men should come at once. The war has not much disturbed the section where our mission is planted. But in any event let the men come forward. There will be not only toleration, but respect and welcome for missionaries, as a result of this war, so they think. Now is the day for aggressive action. I believe that content means conquest; but we must have soldiers, well armed, not mere well wishers. Seven thousand miles away—as a man in the life-saving service of a great nation, reporting a wreck on a stormy coast, said he rendered all the assistance he could by means of his speaking trumpet; no wonder all went down beneath the waves. Shall the church thus fill with human souls? We can not save China by a speaking trumpet on the other side of the ocean. O God, plead thine own cause.

CHAS. B. GALLOWAY.

Soochow, Oct. 15, 1894.

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Carry them in your pocket. Sold only in boxes.

Dr. Walker's Golden Wedding

DR. SAWYER'S ADDRESS.

DOCTOR: We have been deputed by your brethren of our ministry in this city to present to you their token of esteem and affection, of no very great money value perhaps, yet freighted with our best love for you and your worthy helpmeet. Peculiarly favored of God with splendid natural endowments, gracious opportunities of cultivation and thorough development, coupled with a long life of activity beneath our genial Southern skies, we behold you, not "in the sere and yellow leaf," but possessed of a heart as young as the youngest, a disposition as sunny as our own bright clime, a mind stored with the wisdom of years and a spirit mellowed, sanctified and ripened into the rounded fullness of a perfect Christian character. All that we might any of us aspire to be we find you to be, and we heartily hail you on this jubilee of your marriage to this Christian lady, who shares with you the honors of to-day. The half-century gone has brought you both a varied experience of sunshine and shade, of gladness and sadness, yet with the sufficient grace of your covenant-keeping God running as a golden thread of strength and beauty throughout it all. We may well believe that the hand of the loving Father has been with you all the way, and that he will continue to guide you with his eye and afterwards receive you into glory. Your dear wife's thoughts as your own, and both ever upon the line of the Divine will, your united life and ministry of peace has been, under God, a bringer of life to multitudes of souls and a blessed benediction to your day and generation. Among my first memories of church service are the very tones and words even in which your clarion call was made upon the assembled hundreds who thronged your ministry. None can estimate the good you and Sister Walker have done since the hour your hands were joined as man and wife and your hearts and lives were blended into one. May you be spared many years to the church of God in this city; but, surely, when you do go home at last to your well-earned reward, not at all a stranger there, you will be greeted by scores and thousands of souls saved through your instrumentality. May you both remain with us for yet a goodly while, and may we all follow you as you two are following Christ! Accept these tokens of our highest esteem and unfeigned love.

REMARKS OF DR. AHRENS.

Am grateful to God, dear Bro. and Sister Walker, for the privilege of participating in the celebration of the fiftieth anniversary of your marriage. In behalf of the Methodist preachers in our city, as a token of their affection, I present to you the chairs which you are occupying. But do not misconstrue our intention. They are not tacit monitors of the advisability of retiring from the scenes of ministerial activity. You know as well as I do, that attempted rest without previous weariness produces only *ennui*. We want you to repose in these chairs after the day's toil, at eventide, watching the sun sinking in a cloudless sky, listening to the lowing of the returning herds and to the good-night carol of the mocking-bird in a near tree. Reclining on these cushions I want you, Sister Walker, with merry twinkle in your eye, read to your spouse the well-known poem: "John Anderson, my Joe—John;" while you, dear Doctor, give to your beloved wife the outline of your last sermon on "Faithfulness unto Death."

I deem myself happy because of repeated opportunity of observing your beautiful lives—lives almost paradisical. There were two hearts beating in unison; two intellects entertaining one thought. Always admired your mutual solicitude for each other's well-being. That solicitude did not only embrace reputation, but also bodily prosperity. Useless are the fairest gifts of intellect, in vain are high station and fame, if the body is languishing and pining. You did not deem it beneath yourselves to be concerned about hygienic habitation, proper wearing apparel and wholesome diet. Have often thought, that, if less attention were paid to parlor, and more to the kitchen, there would be less widowhood.

I've also found in observing your lives, that you were constitutionally cheerful, always looking at the bright side of everything, being habitually optimistic. An inevitable prerequisite to longevity. The moan of the owl and the hissing of the serpent were not the themes for your conversation. You loved to speak of the sweet melody of the nightingale and the fragrance of the flowers. To a preacher a cheerful wife is a great boon. Daily he comes in contact with indigence, suffering, distress. The waywardness of some church members afflicts him. But the smile and encouragement of an affectionate wife dispel all clouds. Even when the sermon proved a failure—having left out what we had specially prepared—wife laughs at our depression, assuring us that the sun had not been extinguished nor that the flowers ceased blooming.

Of course, I repeatedly admired your charming home life. Yes, home is what we make it. No matter how humble, we can make it the dearest spot on earth. Here your theory and practice were in harmony. The cares of business, the worry of office should remain at the place of business and in office. When the threshold of our home is crossed, the heart is light, the countenance full of sunshine, the mouth abounds with praises of loveliness greeting the eye. Wife does not meet husband with dolorous recital of illness, disappointment, bad servants, lack of money, etc. Both wisely regard each other's feeling, reciprocating consideration and attention. To make each other happy in their chief aim. This is no fancy sketch. Such was your home.

May we—perhaps selfishness is enlisted in the wish—may we be privileged to celebrate your "diamond wedding," twenty-five years hence! . . . I conclude with extending to you most cordial congratulations.

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Married.

A most pleasing event occurred in the town of Quitman, Miss., Tuesday evening, at 7:30 o'clock, Nov. 27, 1894. Rev. Henry G. Hawkins, late of Japan, but now a transfer to the Mississippi Conference, and Miss Mary Terrell, daughter of Judge H. S. Terrell, were united in matrimony by Rev. T. B. Holloman, assisted by Rev. D. P. Bradford. The occasion was one of great interest in the little town where the beautiful and popular bride was reared, and all were agreed that the young minister has chosen wisely indeed for this momentous event. May God the Father, Son and Holy Ghost bless, protect and keep them! T. B. H.

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We wind up the Conference year with a glorious revival. Church built up, souls converted. Bro. McIntosh did great work—never better. Bro. Leech was an efficient assistant. We give God the glory. All the churches in town were helped. I feel thankful to God for this revival at the close of the year. T. B. MALONE, Pastor.

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THE CHRISTIAN SANCTIFIED BY THE LORD'S PRAYER. By the Author of "The Hidden Life of the Soul." Translation from the French. Pages 118, bound in white leatherette. Price, 25 cents, post-paid. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

This is a very beautiful devotional commentary of the Lord's Prayer, written a hundred years ago by that godly Frenchman, Pere Grou. It contains eleven chapters of instructions, remarkable for their directness, thoroughness and simplicity. Indeed, the author appears to have been one of those rare spirits to whom it is given to discover in solitude and prayer things hidden from others. We feel that all who love the Lord's Prayer will welcome this remarkable exposition of its several petitions and will find it an aid to a higher and holier life. The cheapness of the little book ought to insure for it a wide circulation.

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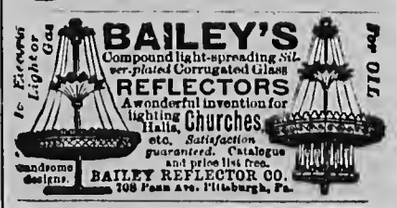
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And take it for Croup, Colds, Sore Throat, Cramps, Pains. Stops inflammation, in body or limb, like magic. Cures Coughs, Asthma, Catarrh, Colic, Cholera Morbus, Rheumatic Pains, Neuralgia, Lame Back, Stiff Joints, Strains. Illustrated Book free. Price, 35 cents; Six $2.00. Sold by druggists. I. S. JOHNSON & CO., Boston, Mass.

ARE YOU BILIOUS? THEN USE PARSONS PILLS.

"Best Liver Pill Made"

Positively cure BILIOUSNESS and SICK HEADACHE, all Liver and Bowel Complaints. *Put up in Glass Vials. Thirty in a bottle, one a dose.* They expel all impurities from the blood. Delicate women find great benefit from using them. Sold everywhere, or sent by mail for stamps: 25 cts; five bottles $1.00. Full particulars free. I. S. JOHNSON & CO., 22 Custom House St., Boston, Mass.

JOHNSON'S ANODYNE LINIMENT

For INTERNAL as much as EXTERNAL use.

ORIGINATED By an Old Family Physician.

Cures Croup, Colds, Sore Throat, Cramps, Pains. Stops Inflammation in body or limb, like magic. Cures Coughs, Asthma, Catarrh, Colic, Cholera Morbus, Rheumatic Pains, Neuralgia, Lame Back, Stiff Joints, Strains. Illustrated Book free. Price, 35 cents; six $2.00. Sold by druggists. I. S. JOHNSON & CO., Boston, Mass.

HOME CIRCLE.

A SHORT SERMON.

BY ALICE CARY.

Children who read my lay,
This much I have to say:
Each day, and every day
Do what is right!
Right things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
You shall have light.

This further I would say:
Be you tempted as you may,
Each day, and every day,
Speak what is true!
True things in great and small;
Then, though the stars should fall,
Sun, moon, and stars, and all,
Heaven would show through.

Figs, as you see and know,
Do not of thistles grow;
And though the blossoms blow
White on the tree,
Grapes never, never yet
On the limbs of thorns were set;
So, if you a good would get,
Good you must be.

Life's journey through and through,
Speaking what is just and true,
Doing what is right to do
Unto one and all,
When you work and when you play,
Each day, and every day;
Then peace shall gild your way,
Though the sky should fall.

The Light-House.

Comte wished to describe the God he believed in, and listen to the words: "The continuous resultant of all the forces capable of voluntarily concurring in the universal perfectioning of the world." I am sure we all shall know that being the very next time we meet him.

Oh, how tired I am of this everlasting talk about a philosophy that is going to hound the Almighty out of the universe! One would think from their pretensions that these skeptics were the makers and owners of the world, and that God is but a vagabond tenant, suffered to have a place in it only by their exceeding forbearance.

Away with their teachings. You must not be caught by them. From first to last they are only snares. Never did fowler in fields of Palestine spread his net more slyly for sparrows and larks than these skeptics on our day are spreading their infidelity to catch your feet and mine. Be careful where you step. That book you are reading may curse you with everlasting doubt. That magazine you are taking may be the flight of a pestilence on the wings of the months. Those lectures you are hearing may damn your soul forever. Be careful. Don't take any risks.

I tell you no greater compliment can be given a young man than to say he has the Word of God abiding in him. There is no knowledge like this the world through. It is better than Shakespeare, better than Dickens, better than Bellamy, better than all other books you can bring—the Word of God! Voltaire—I care nothing about his genius; it is enough for me that he hated the Bible. Bolingbroke—I care nothing about his polish; it is enough for me that he ridiculed this blessed Word. Robert Ingersoll—I care nothing about his oratory; it is enough for me; and young man, young woman, it should be enough for you that with sooty fingers he blackens these white pages.

Yonder west, southwest, off the Isle of Mull, stands the Skerryvore Light-house. There is great need that it be built, for in forty years forty ships have gone down on the hungry beach. Commencing the work, it was only by almost superhuman effort that a foothold could be gained in the rock. With a pound of three tons to the foot the waves hammered on the reef, and only after six years of building was the structure run up. Here comes a vessel making for the harbor. It is midnight, and the wind is blowing right on shore with the sweep of a hurricane.

"Up," you say, "with wicks the highest, and set the lanterns to revolving." But I get a hammer, I slip it into my pocket; I slyly creep up the winding stairs; I break the glass, and filling lungs the fullest, blow out the light. What do you think of me? You think me a wretch; you think me a villain. Yes, and so do I think that man a wretch and that man a villain who in any way touches this Word of God.

Why, what is this world? Only a great ship, loaded with thirteen hundred millions of passengers, through storm and rock and midnight trying to make harbor of heaven. That we may know where to steer, God has set off from shore this light of his truth. Most brightly does it shine, and that person—I care not what his name, I care not what his gifts—who tries to blow out this light does a thing so contemptible that for him I have no respect.

O, young man, you want to cling to this Book! Let others go, but hold on to this one. What was it that your father believed in to the last. You say, This Bible. What was it your mother clung to until the very day she went up to glory? You say, This Bible. Very well. A book that was good enough for them to live and die by is good enough for you to live and die by, world to the end, and surrender it you must not.—H. T. Miller.

Our Young Men.

Numbers of young men make a mistake. They imagine that no one notices them, or cares how they act. Others of them look at life and the community differently. They realize that to succeed and have their services in demand they must attend closely to their business, watch the interests of their employers and be careful of their associates.

This latter class are the ones who succeed. They have taken the right view, and improve every moment of their lives. When a vacancy occurs in any line of business it is from their ranks that it will be filled, for the community has judged them while they were unconscious of it.

No young man can make a greater mistake than to think that his daily actions are not watched and his merit and demerit not passed upon. Young men, if you wish to succeed in life, if you wish to enjoy the respect and confidence of the people among whom you live, remember that you yourselves are the standards by which you will be judged. The thriftless, careless, indolent young man is not wanted—his actions and his associates will have much to do with his success or failure in life.

The young men who are ambitious, who are manly, who are honest, who are sober and industrious, are the ones who are never idle, but who can always find employment at good salaries. Remember, young men, that your future depends upon your present actions, and do not make the mistake of thinking that the older people are not posted as to your habits. You are watched, and you need not be surprised if you are sometimes underestimated from your own standpoint. Live so that your services will always be in demand, and rest assured that by doing so you will never regret it when you have grown old. Let your aim be high and your daily lives above suspicion, feeling assured that as you conduct yourselves so will you be judged.—Yazoo City Herald.

The Value of Civility.

There would be fewer broken friendships, fewer unhappy unions and family quarrels, were it not so much the custom among intimate friends and relations to neglect the small courtesies of life. It is the foundation of misery in marriage, and many a serious and life-long estrangement has begun, not from want of affection so much as from lack of that delicate and instinctive appreciation of the feelings of others which makes a person shrink from saying unpleasant things or finding fault, unless absolutely obliged, and in any case to avoid wounding the offender's sense of dignity, or stirring up within him feelings of opposition and animosity; for although many persons profess to be above taking offense at honest censure, and even seem to court criticism, yet it must be very carefully administered not to be unpalatable. Even kind and generous actions are often so uncouthly performed as to cause the recipient more pain than pleasure, while a reproof or denial may be so sweetened by courtesy as almost to do away with any sense of mortification or disappointment. Good breeding is always inclined to form a favorable judgment, and to give others the credit of being actuated by worthy motives. It does not wish or seem to know more about people than they themselves desire should be known, but it is always prepared, when necessary, to take an interest in the affairs of others, while self is not suffered to obtrude unduly.—The Baptist Weekly.

The Christian Home.

Between the young life and the temptations of an evil world God has set the Christian home. Can anything be more pitiful than that this home should open its doors to temptation, letting the poisonous atmosphere of unnatural excitement banish the sweet serenity that should breathe through it. There is not a community where half a dozen determined Christian households, working together, might not bring about any social reform they thought desirable in their own circle, and such homes would be sanctuaries of blessing to all coming within their influence. Why not unite to keep up a round of informal, simple home receptions; for reading, for study, for entertainment—for anything rational that shall make prominent the idea of mutual helpfulness, and the fact that we are in this world for growth and education and advance, and not as simple, irresponsible pleasure-seekers.—Emily Huntington Miller.

The World's Tribute to Dr. Price's Cream Baking Powder

Highest Honors Awarded by the World's Columbian Exposition, Chicago, 1893.

World's Fair Medal and Diploma awarded to Dr. Price's Cream Baking Powder

The highest award was given on every claim, comprising superiority in leavening power, keeping properties, purity and excellence. This verdict has been given by the best jury ever assembled for such a purpose, backed by the recommendation of the Chief Chemist of the United States Department of Agriculture, Washington, D. C., who made an elaborate examination and test of all the baking powders. This is pre-eminently the highest authority on such matters in America.

This verdict conclusively settles the question and proves that Dr. Price's Cream Baking Powder is superior in every way to any other brand.

NOTE.—The Chief Chemist rejected the Alum baking powders, stating to the World's Fair jury that he considered them unwholesome.

HYGIENE.

Your Stomach.

The happy, healthy man has no stomach, or lungs, or liver, or nerves, so far as he knows. The machinery runs smoothly. There is neither friction nor racket, squeaking nor rattling. The stomach goes on and does its business and behaves itself, and there is no nonsense about it. But there are not many persons in this condition. Stomachs are abused and ill-treated, wronged and oppressed, and many a stomach groans and murmurs and rebels at the usage it receives.

There are stomachs which are not half their natural size, their owners being so girded and belted in childhood that their stomachs do not grow and become sufficiently capacious for the purpose designed. Most women at the age of thirty or forty are not as large about the stomach as they were at the age of ten or twelve. They have grown everywhere else, but there in that most vital organ, where all the food is digested, where the nourishment for the system is prepared, everything stands still; there is neither progress, growth nor health.

Then stomachs are overloaded with food which can not be digested. They are pickled with brine; they are tanned with tea; they are peppered and salted; they are scalded with hot drinks; they are distended with hot swash; they are filled up with a conglomerate mass, which is swallowed without chewing, and washed down with a flood of drink, until the indigestible mass lies day after day until it rots and becomes as sour as a swill barrel, thus generating gases which, if not promptly belched up, work through the whole system, and fill it with discomfort and disease. The poisonous acids which are developed from this rotten food, pass through the bowels, irritating and excoriating them, poisoning the alimentary canal, and filling the system with pain and death. Often the abuse of the stomach is so great that poisonous humors floating through the system concentrate as upon the weakest point, and then comes scirrhous swellings, and incurable cancer of the stomach, as the result of years of outrage and abuse.

A few words of advice to people who have stomachs, and who wish to treat them right:

1. Do not let any band, ligature, binding or corset press upon the stomach. Let everything worn about the stomach be as large as you can possibly make the waist when sitting down unclothed after a full meal, and drawing in a long breath. Let no garments hang from the waist or be fastened around the stomach. Let everything be suspended from the shoulders.

2. Do not swallow food whole. Let it be mashed, crushed, ground and chewed until it is fine, and is thoroughly mixed with the saliva from the mouth.

3. Do not fill the stomach with hot swash and think that you have filled it with food. A cup of coffee and crust of bread in the morning gives a man a wonderful feeling of fullness and strength, and leaves him about ten o'clock with an all-gone feeling that calls for a mug of lager or a glass of whisky.

4. Do not tan the stomach. The tanning element which tans leather exists largely in tea; and there are persons whose stomachs seemed to be tanned with this solution. A tanned stomach does not possess great digestive powers, nor does it minister to the health of its owner.

5. Do not blister the stomach with spices, stimulants and condiments; do not pickle it with salt and brine. Do not put into your stomach a mass of food which if it were spread on the outside would draw a blister within twenty-four hours. Many diseases of the stomach would be promptly relieved by following this prescription: Put nothing into the stomach that you would be unwilling to put for a poultice on a raw sore. Bland, mild, innocent substances, which make good blood, will heal many an abused, diseased and disordered stomach.—Exchange.

STEWED BEEF WITH TOMATOES.—Bury the meat in a stew-pan with the tomatoes, and add a small onion chopped finely. Season with pepper and salt, a dash of cayenne improves it, and assists digestion. Add bits of butter rolled in floor. Cook until meat is done, and the tomatoes reduced to pulp. It may be made of cold roast beef, or veal.—Selected.

And conditions in life are liable at times, to need an invigorating Tonic; a Regulator of the natural, periodical function, and a Soothing and Bracing Nervine. For this purpose

Dr. Pierce's Favorite Prescription

is the only medicine so certain in its curative action that it can be *guaranteed.* Your money is returned if it does not cure.

In Maidenhood, Womanhood, and Motherhood, it invigorates and braces up the exhausted, run-down, overworked and delicate; allays and banishes all Nervous Weakness, Fits, Spasms, Hysteria, Chorea, or St. Vitus's Dance; corrects all unnatural irregularities of monthly function and cures Periodical Pains, Weaknesses, Bearing Down Sensations, Backache, Catarrhal Inflammation, Ulceration and kindred maladies.

For those about to become mothers, it is a priceless boon, for it lessens the pains and perils of childbirth, shortens labor and the period of confinement, and promotes the secretion of an abundance of nourishment for the child.

SOUTHERN AGENCY
LARGEST FOR SCHOOLS AND CHURCHES.
IN THE WORLD.
FURNITURE FACTORIES
WE MAKE PLAIN PRICES UPON ALL SITTINGS
GUARANTEE PRICES ON PEWS CHAIRS AND ALL GOODS.
FULL LINE SCHOOL SUPPLIES.
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THE GEORGIA TEACHERS AGENCY

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THE DIRECT and FAST LINE

TO ALL PRINCIPAL POINTS IN

Texas, New Mexico, Arizona, California and Oregon

The Standard Gauge Short Line to the

City of Mexico

Elegant Pullman Buffet Sleeping Car Service to

GALVESTON, SAN ANTONIO, EL PASO and FORT WORTH, Texas, DENVER, Colorado, LOS ANGELES and SAN FRANCISCO, California, and to the CITY OF MEXICO.

For full information regarding rates, time and sleeping-car reservations, apply to company's ticket office, Cor. Canal and St. Charles streets.

J. G. SCHRIEVER, Traf. Mgr. S. F. B. MORSE, G. P. and T. A.

Yazoo & Mississippi Valley RAILROAD COMPANY.

All trains arrive and depart from new Passenger Station, cor. Howard Ave. and Rampart St.

	Leaves.	Arrives
Kansas City and Memphis Fast Train	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex.	7:30 a. m	5:50 p. m

The Only Line running Solid Trains between New Orleans, Memphis and Vicksburg, with Modern Pullman Buffet Sleeping Cars through to Memphis and Kansas City.

The direct and favorite route to Kansas City Denver, and All Points West.

The short line to Hot Springs and points in Arkansas and North Louisiana.

Commutation Tickets, Mileage Books, Party Rates and Week End Excursions.

Summer Excursion Tickets on Sale in season.

Ticket Office: St. Charles St., cor. Commes.

JAMES DINKINS, Div. Pass. Agt.
F. B. BOWES, A. G. P. A.
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SELF-POURING POT
For Coffee or Tea.
POURS by PRESSING the LID

Saves 25 per ct. of tea or makes the liquor proportionately better. Send for styles and prices.
The Asbury-Paine Mfg. Co. Trenton, N. J.
This is a good thing—Ed.

AGENTS WANTED—MEN and WOMEN
Hundreds of men and women are now earning $100 every month canvassing for the world famous fast selling new book
Our Journey Around the World
By REV. FRANCIS E. CLARK, *President of the United Society of Christian Endeavor.* 220 beautiful engravings. *The King of all subscription books.* Bright, Pure, Humorous, Instructive, Thrilling, *a library in itself,* it outsells all other books ten to one. Thousands are now waiting for it and agents are making money fast. $4000 more agents wanted. *Now is the time.* No Distance no hindrance. We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and *Exclusive Territory.* Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

From Mrs. Lambuth.

MR EDITOR: Please accept best thanks for the check calling for $5 from the good brother in Greenfield, Tenn., Nov. 14, 1894, and let him know that his timely gift is gladly received, and will, ere long, start on its journey Japan-ward. Also please mention in your excellent ADVOCATE that the sum of $8 60 from Mr. Richard T. Jones, Greenwood, Miss., as a Sunday-school offering, has been received for the Kobo Female School-house. From Missouri there has come a donation of $8, donated by some good sisters at Corder, Mo., making a sum of $21.60 to add to our building fund. A part of former contributions has gone on to Japan, and as soon as other amounts promised come in, we will get all off to begin their work.

A letter from Bro. Towson said, "The house ought to go up soon." It can not without the building material. Bishop Galloway has written so kindly of the school and its needs that I am hoping for a speedy completion of our collections.

Besides this, a new treaty having been made between Japan and the United States of America, will make it more possible to have and to hold properly; and we desire to be behind none in forwarding our dear Master's kingdom on this earth, which, to some of us, is rapidly coming nearer and nearer the heavenly one, for the years are making the filling of a web that will, ere long, be cut from the loom of this life, and go with us into the land where inspections and approvals will make us more than rewarded for all efforts to do and to carry a share in the grandest and best of works for Jesus.

With much appreciation of the ADVOCATE, and best thanks for all kindnesses, Sincerely and gratefully,

M. I. LAMBUTH.

McMeekin, Fla., Nov. 26, 1894.

The best way to avoid scalp diseases, hair falling out, and premature baldness, is to use the best preventive known for that purpose—Hall's Hair Renewer.

The Work in China.

The following is an extract from a private letter to "Gilderoy" from Rev. W. W. Wadsworth, who is traveling with Bishop Galloway in the far East. This letter, like those of Bishop Galloway, should have the effect to quicken the conscience of the church on the subject of foreign missions.

Our work in Japan is important, but more so here, and the immediate outlook much more encouraging. It has never had a popular tide, is on a sound basis, and will steadily grow. The church at home must be stirred, and the workers here doubled at once. The Board must send out the men, and do much more for this field than it has ever done. If the war should end in sweeping away the present dynasty, it is impossible to conceive what it would mean to the cause of missions. In any event China will be compelled to enter upon a new era in her history. It almost makes me sick when I think of the present opportunity and increase, and of the possible opportunity of the next few years, and then look at our feeble little band of workers. Put your pen and voice to work and help to wake up the church!

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Resolutions.

The following resolutions were passed by the fourth Quarterly Conference of North Kemper circuit, Meridian district, Mississippi Conference, in behalf of our beloved presiding elder, Rev. D. A. Little:

Resolved, That we deeply sympathise with him in his afflictions.

Resolved, That his absence from us in our Quarterly Conferences is deeply regretted and a great disappointment indeed.

Resolved, That we earnestly hope and desire that he may be restored to his health, and spared to his family and the church for many years.

Resolved, That we, as a Quarterly Conference, covenant together to remember our afflicted brother at a throne of grace, that God's grace may be sufficient for him, and that his "afflictions, though they seem severe, may prove to be in mercy sent;" and, further, that these afflictions may work out for him a far more exceeding and eternal weight of glory; that they may be the means of drawing his entire family nearer to God, and prove a benediction to them all.

F. B. ORMOND, P. C.
S. J. CREEKMORE, Sec'y.

Union Ridge, Miss.

For soul-winning wisdom watch Jesus. Never was a fisher of men so timely, so tactful, so tender. But though tender, he was faithful, and a faithful physician does not spare. When he saw that the Samaritan woman did not realize her condition, he did not hesitate to probe to the plague spot in her soul, and show it to her. He might have spared her feelings at the expense of her soul; he chose to spare her soul at the expense of her feelings.

Mr. P. D. D. Delecroix, Cypremort P. O., La. Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

MARRIAGES.

MILLER—HUGHES.—At the residence of the bride's parents, Vicksburg, Miss., Nov. 8, 1894, by Rev. W. H. Lewis, Mr. Cornelius Miller and Miss Rosie M. Hughes.

WIECK—MIDDLETON.—At the residence of the bride's uncle, Mr. J. B. Lee, Vicksburg, Miss., Nov 21, 1894, by Rev. W. H. Lewis, Mr. Edward T. Wieck, of Baton Rouge, and Miss Ida M. Middleton.

HINES—DEAN.—At the residence of the bride's father, Prof. H. A. Dean, by Rev. T. W. Lewis, Dr. B. M. Hines, of Vossburg, Miss., and Miss Annie N. Dean, of Iuka, Miss.

LANE—HARPER.—At the residence of Mr. Edwin Harper, Simpson county, Miss., Nov. 5, 1894, by the pastor, Rev. J. W. Ellison, Rev. Mr. W. H. Lane, of Jasper county, and Miss Dana C. Harper.

THOMAS—BROWN.—Near Cascilla, Miss., Nov. 12, 1894, by Rev. W. A. Bowlin, Mr. Geo. W. Thomas to Miss Nannie May Brown, all of Talahatchie county.

WILBURN—LESTER.—At the residence of the bride's mother, Tillatoba, Miss., Nov. 20, 1894, by Rev. W. A. Bowlin, Mr. W. E. Wilburn to Miss Lizzie Lester, both of Tillatoba.

CLARK—ALSTON.—At the residence of the bride's mother, Quitman county, Miss., Nov. 14, 1894, by Rev. J. M. Wyatt, Mr. Walter Clark to Miss E. P. Alston.

DECELL—MASON.—In Hazlehurst, Miss., Nov. 20, 1894, by Rev. A. B. Nicholson, Mr. George J. Decell to Mrs. Ellen O. Mason, all of Copiah county, Miss.

ALLEN—O'BRYANT.—At the Methodist Church, Grenada, Miss., Oct. 31, 1894, by Rev. R. A. Burroughs, Mr. R. W. Allen, of Cockrum, Miss., to Miss Venera O'Bryant, daughter of Rev. W. J. O'Bryant.

McLEAN—LEECH.—At the residence of the bride's brother, Mr. W. E. Leech, Water Valley, Miss., Nov. 27, 1894, by Rev. R. A. Burroughs, Mr. N. S. McLean and Miss Willie Leech, all of Water Valley, Miss.

HATCHER—LUNSFORD.—At the residence of the bride's father, Mr. B. F. Lunsford, Nov. 25, 1894, by Rev. J. W. Burton, Mr. Lorenzo L. Hatcher to Miss Minnie Lunsford.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

MATTHEWS—EUPHRATES MATTHEWS, son of Henry K. and Frances J. Matthews, was born at Water Valley, Miss., Aug. 24, 1834; died at his home near Edwards, Miss., Nov. 9, 1894. Early in young manhood he was married to Mrs. Catherine H. Williams, Nov. 16, 1859, with whom he lived happily nearly thirty-five years. The step-children, children and grandchildren rise up to bless his memory.

He joined the M. E. Church, South, about the year 1860, under the preaching of W. L. C. Hunnicutt at "Old Liberty." This spot was ever dear to his heart. Here his mortal remains were solemnly laid away for resurrection by an immense gathering, and, with services of the church of his choice and of the Masonic and Knights of Pythias orders. He had long held high office among the Masons, and was a steward in the church for many years. A man of strong personality, he was in high esteem with those who knew him best. He was the pioneer in successful dairy business in these parts. In this he showed conservative progress. Perhaps his most prominent trait was great kindness of the heart and pity for the poor. Such are blessed of God. J. P. DRAKE.

LAMPTON—MYRA VIOLA was born Oct. 28, 1893, and was buried Aug. 28, 1894. For ten short months sweet little Myra Viola, the dearest of all the six, made glad the hearts and happy the home of her fond parents, Bro. and Sister I. W. Lampton.

Little Myra was truly a bright and precious baby, and, though her life on earth was short—oh! far, far too short it would seem to us—yet it was not spent in vain. Her dimpled cheeks, loving eyes and cheery voice left their impress upon all hearts that came in contact with her. Baby has left her home down here; but she is not lost, she has only gone on to the brighter and better one beyond the stars, and there waits to welcome all the family home.

Dear papa and mama and little sisters are all sad now; but soon their sadness shall be turned into joy, for they shall see her again, and then she will be all glorious in the purity of heavenly infantile life. Look up, sad loved ones; the Savior who took her will comfort your hearts. JAMES G. SIBLEY, P. C.

Consumption

was formerly pronounced incurable. Now it is not. In all of the early stages of the disease

Scott's Emulsion

TRADE MARK.

will effect a cure quicker than any other known specific. Scott's Emulsion promotes the making of healthy lung-tissue, relieves inflammation, overcomes the excessive waste of the disease and gives vital strength.

For Coughs, Colds, Weak Lungs, Sore Throat, Bronchitis, Consumption, Scrofula, Anæmia, Loss of Flesh and Wasting Diseases of Children.

Buy only the genuine with our trade-mark on *salmon-colored wrapper.*

Send for pamphlet on Scott's Emulsion. FREE.

Scott & Bowne, N. Y. All Druggists. 50 cents and $1.

DO YOU WEAR PANTS?

Trousers cut to order from $3.00 to $10.25. Suits cut to order from $13.25 to $45.00. We have the finest line of Fall and Winter goods, at the lowest possible price. We make a speciality of making Pants in twelve hours.

PLYMOUTH ROCK PANTS COMPANY,

out jan4 59 St. Charles Street, New Orleans.

EAGLE BRAND the Best

No Tar ROOFING No Tar

It is superior to any other Roofing, and unequalled for House, Barn, Factory or outbuildings; it costs half the price of shingles, tin or iron; it is ready for use and easily applied by anyone; it is the best roofing in the market, in durability, to all others. Send for estimate and state size of roof.

RUBBER PAINT.

The best known Paint in the world for tin, iron or shingle roofs, fences, sides of barns and outbuildings; it costs only 60 cents per gallon in barrel lots, or $1.50 for a five gallon tub. Color, dark red. It will stop leaks in tin or iron roofs that will last for years; it is guaranteed not to peel, crack, scale nor wash off, and it's fireproof against sparks. TRY IT.

SHEATHING PAPER.—900 square feet, $3. Keeps buildings cool in Summer and warm in Winter.

Excelsior Paint and Roofing Co., 155 Duane St., New York.

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All Losses Paid in Cash without Discount, as Soon as Adjusted.

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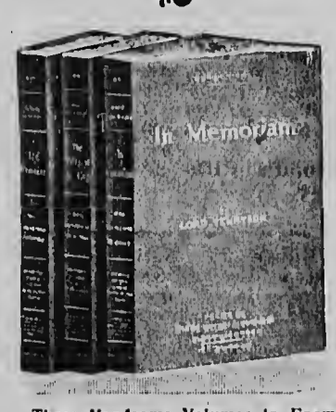

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NEWS OF THE WEEK.

DOMESTIC.

John Burns, the great London labor leader, is now in this country, and will spend six weeks traveling through the States.

The action of the Sugar Trust in closing several of their refineries is regarded as a move in the direction of influencing Congress to abstain from further legislation hostile to sugar.

Louisiana is to have four contests for seats in Congress: Kernochan against Meyer in the First District, Coleman against Buck in the Second, Beattie against Price in the Third, and Benoit against Boatner in the Fifth.

It is said in Washington that Mr. Justice Field wants to retire from the Supreme Bench, and would do so at once if Mr. Cleveland would allow him to name his successor. This the President very properly declined to do.

The forest fires in Tennessee, which raged in that State last week, destroyed cotton, corn, fences, barns and other property. Eight lives were lost, and it is estimated that more than a million of dollars in property has been destroyed.

The British steamship Maros, which was cleared on Nov. 28 for Havre, sailed from this city on Dec. 1 with 18,826 bales of cotton and 7,800 oak staves, which is the largest cargo of cotton ever carried by a vessel from this or any other port.

The sugar refineries, owned by the Sugar Trust, in Boston, New York, Philadelphia and Baltimore, were closed on Nov. 29, throwing about fifty thousand men out of work. This is said to have been caused by destructive congressional legislation, and the general report that Congress will pass a free sugar bill, admitting all sugars free.

The widow of Richard A. Proctor, the great scientist, who has long been desirous of founding some memorial in honor of her husband, has decided that it shall take the form of an astronomical observatory, mounted with one of the largest telescopes in the world, and has selected Mount San Miguel, eighteen miles from San Diego, Cal., as its location.

Gov. Oates, of Alabama, was peacefully installed in office, on Dec. 1, at Montgomery. It turned out that the counter demonstration made by Reuben F. Kolb and his followers was a very feeble affair. Kolb, who was the defeated Populist candidate for governor, had himself sworn in by a sympathizing justice of the peace, and he subsequently made a speech from the top of a wagon; but, beyond this, nothing was done by him or his adherents.

The second session of the Fifty-fourth Congress opened on Dec. 3, with a quorum present in the House and Senate. President Cleveland sent in his annual message, which was most conservative. The President carefully surveys the entire situation in every department of the government, and offers a careful synopsis of it, as if his object were rather to report the facts than to make suggestions. Where he offers any advice he does not assume any authoritative tone, but always defers to Congress.

The Age of Steel says that the Mississippi River Commission is considering the subject of dredging the Mississippi river along its entire navigable length. Experiments have been made with a dredge which is used in Germany for similar purposes, and the best results have been obtained. On the Cherokee bar, below Cairo, a new channel was made, giving seven feet of water, where there was only 4½ before. Above Cape Girardeau the same excellent results were obtained in the face of adverse conditions.

FOREIGN.

Princess Bismarck died last week. Prince Bismarck has received many letters of condolence from all parts.

A severe earthquake shock was felt in Huntingdon, Quebec, on Nov. 28. It was also felt in Ormstown and Allenton.

Great excitement prevails in Madagascar on account of a manifesto issued by the Queen, exhorting the people to resist the French invaders, which was received with frantic enthusiasm.

The popularity of the Czar increases daily. Nothing has done so much to popularize him as his unaffected wave, and the fact that he is dispensing with the military police body-guards of the palace.

China has succumbed to the inevitable and has sued for peace. And her proposal will be presented to Japan through the United States Ministers at Peking and Tokio, thus promising a termination of the war, as the result in part at least of the exercise of the good offices of the United States.

The Pope has received an account of the Armenian atrocities, and is taking steps to obtain further details. "His holiness" has also received urgent appeals from Armenians in several places, asking him to use his good office in their behalf with the Sultan. Appeals to the Vatican, in addition, have been made from England.

If You Need a good medicine to purify your blood, give nerve strength and build up your entire system, take Hood's Sarsaparilla. It prevents sickness by making pure blood.

Hood's Pills cure nausea, sick headache, indigestion and biliousness. 25c.

A dispatch from Shanghai says that great excitement prevails in naval circles there in consequence of the departure of British warships from that port under sealed orders. The presence of the British cruisers opposite the estuary of Bieh Tang Kiang is considered to show that Great Britain has decided to more than forestall her rivals in the east and to obtain a voice in the settlement to be arrived at between Japan and China.

For Sick-Headache

Use Horsford's Acid Phosphate.

Dr. M. W. Gray, Cave Springs, Ga., says: "I have used it with perfect success in habitual sick-headache."

Gen. Booth, the head of the Salvation Army, who is now visiting America, sent a cable dispatch to Czar Nicholas, saying Salvationists throughout the world greets his imperial majesty with the assurance of its heartfelt sympathy with him in his recent bereavement, and offers up fervent prayers for his happy, holy union with Princess Alix and for a long reign of usefulness and benevolence. This message elicited a grateful reply from the Czar.

The Youth's Companion promises to be exceptionally strong in its fiction during the coming year. Among the famous story-writers who will contribute to it are Robert Louis Stevenson, J. M. Barrie, Rudyard Kipling, W. D. Howells, J. T. Trowbridge, Harold Frederic and C. A. Stephens.

The envoy sent by China to Japan to negotiate terms of peace has arrived at his destination, but it appears that his mission has not met with favor from the Japanese. The envoy, although connected with the Chinese customs service, is in reality a foreigner, and not directly in the employ of the Chinese government. The Japanese consequently believe, or profess to believe, that the Chinese government does not regard the mission of the foreign emissary as serious and binding, and is merely employing him to gain time to mass sufficient troops to protect Pekin.

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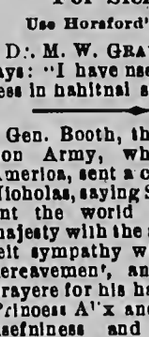

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A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11½x13½ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the Advocate has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40 otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2.40 you may get what another must pay $6 for *if you are a subscriber to* the Advocate. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer. This great work will surely be purchased if seen.

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EPWORTH LEAGUE.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

SOME FEAR NOTS OF THE BIBLE.

(Fear not men.—Ex. xiv, 13; Matt. x, 26-28.)

There is fear reprehensible and fear commendable. When fear is the daughter of doubt, unbelief or superstition, it is as sinful as it is painful. But filial fear is proper.

1. There are some things all men should fear.

(1) Sin. It emanates from and leads to hell.

(2) Satan. Not only the roaring lion; but more frequently assuming the appearance of an angel of light.

(3) Hell. Where the worm dieth not. Dreadful place! Escape for your life. Soar in sight.

2. The fear nots of our texts are *apropos.*

(1) To God the great is small, and the small great.

(2) God's providence embraces all our concerns. He is omniscient, omnipresent.

(3) God is too good to ill at unnecessarily; too wise to err. Hence fear not, no matter what betide.

3. Fear, dread, terror, continued, will operate very injuriously.

(1) It robs of courageous manhood.

(2) It paralyzes effort.

(3) It makes miserable.

(4) It is the half-sister of despair.

4. To doubting, trembling, fearful man God says: "Fear not; stand still, and see the salvation of the Lord."

(1) Pharaoh and his host are soon engulfed in the Red Sea. To save his people God wrought a mighty miracle.

(2) When Jesus was asleep on board the vessel which was in danger of being wrecked, the Lord, being awakened, hade the elements to cease their turmoil. Suddenly there was a great calm.

(3) Men in their blindness and anger may persecute and kill me. But more than the human life they can not take. That which is dearer than life, our honor and devotion to God—life in Christ—will be ours to all eternity.

Charles Dickens' Son.

Charles Dickens has written for the forthcoming volume of The Youth's Companion a series of reminiscences of his famous father. The same volume will also contain an article on "Lord Tennyson Among Children," by Theodore Watts, the celebrated critic of the London Athenæum; and still another article on "Bismarck's Boyhood," by Sidney Whitman, one of the few Englishmen who have the privilege of an intimate personal acquaintance with the famous German statesman.

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A Necessity.

For some time past all the Northern papers have been actively engaged in the work of waging war upon the innumerable impure and deleterious food products that are thrown upon the markets by unscrupulous manufacturers in all parts of the world. This is what started the Pure Food Expositions being given throughout the country, the success of which has been unprecedented. They have placed consumers in a position to know exactly what food products are apt to prove unhealthy or even fatal to consumers. It is the aim of the managers of the Pure Food Exposition, to be given in this city next month, to down the rascality that permeates almost every branch of the food-packing or manufacturing trade, for it is very necessary that in an undertaking of this kind the direct attention of the consumer should be attracted to the evil in order that it may eventually be stamped out or, at least, diminished.

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W. C. Black.

Christian Advocate.

VOL. 41.—NO. 50. NEW ORLEANS, THURSDAY, DECEMBER 13, 1894. WHOLE NO. 1999

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Itinerating in China.

BY BISHOP CHAS. B. GALLOWAY, D. D.

We left Shenghai on the afternoon of the twenty-second instant for an itinerary of the country embraced in this district. Canals are the roadways of China, and all travel is by boat, except what is done by sedan chairs and wheelbarrows. These canals intersect at every angle, and almost every mile, and are crowded with onrious craft. Boats are "foreign" and "native," and of every size, from the junk of several tons to the little "foot boat," in which a single passenger must sit circumspectly, or get a dipping. In narrow places passing boats are sometimes so jammed as to obstruct travel for hours. Such an experience our host had, but fortunately we were not on board. Our little vessel has a nice cabin, in which we eat and sleep, being furnished with a table, chairs, and two beds. It is rowed by five coolies, who either pull on the oars or a line from the bank, unless we have favoring winds and can use the sail. The captain is called the "Tsuda," pronounced very much like "Tender," and with loud voice he gives commands, evidently feeling the dignity of his position and the weight of his responsibility. But he had knowledge of his business, including winds and tides, and was careful of his boat and the comfort of his passengers. All honor to the "Tsuda" of the "John Wesley!"

At six o'clock we arrived at Nanzing, and were greeted with a note from Miss Lochie Rankin, and an invitation to dinner at "Louise Home." A delightful evening we had, talking over the great interests of the church on both sides the sea, closing with the regular Saturday night missionary prayer meeting. In Bro. Hill's home, who is both pastor and presiding elder, we were grateful guests. He is a busy worker, having thirteen preaching appointments weekly, besides visiting and exhorting three day-schools. Here the Sabbath was spent most profitably. We had preaching at half-past nine o'clock in the morning in the church, followed immediately by the Sunday-school; preaching again in the afternoon at three, and service at five in a street chapel a mile away. It was our first experience with a typical Chinese congregation. They come in, stand or sit for awhile, talk along to each other, move their position to get a better view of the foreigner, and then retire. Of course, some remain quietly, and even reverently, to hear the blessed gospel. The inquiring look on certain faces when attention has been arrested and truth found lodgment is very pathetic. Much of street-chapel preaching seems to go to waste. The crowds come, gratify their curiosity, and leave with apparent indifference. But how many who catch a single thought that remains and finally saves, none can tell. Every week some missionary hears of an inquirer who first heard the gospel in a wayside chapel, and from that day gave up his idols. The seed must be sown by all waters. So long as the crowds come, whether from curiosity, hostility, or spiritual sympathy, the Word must be preached in faith, nothing doubting.

Nantsiang, once a prosperous city of over 40,000 inhabitants, now has about 12,000. It suffered immensely during the Tai-Ping rebellion, and may never recover its ancient glory. Here the "Louise Home" of the Woman's Board is located, in which Miss Rankin resides, and where she supervises several day-schools. She also makes tri-weekly visits to Kading, a walled city of 15,000 people, eight miles distant, and looks after six flourishing day-schools located there. A faithful, self-denying, tireless toiler is this modest pioneer missionary of the Woman's Board in China.

We spent Monday in Kading—or, at least, all that was not consumed in working our passage there and back on the canal—contending with a "dead calm" in the morning and "head-winds" in the afternoon, exhausted the day, except about three hours. The only compensation in canal-boat travel is the opportunity for reading and meditation. Punctuality in meeting appointments is an impossibility, unless an ample margin is allowed in their arrangement. Bro. Hill and Miss Rankin both feel encouraged as to the outlook in Kading. The native pastor seems to be diligent, and after years of working and waiting I hope the time of reaping will soon come.

On Tuesday morning we hooked for Wongdoo, eight miles distant, on wheelbarrows. This was a new experience, and one only to be endured, not enjoyed. The wheelbarrow is not constructed after the American pattern. The wheel is in the center, and covered with wooden slats. Passengers sit on the side of the wheel. If there are two, they balance each other; if only one, the coolie skillfully tilts the vehicle to one side until a balance is reached, and then trots off. A rope on either side forms a stirrup in which the foot can rest. During that ride and walk of eight miles—for we had to walk over numerous bridges and had places—we must have seen four or five hundred unburied coffins. Most of them were covered with straw and left in the open field. Thus thousands of China's dead are sleeping above ground, and in wooden coffins falling to pieces by the action of sun and storm. Mounds beneath which others are buried can be counted by thousands. The whole country is an immense cemetery, the land being cultivated in patches between graves and coffins. And these coffins are a curiosity. They are made of wood from six to nine inches thick, and are hermetically sealed. I saw one that could not have weighed less than five hundred pounds.

At Wongdoo we had a chapel service, Bro. Hill preaching to a crowd that filled the house and the narrow street outside. Here we rejoined our boat, purposing to reach Tsingpoo for an afternoon service; but after seven or eight hours' "toiling in rowing," we stopped outside the walls and spent the night. At eight o'clock the next morning we were at Tsuka-koh, four miles away, and were in the midst of an interesting chapel meeting when Bro. Burke arrived. As Bro. Hill concluded, he followed in an earnest exhortation. How I longed for a mastery of their vernacular in order to make an appeal for my Lord! It seemed to one uninitiated into the habits of this people such a pity to close a service with so many seemingly inquiring into the new doctrine, and eagerly grasping for the rest it promises the weary and heavy laden.

In the evening, at seven o'clock, after an all-day's diligent effort to make about eighteen miles, we arrived at Sung Kiang, Bro. Burke's home, and a walled city of great commercial and political importance. Including the suburban towns, it probably has nearly 200,000 inhabitants. Chinese populations must be estimated; there are no statistical returns. Uninjured by the Tai-Ping rebellion, it has maintained its commercial supremacy, and, being a military station, has considerable political distinction. From the top of the five-storied pagoda we obtained a magnificent view of the country which stretches far away for weary leagues, as level as a plain, and cultivated like a garden. A tall pagoda here and there stands out against the sky, and in one direction a few hills, called mountains, on the tops of which heathen temples are built, except one conspicuously appropriated by the Roman Catholics. Many towns and cities are to be seen with their crowded populations, making one constantly wonder where they find daily bread—or rather rice. The ordinary and polite salutation among the Chinese is, "Have you had rice to-day?" And they are miserably poor. Thousands live on a few cents a day, and if unable to work, are compelled to suffer. Even skilled laborers, carpenters, blacksmiths, etc., receive from twenty to twenty-five cents a day, while common workmen get from ten to twenty cents, and count themselves very fortunate.

In Sung-Kiang is the tomb of Ward, the American filibusterer who figured in Walker's Nicaragua Expedition, and afterward came to China. He offered his services to the government in the Tai-Ping rebellion, raised an army, and led it victoriously in every contest. To him probably is due the credit of organizing the so-called "all-victorious" army which Gen. Gordon afterward commanded, and made quick work of the rebellion. He held Sung-Kiang against the rebels and the adjacent country, but at the close of a battle was struck by a spent ball and killed. By order of the government, a memorial temple was built in his honor, behind which he sleeps in an unmarked mound. He was canonized according to heathen rites, and the people commanded to worship his spirit. We visited the temple, and found an old soothsayer in charge, plying his trade and making merchandise out of the superstitious and afflicted. Thus the house of heathen prayer has become a den of thieves.

In another temple, dingy and neglected as they all seem, one thing attracted special attention. Above and a little in front of the large image before which candles were burnt and prayers offered, there was an immense abacus—the Chinese counting machine. It is in every hong, shop, bank, or place of business, by means of which the Chinese calculate very rapidly and with almost unerring accuracy. Now, whether that machine was there, kept by the deity, to count the cash cast into the treasury, or the number of worshipers bowing at his shrine, or the number of sins to be forgiven for which confession was to be made, it was most suggestive. Was it not a blind seeking after the great Christian doctrine of rewards according to deeds done in the body? But, alas! that old dust-covered god had no eyes to see and no record to keep. We worship an omniscient God, who has angels to keep and seal the books, in which thoughts, as well as deeds, find accurate entry. Oh, if these people understood that doctrine in its divine fullness, what a fleeing to the living God there would be, from the sea to the Great Wall!

In another part of that temple was a large picture of some horrible, dragon-looking animal, desperately trying to devour the sun. This picture, by government order, is in the houses of all Chinese officials as a warning against avarice. But, from universal report, the lesson is lost and the warning unheeded. Officials are said to be monsters of iniquity—grasping without exception and corrupt without limitation. Every contract is a job, and almost every act a judicial crime. On this account there is universal and utter lack of confidence in all government officers. No man can hold office in his native province, and the term of service is limited to three years. But in this time fortunes are stolen, and a poor mandarin becomes a sort of fabulous Crœsus. This occasions the widespread discontent in China, and threatens her overthrow far more than the navy and army of Japan. At any moment rebellions may break out, which will make the canals of China run red with the blood of her sons.

Outside the walls of Sung Kiang is a temple, in one apartment of which is a realistic representation of the Buddhist hell. We went to see it, and tried to ascertain the significance of its horrible details. At the entrance of the infernal regions stood a forbidding figure, with a satanic grin on his face, and a bundle of imitation silver money in his hand. Inside were the various kinds of torture to which the pitiless victims were subjected. Some were falling from an immense arch, around which serpents were coiled; others were bound to a stake, and headsmen were wielding the bloody ax; others, with heads down, were being sawn asunder; others, in a rice mortar, were being pounded to jelly; and still others, in an immense furnace, were burning, while the grim stoker was stirring up the fire to make it seven times hotter. On one side the iron gate stood slightly ajar, and some had escaped. They stood outside, and were taking on the skin of dogs, hogs, foxes, etc. This illustrated the doctrine of the transmigration of souls. As we studied the horrible picture, I said surely this has little hold upon the faith and fears of the Chinese. If they believed its doctrine, their lives would be changed. The fact is, the masses have no religion. They care little for their temples, and have no worship worth the name. Theirs is a vague superstition, without any definite faith. What the literary and high-class people may believe, is another matter. But this is certainly true of the ignorant millions. Going out to that temple I had my first ride in a sedan-chair. It is a kind of doll house on two long bamboo poles, and borne on the shoulders of two coolies. I rather prefer the wheelbarrow. The riding is easy enough, but the poor coolies have so often to change shoulders, and the poles look so insecure, that all pleasure is lost in sympathy. One fellow, noticing my uneasiness at a break in the pole, relieved apprehension by saying: "Rest your heart." This was said in Chinese, and was interpreted by Bro. Parker.

Chinese houses have no fireplaces. They are not heated in Winter, however deep the snow. A Chineman keeps warm by adding another jacket or two. In this way the temperature is estimated. It is not so many degrees cold, but so many coats.

Another evidence of the utter lack of confidence in each other's integrity, is their system of exacting security-money. If you rent a house for fifty dollars a year, you must pay down fifty dollars in advance as security. Then if you pay the monthly rental as it falls due, the advance payment will be returned at the end of the year or when you give up the house. They have no laws to enforce the payment of debts.

In hundreds of shops imitation silver paper money is kept for sale. It seems to be an immense business. This is purchased by the superstitious millions to appease the wrath of some angry god, or to burn and transmute into spiritual currency for the use of fathers and other dead relatives.

The canal boat population is large and distinct. Thousands of people have no other home. Children, chickens and dogs are raised there, and never live on land. Parents never seem uneasy about children falling overboard. Our friends in Nantzieng were much interested in a little baby on one of the boats. According to custom, the little fellow could not be taken ashore until a certain moon, and the time was near at hand. The event was to be celebrated. These people can sing, with understanding "No foot of land do I possess." Their poverty is appalling.

After a pleasant day with Bro. Burke and family, we took passage again for Shanghai, arriving here yesterday morning at eight o'clock. On the lot adjoining the mission house and church in Sung-Kiang, Bro. Parker and family find pleasant residence in part of a Buddhist temple. Thus the decaying religion of Cathay is giving way to the disciples of the Lord of lords.

On Monday we leave for Soochow and the Conference.

Shanghai, Sept. 29, 1894.

—Nashville Advocate.

The Louisiana Conference.

FIRST DAY.

The forty-ninth session of the Louisiana Annual Conference, M. E. Church, South, was opened by Bishop J. C. Granbery at the Louisiana Avenue Church, of this city, on Dec. 5, at nine o'clock A. M. The attendance at the opening was large. The Bishop seemed to enjoy tolerably good health. Opening Conference, he read part of the twelfth chapter of Matthew. The usual hymn, "And are we yet alive?" was sung with enthusiastic gratefulness. The Bishop's prayer was full of holy fervor. After another song, Bro. Wright led in prayer. He talked with God as friend with friend. After a brief address by the Bishop, roll call and other preliminaries, Dr. John T. Sawyer was elected secretary. He chose as assistants Fitzgerald Sale Parker, Henry H. Ahrens, and William G. Evans.

The presiding elders, after consultation, reported the following committees:

Committee on Conference Relations—Revs. J. D. Harper, chairman; I. F. Reames, H. Armstrong, G. D. Anders, Jas. I. Hoffpauir, T. K. Faunt LeRoy, W. F. Henderson.

Committee on Church Publications—Revs. J. L. Pierce, chairman; R. W. Tucker, J. B. Walker.

Committee on Temperance—Revs. C. M. Lyons, chairman; T. J. Upton, R. S. Collier.

Committee on Bible Cause—Revs. F. N. Parker, chairman; R. M. Blocker, H. C. Newsom.

Committee on District Conference Records—Revs. N. S. Cornell, chairman; W. W. Drake, H. O. White.

Committee on Public Worship—Revs. J. T. Sawyer, chairman; T. K. Faunt LeRoy, W. B. Thomson.

Committee on Nominations of Boards and Committees—Revs. S. S. Keener, chairman; J. A. Miller, J. S. Sanders, T. B. White, V. D. Skipper, J. E. Denson, R. Randle.

Dr. Morton, the rotund counterpart of Bishop Kavanaugh, was introduced, and addressed the Conference on the subject of his life-work—church extension.

Being apprised of the illness of Bishop Heygood, the Conference adopted a resolution of sympathy.

Reports from the Mission Board, from the general secretary of the Epworth League, were read and appropriately referred. Rev. T. B. Holt, treasurer of the Board of Missions, being introduced, stated that he was prepared to receive all money due the Publishing House in Nashville.

Of supernumeraries, the Conference has but two—C. Keener and A. M. Wallet. Of the superannuates, one resides in England—Dr. Trippett. He, as well as his colleagues, was worthily represented. Some were present, and edified their brethren with their remarks.

"Ques. 20. Are all the preachers blameless in their life and official administration?" was called. One by one the names of the Lord's warriors were called; their characters passed.

It was announced that Rev. Robert Randle would preach at that church to-night. Benediction.

SECOND DAY.

At 9:30 o'clock the Bishop called the Conference to order. Rev. B. F. White conducted the religious exercises.

A goodly number of preachers who had been transferred from the Mississippi Conference by the action of the General Conference were present, duly introduced by their presiding elders, Bros. Johnston and Partridge.

Dr. Walker, president of the Board of Trustees having in charge our property, 113 Camp street, presented his report. A balance on hand of $450 was devoted to the fund of the superannuates, etc. We remembered a remark of Bishop McTyeire when last in our city, inspecting the property above mentioned: "That was, indeed, a good investment when we bought this house."

On motion, Geo. A. Mandeville was located at his own written request.

The following visiting preachers were introduced to the Conference: J. D. Parker, of the Baptist Church; Forman, Walden and Smith, of the Presbyterian Church, and Atkinson, of the M. E. Church.

Dr. Carter and Rev. A. D. McVoy presented elaborate and interesting reports from the institutions over which they so ably preside.

The minute business progressed rapidly and smoothly. To-night the Church Extension Anniversary will be celebrated. Dr. Morton will be the speaker. Benediction by the Bishop.

THIRD DAY.

The good Bishop looked buoyant. He opened Conference promptly at the appointed time. Dr. Partridge conducted the religious exercises.

The case of Chas. E. McDonald, a worthy brother, caused much discussion. It was referred to a committee of five, consisting of J. B. Walker, Houston Armstrong, J. L. Pierce, J. Ivy Hoffpauir, and Isaac T. Reames. The committee retired to formulate a report and take evidence.

Drs. Neil and Mallard, of the Presbyterian Church, were introduced to the Conference.

A telegram was received from the family of Bishop Haygood, saying that his condition had improved and he was much better, and thanking the Conference for condolence and sympathy extended. After the telegram was read a song was started without announcement, and the effect was marked, the whole congregation joining in it.

The reception into full membership was very impressive. The Bishop delivered an excellent address. The old would speak of their labors in the past tense: Have finished their course. The middle-aged members employ the present tense: Are in the Master's employ. The class, composed of young men, employed the future tense. Will-power a rare gift. They should honor the office which, at the same time, honored them. The following brethren constituted the class: Albert S. Lutz, R. H. Wynn, L. F. Jackson, W. A. Clarke, and W. S. Norwood.

After various minute business, the secretary announced the following appointments: Dr. Morton will address the training-class at Carondelet Street Church, this evening, at three o'clock. Mission anniversary Saturday night. Drs. Pierce and Walker are the speakers.

FOURTH DAY.

Saturday's session was opened with religious services by Rev. T. J. Upton. The Bishop in the chair. Large attendance. Intense interest. The editor of this paper, Drs. Tigert, Chembers, Palmer and Osborne were introduced to the Conference.

Mrs. J. J. Lyons and Mrs. Florence Ruse addressed the Conference in behalf of the Parsonage and Home Mission Society. Mrs. T. K. Faunt LeRoy read the report of the Woman's Foreign Missionary Society. The financial report of Mrs. J. H. Campman was read by the secretary, Dr. Sawyer. A letter from Dr. Steele created quite a sensation. His explanations will settle existing difficulties. Rev. S. S. Keener, president of the Board of Finance, read his report. The money on hand was distributed.

The next Conference will convene at Jackson, La.

SUNDAY.

At 9 A. M., Sunday morning, there was a Conference love feast at the Louisiana Avenue M. E. Church, South, led by Rev. Lewis A. Reed. At 11 A. M., Sunday, Bishop Granbery preached and ordained the new deacons. At 7 o'clock in the evening Rev. H. O. White preached.

Carondelet Street Church, 11 A. M., Rev. J. A. Parker, D. D.; at 3:30 P. M., Rev. J. L. Pierce; and ordination of elders, at 7 P. M., Rev. A. D. McVoy.

Felicity Street Church, 11 A. M., Rev. John A. Miller, 7 P. M., J. I. Hoffpauir.

Rayne Memorial Church at 11 A. M., Rev. J. L. Pierce; at 7 P. M., Rev. C. Marcy Lyons.

Napoleon Avenue Presbyterian Church, 11 A. M., Rev. Robt. Randle.

Morgan Street Church, 11 A. M., Rev. J. D. Harper; at 7 P. M., Rev. B. T. Crews.

Carrollton Avenue Church, 11 A. M., Rev. Thos J. Upton.

Gretna Methodist Church, 11 A. M., Rev. W. H. Benton; at 7 P. M., Rev. Wm. Schuhle.

Parker Chapel, 11 A. M., Rev. Robert Parrin; at 7 P. M., Rev. W. W. Drake.

Algiers Church, 11 A. M., Rev. B. T. Crews; at 7 P. M., Rev. H. S. Johns.

Dryades Street Methodist Church, preaching by Rev. H. W. Knickerbocker, at 11 A. M.; Rev. H. W. May, at 7 P. M.

First Presbyterian Church (Dr. Palmer's), Rev. James A. Parker, D. D., at 7 P. M.

St. Charles Avenue Methodist Church, at 11 A. M., Rev. J. M. Beard; at 7 P. M., Rev. Stephen J. Davies.

Washington Square Presbyterian Church, at 11 A. M., Rev. C. C. Miller; 7 P. M., Rev. J. F. Foster.

First Baptist Church, Magazine street, 11 A. M., Rev. C. W. Carter, president of Centenary College.

Franklin Street Memorial Presbyterian Church, 11 A. M., Rev. Robt. J. Harp; 7 P. M., Rev. P. A. Johnston.

Valence Street Baptist Church, 11 A. M., Rev. J. L. P. Sheppard; 7 P. M., Rev. B. F. White.

Prytania Street Presbyterian Church, 11 A. M., Rev. A. D. McVoy, president of Mansfield College.

German Methodist Church, Laurel street, 7 P. M., Rev. Albert Lutz; 11 A. M., Rev. R. M. Blocker.

German Methodist Church, corner of Franklin and St. Andrew streets, at 11 A. M., Rev. J. B. Williams; 7 P. M., Rev. N. S. Cornell.

Canal Street Presbyterian Church (Dr. Nall's), 7 P. M., Rev. R. W. Tucker.

FIFTH DAY.

Beautiful weather. The Bishop unperturbed by conflicting interests. J. D. Harper conducted the religious exercises. The brethren were edified. Dr. McLaurin spoke enthusiastically of the Bible cause. He has the matter well in hand. Dr. Tigert spoke encouragingly of the Review. He received a goodly number of subscribers. The chairmen, treasurers and secretaries of the various Boards reported.

EVENING SESSION.

Dr. C. W. Carter was in the chair. Dr. Ahrens led in prayer. The report of the Board of Education—Dr. La-Prade, chairman—elicited responses from Dr. Carter and Rev. McVoy. The report of the Committee on Books and Periodicals—Dr. J. L. Pierce, chairman—paid this ADVOCATE high compliment. The editor spoke of the interests of our paper. Bro. Albert W. Wailes, having died recently, the Committee on Memoirs—Dr. Jas. A. Parker, chairman—reported in an appropriate manner. The statistical report and the usual vote of thanks brought the business of the Conference to a close. The Bishop, having previously taken the chair, called on Bro. Henry O. White to lead in prayer. He then delivered a brief address. His eyesight being impaired, he called on Dr. J. T. Sawyer to read the

APPOINTMENTS.

NEW ORLEANS DISTRICT.

John T. Sawyer, P. E.

Carondelet Street Church, Jas. L. Pierce.

Felicity Street Church, T. K. Faunt LeRoy.

Rayne Memorial Church, F. N. Parker.

Louisiana Avenue Church, James A. Parker.

Morgan Street Church, J. M. Henry.

Plaquemine and Donaldsonville, H. S. Johns.

Carrollton Avenue Church, L. A. Reed.

Gretna and Craps Churches, H. H. Ahrens.

Parker Chapel, Robert H. Wynn.

Algiers Church, J. B. Walker.

Dryades Street Church, F. S. Parker.

Lower Coast Mission, N. B. Norwood.

Covington, W. T. Currie.

Tallahala, W. A. Clarke.

Editor Familienfreund, J. B. A. Ahrens.

BATON ROUGE DISTRICT.

P. A. Johnston, P. E.

Baton Rouge, S. S. Keener.

Grosse Tete and False River circuit, Wm. Schuhle.

East Baton Rouge circuit, John F. Wynn.

Ascension mission, R. R. Randle.

Wilson circuit, R. W. Tucker.

Bayou Sara circuit, T. A. Luster.

Jackson, H. R. Singleton.

Clinton and Slaughter, S. B. Bell.

Zachary, J. O. Bennett.

Live Oak circuit, C. R. Seward.

Port Vincent circuit, to be supplied by W. L. Hamel.

Ponchatoula circuit, Geo. P. White, and one to be supplied.

(Continued on Fifth Page.)

LOOK UPWARD.

BY MARY ELIZABETH CLOUD.

Do not fold the hands in sorrow,
Ever fearing the to-morrow
Will be darker than to-day.
Look to Jesus! He is near thee;
Not another so can cheer thee;
At his feet thy burden lay.

Do not worry! Nay, upwinging
With the lark, be ever singing;
For such song thy heart was made.
Sing not only in the sunlight;
There were two who once at midnight
In the dungeon sang and prayed.

In thy hand God's blest Word taking,
Seek some heart that's near to breaking;
Tell it what I tell to thee.
Through its tears 'twill greet thee, smiling,
Strengthened by thy sweet beguiling,
And *thy* heart will lighter be.

Weep not that thy lamp is wasted
Ere such joy thy heart hath tasted.
Up! up! 'tis not yet too late.
Just around thee souls are dying;
Save them while the hours are flying
Through the open western gate!

Work for God, and do it quickly!
Deeds of blessing scatter thickly
Over all the waiting land;
Work in gladness or in sorrow;
Ever work; some blest to-morrow
With the reapers thou shalt stand.

—Exchange.

Communications.

A Tree Is Known by Its Fruit.

Nearly two months have passed since my meeting in Natchez, Miss., in which so many of my people entered into the experience of perfect love.

Last week there came a circus to town. It was said to be the biggest and cleanest circus that had ever been here. It was extensively advertised, and the parade on the streets was imposing. The town was wild with excitement, and people from the country were here in great numbers. It is estimated that ten thousand souls were under the tent at night. The same night there were special attractions at the theatre. It so happened that a prayer meeting was held at my church that night. There was no diminution of the prayer meeting crowd. With the circus on one side and the theatre on the other, we had between seventy and eighty at the prayer meeting. When the opportunity was given for voluntary remarks, more than forty responded in quick succession, one after another. Many of these were young people who had been in the habit of attending the circus and theatre, but they stated that they had no desire to go to either now; that they preferred the prayer meeting. God has given them a blessing that has emptied their hearts of earthly love, and filled them with his own blessed presence. The former fondness for worldly pleasure is gone, and instead thereof they have a hearty relish for the house of prayer and praise. Their souls are satisfied with the goodness of God's house. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." By this rule let the work of grace done in my church be judged. But some man will say, "These young people have only got a good case of religion." That is exactly what they profess to have—a good case of religion. And would it not be well to induce those of our members in different parts of our country who ignore the rules of their church by taking such diversions as can not be taken in the name of the Lord Jesus, to get a good case of religion? This is the only thing that will expel the demon of worldliness from the church. Dr. Sawyer's excellent book on "The World in the Church" will never do it. Bro. Peebles' "Insistence on the Execution of Extreme Discipline" will never do it. But if we preachers will quit contending about "the residue theory" and "the second-blessing theory"—whatever these theories may be—and preach the doctrine of Christian holiness to our people, and "allure to brighter worlds, and lead the way," the result may be accomplished. God is able to save his people from their sins, and many of them are hungering and thirsting after righteousness. What if we, the ministers of God and the shepherds of the flock, instead of pointing out the way of holiness to our people, confuse and discourage them by our opposition to a doctrine that has always characterized our church! Stevens, in his History of Methodism—Vol. I., page 406—speaks of "the doctrine of personal sanctification" as "the great potential idea of Methodism." He says, "No single fact affords a better explanation of the marvelous success of Methodism." And he quotes Wesley as saying, "It is the grand depositum which God has given to the people called Methodists; and chiefly to propagate this, it appears, God raised them up." There could be no better evidence that our church has drifted than the sad fact that so many of the sons of Wesley are found sharply contending about a mere theory of sanctification.

Referring to the article of "Beta," in a late issue of the ADVOCATE, I have rarely attended a revival meeting of much power in which some things did not occur, which, taken out of their connections, would seem objectionable. I do not know who "Beta" is, nor to what revival he refers, and, therefore, am not prepared to say that the scene he describes is overdrawn. I can only speak in regard to my own meeting. A person coming in after the meeting was under full headway, or standing off and looking on, might find some things to object to that would not be noticed by those under the influence of the meeting. But is it right to hold these things up to ridicule before those who could have no knowledge of the attendant circumstances? We would thereby grieve many of God's children, disparage the work of the Holy Spirit, give occasion to the enemy to blaspheme, and accomplish no good. Is there not a more excellent way?

I wish "Beta" would read in the current number of our Methodist Review an article on pages 259-262, on Dr. Miley's "Systematic Theology," and another on pages 274 277, on "Topics of the Day." They might modify his views about what he calls "heresy," and soften his feelings towards those whom he calls "heretics."

From early life I have believed in the doctrine of entire sanctification as a work of grace subsequent to justification, and attainable by faith in this world before death. Yet I would not, for any consideration, call any brother a heretic because he does not see the truth as I see it. It does not seem to me to be comely to call one another bad names because we differ in opinion. I have heard very few objections to the doctrine of entire sanctification that were not founded in a misconception of the doctrine itself. It is not taught by any intelligent minister of our church that the blessing of perfect love, or entire sanctification, makes one impeccable, or puts him where further advance is impossible. It is simply this, as I understand it: On the human side, entire consecration to God and perfect faith in Jesus Christ; on the divine side, the perfect cleansing of the heart from sin, and the filling of the heart with all the fullness of God. When we have entered into this experience of full salvation we are prepared to grow in grace, healthfully, symmetrically, and rapidly. Previous to this we are in danger of growing not at all, or developing abnormally. May the Lord guide us into the truth, and into the fullness of the blessing of the gospel of Christ! W. B. LEWIS.

Natchez, Miss., Nov. 19, 1894.

Sanctification and Holiness.

I have not been an uninterested reader of the many articles which appear in our papers on the subject of sanctification. Doubtless the parties to this controversy feel that they should "contend earnestly for the faith once delivered to the saints," each thinking himself in the right. Sometimes I ask myself the question, *Cui bono?* And the answer rolls back upon me, "The church will be made purer, and the great doctrine of holiness will be more firmly established in the hearts of the pious." I use the term "holiness" designedly, for there are distinctions in terms, and controversies arise from the want of close scrutiny into the meanings of words. Righteousness and holiness are frequently used as synonymous when they are quite different in meaning, righteousness implying conformity to the law of God, and holiness conformity to the nature of God; so with the words "sanctification" and "holiness." In this controversy we may be looking at different sides of the shield, and viewing the subject from different standpoints. Were the contestants on this theological battle field to come to a proper understanding of the terms they use, hands might be clasped, and the chasm spanned by a bridge of loving hearts. Each, avoiding extremes, should seek the *via media*, which might, at last, meet the various conditions in the discussion of this vital topic.

But I do not intend to enter this controversy now, and may not do so at any time, though I do preach on the subject of holiness on proper occasions, and urge upon Christians the consecration of all their powers to the cause of Christ. Each one who has studied this subject has formed an opinion based upon what he thinks to be a firm foundation, and yet different definitions are given to the same thing. Mr. Wesley calls this great spiritual work "perfect love;" Mr. Boardman, a Presbyterian, a "second conversion;" Mr. Earle, a Baptist evangelist, "the rest of faith," and Dr. Pierce asked an aged sister, who professed to have entered into this higher life, by saying, "Sister, tell us what it is." She replied, "It is the repose of the soul." You may take either of these definitions that may suit your fancy, and you would not be far from the truth. Ask an unconverted person if he understands what conversion is, and though he may answer you in technical terms, he would have to confess that he did not know what it is, not having experienced the new birth. It is a matter of experience; and so with any other religious state. Before it can be understood it must be experienced. So with this higher life; it must, of necessity, be experienced. Does the thing exist? Is there such a state of Christian experience as is claimed by those who profess it? Are the hundreds who testify to this experience mistaken in such an important matter? Are they all deluded or insane? How can we reject the accumulative evidence of so many pious Christians?

Brethren, let us all stop this controversy, and test the truth of this matter by personal experience. We are taught by the sacred doctrines of our church that experience is the touchstone of every Christian virtue.

J. M. PUGH.

After Regeneration.

Is there subsequent to regeneration a blessing, a grace or an experience distinct from regeneration in its general nature? I presume all Methodists will agree with me that the New Testament teaches that such is the case. Then, what is it? Let us inquire.

I. What is its nature? All agree, first, that it is subsequent to regeneration and, second, distinct in its nature from regeneration. It is unnecessary to prove these points. By careful inquiry we shall find that—

1. It is distinct from what is called the baptism of the Holy Ghost. This also is a blessing spoken of in the Acts of the Apostles, as subsequent to regeneration: "Have ye received the Holy Ghost since ye believed?" A comparison of Our Lord's promises of this blessing to his disciples, with the words of Joel quoted by Peter, and the events of Pentecost, leave no doubt but that the baptism of the Holy Ghost was simply a fitting for work, the endowment with "power from on high" involving a call to work. This, and this only, is its meaning, and it is, therefore, distinct from this blessing which we are studying.

2. It is not a purification or cleansing of the soul. This is done in regeneration. I have already shown—in a former article—that regeneration is complete in its sphere, leaving nothing to be removed by a subsequent work. I know that some tell us that regeneration removes all the taint of our own actual sins, but does not touch our inherent depravity; and that this subsequent work removes this inherent depravity: but we are not studying this question in the light of any man's theory, but in the light of God's Word. And I beg any one holding such a notion to prove it, for I can not find a suggestion of such in the New Testament. Regeneration, by the teaching of the New Testament, results in a "new man, which after God is created in righteousness and true holiness," says St. Paul: and I can imagine nothing purer and I read of nothing purer in humanity. We are not concerned about anybody's theories or experiences. This is a New Testament question. If any brother dissents from this proposition, let him prove from the New Testament that I am wrong: and when he does, I shall thank him most heartily, and at once recant the utterance: but if he can not thus prove me wrong, let him be silent on the subject.

3. It is the development of the graces—the new-born spiritual powers—implanted in regeneration. Paul calls newly regenerated saints "babes in Christ" (see also Heb. v, 12 14, and I. Pet. ii, 2), and exhorts them to "go on to (*epi*, with accusative)—towards—perfection." St. Peter exhorts, "Grow in grace." St. Paul tells us (Eph. iv, 11-14) that we have the means of grace "for the perfecting of the saints . . . till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ." The figure is plain—as children grow to men and women, so saints grow from "babes in Christ" to "full-grown men in Christ." Some did not grow; and the apostle reproved them for it. They might have grown and should have done so.

It is useless to discuss the time required, for nothing on this point is told us. In Heb. v, 12, we read: "When by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk and not of solid food." They had not grown, although they had had time enough, but were still babes.

II. What shall we call it? The New Testament is not particular about names; but makes free use of synonyms.

1. Shall we call it "holiness?" The New Testament uses this word generally to designate a quality, and not a distinct state. It generally means purity, the immediate result of regeneration.

2. Shall we call it "perfection?" This is indicated as the end to be reached; but the thing we are studying is progress toward that end. "Let us go on unto perfection"—it is the going, not the perfection. St. Paul says: "Not as though I were (*) already perfect . . . I press toward the mark."

3. Shall we call it "the second blessing?" No such term is found in the New Testament. If I were required to number it, I should call it the third: First, regeneration; second, the baptism of the Holy Ghost; third, this growing.

4. Shall we call it "sanctification?" The word "sanctification," literally making sacred—*i. e.*, setting apart to God's service—is often used in the New Testament as synonymous with regeneration; but neither this word nor any of its cognates are ever used to express this grace which we are studying.

5. How about "entire sanctification?" The term is not in the Bible. How about I. Thess. v, 23? This lone text in the A. V. seems to suggest the idea of entire sanctification. Shall we build a dogma on one seeming suggestion? Let us study the text. "The very God of peace *agiasai umas olotelеis*." Now, I challenge any Greek scholar in the world to say that *olotelеis* is an adverb, and can ever be literally translated, "wholly." It is an adjective and qualifies *umas*, you. To translate it all or complete, as it would generally be rendered, evidently seemed to the translators of 1611 and of 1880 to make poor sense; so they violated the plain letter by rendering it "wholly." "The Vulgate says, "*vos per omnia*"—*i. e.*, sanctify you through all things. Lensden's version renders it, "*vos omnino perfectos*"—sanctify you altogether, perfected—*i. e.*, perfected already. Clarke says, "to all intents and purposes." Scott says, "whole." Lunemann, in Meyer's Commentary, says it means "in your entire extent, through and through." These learned students of the Bible, from St. Jerome down to Meyer, are puzzled to know just how to express it; but not one of them, nor does any other scholar dare to suggest that it means that God may sanctify—*i. e.*, purify you completely or wholly—who were only partially purified in regeneration. This text will hardly warrant us in calling this race of growing "entire sanctification."

6. There is not much in a name, it is true; but for my own part I prefer to call this blessing, experience or grace, subsequent to regeneration, "GROWING IN GRACE." It seems more scriptural than any other.

In my first paper I asked and answered: "What Is the Question?"—in my second I considered "Regeneration," and in this "Growing in Grace." In all I have tried to learn what the Bible teaches; and have avoided as far as possible the discussion of theories and human authorities.

H. WALTER FEATHERSTUN.

*"Perfect love," "perfect in love," and "love perfected" are all scriptural enough; but what is said above of perfection applies with equal force to these.

The Ethics of Controversy.

In the discussion of any important question truth is the ultimate end, and not victory, over an opponent, regardless of the means used—that is, by all who love God and their fellow-men.

Charitas—love—is of vastly more importance to the church and her children than my dogma. John Wesley had religion. That was the reason he loved men who differed from him in doctrine, and allowed them to remain in his societies. It seems to me he would have taught the "blessed brethren," first and second, of this age, "Follow me as I follow Christ." John was too good a Protestant to fancy himself infallible, and I have never read where he taught that his interpretation of the Word of God was the only correct one.

Standards to the right of them,
Standards to the left of them,
First rank, second flank,
Volleyed and thundered,
Shouted, Glory, and blundered,
Hurrah for our side!

Agnus Dei qui tollis pecatta mundi dona nobis pacem pacem.

VIDAIS.

Correspondence.

Missionary Student Conference.

BY REV. GEO. E. GUILLE.

A very profitable Missionary Conference of college students was held in Nashville, Nov. 2 4, conducted by Mr. H. W. Luce, Southern secretary of the Students' Volunteer Movement, and Mr. F. S. Brookman, Southern secretary of the International Committee of the Young Men's Christian Association.

About thirty young men and women from the various colleges of Middle Tennessee assembled at 7:30 on Friday evening in the chapel of Ward's Seminary for the first meeting of the Conference, which was opened by Mr. Luce. He spoke very earnestly, and said there were three objects which had brought them together: "1. To pray together for a greater manifestation of the Holy Spirit in our lives. 2. To secure greater depth of conviction concerning the evangelization of the world. 3. To confer together about the best methods of conducting missionary work in our institution." The line of thought suggested by the last two was followed closely throughout the Conference. The first topic discussed was, "The Evangelization of the World," conducted by Mr. Brookman. The remainder of the evening was occupied by Mr. Luce in discussing "The Duty of the Evangelization of the World." 1. Because it is God's purpose that the world should be evangelized—as shown in the Old Testament; as shown through Christ and through the Holy Spirit. 2. Because of the character of the gospel, its priceless value and its saving power. 3. Because of the relation of the heathen (1) to us and (2) to Christ. He identifies Himself with the poorest heathen. 4. Because of the condition of the heathen: (1) In body—Infanticide, widowhood in India, daughters-in-law in China, opium curse, especially in China; poverty, lack of medical knowledge, slave trade. (2) In mind—"There seem to be three things," says Miss Gninness, "that reign supreme in China—sin, sorrow, and fear." (3) In soul—Nations without God in the midst of centuries of superstition. Half the world never heard of Christ. 5. Because it is possible. The superhuman part made possible by Christ's assurance; the human part made possible by man's capability. What makes man capable is the preparation of preceding centuries, the experience gained in the knowledge of heathen character. The system of caste is breaking down, non-Christian nations are acknowledging the power of the gospel, Christian literature is becoming established among the heathen, the world-door is open, and the inner door of the heart is open; in many places they are looking for the gospel and wishing missionaries would come sooner. In a conference of 450 missionaries in Shanghai, they said, "If twenty thousand young men and women will give their lives to the work, the world will be evangelized in a generation."

On Saturday morning Mr. Brockman introduced the subject of "Missionary Study," and spoke at some length on the importance and value of studying missionary literature, not only because of its inspirational value in strengthening our faith in God's promises, and enabling us to grasp the idea of a "world" by learning what God hath wrought in the different fields, but because it is essential to a well-rounded education of to-day. He spoke of the missionary study classes which were being organized in the various colleges for a systematic study of the history and progress of missions. Fifty-seven colleges in the United States have classes. In the afternoon session Mr. Luce discussed "The Missionary Meeting." He showed its place in the missionary life of the college, as being the greatest factor in promoting general missionary sentiment and spirit, in promoting missionary giving, and in raising up missionary leaders for the church. Many valuable suggestions were given as to the method of conducting the missionary meeting. At the evening service the earnest words of Mr. Nantz, Mr. Luce and others on "Secret Prayer" were very helpful, and it was a time of heart-searching.

On Sunday morning Mr. Brockman spoke on "Giving to Missions," and because of the urgent need for money, and inasmuch as it emphasizes the importance of missions in the mind of the college student, he ought, therefore, to cultivate the habit of systematic giving to missions. It was found that the seven colleges represented had given nearly $600 to missions during the last college year. After a brief recess for the conferring of delegates, as the name of each college was called one of its representatives told what its policy would be for the year. As a result of the Conference: Regular missionary meetings will be held in all the colleges represented, missionary study classes will be organized in all where they are not already established, and more than $1,000 will be given to missions during the present college year.

At 7:30 in the evening a Students' Missionary Mass Meeting was held in McKendree Church, which was addressed by Mr. Luce and Mr. Brockman. Altogether, the Conference resulted in profit and blessing to all. Mr. Luce is a graduate of Yale, and has set aside his last year in Union Seminary that he may give all his time during this year, without any salary, to visiting the Southern colleges in the interest of the Students' Volunteer Movement.

Selections.

The Sure Reward.

Must I tell you that there is nothing so sure in all the world as abundant reward for well-doing? The work may be very common, but that matters not; the worker may be very humble, but that matters not; the world may push the man and his doings into the gutter, but that matters not. So sure as God lives, the reward shall fly on strong wings through heaven, and stop not till the beating pinions are folded beside the soul that was faithful unto death.

O Paul! what think you to-day? Awful hard was your experience on earth. The shipwrecks tried to drown you, and the dungeons tried to smother you, and the hunger tried to starve you, and the whips tried to kill you. No lost sheep on the mountain was ever so girdled about by wolf-packs as were you, and still you trudged on, and fought on, and came off conqueror. What think you?

"I think it paid. To-day I sit on a throne. About my neck is hung the white stone, with the new name written, given to all the overcoming ones. The cause for which I fought is going round the world, and every weariness suffered is forgotten in the gladness of God's eternal recompense."

O Wesley! what think you to-day? You remember how the church pushed you out, and how the mob rushed upon you, and how the caricatures were drawn on fence and wall to smirch your doing; but nothing daunted you. You preached on and on through fifty years, till at last common men carried you out for burial in the humble grave beside Bunhill Fields. What think you?

"I think it paid. I would go through it all again, only with tenfold more earnestness. For a full century now I have drunk from an overflowing cup of God's rewards, and I send the cry through streets of heaven and earth that it paid, it paid."—Selected.

The Times We Live In.

There are those among us, as there were in the days of the Royal Preacher, who contend that they are worse than all the times of which we read in history. But is there any solid reason for such an opinion? Faith in God forbids such a view. While admitting that the tendency of the unregenerate heart is to evil, we know that the Christly elevating force is mighty to counteract the evil, and that it surrounds and permeates the life that now is, and is potent for the regeneration of the individual and of society.

All history bids us hope. The trend of humanity is ever upward. Here and there, as in the darkened period of the thirteenth century, there has been retrogression, but the march of the human race has been to the higher levels. On the milestones of the ages progress is everywhere indicated. The echoes of the ages, in cycling waves, repeat the "Excelsior" story, and stimulate us to carry the banner to yet nobler altitudes. Inspired by the spirit and example of Christ, the central figure and the controlling element of all true life, more to the world to-day than at any past time since the era of his appearance, and with the power of his abiding Spirit in our hearts, we would thank God for the present attainment and go forward in the footprints of the Master who leads the way to the higher and better life.

Herein lies the secret of our duty: to learn the measure of the power God has placed in our hands, and with brave hearts go forth to improve every opportunity as it comes to us for purifying and elevating the time in which we live.—Treasury.

Friendship a Fragile Thing.

Friendship is a good deal like china; it is very beautiful and durable as long as it is quite whole; break it, and all the cement in the world will never quite repair the damage. You may stick the pieces together so that at a distance it looks nearly as well as ever, but it will not hold hot water. It is fit only to be put empty on a shelf and forgotten there. The finer and more delicate it is the more utter the ruin. A mere acquaintance, which needs only a little-ill humor to help it up, may be coarsely puttied like that old yellow basin in the closet, but tenderness and trust and sweet exchange of confidence can no more be yours when angry words and thoughts have broken them than delicate porcelain teacups which were splintered to pieces can be restored to their original excellence.—London Athenæum.

Eternity is crying out to you louder and louder as you near its brink. Rise, be going! Count your resources; learn what you are not fit for and give up wishing for it; learn what you can do and do it with the energy of a man.—F. W. Robertson.

The effect of every burden laid down is to leave us relieved, and when the soul has laid down that of its faults at the feet of God, it feels as though it had wings.—Eugenie de Guerin.

Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.—Watson.

We have to be living very near the throne before we can enjoy having our own faults pointed out.

No man can walk far with God who does not keep step with everything that is good.

Three precious things that many throw away—time, money, and health.

Men hate the Bible not because they know it, but because it knows them.

Trouble always runs to meet the man who goes out to hunt it.

Religion that isn't used every day won't keep sweet a week.

People who carry sunshine with them are always welcome.

When I seek another's joy, I find both his and mine.

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The Regenerate Are Saved.

"Created after the image of God in righteousness and true holiness." (Eph. iv, 24.)

(Read before the Ministers' Institute at Brookville, and published by request.)

Man in his original state stood before God a living, upright, righteous and holy being, united to God by faith. Faith, the vital link of union to God, was sundered by unbelief. Separated from God, he died. With his life went the image of God, which was his righteousness and holiness; he was lost. Now, God, to restore us, his race, to salvation, extends himself to us in Christ. We take hold of him by faith. This re-establishes the severed union. Then, through this vital union which Christ says is as real as that which united the branch to the vine, the divine life again flows into the soul, and his life, with all he lost by the separation, returns; he is, therefore, saved. As unbelief was the cause of separation and death, so his faith is the cause or condition of his union, and life, faith, therefore, is the only thing that could be the condition of his salvation; hence, "he that believeth in the Son hath life, and he that believeth not shall not see life." (John iii, 36.) "These things I write unto you that believe, that ye may know that ye have everlasting life." (I. John v, 12, 13.) Therefore, it is a fundamental fact that the believer in Christ has life, is born of God, and is restored to life with all he lost by unbelief. This process of restoring life to the dead soul is regeneration.

First, therefore, the regenerate has spiritual life. Again, through his unbelief he lost his life with the divine image, in which consisted his righteousness and holiness. Therefore, through his faith is his life, with all this he lost, which was the divine nature, restored. This is taught us in John i, 12: "To as many as received him gave he power to become the sons of God; . . . who are born, not of man, but of God." Being born of God, and becoming sons of God, we partake of the nature of God. This is the divine image, which Paul says is righteousness and true holiness. "Like begets like." You never knew any being born of a parent, and not partake of his nature. All life, whether vegetable, animal, or spiritual, is the result of assimilation and being so vitally united to Christ, the one only source of spiritual life; as to assimilate his life, we also assimilate his nature. This is the divine image—righteousness and true holiness.

We see, therefore, second, that the regenerate has the divine nature, which is righteousness and true holiness. Again, regeneration is referred to as a washing of the moral nature. "Ye are washed by the Spirit of our God." (Paul to Corinthians.) "Washing of regeneration." (Paul to Titus.) "Wash me, and I shall be clean." (David.) We take a soiled garment; through the process of washing the result is a clean garment. So the soul undergoes the process of regeneration; the result is a sanctified nature. Regeneration refers to the nature of the work, and sanctification to the effect produced.

Therefore, third, the regenerate are sanctified.

Now, in syllogism:

First premise: All who have the life and nature of Christ, and are righteous, holy, and sanctified, are saved.

Second premise: Regenerated persons have the life and nature of Christ, and are righteous, holy and sanctified. Therefore, the regenerate are saved. The conclusion is as logical as scriptural.

Let us answer the only two plausible objections to the above conclusions:

Objection one: Paul, at First Corinthians (iii, 1), says of babes in Christ, merely regenerated persons, that they are carnal. Yes, he does, and at the first chapter, second verse, he says of the same persons, "They are sanctified." But can the same person be sanctified and carnal at the same time? Yes! Every sanctified person in this life is also carnal, because the spirit, being regenerated, is, therefore, sanctified, but the body, not yet being regenerated, is raised to newness of life, is, therefore, natural, vile, and carnal. Hence, as Paul says (Rom. viii, 23), "We ourselves (and the purest and best of all men) groan within ourselves, waiting for the adoption—to wit, the redemption—of our body." Therefore, the conflict in the Christian life. But, as Paul says in Phil. iii, 20, 21: "Our citizenship is in heaven, from whence we also look for the Savior, . . . who shall change our vile body, that it may be fashioned like unto his glorified body."

So, brethren, we look for the coming of our Lord, who shall regenerate these carnal, vile bodies of ours; then this natural and corruptible body shall be spiritized, and this vile body fashioned like his transformed and glorified body, as Peter, James and John saw it on the Mount of Transfiguration; then the renewed soul and renewned body, reunited, shall stand before God at the judgment as pure and spotless as Adam came from the plastic hand of God. Until then we must be content, as Paul, to fight, not as one beating the air, but to keep our vile, carnal bodies under, lest, while we preach to others, we ourselves become castaways. (I. Cor. ix, 26, 27.)

Second objection: But are not regenerated persons commanded to go on to perfection? Yes; but never are they commanded to go on to sanctification. It is only the regenerated, sanctified one that can grow. Life precedes and conditions growth. The born, living child grows, or develops, into the full stature of manhood, not by a mighty effort or single leap, but by the daily assimilation of wholesome food. So also the born, living, spiritual child of God grows up into Christ not by mighty effort at once, but daily by the assimilation of spiritual food. "Beholding the glory of the Lord, we are changed into the same image, from character to character." We grow, not in kind, but in character.

K. M. HARRISON.

What Ails You?

If you have sudden darting pains in the joints or muscles, and it recurs every time you get cold, and appears in new places without leaving any of old ones, the best thing to do this is to send five dollars to the Drummond Medicine Co., 48 Maiden Lane, New York, for a month's treatment of Dr. Drummond's Lightning Remedy for Rheumatism. They will send you two large bottles of their remedy by return express. If you have the above symptoms you have the Rheumatism, and should begin at once with the known cure. Delay with any disease is dangerous—with Rheumatism it is simply suicidal. Agents wanted.

The Week of Prayer.

The Central Committee of the Woman's Parsonage and Home Mission Society issues the following circular calling for the annual observance of the Week of Prayer, Feb. 6-10, 1895:

Preparation for the approaching Annual Prayer Service should be made humbly and gratefully, acknowledging that the successes of the last year are due to him who promised, "I will put my Spirit in you, and ye shall live; and I will place you in your own land, and ye shall know that I the Lord have spoken it and performed it, saith the Lord." With this sure promise, faith may press forward with enthusiasm, seeking a more thorough knowledge of the work committed to us, greater fitness for the service, and an outpouring of God's Spirit.

Feb. 6 commemorates Wesley's landing in America for the purpose of evangelizing it; Feb. 7 his learning from Peter Bohler of a deeper spiritual life. One date is the anniversary of the coming of Methodism to this country, as far as Wesley embodies it, and the other of its spiritual birth. Hence our Week of Prayer fitly begins with these dates.

TOPICS PROPOSED.

WEDNESDAY, FEB. 6.

Topic—Christian Love: Love between Christian workers; Auxiliaries; for the outcast; the neglected; the foreigners. Bible Readings—John xv, 12-17, and selections from John xvii; I. John iii and v; I. Cor. xii, 12-27.

THURSDAY, FEB. 7.

Topic—The blessing of God's Spirit upon our methods of working and upon the workers, members, officers, missionaries, teachers, our literature and our schools. Bible Readings—Acts ii, 1-8, and 16, 17, 18; I. Cor. xii, 4-12; Eph. iii, 14-21.

FRIDAY, FEB 8.

Topic—Our Treasury: Its importance, its needs and our duty to it. Proportionate and systematic benevolences. Bible Readings—Malachi iii, 10-12; Prov. xix, 17; Luke vi, 38; Acts xx, 35; II. Cor. ix, 7.

SABBATH, FEB. 10.

Topic—The religious needs of the alien, foreign and unevangelized population of our country. A Sabbath night program is prepared expressly for this occasion.

Our pastors are respectfully urged to adopt the subjects proposed for the Wednesday night and Sabbath morning services, and are requested to allow the Societies to occupy the Sabbath night service with the instructive and delightful home mission program.

The week should be one of power and blessing—"For this is the confidence that we have toward him, that if we ask anything in accordance with his will, he heareth us; and if he heareth us whatsoever we ask, we know that we have the petitions that we have asked of him."

MRS. NATHAN SCARRITT,
Gen. Sec. W. F. and H. M. Society.

FROM THE WORK.

Rev. G. H. Galloway: "The Lord has been indeed good to us of the Rose Hill circuit. We have had five delightful meetings. We have on the work about one hundred and fifty bright conversions. Forty have joined the church. Our assessments, with the possible exception of pastor's and presiding elder's salaries, will all be in full."

Rev. J. W. Burton: "Our Conference year is nearing its close. I have served the work faithfully assigned me by Bro. D. A. Little, with but little appearance of any good done. Financially, we are badly behind, having received only about one-fifth of the assessment. Spiritually, we are not what we ought to be. We have a name to live, and yet we are dead; but very few of our number that are alive to duty. May God bless the work and send them the right man to preach for them next year. God bless our church."

Rev. J. A. Randolph, Greenville, Miss., Nov. 29: "We are rounding up the year better than we expected. Nearly all the charges will be behind, but the balances will be small. Spiritually, we have had a good year. There have been more additions to the church than for many years. But one of the best evidences of our advancement is in the increased spirituality of our membership. Bros. Cunningham and Whitehurst have left us for Texas. The latter to the Northwest Texas Conference, and stationed at Wortham. We expect to see your smiling face and feel your hearty handshake at our Conference next week."

Rev. B. F. White, Monroe, La., Dec. 11: "I wish to say that the Sam Jones meeting here was a great success. Thousands came to hear this wonderful man of God. The most important result of the meeting was the revival in the churches. The second was the ingathering of over ninety converts to Christ. The last, but not the least, the probable overthrow of the saloons in our midst and the removal of this curse from our city. The outlook now is that we will carry prohibition in Ouachita parish, including Monroe, by a very large majority. The W. C. T. U. has been a great power for good along all these lines. We thank God and take courage. Our finances are full and clear. I have preached only one old sermon during the quadrennium, and have been in my pulpit and in my Sabbath-school every Sabbath except seven of the two hundred and eight that I have labored with this people. I believe every Christian in Monroe is my friend, and I am a friend to every citizen of the place."

WESSON, MISS.

We have just closed a gracious protracted meeting, resulting in 33 accessions—25 by vows and by baptism; many conversions and reclamations, and a number of entire sanctifications. Some of our most devout and intelligent members, who had been converted, and had not backslidden, are rejoicing in the consciousness of a pure heart—"a heart from sin set free;" and they are not afraid to call it "entire sanctification." All collections in full except salary of the preacher. Bro. J. L. Morrill, of Cartersville, Ga., did the preaching. The Holy Spirit did the work. T. L. MELLEN.

Nov. 30.

A Mail Agent's Experience.

Louis D. Brenneoke, Walhalla, S. C., had Rheumatism for fifteen years, and during that time had never been free from pain. He tried the Hot Springs and physicians without benefit. After taking two bottles of Drummond's Lightning Remedy he wrote that he was free from pain, and able to take several long walks. If you want a cure, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles—one month's treatment. Agents wanted.

A great philosopher says there are three things which are very difficult—to keep a secret, to forget an injury, and to make good use of leisure.

Thousands of Dollars

Mr. S. G. Derry.

I spent trying to find cure for **Salt Rheum** which I had 13 years. Physicians said they never saw so severe a case. My legs, back and arms were covered by the humor. I was unable to lie down, **could not walk without crutches**, and had to have my arms, back and legs bandaged twice a day. I began to take Hood's Sarsaparilla and soon could see a change. The flesh became healthy, the **sores soon healed**, the scales fell off, I was able to give up bandages and crutches, and a happy man I was. I took

Hood's Sarsaparilla

7 months; and since that time, 2 years, I have worn no bandages whatever and my legs and arms are sound and well." S. G. DERRY, 45 Bradford St., Providence, R. I.

HOOD'S PILLS are the best after-dinner Pills, assist digestion, cure headache. 25c.

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"When my adopted son was seven years of age, he had as severe a cough as I ever knew anyone to suffer from. He coughed incessantly, and spit up blood. I tried everything I could think of, but he constantly grew worse, and I feared the poor little fellow would surely die. At last, I gave him Ayer's Cherry Pectoral, being recommended to do so by the physician. This medicine gave the child speedy relief and effected a permanent cure."—Mrs. M. E. DEBAT, Liberty, Texas.

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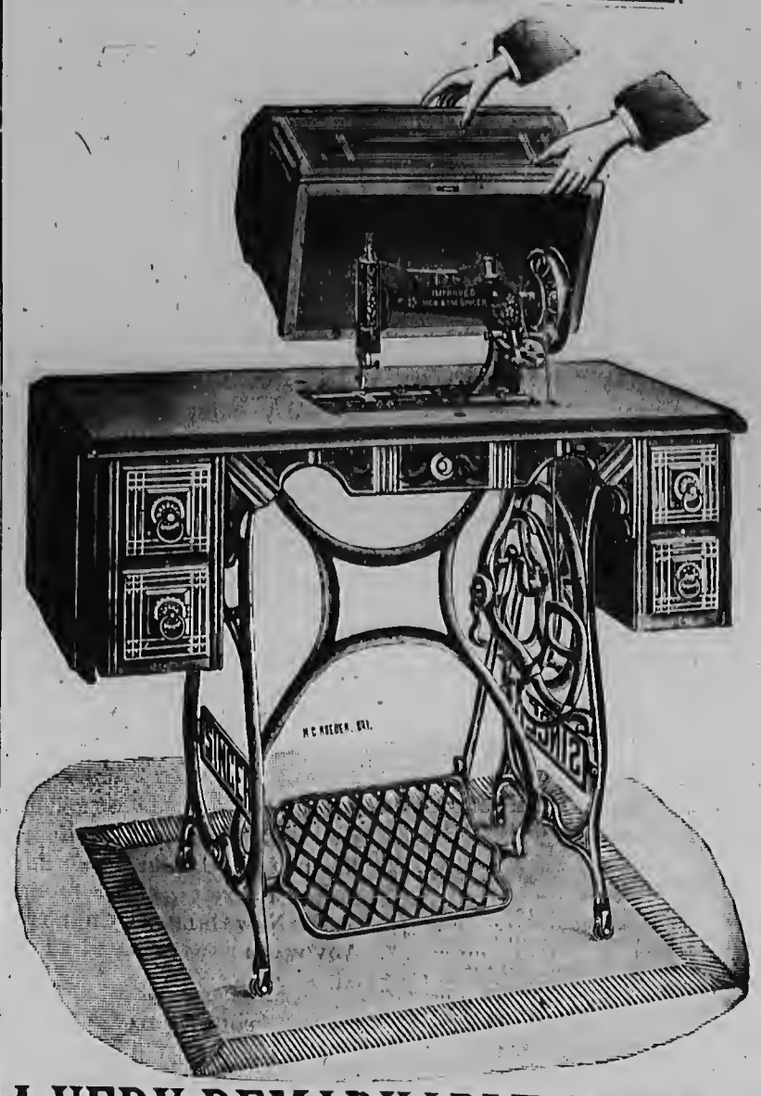

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Thursday, December 13, 1894.

North Mississippi Conference.

FIRST DAY.

The North Mississippi Conference met at Sardis on Wednesday, Dec. 5, Bishop Keener in the chair. The devotional exercises were conducted by the Bishop. J. S. Oakley was elected secretary, and R. M. Evans, G. H. Lipscomb and H. R. Tucker, assistants. After the appointment of the usual committees, reports were read from the Book Agents, the Board of Missions, the Board of Church Extension and the Secretary of the Epworth League. Reports were presented from the Board of Trustees of Millsaps College, Grenada Collegiate Institute and Malone College. Two transfers were announced—B. S. Rayner, from the Japan Mission Conference, and H. T. Gaines, from the Louisville Conference. The following persons were introduced: B. W. Waters, of the Japan Mission Conference; D. M. Smith, Book Agent; Dr. I. W. Cooper, agent of Millsaps College; Rev. Winecoff, of the Episcopal Church, and the editor of the NEW ORLEANS ADVOCATE. The supernumeraries and superannuates were called and their characters passed. There was a sermon in the afternoon by Rev. L. D. Worsham, and one at night by the editor of the NEW ORLEANS ADVOCATE.

SECOND DAY.

After devotional exercises and the adoption of the Minutes of the previous day, communications were read from W. W. Smith, Secretary of the Board of Education, and Chancellor Kirkland, of Vanderbilt University.

The following persons were admitted into full connection: J. T. Murrah, L. M. Broyles, C. H. Pittman, S. B. Meyers, W. W. Mitchell, J. H. Rodgers, J. A. Poe, and W. A. Clarke.

A communication from Rev. A. D. Miller, of the Mississippi Conference, with reference to mission work among the Indians in Mississippi, was read and referred to the Board of Missions.

W. M. McIntosh was announced as a transfer from the North Alabama Conference. E. S. Lewis was readmitted. A. T. Buck and R. A. Meek asked for a supernumerary relation.

Speeches in behalf of the Brooks Memorial Home at Millsaps College were made by Dr. W. B. Murrah and Dr. I. W. Cooper, and a collection was taken amounting to $218.

Rev. Thomas Taylor, of the Free Will Baptist Church, was recognized as a local deacon. The preachers of the Sardis district passed an examination of character.

Rev. J. W. Honnoll preached in the afternoon, and Rev. W. M. McIntosh at night. There was also preaching in the Presbyterian Church by Rev. J. A. Leech.

THIRD DAY.

The opening of the session found about sixty pupils of Grenada Collegiate Institute present to remain during the day. They seemed to enjoy their change of programme immensely. Rev. J. W. Chambers and Dr. J. J. Tigert were introduced. The latter made a brief talk in the interest of the Review. A letter was read from the Conference colporteur, Rev. G. W. Bachman, who was too unwell to attend. He was represented at Conference by his son. The examination of character was continued, and the entire list completed. Water Valley was chosen as the place for holding the next Conference. Report No. 1 of the Committee on Publishing Interests, with reference to the NEW ORLEANS CHRISTIAN ADVOCATE, was read and adopted.

FOURTH DAY.

Rev. A. Kendall, chairman of a committee appointed to revise the condition of membership in District Conferences, was read and accepted. The report makes exhorters members of the District Conference, and provides for the election of two delegates from each charge in addition to those already provided for in the Discipline. The following were admitted into full connection: W. L. Anderson, D. P. Patterson, H. D. Estes, W. D. Wendell, J. R. Countiss, and S. L. Cox. H. C. Parrott was located at his own request. Report No. 2 of the Committee on Publishing Interests was read and adopted. The report of the Committee on Temperance was read and adopted. Report No. 1 of the Board of Education was read. The hour for adjournment having arrived, it was laid over until Monday. In the afternoon Dr. S. A. Steele delivered his famous lecture, "The Pioneers of Methodism," to a crowded house. It was much enjoyed. The Board of Church Extension had its anniversary on Saturday night.

SUNDAY.

At 11 A. M. Bishop Keener delivered an excellent sermon to a large and appreciative congregation. He chose as his text St. John iii, 6: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." After the services thirteen ministers were ordained deacons by the Bishop. After the services in the afternoon eight ministers were ordained elders by the Bishop.

Not having the proceedings of the last day's session, we are compelled to go to press without them.

The Louisiana Conference.

We were present at the Louisiana Conference the last two days. Bishop Granbery's presidency gave great satisfaction. The brethren were delighted with him in the chair, in the pulpit, and in the social circle. Dr. Tigert delivered a missionary address which was very highly complimented. He took a number of subscriptions to the Review. Dr. Morton is said to have been at his best, and that means a great deal. The Protestant pulpits of the city, with a few exceptions, were filled by members of the Conference on Sunday. Collections were somewhat behind, but the brethren seemed cheerful and hopeful, as Methodist preachers generally are. If there is a happier class of men anywhere than those who compose the Methodist itinerancy, we have not found them.

North Mississippi Conference.

We had the pleasure of attending the North Mississippi Conference during the first three days of the session. Our Conference home was with Col. D. G. Pepper, and we are sure that nobody—not even the Bishop—had a better one. Bro. Pepper and his interesting family understand the art of hospitality to perfection. Our fellow-guests were Bro. Wendell, of Aberdeen, and Bro. Standifer—most agreeable companions. Bro. Wendell is a grandson of Bishop Paine. He was admitted on trial. Bro. Standifer was our room-mate. It was worth a trip across the State to have such companionship for three days.

Our senior Bishop presided with his usual efficiency. He was firm and dignified, yet always courteous. Without any seeming hurry, he dispatches business with great rapidity. He brings out from the brethren just enough statistical lore to show the results of the year's work. We were too busy with ADVOCATE matters to hear his address to the class admitted into full connection. It is regarded by the brethren as a masterpiece. Many say they have never heard it surpassed and rarely equalled on such an occasion.

On Thursday night we had the privilege of hearing a very interesting, unctuous sermon from Rev. W. M. McIntosh, the celebrated evangelist, who is now a member of the North Mississippi Conference, and co-president of Grenada Female College. We also heard a sermon of great force and power from Dr. J. J. Tigert, our Book Editor.

Sermons were preached every afternoon; but business prevented our hearing them. Dr. Tigert made a favorable impression upon the Conference in the pulpit and out of it, and carried away a large list of subscribers to the Review. Dr. Steele, of the Epworth Era, was present; but up to the time of our leaving had not made an address. He was, of course, booked for service at a later date.

Dr. Cooper made a very effective speech in behalf of Millsaps College, and especially in behalf of the Brooks Home. Dr. Cooper's agency has been a decided success. He has traveled during the year more than 20,000 miles, has raised over $5,000, and has secured many pupils. Moreover, he has made friends for the college wherever he has gone. North Mississippi desires his continuance in the agency. Dr. Murrah also made a capital talk in behalf of Millsaps. The report from Millsaps is decidedly gratifying. Two hundred and five pupils have matriculated during the session, and twenty-five or thirty more are expected at the beginning of the Spring term. The endowment fund now aggregates about $107,000. The report from Grenada Collegiate Institute was decidedly encouraging. It has a good curriculum and an excellent faculty. The patronage is large and increasing, and important improvements have been made in the buildings. The institution is in high favor with the brethren, and has a magnificent future before it. Malone College is also in a very prosperous condition. The president, Rev. J. W. Honnoll, has shown himself to be the right man in the right place.

The brethren extended a royal welcome to the editor of the NEW ORLEANS ADVOCATE. Scores of them announced to us their determination to work for the ADVOCATE as never before. The ADVOCATE has absorbed the District Reporter, published at Aberdeen. It secures the mail list—about fifteen hundred names—and the good-will of the former publisher and editor, Rev. W. S. Lagrone, presiding elder of the Aberdeen district.

We had so many invitations to preach and lecture during the year that if we were to accept them all, we would spend a large part of our time in the field.

BOOK.

THE ROYAL ROAD; OR, TAKING GOD AT HIS WORD. By Marian Harland. 12 mo. Cloth. Ornamented. $1.50. Anson D. F. Randolph & Company, 182 Fifth avenue, New York.

"The Royal Road" may be considered as a companion to "Stepping Heavenward" in singleness of purpose and in directness of treatment. It assumes throughout and proves from Scripture and experience that there is but one royal road to happiness, and that is to take God simply at his word in living by the day, and trusting him entirely for the days to come. According to the author, the repeated injunctions to cast all of earthly care upon him who careth for his creatures with wise and sleepless love, means everything or nothing.

Following this *motif*, she has written what can hardly be called a novel, but it is a tale of every day and real life, full of incident throughout. In dealing with people in various ranks of society she shows the workings of this cardinal principle of practical religion in joy and in sorrow, in distress of mind, body, and estate, and proves it to be the philosopher's stone that solves the great mystery of human existence, the one rule without an exception. She holds that the very simplicity of the formula to "take no anxious thought for the morrow," but to do what the hand finds to do to-day, as if the daily task were all of living, has misled many as to its efficacy. The book commends to every Christian a trial of what may be called a safe recipe for peace of mind and active usefulness for the good of mankind and glory of God.

Condition of Pastoral Success.

If the pastor can put the church paper into every home of his charge, he will provide an important condition of success in his work. It will, we think, be found almost invariably true that the active, liberal churches are the ones whose members take and read their own denominational paper. The presence of such a paper in the homes means, generally, that the members are loyal and faithful, that the pastor's salary will be promptly paid, and that gifts to missions and all church enterprises will be liberal and regular. The Rev. Dr. McArthur, of New York, says on this subject: "It is astounding that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their churches to take a good denominational paper. It is simply impossible for church people to be in the largest degree useful to their churches, to their denomination, and to the cause of Christ at large, if they do not take a religious paper. There is no investment of money which will bring larger returns for the church, for the denomination and for Christianity than what is expended in procuring good religious papers. Two to five cents a week for the year will secure the weekly visit of a great, strong, wholesome and altogether superb religious paper. The general circulation of such a paper in a church is worth as much to a pastor as is an assistant in pastoral work."—Cumberland Presbyterian.

The fact is, the Christian people of this country have just about the sort of government they like. To be sure, they pretend they don't like it, but they do—that is, the great majority of them do. Actions speak louder than words. At the polls they make the government what it is and keep it what it is. If they wished a different government—really wished it, all the year 'round—they would have it. As it is, the larger part of the Christian voters do a great deal of grumbling and goody-goody talking on 364 days of the year, and on election day meekly walk up to the polls at the bidding of their political bosses and vote to keep things as they are, or to make them a little worse.—The Examiner, New York.

It would seem that if the higher critics find it such an easy matter to analyze the Pentateuch into its component parts, they would have no difficulty in resolving a modern composite into its parts. Acting on this idea, an eminent scholar, backed by Christian capitalists, some time ago furnished the critics with a short article composed of sentences taken from the books of well-known authors, and accompanied it with an offer of a liberal reward to any one who would resolve it into its component parts. So far the silence that has prevaded the camp of the critic has been like that silence which once reigned in heaven for the space of half an hour.

NOTES.

The total adult membership of the Protestant Churches in Japan at the close of 1893 was 37,398, an increase for the year of 1,864.

***

A Hindoo Brahman once wrote to a missionary: "You are not as good as your book. If you were, India would soon be at the feet of Jesus Christ."

***

Statistics of life insurance people show that in the last 25 years the average of man's life has increased five per cent., or two whole years, from 41·9 to 43·9.

***

The London Religious Tract Society, the British and Foreign Bible Society, the American Bible Society and the American Tract Society, have received in the nineteenth century $140,000,000.

***

Great Britain and the United States spend annually fifteen hundred millions on intoxicating drink! Ten millions a year for missions make a poor show alongside that terrible total.—Herald and Presbyter.

***

In Corea the Protestant Mission force of foreign workers consists of twenty-six married men, fourteen single men, and eighteen single ladies, representing the Methodist Episcopal, Presbyterian and Angelican Churches.

***

Of the 30,000 total abstainers among the English soldiers now in India, only fifteen men were tried by court-martial during the past year, says a native paper, while no less than 2,500 non-abstainers were placed on trial during the same period.

***

The women of the Methodist Church, South, have 37 missionaries among the Indians, in Mexico, Brazil, and China; 48 teachers and helpers; 55 native teachers; 52 boarding and day-schools, with 2,793 pupils, and upward of 600 women under instruction.

***

We know a Methodist Church in Kentucky which received, during last Conference year, thirty-seven Baptists into its membership, and everyone of them joined of their own free will, without a word of solicitation from anyone.—Central Methodist.

***

A large manufacturing firm in Cincinnati recently made the following statement: "A drinking man will turn out from twenty to thirty per cent. less work than a non-drinker; and, in addition, his work it apt to be defective and require overhauling."

***

The consumption of alcohol per inhabitant in the various countries of the world is: Germany, 11 quarts per inhabitant; Austria-Hungary, 6.39; Belgium, 8.86; United States, 5; France, 8.07; Italy, 1.97; Holland, 9; Russia, 6.3; Great Britain, 5.42.

***

The Christian Intelligencer says: "A missionary affirms that he could walk from Canton to Shanghai, over 800 miles, not walking more than twenty miles a day, and could sleep every night in a village or town that has a little Christian community."

***

Gen. Booth, asked by a newspaper interviewer: "Do you think the millennium will come if the whole world is converted to the Salvation Army?" replied: "It would be very near at hand. If the newspaper men were converted, it would be a very long step in that direction."

When the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked for compensation, she replied, "Compensate those you have wronged, and I will pay the balance."

***

In Malaysia is a population of 60,000,000, mostly Mohammedan Malays. The British and Foreign Bible Society has several European colporteurs at work, and twenty-five who are natives. At Singapore alone Bibles are furnished in forty-five different languages.

***

The Methodist Church has 445 deaconesses employed in Christ-like service, and divided by countries as followers: "In America, in 29 homes 307; in Germany and Switzerland, 106; in India, in 6 homes 18, and outside of homes, 12; in China, 2. The property owned for their use is valued at $304,908. The number of religious calls made last year was 122,534.

***

The Margaret Williamson Hospital, of Shanghai, China, was built by the generosity of a lady in Brooklyn. Patients go to it from all parts of the country. It is said to be one of the greatest evangelistic agencies in that Chinese city. Twenty-two thousand patients passed through the dispensary in 1893, and everyone of them was spoken to on the subject of Christianity.

***

One has said: "That land is my country which most needs the gospel." Surely that land which most needs the gospel should receive the most of the money and prayers which a Christian gives for others. It is Methodist doctrine to go to those who need us most. No committee is needed to teach us who are the most needy. India, China, etc., are pleading for us with loud voices.

***

The temperance party in New Zealand having, by the recent plebiscite, closed so many drink shops, and threatened the early extinction of every liquor saloon in the colony, now demand an amendment to the licensing act, permitting prohibition by a bare majority of votes. Owing to the strength of the temperance party, such an enactment is spoken of as certain in the near future.

***

Total abstinence in the British army in India is on the advance, the number of abstainers having nearly doubled in four years. The present commander-in-chief, Sir George White, is much interested in the subject, and has discovered that nearly all the crime and half the sickness in the army are traceable to drink, and that intemperance is the main cause of failure in health and endurance on the part of the British soldier.—Christian Statesman.

***

The Rev. F. B. Meyer, of London, tells of one whose income is $10,000 per annum, who lives on $1,000 and gives the remaining $9,000 to the cause of foreign missions. Another, whose income is $10,000, who lives on $1,200, and gives away the remainder. A governess who earns $500, of which she gives $250. Another, who has a comfortable competence, remains in business, all the profits of which he gives. Sarah Hosmer, a worker in a factory, supported a student in the Nestorian Seminary. Five times she gave $50 and sent five native preachers.

***

The Gazette, of Nov. 28, says: "The administration of the Hon. James P. Clarke, governor-elect of Arkansas, will not be ushered in with a ball. Jeffersonian simplicity, pure and unalloyed, will mark the ascendancy of the new governor. Until yesterday elaborate preparations were being made for the usual biennial inaugural ball in January; but all efforts to consummate the affair have been abandoned in deference to the wishes of Gov.-elect Clarke."

We clip the above from the Arkansas Methodist. Mississippi has a governor of the same type. There has been no ball at the gubernatorial mansion of Mississippi during the last four years. We do not think, however, the credit for this is due to Gov. Stone so much as to his good Methodist wife.

***

It is estimated that one-third of the population of the United States are under twenty-one years of age. These millions of young people are the richest treasure of the nation. From their ranks the material is to be drawn which will constitute the life of both Church and State the next generation. No other national treasure should be guarded with such unceasing vigilance. Yet we are day by day spreading in their path way snares which will inevitably entrap and ruin multiplied thousands of them. Count the saloons of the nation, and in the same breath you enumerate these agencies of destruction. Who is responsible for the existence of the saloon? However it may be elsewhere, in the United States of America the professed disciples of Jesus of Nazareth must bear the responsibility. Without their aid the saloon could not exist for a single year. Christians perpetuating the saloon; can a more glaring inconsistency be conceived

The Louisiana Conference.

(Continued from First Page.)

Franklinton circuit, W. H. Benton, W. G. Roberts.
Amite City circuit, J. J. Smylie.
St. Helena circuit, Nathan J. Roberts.
Pine Grove circuit, J. P. Haynie.
East Feliciana circuit, Geo. D. Anders.
Centenary College, C. W. Carter, president; professor, C. C. Miller; student, L. E. Wichte.

OPELOUSAS DISTRICT.

H. O. White, P. E.
Opelousas, E. T. Denson.
Washington, M. C. Manly.
Pisquemine Brnlee, J. S. Sanders.
Prudhomme, S. H. Wnatley.
Lafayette, T. S. Randle.
Crowley, W. W. Drake.
Abbeville, J. J. Kelly.
New Iberia, J. M. Beard.
Franklin, H. Armstrong.
Jeanerette, R. M. Blocker
Lake Charles, R. W. Randle.
Lake Charles (Jackson street), Robert J. Harp.
Lake Charles (West Lake), F. G. Hocuit.
Pattersonville, F. D. Van Valkenburgh.
Morgan City, C. M. Lyons.
Sulphur Mine, W. D Plokens.
Grand Cheniere, W. B. Van Valkenburgh.
Indian Bayou, W. J. Porter.
Lake Arthur, R. P. Howell.
Teche circuit, Albert L J. Neill.
Berwick, B. R. Montgomery.
French mission, to be supplied by J. Berwick.

ALEXANDRIA DISTRICT.

S. J. Davies, P. E.
Alexandria, L. F. Jackson.
Evergreen and Big Cane, A. W. Turner.
Lecompte and White Chapel, C. T. Munhollaud.
Simsport, W. T. Woodward.
Melliville and Bunkie, J. E. Denson.
Spring Creek, J. W. Lee.
Glenmora mission, R. C. Grace.
Dry Creek, to be supplied by F. N Sweeney.
Montgomery, J. F. Patterson.
Atlanta, Wilson Moore.
Centreville, H. M. Banks.
Columbia, J. R. Roy.
Boyce and Colfax, J. I. Hoff, anir.
Pineville, J. M. Johnston.
Bayou Chicot, J. D. Kent.
Nugent, Elton Wilson.

SHREVEPORT DISTRICT.

J. L. P. Sheppard, P. E.
Shreveport, W. H. LaPrade.
City Mission, Albert S. Lutz.
Mooringsport, W. F. Henderson.
Caddo, P. M. Brown.
Mansfield, B. T. Crews.
Many, J. M. Brown.
Grand Cane, W. H Hill.
Anacoco and South Vernon, to be supplied.
Pleasant Hill, J. B. Williams.
Natchitoches, H. W. Rickey.
Coushatta, J. E. Riddle.
Wesley, H. W. Wallace.
South Bossier, N. S. Cornell.
North Bossier, H. J. Boltz.
DeSoto, S. S. Holliday.
Fort Jessup and DeSoto mission, H. Williams.
Mansfield Female College, A. D. McVoy, president.
Student at Vanderbilt, N E. Joyner.

ARCADIA DISTRICT.

J. D. Harper, P. E.
Homer, V. D. Skipper.
Haynesville, R S. Collier.
Minden, J. D. Cassity.
Ringgold, B. H. Sheppard.
Bienville, J. White Davis.
Arcadia, H. W. May.
Summerfield, Robert Randle.
Ruston, J. A. Miller.
Vienna, R. W. Vaughn.
Vernon, C. F. Staples.
Downsville, D C. Barr.
Farmerville, W. D. Gaskins.
Valley, Robert Parvin.
Lisbon, T. J. Upton.
Gainesville, J. H. Brown.

DELHI DISTRICT.

B. F. White, P. E.
Monroe, E. N. Evans.
West Monroe, W. G. Evans.
Bastrop, M. J. Jenkins.
Lind Grove, Thos. H. McClendon.
Delhi, John F. Foster.
Floyd, Oak Grove mission, C. R. Godfrey.
Lake Providence, H. W. Knickerbocker.
Oak Ridge, Robt. A Davis.
Harrisonburg, E. L. Alford.
Waterproof, T. M. Water.
Winsboro, I. N. Bronson.
Rayville, I. T. Reames.
Oakley and Vidalia, W. E. Akin.
Calhoun and La Pine, R. S. Isbell.

TRANSFERRED—Wm. M. Sullivan, J. T. Leggett, R. S. Seale, W. L. Linfield, R. B. Downer, to the Mississippi Conference.

A wealthy San Francisco lady, a Mrs. Lux, has just bequeathed three million dollars to promote schools of manual training, industrial training, and teaching trades to the young people of her city and State. She wisely gives to her trustees discretion to expend the income of her bequest as they may think best, and to use a portion of it in advancing her ends in the State public schools. San Francisco will thus have its parallel institutions to the London Finsbury Polytechnic; the Pratt Institute, of Brooklyn; the Cooper, of New York; the Drexel, of Philadelphia; and the Armour, of Chicago.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Hafflefinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

The Food of the Future.

Sir Benjamin Ward Richardson, who originated, ten years since, the lethal chamber for the painless extinction of life in the lower animals, has constructed a portable chamber, which he hopes will soon be in use in the various towns and villages of England. He has also invented an inhaler, by which sheep about to be slaughtered can be rendered unconscious to the knife in twenty seconds.

Although not a vegetarian, Sir Benjamin, according to an interview in the Humanitarian, thinks the ideal thing is to do away with the slaughter of animals for food. He believes that by a process of advanced chemistry fresh fruits, grasses and pulses could be transformed into condensed, meat-like animal foods, and that we ought not to need the animals as laboratories for making human food. Such a process would not only stop the slaughter of animals, but would ensure comparative immunity from disease. The venerable scientist has been asked to superintend such a scheme, and is "fully convinced that the food of the future will be on these lines."—Christian World.

Interesting News from Brazil.

Rev. E E. Joiner writes from Rio de Janeiro of an unusually good opening for work in that city. God grant our brethren the three thousand souls for which they pray!

"Out near the Jardin Botanica (Botanical Garden) there is a large cotton factory directed by Englishmen, but manned principally by Brazilians. The company has a large and commodious school-building and employs a teacher to run a night school for the benefit of its employees. They kindly placed the building at our disposal for English service. I held service in English there from the middle of May to about the first of this month. Numbers of Brazilians came to the English service, and we began to sing some Portuguese hymns for them. Sometimes I would try to read some Scripture to them; at other times I would take some visiting brother, Bro. Tilly or Tucker, with me to talk to them after English service. After Conference I did not feel at liberty to go on with Portuguese service unless the Directory should give us the use of the hall for Portuguese service also, as some persecution might arise and our cause be prejudiced with the English as well. So Bro. Tucker went with me to the Directory. They very kindly gave us the use of the building, lighted free of charge, for such service, saying if any trouble should arise to let them know, and they would have ample police force to protect us from any molestation. Said we could organize a class, and in the course of the conversation let us know that on the plant a lot for a church had been reserved on which first (which was during the Empire) they proposed building a Catholic Church. They left the impression that if our cause succeeded, they would be glad to turn it over to us. Bro. Taveras, who has charge of the mission work in Rio this year, began going with me, or rather I with him, for I turned the work over to him immediately afterward, and every Sunday evening we have service well attended and also Sunday-school. A week ago last Sunday after the preaching eleven or twelve persons came forward, and with tears and strong pleading invoked the Holy Spirit for converting grace.

"We indeed have a flattering prospect there. I regard it as the most favorable place for work in Rio for the following reasons: 1. There is no priest or Catholic Church in a mile. 2. The people are under English influence, which is Protestant. 3. The people are hard working, earn good wages, many of them can read, have the Sundays free to go to service, and when converted will not suffer so much from the outward pressure, and then they would be able to do something toward advancing the cause of Christ with their means.

"Pray that God may give us the 3,000 souls in that immediate neighborhood who are entirely without church privileges of any kind save what we can give in that school-room which will seat about one hundred and fifty persons."

The Pains of Rheumatism,

According to the best authorities, originate in a morbid condition of the blood. Lactic acid circulates with the blood and attacks the fibrous tissues, particularly in the joints, and thus causes the local manifestations of the disease. The back and shoulders are the parts usually affected by rheumatism, and the joints at the knees, ankles, hips and wrists are also sometimes attacked. Many people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism.

A Card from Rev. E. H. Pearce, D. D., of the Kentucky Conference.

MR. EDITOR: A kind note from Rev. W. P. Hurt, of Pensacola, Fla., advises that one J. B. Allen, of Kentucky, is using my name and reference for fraudulent purposes, Bro. Hurt himself having been a victim. Allen is known to this writer. Efforts in every form, in years past, were made in vain for his conversion. Two years ago a letter was received from Nashville, Tenn., stating he had lost a leg, by a railroad accident, and that this had been blessed to his conversion. It proved to be false intelligence in every particular. Before so ascertaining, I had written, congratulating and encouraging his reformation, as advised. It is this letter that he is, doubtless, using fraudulently. Ministry of our church, and others, are hereby warned against him.

E. H. PEARCE.

Annual Conference

Will be held at Meridian, Miss., beginning Dec. 12, 1894. I will give to any minister or delegate who will visit my store, on Front street, while at Conference, any one of my new, beautiful and superb Davis' Machines at one-half of catalogue price, and also one year's subscription to the NEW ORLEANS CHRISTIAN ADVOCATE *free*.

Respectfully,
THOS. M. FERGUSON.
Meridian Miss.

The first step in the cultivation of the spirit of missionary work in the churches is the dissemination of missionary news—facts, all forms of missionary intelligence—that the missionary spirit may be aroused, vivified, fostered, nourished, and built up by what it feeds upon. Give all the news of all the peoples of all the lands; give it in trumpet tones; send it everywhere on all winds, and let the breezes be laden with it; and as the ears shall hear the minds shall understand and the hearts shall sympathize, and the hands shall do the rest.—T. D. Butler.

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Rev. S. M. Merrill, D. D., Bishop M. E. Church.

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HOME CIRCLE.

SUNNY-BROW AND FROWNIE-FACE.

Dear Sunny-brow is a winsome elf,
Sweet natured all day long,
She always greets you with a smile
Or snatches of a song.

She whispers in the children's ear
Bright things to make them glad,
And always has some pleasant thought
To woo them when they're sad.

She helps them when they're "cross" and "bad"
To smother naughty words,
And murmurs, "Sing, instead of fret,"
And points them to the birds.

She loves her Master, Christ, you know,
And always tries to take
The "Whisper Motto" for her guide,
Which says, "For Jesus' sake."

Now Frownie-face is a wicked sprite,
Who loves to pout and fret,
Who says the Summers are "too hot,"
The Winters are "too wet."

There's not a thing that suits his mood,
He pines for "something more,"
And claps his hands when children fight,
And pout and slam the door.

He tells them things to make them cry,
And frets them all day long,
And never yet one saw him smile
Or heard him sing a song.

—Pansy.

A Christian at Home.

A good home life is one of the best evidences of Christian faith and character. A question was once put to a little girl by an enthusiastic mission worker: "My dear, are you a Christian?" The child flushed up, hesitated a moment, and then said, simply: "Will you please ask my mother if I am?" The mother's testimony was good to hear after this modest reply, for it told of a loving, dutiful life lived at home. Could all of us professing Christians stand the same test were it applied to us in our every-day routine?

It is not always those who talk the most, who attend the greatest number of services and meetings, and are the most zealous in good works, who bear the best witness for God. Do not let us for a moment underrate the importance of such things; prayer is work, and work is prayer, and both have their part in the Christian life, or that life would soon become a stagnant pool. But there is another question which it would be well for us to put to ourselves from time to time—not, "What am I doing for Christ?" but, "How am I living to him?"

"Beautiful lives are those that bless," and it is in the power of each one of us to be either a burden or a blessing, "a cushion or corner" in our homes—not by what we do, but by what we are.

If those around us see us anxious to lay aside our own selfish wishes, trying to conform to the unwritten rules of the home, to check the hasty word, to offer kindly excuses for "the absent," who, as we know, are "always in the wrong," to be upright and sincere when it costs us something to tell the truth, then even those who are the most careless must begin, sooner or later, to think, to wonder where the power comes from that keeps the mind calm in troublous times, to speculate as to the source of the charity that prevents the uttering of a harsh judgment, until they are forced to acknowledge "there must be something in it, after all"—to look upon religion, not as humbug, but as reality.

"Go home to thy friends, and tell them how great things the Lord hath done for thee." That was a divinely appointed mission, and one, no doubt, very hard to fulfill; but people will be convinced by deeds, though they may fail to attach any importance to words.

It has been well said that "a bright heart and cheerful looks make a home." There are six rules which may possibly serve as six drops of oil helping the wheels of home life to go more smoothly: 1. Speak greatly. 2. Never judge by appearances. 3. Make the best of things and people. 4. Be patient. 5. Look on the bright side. 6. Have much to be thankful for. And a seventh might be added, gathered from a life which made it truly its motto, "Try to do little things for God's glory without letting anyone know."—Selected.

A Young Man Should Remember

1. That, whatever else he may strive to be, he must, first of all, by absolutely honest. From honorable principle he can never swerve. A temporary success is often possible on what are not exactly dishonest, but "shady" lines; but such success is only temporary, with a certainty of permanent loss. The surest business successes—yes, the only successes worth the making—are built upon honest foundations. There can be no "blinking" at the truth or at honesty; no halfway compromise. There is but one way to be successful, and that is to be absolutely honest; and there is but one way to be honest. Honesty is not only the foundation, but the copestone as well, of business success.

2. He must be alert; alive to every opportunity. He can not afford to lose a single point, for a single point might prove the very link that would make complete the whole chain of business success.

3. He must ever be willing to learn, never overlooking the fact that others have long ago forgotten what he has still to learn. Firmness of decision is an admirable trait in business. The young man whose opinions can be tossed from one side to the other is poor material. But youth is full of errors, and caution is a strong trait.

4. If he be wise he will entirely avoid the use of liquors. If the question of harm done by intoxicating liquor is an open one, the question of actual good derived from it is not.

5. Let him remember that a young man's strongest recommendation is his respectability. Some young men, apparently successful, may be flashy in dress, loud in manner, and disrespectful of women and sacred things. But the young man who is respectable always wears best. The way a young man carries himself in private life ofttimes means much to him in his business career. No matter where he is, or in whose company, respectability and all that it implies will always command respect. And if any man wishes a set of rules even more concise, here it is:

Get into a business you like.
Devote yourself to it.
Be honest in everything.
Employ caution; think out a thing well before you enter upon it.
Sleep eight hours every night.
Do everything that means keeping in good health.
School yourself not to worry; worry kills, work doesn't.
Avoid liquors of all kinds.

"How to Make Home Happy."

We read in Holy Writ of the mansions prepared by a Savior's love for all the faithful; of a city which hath foundations, whose rivers are clear as crystal, and whose streets are of fine gold; of a land illumined by the glory of God, where there shall be no more sorrow nor crying, and where all eternity shall be spent in one grand pæan of rejoicing.

Such is the general description of the heavenly home which is the goal of every Christian's hopes and aspirations.

We all have our own ideas of heaven; of what it will be like, and of what our occupation there will be. It is the ideal by which we should shape our earthly conduct. In order to make our earthly homes happy, we should act as if preparing for our heavenly mansions.

Every home is in some measure differently constituted from every other home; and consequently it is impossible to lay down any fixed rules or formulas, by the application of which we can make our individual home life happy.

There are, however, a few salient points and a few general principles which everyone ought to know.

In the first place, we ought to be at peace with ourselves. If we have no inward qualms of conscience, if we are possessed of a quiet and tranquil spirit, it follows, naturally, that we will be at peace outwardly, and that no little matter can ruffle us, or mar our happiness.

Then we should be considerate of others. We should be slow to anger, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven us.

Next, we should read God's Holy Word in our homes, and strive to make our lives accord with the lessons it teaches. It is very easy to perceive the difference between a home where God is looked upon as a father and friend, and a home where he is not known, or is regarded as an abstract, impersonal idea.

Everyone should earnestly strive for a happy home. The home is the training-school of character. In it men are made or marred. Its influences cling to us through life, and ofttimes follow us beyond the grave. A happy home is the greatest blessing a man can possess, and we should esteem no labor too hard, and no sacrifice too dear, which will aid us in procuring such a resting-place.—Christian Observer.

The Little Children That Are Gone.

Why do they come, these little ones that enter our homes by the gateway of suffering and that linger with us a few months, uttering no words, smiling in a mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon, choked with the bitter tears of loss? It is impossible wholly to answer such questions of the tortured heart; but one can say, in general, that these little temporary wanderers from a celestial home come and go because of the great love of God. It is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little upturned face, and to rejoice in the unsullied beauty of its smiles, and then to give it back to God at his call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household, still to be counted always as one of the children whom God hath given us. Such a love chastens and sanctifies the hearts of the father and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection, and to have this treasure in heaven.—Exchange.

There are those whose preaching, in its whole tone, manner and purport, seems to be ever suggestive of the expectation that the hearer is about to heed the message. And in this expectancy there is the hiding of a gracious power, as when Mr. Finney whenever he went to a place to preach is said to have been wont to convey the suggestion and to make the impression, that sinners were going to repent and come to Christ, and that they might as well come forenoon as afternoon.—The Advance.

Government Reports

ON TESTS OF

Baking Powders.

Analysis by the Chief Chemist of the U. S. Agricultural Dep't proves Dr. Price's to be superior in leavening strength and purity to all other powders.

THE PROOF.
(From Official Records).

	Leavening Gas. Cub. ft. per oz.
Dr. Price's Cream Baking Powder	166

The award of highest honors to

Dr. Price's Cream Baking Powder

at the World's Columbian Fair was the result of investigation by the Government authorities and leading experts in food products. **It stamps Dr. Price's as the best and strongest baking powder ever offered to the public.**

HYGIENE.

On Gayety as a Curative Agent.

One of our vivacious French confreres presiding at a dinner party of doctors, when the dessert came on, as a post prandium speech made an argument in favor of gayety as a curative agent that we think deserves translation and reproduction, with some additions.

Cheerfulness as a remedy is certainly a very powerful one, and yet it is not mentioned in the great works on therapeutics which have been written by the grand masters of the art of cure. It is not even made a specialty of by some one, nor is yet a patent medicine. It is not taken in pills nor powders, nor even in cachets. It does not thicken the tongue as most of the potions do, nor stick up the skin as the plasters do, nor is it the property of any druggist, wholesale or retail, who sells it, and it does not redden litmus paper nor turn violet syrup green.

Gayety, we are sure, is well deserving of its position as a therapeutic agent, as it has a decided action in medicine and surgery—*Intus et extra*—and should be found in every good formulary—under Gayety—of the family of *Jocus honestus*. It is called by the people by its different synonyms of jolly, merry, joyful, jocular, gleeful, sprightfulness, cheerfulness, and liveliness, or it is sometimes referred to in unspoken language as ha! ha! ha!

But we must be serious, as we promised proof of cure and good clinical observations. You won't expect any regular order under the circumstances, but we will try to follow an A, B, C one in naming the diseases our curative agent cures.

Apepsia and Dyspepsia. It is a sovereign remedy in these conditions; you have only to open the great encyclopedia written by Rochard, and read: "Everyone knows the influence over appetite and good digestion that every individual has who is present at a dinner and makes it gay by lively conversation. The very fact of eating in good company has a most favorable effect on all cases of dyspepsia, and such persons should never eat alone or with gloomy people."

Again, consult Noirot's great work of the *Art of Long Life*, and he states that you will find: "Nothing facilitates digestion as such as gayety." Recamier, the great French physician, ordered for a marquis, who was suffering from indigestion, that the drums should be beat during his meals. He told him that his stomach needed rhythmic movements given by sound to assist his digestion, and it produced a cure!

THE CUISINE.

CONDUCTED BY L. A. B.

VIRGINIA MOLASSES CAKE.—Cream one cup of butter and one cup of sugar, add three eggs well beaten, one tablespoonful each of ginger, cinnamon and powdered cloves, one cup of molasses and two cups of flour. Just before putting into the pan, dissolve one teaspoonful of soda in one-half cup of sour cream, buttermilk or cream, stir this into the batter. Bake in a moderate oven about an hour. Served with cream it make a very nice dessert. It is also delightful with preserves at luncheon.—Picayune.

EGG-BALLS.—Boil four eggs ten minutes. Drop into cold water and when cool remove the yolks. Pound these in a mortar until reduced to a paste and then beat them with a teaspoonful of salt, a speck of pepper and the white of one raw egg. Form in balls about the size of a walnut. Roll in flour and fry brown in butter or chicken-fat, being careful not to burn.

VANILLA SAUCE.—Beat one egg without separating, until very light. Put one tablespoonful of cornstarch into a saucepan, moisten it with cold water, add a half pint of boiling water, cook one moment, and pour it slowly into the beaten egg, stirring all the time, add half cup powdered sugar, and a teaspoonful of vanilla.

FRIED VEAL CHOPS.—Select rib or loin veal chops an inch in thickness, dust lightly with pulverized sugar and pepper, and more freely with salt, dip in corn meal and flour sifted together, cover with egg batter, roll in cracker crumbs, fry in fat, drain on cheese cloth, and serve.—N. Y. Advocate.

THE OLD-FASHIONED STYLE

of pill gives you a feeling of horror when you see it and when you feel it. Like the "blunderbuss" of a former decade, it is big and clumsy, but not effective. In this century of enlightenment, you have Dr. Pierce's Pleasant Pellets, which cure all liver troubles in the most effective way. For Indigestion, Constipation, Bilious Attacks, Sick and Bilious Headache, nothing has been found to equal these pills of Dr. Pierce's invention.

MR. S. BAKER, SR.

Mr. SAMUEL BAKER, Sr., of *No. 161 Summit Av., Phillipsburgh, N. J.*, says: "There is nothing that can compare with Dr. Pierce's Pleasant Pellets, as Liver Pills. They have done me more good than any other medicine I have ever taken."

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(NEURASTHENIA)
INSOMNIA,
NERVOUS DYSPEPSIA
MELANCHOLIA,
AND THE THOUSAND ILLS THAT FOLLOW A DERANGED CONDITION OF THE
NERVOUS SYSTEM
Are Cured by CEREBRINE
THE EXTRACT OF THE BRAIN OF THE OX, PREPARED UNDER THE FORMULA OF
Dr. WILLIAM A. HAMMOND,
IN HIS LABORATORY AT WASHINGTON, D. C.
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PRICE, PER PHIAL OF 2 DRACHMS, $2.00.
COLUMBIA CHEMICAL CO.
WASHINGTON, D. C.
SEND FOR BOOK. 100
Wholesale Agents, Finlay & Brunswig.
Retail by P. L. CUSACHS.

Read Your Bible.

Young Christian, do you read your Bible every day? You have no time? Certainly that is a foolish excuse. How many things you do every day that are of trifling worth! how much time you spend in light and trifling conversation! Take some of these minutes unprofitably employed and give them to that great Book which Ewald says "contains all the wisdom of the world." We need more Christians with whom the Word of God has become the marrow of the bones and the iron of the blood. It is the Magna Charta of our Christian life. It should be the thing with which we begin the day. A good rule would be to read nothing until we have first read a portion of the Sacred Word. The man of the world can find time to read the newspaper, no matter how many his engagements. He keeps it in his pocket and reads it on the cars as he goes to his work, or as he waits for his dinner. Keep the Bible about you, and use the occasional spare moment to scan its pages. The strong Christian must be nourished on the Word.—Epworth Herald.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Oraddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

MARRIAGES.

BLOODWORTH—EDDINGS.—At the residence of the bride's father, near Chickahoma, Miss., Nov. 15, 1894, by Rev. R. O. Brown, Mr. Thos. W. Bloodworth to Miss Lucy Dunn Eddings.

LEWIS—ALLEN.—At the residence of the bride's father, M. T. Allen, McVille, Miss., Nov. 21, 1894, by Rev. E. F. Edgar, Mr. George W. Lewis, of Attalla, Miss., to Miss Eugenia Allen.

MAYFIELD—SCOTT.—At the residence of H. F. Adams, Camden, Miss., Nov. 29, 1894, by Rev. E. F. Edgar, Dr. A. B. Mayfield, of Water Valley, Miss., to Miss Sarah Scott, of Camden.

OBITUARIES.

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 800. Poetry excluded from this column.

DARTON—Mrs. CAROLINE A. DARTON, mother of Mrs. A. R. Railey, died yesterday morning, at 12:30 o'clock, at the residence of Mr. and Mrs. A. R. Railey, corner of Prairie and Chartres streets. She was over sixty years of age, and was here on a visit from New Orleans. She seemed hale and hearty, but she had previously contracted a severe cold in Dallas, which developed into fatal pneumonia. The body will be taken to Galveston on the International at 11 o'clock to-day for interment by the side of her deceased daughter and grandchild.

The deceased was aged sixty years nine months and eighteen days, was a resident of New Orleans, and an old-time resident of Texas. She was born in Boston; came to Galveston in 1857, and resided there until 1870, in which year she removed to New Orleans. Mrs. Darton was the wife of Capt. W. W. Darton, an ex-Confederate and successful blockade runner during the war, and at present engaged in civil engineering and doing business in the Crescent City, and who is now in Houston on a visit of sadness. She was mother to Mrs. A. R. Railey, of this city; Mrs. Thomas Ballinger, of Galveston; Mrs. Louis Blaylock, of Dallas; Mr. D. B. Darton, of New Orleans—all of whom are here and will attend the funeral and burial. She was also grandmother to Mrs. Louis Forrey, of Dallas. She came to Texas on a visit to her children, and returned here from Dallas, where she had been in attendance on Mrs. Forrey, and one week ago became afflicted with pneumonia. She was a member of the Felicity Street Methodist Church in New Orleans for over twenty years, and was a noble Christian woman, generous, devout, charitable and highly esteemed by all who knew her.

The most heartfelt sympathy is extended to the bereaved relatives in their hour of great sorrow.

Mrs. Darton was a sister to Mrs. John Chubb, of Galveston, from whose residence the funeral will take place.—Houston Post, Nov. 29, 1894.

WILKERSON—JENNIE ETHEL WILKERSON, daughter of W. R. and Eddie Wilkerson, was born Nov. 3, 1888, and died Nov. 4, 1894, at Bolivar, Miss.

After weeks of patient suffering God took the tired child home to eternal rest. She was the brightest sunbeam that warmed and cheered her parents' heart; but God's will be done! Let each of them say as did David, "I shall go to her, but she shall not return to me."

B. H. B. GLADNEY, P. C.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

"Early Footsteps of the Man of Galilee."

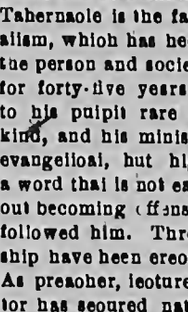
A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11¼x13¼ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40 otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2.40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer. This great work will surely be purchased if seen.

We repeat, the book complete, or entire series of twenty-four parts, will sell regularly for $6. We will present the complete work to anyone sending us five new cash subscribers to the ADVOCATE, at our regular price of $2 a year.

Sensational Preachers.

But the real failure of the Brooklyn Tabernacle is the failure of sensationalism, which has been on trial here in the person and society of Dr. Talmage for forty-five years. He has brought to his pulpit rare gifts of a certain kind, and his ministry has been able, evangelical, but highly sensational—a word that is not easily defined without becoming offensive. Crowds have followed him. Three houses of worship have been erected and consumed. As preacher, lecturer, editor, the Doctor has secured national and transatlantic fame. He has dined with the Czar of Russia, and, for aught we know, jogged the elbow of the Pope of Rome. But sensationalism in Brooklyn has proved a failure. In the long run, it will prove a failure everywhere. The little Talmages who ape the great Talmage will prove the truth of the theory. People demand sensationalism, but they can not stand it after they get it. It clogs, enervates, disgusts—ends in failure. Thus we study a phenomenon. Of an ordinary pastorate we should not feel at liberty thus to speak, but the pastorate of Dr. Talmage has lifted itself to such prominence, and projected itself into such notoriety that, while intensely individual, it becomes broadly impersonal. It is a study for young preachers and for ambitious churches, and the premature Talmages, who are determined to get crowds to hear them, even if they have nothing to give them after they have assembled.—The Christian Inquirer.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Sore Throat, Bronchitis, Weak Lungs, General Debility and all forms of Emaciation are speedily cured by
Scott's Emulsion
Consumptives always find great relief by taking it, and consumption is often cured. No other nourishment restores strength so quickly and effectively.
Weak Babies and Thin Children
are made strong and robust by Scott's Emulsion when other forms of food seem to do them no good whatever.
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RUBBER PAINT.
The best known Paint in the world for tin, iron or shingle roofs, fences sides of barns and outbuildings; it costs only 60 cents per gallon in barrel lots, or $4.50 for a five gallon tub. Color, dark red. It will stop leaks in tin or iron roofs that will last for years; it is guaranteed not to peel, crack, scale nor wash off, and it's fireproof against sparks. TRY IT.
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While the above is only a little joke, it suggests that many of the organs in our churches are worn out and should be "located." The publishers have arranged with the manufacturers to furnish our readers with
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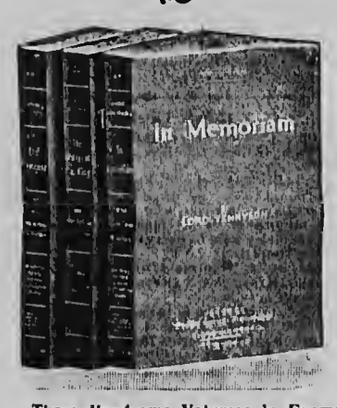
Address the publisher of this paper.

LORD TENNYSON'S THREE FAMOUS POEMS,
IN MEMORIAM, IDYLLS OF THE KING, THE PRINCESS



Three Handsome Volumes in Enamel Paper Covers, printed from large clear type on good paper, and substantially bound by a new process.

The "In Memoriam" of Tennyson is one of the grandest and loftiest elegiac poems in all literature. Like the "Lycidas" of Milton, it was written to commemorate the untimely death of a bosom friend. In the case of Tennyson's masterpiece, the friend mourned was Arthur Hallam, son of Henry Hallam, the distinguished historian, who was engaged to the Laureate's sister, but who died in Austria in 183[illegible]. The elegy was published in 18[illegible]. It is a long and passionate outburst of song, written to assuage the poet's grief at the loss of his friend and with the art-motive of giving utterance in the saddest but most musical lines, to reflections on life, death and immortality.

"The Idylls of the King" have won for themselves an abiding place in the political literature of the age. The work is a series of connected poems reviving the legend of King Arthur, Merlin, and the Knights of the Round Table, in which the poet not only restores the age of chivalry, purified and elevated, but gives noble expression to the aspirations of man, the hopes of religion, and the harmonies of nature. It is distinguished by exalted imaginative passion, elevated thought, and wonderful poetic art. The work has taken high rank among the classics of our English tongue.

Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.

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Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Councilman Dudousset, of this city, was convicted of bribery in the Criminal Court last week.

President Cleveland has decided to send an American delegate with the Turkish Commission to inquire into the Armenian outrages.

On Dec. 6 the impeachment proceedings against Mayor Fitzpatrick, of this city, were closed, so far as the taking of testimony was concerned.

Mrs. Phil. Sheridan is said to be about the only widow of a great war chief who declined absolutely to receive purses, testimonials, etc., after his death.

A railroad corporation has been formed in Rayne, La., to build a road from that place to Church Point, through a densely settled and prosperous agricultural country.

Representative Sickles has introduced a bill appropriating $100,000 to enable the government to acquire title to the Gettysburg battlefield and transform it into a public park.

An accident occurred in this city on Sunday, in which a man was burned to death by an electric wire. Crossed wires parted, and the dangling end of one struck the man as he crossed the street.

Many friends and admirers of the late George William Curtis, of New York, have set on foot an effort to build a monument to his memory. It is to be erected in the city of New York at a proposed cost of $15,000.

The bill introduced by Representative Davey, extending the time for the construction and completion of the bridge across the Mississippi river above New Orleans, was called up in the House Committee on Commerce, on Dec. 7, by Representative Price, and was favorably reported. The bill extends the time to six years.

One of the most important commercial arguments in favor of the early building of the Nicaragua Ship Canal is that it would vastly facilitate the American cotton trade with Japan. Japan has 40,000,000 people, who chiefly wear cotton clothing, and the manufacture of cotton goods is, perhaps, the largest industry of the Empire.

Provision for uniform rates of postage for United States mails sent to every portion of the globe, with a few exceptions, is made in the report issued by Postmaster-General Bissell. The rates are 5 cents for each half-ounce of mail, except for Canada and Mexico, where the domestic rates of 2 cents an ounce are applicable, or to the postal agency at Shanghai.

Care is being taken to have all sections of the country heard before the House Banking and Currency Committee next week, concerning the proposed currency system. Chairman Springer is not confining his invitations to Eastern financiers near at hand. He has sent to Chicago and St. Louis and Cincinnati as representative Western cities, and to Nashville, Tenn., and other Southern cities.

FOREIGN.

The first session of the German Reichstag, on Dec. 6, was marked by a disorderly scene, growing out of the refusal of socialist members to rise and cheer for Emperor William.

At their own request detectives are shadowing Herbert Asquith, the Home Secretary; Sir William Vernon-Harcourt, Chancellor of the Exchequer, and John Morley, Chief Secretary for Ireland. Fears are entertained of a revival of the Fenian movement.

The Russian admiralty, according to a foreign trades journal, has determined to make an exhaustive test of the merits of petroleum as a fuel for war vessels. The two new armored cruisers now building for the Russian navy are to be provided with furnaces for burning petroleum.

De Lesseps, the great French engineer, died Friday in a remote part of France, where he has lived since his disgrace, some years ago, in connection with the celebrated Panama Canal scandals. At the time of his death the great Frenchman was in his ninetieth year, having been born in November, 1805. The successful construction of the Suez Canal, after the surmounting of most discouraging obstacles, placed him in the front rank of engineers.

The French press are criticising very sharply Mme. Casimir-Perier for telegraphing her condolence to the Empress of Russia over the death of her husband. The papers say that the wife of a Republican President has no official status, and that her action was an impertinent claim to a semi-royal position and rank.

China has decided to send a special ambassador to Tokio, fully authorized to negotiate a treaty of peace. This is the result of an intimation from United States Minister Denby that he and the United States minister to Japan have prepared the way for direct communication between China and Japan, though the nature of the preliminary negotiations are kept a secret.

The Most remarkable cures of scrofula on record have been accomplished by Hood's Sarsaparilla. This medicine is unequalled for diseases of the blood. Take only Hood's.

Hood's Pills are hand made, and perfect in proportion and appearance. 25c.

The Nicaragua Canal bill was taken up in the United States Senate, on Dec. 10, and Senator Morgan delivered the opening address in support of the measure. He was followed by Senators Sherman and Frye, who also spoke in favor of the canal, thus proving conclusively that this important question will be one of the few bills of legislation before Congress which will be considered without respect to party lines and on patriotic grounds exclusively.

Tired Professional Men

Use Horsford's Acid Phosphate.

The tired professional and literary men will find nothing so soothing and refreshing as Horsford's Acid Phosphate. This is the testimony of thousands of these classes of men.

The memorial asking for the payment of the sugar bounty on the crop of 1894 and that due on the crop of 1893, and still unpaid, which was recently prepared by the sugar planters, merchants and commercial exchanges of the city and State, was presented in the Senate, on Dec. 10, by Senator Caffery, and was ordered referred to the Finance Committee.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Any preacher who is desirous of supplementing his salary by taking a job as "nice and clane and slay" as a Bishop's job is in Pat's estimation, will find it to his interest to communicate with the undersigned. The earlier the better. W. C. BLACK,

112 Camp St. New Orleans, La.

We insist our readers will carefully note the advertisement "Catarrh Dobyns' Sure Cure" in this issue. "Dobyns' Sure Cure" is an old, well-tried and thoroughly successful Catarrh Remedy. It is highly recommended, and we advise all sufferers of that dread disease to send One Dollar to the Proprietors, Dobyns & Mitchell, Fulton, Ky., and get this wonderful medicine.

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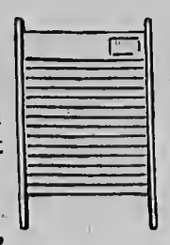
We are still handling the Epworth pianos and organs. We sell these instruments under a guarantee. We have one of the pianos in use in our own home, and a superb instrument it is. We will sell any instrument in the catalogue for cash at thirty-three and a third per cent. discount from catalogue prices. Or we will sell at the catalogue price, and take payment in subscriptions to the ADVOCATE, giving a commission of one dollar on each new subscription. Send for catalogue. Address

REV. W. C. BLACK,
112 Camp Street, New Orleans, La.

Too Slow

in making clothes, this was. It had to go. And yet people thought it a pretty good thing in its day. Some of them couldn't believe, all at once, that there was anything better. Just so with every improvement. The old way always has some benighted ones who cling to it to the last.

Too Fast



in ruining clothes, un-making them—that's the trouble with the washboard. But it's going now and going fast, to join the spinning-wheel. Women find it doesn't pay to rub their clothes to pieces over it. They can wash better with Pearline. Less work, less wear, no ruinous rub, rub, rub. That's the modern way of washing—safe, easy, quick, cheap. No wonder that many women have thrown away the washboard.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 378 JAMES PYLE, N. Y.

In the Living Present.

Last month a silver wedding of historic interest was celebrated at Port Said. On Nov. 17, 1869, the Mediterranean was united to the Red Sea by means of the Suez Canal. This canal converted Africa, as it were, into an island. It was feared at the time that the canal would injuriously affect London. But the reverse proved true. Sad that the Panama fiasco should have enveloped the lustrous name of Ferdinand de Lesseps, builder of the canal, in moral darkness. London is making arrangements to erect a monument in his honor.

The Lexow Committee is unearthing fearful corruption. The "ring" officials, nearly all democratic Roman Catholics, enriched themselves by exacting bribes from rich and poor, good and bad. A priest felt it to be his duty to give damaging testimony. This filled Archbishop Corrigan with holy (!) ire. In that frame of mind he wrote: "An honest Catholic layman would blush to go to such an assemblage as the Lexow Investigating Committee." But why, Mr. Corrigan? Said committee was created by action of the Legislature of New York. Why should an honest Roman Catholic not appear before it? We see, we see. The hoodlers were not to be disturbed, for they are liberal supporters of the Catholic institutions. Boodle ceasing, the income would cease. We see.

The very latest is the establishment of friendship between England and Russia. Formerly England adhered to the Dreibund, Russia to France. Now that adherence ceases. Czar Nicholas II. paid marked attention to the Prince of Wales during the funeral of his father. Glad of the friendship. It will give to England *carte blanche* in the Corean matter, and open the Dardanelles to Russia. Civilization and Christianity will be the beneficiaries. What though the existence of Turkey be imperiled? The recent Armenian massacre proves that the government of the Sultan is a marplot on civilization. Let the "Sick Man" die. As to the Eastern difficulties, England only can create order out of the existing chaos.

Rubenstein, the famous composer and pianist, died in Petershurg, Nov. 20. He was a native Russian, of Semitic parentage. In 1872 he visited the United States. From a hundred concerts which he gave in our principal cities he netted three hundred thousand dollars. He was offered half that amount for fifty additional concerts; but he declined. His talent was of the highest order.

"Le Signal" is the name of a daily Protestant paper which appears in Paris, France. It is already seven months old. It antagonizes Roman Catholicism and prevalent immorality. But now the existence of that paper is threatened by lack of funds. The editor of the paper, M. Eug. Reveilland, is now in the United States collecting funds for his enterprise.

Satolli, papal ablegate, residing in Washington, D. C., furnishes an elaborate treatise to the "North American Review" on the subject, "The Catholic School System in Rome." Reading his glowing account, one would almost forget the fact that when Victor Emanuel drove the Pope from the throne of the Quadrilateral, Italy contained more illiterates than any other civilized nation. How about Central and South America? About Mexico? Where Rome had sole control illiteracy abounded. ICH DIEN.

FOR IRRITATION OF THE THROAT caused by Cold or use of the voice "*Brown's Bronchial Troches*" are exceedingly beneficial.

A Celebrated Mountain Climber.

W. M. CONWAY, who recently reached a greater height than had ever before been attained by any mountain climber, has described his adventures "Among the Highest Himalayas" in an article which THE YOUTH'S COMPANION announces among many other attractions for the coming year.

W. D. HOWELLS is writing a series of articles for the next volume of THE YOUTH'S COMPANION, under the title of "An Editor's Relations with Young Authors."

A Necessity.

For some time past all the Northern papers have been actively engaged in the work of waging war upon the innumerable impure and deleterious food products that are thrown upon the markets by unscrupulous manufacturers in all parts of the world. This is what started the Pure Food Expositions being given throughout the country, the success of which has been unprecedented. They have placed consumers in a position to know exactly what food products are apt to prove unhealthy or even fatal to consumers. It is the aim of the managers of the Pure Food Exposition, to be given in this city next month, to down the rascality that permeates almost every branch of the food-packing or manufacturing trade, for it is very necessary that in an undertaking of this kind the direct attention of the consumer should be attracted to the evil in order that it may eventually be stamped out or, at least, diminished.

EPWORTH LEAGUE.

BY REV. HENRY H. ARRENS.

Theme for Prayer Meeting.

THE UNLIMITED GRACE OF GOD.

(Joel ii, 32; Matt. x, 32; John iii, 15; Rom. x, 13; Rev. xxii, 17.)

Salvation of the sinner was conceived, matured and completed in grace. We are saved through grace. It is the sinner's privilege "to bow and sue for grace with suppliant knee." We can here treat only the first text.

1. Deliverance is promised on condition of complying with certain conditions. Deliverance—how expressive the word! Deliverance from prison, from slavery, from a sick-bed, from a wreck at sea.

(1) Deliverance from sin. Our Master was called Jesus because he was to save the people from their sins. From sin—from the seat of sin—from the evil heart of unbelief. Born of God.

(2) Deliverance from sin's consequences. The soul that sinneth shall die. Delivered from the death which never dies. From wretchedness here and despair hereafter. From the gnawing of the worm which never dies—gnawing here, gnawing eternally. Ever descending the dread declivity to the bottomless pit. Delivered! Glory be to God!

2. To secure this deliverance the sinner must call on the name of the Lord. The Lord. Not as Judas Iscariot who called on the priests, finding no relief.

(1) Call on the Lord penitently. Sorry beyond degree, because of having transgressed God's holy law.

(2) Call on the Lord, confessing our sins.

(3) Call on the Lord for pardon. He is ready and willing to forgive. He will abundantly pardon.

(4) Call believingly. Said the bard: "In my hands no price I bring. I cling to the cross."

3. This deliverance may be secured by all sinners. "Whosoever."

(1) David, confessing, repenting, praying, was restored to God's favor.

(2) The prodigal was delivered. He arose, and tearfully sought forgiveness.

(3) Zacchæus, the publican, was set free. Proof of the genuineness of his conversion indisputable.

(4) Deliverance came to Saul of Tarsus. See him prostrate before the Lord, asking: "What will thou have me to do?"

(5) Cornelius was delivered. Listening to the preaching of the gospel, he was filled with the Holy Ghost.

"Through many dangers, toils and snares
I have already come.
'Tis grace that brought me safe thus far,
And grace will lead me home."

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A Pure Grape Cream of Tartar Powder.

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W. C. BLACK.

Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Here and There in Far Cathay.

BY BISHOP CHAS. B. GALLOWAY, D. D.

Returning to Shanghai after a week's itinerary through the interior, three days were spent in that busy, bustling New York of China, including Sunday, Sept. 30. And a blessed Sabbath day it was. Rarely in life have I so much enjoyed the "communion of saints," and never had stronger faith in the all-conquering power of the gospel. To see a congregation of Chinamen, which quite filled the large church, sit reverently through two services—love-feast and preaching—and in the afternoon kneel with one hundred of them around the Lord's table, with many evidences of spiritual fervor and power, stirred my heart to the depths. If any doubt lingered as to the possibility of bringing this vast nation to Christ, it vanished that day. The Chinaman can apprehend the Lord by faith as clearly as the American, and, when he does so intelligently, rejoices just as gladly in his saving grace. And a solid Christian he makes—not as aggressive as an ardent Westerner, but stern in his fidelity to conviction, and loyal even to the endurance of persecution.

The day was quite filled with restful service. In the forenoon Sunday-school, love-feast, and preaching at Central Church; in the afternoon preaching by Bro. Wadsworth, and communion at Trinity at three o'clock, and preaching in the Union Church at six; in the evening service at Bro. Bonnell's chapel at eight, and attendance for awhile at a good gospel meeting in China Inland Mission headquarters. That was a day never to be forgotten. The Sunday-school, except for the dress and appearance of the people, was exactly like such a school in a well-organized city church in America. Bro. Charles J. Soon is the capable superintendent, and from infant room to Bible class there was the same happy young life and study of God's Word to which I have always been accustomed at home. The songs sung were the same in tune, if not time, though the words I understood not. John Marshall played the cornet, and succeeded fairly well in holding the unaffected and untrained voices together. The collection, of course, was not omitted, and the cash thrown into the baskets was quite liberal for those poor children, most of them from heathen homes. It amounted that morning to $1.80. During the year they had contributed over $50, and were supporting entirely a flourishing day-school in that part of the city.

Immediately after Sunday-school we had a love-feast. To me it was an inspiring occasion. There we had the "language of Zion," which I could understand, though densely ignorant of Mandarin, Shanghai, colloquial, and every other Chinese dialect, expression, intonation, manner, gesture—all were just what I had seen and heard many a pentecostal day far over the seas. Bro. Fong, our oldest native preacher, speaking with suppressed emotion, said: "I feel both glad and sad to-day. Glad when I see the work progressing and so many becoming Christians; but sad when I look around at the thousands who are strangers to this blessed religion." An aged woman, with becoming modesty, yet unfaltering courage, declared her love for the blessed Savior because he first loved her. And many other clear, almost rapturous, testimonies made that feast of love one of the most delightful I ever attended. At its close I had the very great pleasure of baptizing four persons who had passed an approved probation and were ready to assume the vows of membership in the church of God.

The preaching service which followed immediately was attended by a congregation which quite filled the spacious church. Fully two hundred of the number had remained through the entire morning, beginning with the Sunday-school at half-past nine o'clock, and seemed in no wise to abate their eager desire to learn more of "this new doctrine," and to genuinely enjoy the worship of God's house. What a contrast to the indifferent, surging thousands in the streets outside! Within was gladness and life—without was weariness and death. But probably the most helpful and inspiring service was in the afternoon at Trinity. To see a hundred Chinese in this land so long determinedly hostile to Christianity kneeling at the same altar and devoutly receiving the most solemn sacrament of the church, was enough to make the angels sing a new song, and wake the slumbering energies of the feeblest faith. Bro. Reid has 254 members and 265 probationers—a flock which overtaxes his strength not being in robust health. During the year there has been an addition of 74 members and 150 probationers—a per centage of increase equal to "a revival year" at home, and which promises even larger things in the near future. At night, in the street chapel in Hongkew—the American district of Shanghai—the congregation, after the manner of chapel crowds, was somewhat restless. But good work has been done there this year—12 new members received and a probationers' list of 87. In that part of the city a church is greatly needed. With a building like Central or Trinity, a strong organization could soon be effected which would become an evangelizing center to a neglected population of an hundred thousand. Will not some reader of these lines, with faith in the Lord's conquest of China, and prayerfully appreciative of his sacred stewardship, send the money for such a temple? We must build the Lord a house.

On Monday at noon, in the "house-boat," "John Wesley," and accompanied by Bro. Reid, we moved out on the tide, and, with full sail to a favorable wind, turned the prow of our gallant little craft toward Soochow. Up that crowded canal for eighty miles we rowed and sailed, and saw enough to make a volume. What a study are these waterways of China, furnishing easy, but slow, communication with every part of the vast Empire! The methods of agriculture employed, though very crude to a Westerner accustomed to McCormick reapers and other labor-saving machinery, have the merit of highest efficiency. Soil which has been cultivated for over two thousand years is made to yield large harvests and support an immense population. It is doubtful if any land in the world can equal this in the bountifulness and variety of its productions. Nearly every tillable acre is used to raise food for men. Scarcely a square mile is sowed in grass. There are no meadows, and, of necessity, there is no stock raising. The buffaloes used for milling, plowing, etc., are easily kept, and get most of their comfortable living by picking tough grass and weeds along the banks of the canals. The land is so subdivided that holdings are as small as one-sixth of an acre, and even less. The owner of as much as ten acres is considered almost a feudal lord. In public estimation the farmer stands next the scholar. The people are divided into scholars, farmers, artisans, and merchants, and in that order are they esteemed. Beggars and play actors are excluded from this division as unworthy of recognition, and are debarred from holding office. I have seen it stated that at each vernal equinox, before an altar devoted to the inventor of agriculture, the Emperor offers supplications, and plows a piece of ground in honor of the occasion. Viceroys and other high officials are required also to do the same thing. The crop of wheat thus raised—presumably not very large—is used in idolatrous worship. Thus honor is put upon the owners and tillers of the soil. And well they may, for on them depends the nation's hope against starvation. Of their land-tenure and farm-rental systems I have learned much, and may write at another time.

Over the canals in many places are massive stone bridges, which have stood for centuries. The Chinese certainly understood the principle of the arch. Such graceful, faultless curves, made of great blocks of granite, that would tax the Titanic strength of modern engineering to lift and fit them in proper place, are rarely seen in Western lands. I saw one bridge three miles below Soochow, called the Precious Girdle Bridge, that had fifty-three arches. It was on the side of the Great Canal, and served at once as a roadway and breakwater against the floods of a large lake. Near that magnificent triumph of ancient engineering and artistic taste was fought one of the fiercest battles of the Tai-Ping rebellion, in which Gen. Gordon led his gallant forces to brilliant victory. It is strange, however, that these granite structures that arch the waterways have no corresponding roads. One constantly wonders why such massive bridges, that defy the decay of ages, and not a road wide enough for a baby carriage, or smooth enough for anything save the tread of a buffalo or the foot of a Chinaman.

On the banks of the canals and over the fields we saw immense memorials of stone, gate-shaped, and many of them handsomely carved. They were erected to widows who declined to marry again, or other distinguished dead. But not every widow in China deserves a granite memorial. Here, as in America, they are not all averse to reconstructing their homes.

We arrived in Soochow, eighty miles from Shanghai, about noon on Tuesday—a quick trip, thanks to the boatmen, who pulled on the oars while we sweetly slept. The strong walls and tall pagodas of the famed and beautiful capital of Kiang-Soo were some time in full view, before we passed through the gate, and into the literary center of China, and the "silk metropolis of the Orient." We dropped anchor at "Tsing-yang-deen," Methodist headquarters inside the East Gate. Bro. Anderson was there to bid us welcome, and in a few moments we were the happy guests of a hospitable American home. What a sweet breath of the blessed land of the magnolia these missionary homes do bring to lonely wanderers in heathen empires! Soon Dr. A. P. Parker and Bro. Grey called, and in the evening some of the good ladies were invited to tea. But of this great, cultured, wealthy city of over a half a million, and adjacent sections—long stubbornly resisting the foreigner's presence and the gospel he brings, but now most promising to the Lord of the harvest—I must write in another letter. The two days spent there, before continuing our itinerary, on account of pouring rains, gave almost no opportunity of seeing anything beyond the "Methodist compound." But our schools, hospitals, churches and homes made every hour an edification and delight. Of these the church will have full report.

On Friday morning we left in the "John Wesley" for Nanking, accompanied by Bro. Anderson, presiding elder of the Soochow district. It was a great disappointment that Bro. Hendry, the faithful pastor at Nanking, just returned from a rest trip to Japan, could not join our party. He was compelled, however, to respect medical advice, surrender cherished desires, and remain in Soochow. Overworked, broken in health, this self-denying, laborious missionary must for awhile rest from his loved employ. It is poor economy for the church to keep so few men in the field. Excessive labor in this climate, trying to meet the increasing demands of an opening field, will wreck the strongest constitution, and shatter nerves of steel. More men are an immediate and urgent need.

En route to Nanking we passed, at different points, large native boats with flags waving from the mast-head, and a little cannon on the forward deck. These are "gunboats"—revenue cutters, so to speak. They are engaged in patrolling the canals and lakes for robbers and "salt smugglers." The government has a monopoly of the salt business. It is manufactured and sold by imperial officials, and from this source large revenue is derived. The foreign article is taxed, the "moonshine" manufacture is seized, and the smuggler severely punished. I saw a boat which had been cut in two and stood up on ends. That was a captured smuggler's craft, and was put up as a warning against other like offenders. In our hospital at Soochow I saw a robber who was being treated for a gunshot wound, and two Chinese soldiers who had received lead in their bodies, all in the same salt battle on a canal. In every town there is a government depot for the sale of this necessary of life. But in their cooking the Chinese are not reckless in the use of salt.

In the interior we hear and see much of Chinese prejudice against foreigners. In the villages we were greeted with such uncomplimentary terms as "foreign devils," "dogs," "robbers," etc. So tyrannous has been this public sentiment that a missionary's personal teacher would not recognize him on the street, and would not, for any consideration, be seen engaged with him in friendly conversation. They do not believe in social equality. That any entrance for the gospel has been effected, and any hearing secured over such inveterate prejudice, are a great triumph of grace. But that barrier is giving away, and every day brings fresh evidence that the gates of the hearts, as well as the cities, of China are swinging open at the coming of the King of kings.

We reached Nanking, fifty miles from Soochow, at noon on Saturday. Here we found a city of 50,000 inhabitants, and the neatest, best-kept houses yet seen outside of Shanghai. It is in the center of the silk district of the world, and a place of much wealth. Several citizens, silk merchants, and owners of pawnshop stocks (an immense business in China) are each supposed to be worth over a million. Here Bro. Hendry has been working successfully for two years, and Bro. C. K. Marshall (Dzau) has a popular dispensary and chapel. Four years ago Bishop Wilson visited Nanking on a prospecting tour. Now we have an organized church of thirty-two members and over twenty probationers, and are in growing favor with the people. By his medical work Bro. Marshall has found entrance into the homes of the wealthy, and several of them make annual donations to the dispensary fund. The Quarterly Conference held Saturday afternoon showed marked progress during the past three months, notwithstanding the enforced and lamented absence of Bro. Hendry. About nine dollars were reported on self-support, one member received, and seven names added to the probationers' list. I have attended more than one Quarterly Conference in America that did not make a more cheerful showing. On Sunday morning Bro. Anderson preached to a changing crowd in Bro. Marshall's chapel, and in the afternoon we had a short sermon and the holy sacrament at the chapel in Bro. Hendry's house. The new church in process of erection, and well located, will soon be ready for dedication. When that is finished, and a comfortable parsonage for the missionary built, Methodism in Nanking will be planted on firm vantage-ground, and be able to make even more rapid and substantial progress. That home for the missionary is a necessity. It is folly for a foreigner to endure the discomforts of a native house. Far better the comforts of a home, and years to work, than unwholesome quarters and a speedy recall from the field. The enfeebled health of Bro. Hendry, I fear, is traceable somewhat to this cause.

Thanks to Bro. Marshall, we had the pleasure of a visit to the home of Mr. Gold, a cultured and wealthy Chinese gentleman. He is said to count his gold by the half-million. His house, fronting on the narrow, crowded street, seemed not unlike many others; but in the rear, where the family dwell, there are numerous, spacious, and elaborately-decorated and furnished apartments. We were received with great grace and cordiality, and invited to the seats of honor in a model Chinese reception-room. Immediately tea was served in the costliest china—the tea without cream or sugar, and each cup with a handsome cover of the same ware. That is to preserve the fragrant aroma of the delicious tea. In a few moments he served cigars on a silver waiter, which the smokers of our party pronounced equal to the finest weed that grows under any sky. Into a large reception-hall, for feasts and distinguished guests, adorned with swinging lanterns and rich carvings, we were conducted and shown the various articles of interest. Adjoining was the school-room, in which three of his four sons were being instructed by a private teacher. The oldest, a handsome youth of seventeen, was married last year. His wife was an inmate of the family. I am told as many as four generations sometimes live within the same compound. In another part of the house there was a room and teacher for his four daughters. The ladies and their apartments, of course, were not visible, but we had reason to believe that they were not denied a sight of the foreign guests. He then led us into his beautiful garden, fragrant with blooming tea olive and radiant with a variety of fruits and flowers. In the center was an octagonal tea-house, over which delicate vines were tastefully twined, and where again we were served with the Chinaman's favorite beverage from plants grown in the host's native province. I have not often met a gentleman with manners so graceful and a bearing more distinguished. With many well-wishes, and a cordial invitation to accept his hospitality at any time, we were bidden a very friendly good-by. Thus a long-coveted opportunity was enjoyed—seeing the inside of a cultured, high-class Chinese home. The humble huts of the coolies, and the malodorous haunts of the laundrymen in America, give no idea of what the Chinese can be and are, when uplifted by education and culture. They are undoubtedly a people of remarkable capacity.

Bro. Marshall entertained us at tea and dinner, and greatly regretted that we could not spend another day in order to give us a genuine, typical Chinese feast. He treated us to several Chinese dishes, and, in addition to a knife and fork at each plate, had a pair of chop-sticks. I developed some little skill in their use, and shoveled rice quite like a native, much to the amusement of the servants in attendance. Fearing that his guests might not altogether enjoy a regular Chinese meal, we had a sufficient foreign *menu* to satisfy any taste or appetite. According to Cathay, no lady was present at the table; but at evening prayers Mrs. Marshall and the beautiful little daughter appeared with all the household. The other children are away—some at school, others at work, and doing well. A very interesting family has our good brother, and a most valuable work is he doing for our Lord.

Early Monday morning, before the stars had ceased to shine, the captain of our boat had his men at the oars, and we were off for the Great Lake region. On the way, in several of the smaller lakes, there were curious sights—women and children in large tubs for boats, propelled by one paddle, gathering water chestnuts for market. At first we thought they were wading in the water; but a nearer view disclosed the crude little craft, an oblong tub, in which they sat and gathered their treasures. At noon we reached the island of T'ung T'ing Shan, where a full day was most delightfully spent. It is fifteen miles long, and at some points two miles across. Around that entire island for thirty miles or more there is a paved walk, made of brick set on edge, the work of three hundred years ago. As only human feet walk that highway, it may last for several centuries longer. All around the island there are prosperous villages, and the most respectful people to foreigners yet seen in China. Not an ugly name were we called, and everywhere treated with marked consideration. How I longed for a man to open work there immediately. Our brethren all feel that an early and large harvest would surely be reaped. And it is a healthful, beautiful place. The mountains, up to whose heights we climbed, invite the breezes from afar, while all around their sides are groves of pomegranates, mulberry, tree-strawberry (yang-me), persimmons, chestnuts, tea-olive, in full and fragrant bloom, with here and there the orange and other fruits. And such persimmons—as large as an apple and delicious beyond imagination to one only accustomed to the little opossum variety in certain parts of America, which are only endurable after the frost falls. From the mountains we had a magnificent view of the Great Lake stretching away for miles like a sea of sapphire, dotted with green islets, making a picture almost as beautiful as the Inland Sea of Japan.

In the early afternoon of Tuesday we moved up to the eastern end of the island with our boat, and left before the larks began to sing on Wednesday morning for Mount Ting-ugasan, near the town of Modoh. We wanted to cross the Great Lake—fifteen miles—Tuesday afternoon, but our captain was as cautious a man as ever commission bore. He is a typical Chinaman, and has mortal terror of pirates and other wicked prowlers by night. We rowed against wind and tide, and at noon anchored at Modoh. The lofty mountain which overlooks this busy village, crowned with a tall pagoda 150 feet high, the castle Summer home of ancient kings, and the scene of royal romance and splendor, was our objective point. From the top of that mountain to Soochow, twelve miles distant, there is a paved walk, called the "King's Highway." The old pagoda stands, though somewhat dilapidated, the stately, solemn sentinel over the ruined castle and devastated gardens of the Soochow Kings. Four hundred years before Christ that mountain was beautiful terraced, laid out in gardens and grottoes, and crowned with magnificent palaces. A tale of love and sorrow connected with that royal mountain, concluding with its surrender to the ambitious King of Hanchow, would form the basis of as thrilling a story as was ever woven by the author of Ivanhoe. What a strange sensation—standing on the very spot where kings and courtiers dwelt in splendor more than two millenniums ago! And a grander view I have never had in all my travels in the home and distant lands. For fifty miles the eye swept a scene of enchantment in every direction, and looked down upon more than six toiling millions of heathen people. There, in full view, was Soochow, with her temples and pagodas leaning against the sky, and her waterways glistening in the afternoon sun. In every direction were towns and villages by the thousand. The fields, cultivated like a garden, with their varying colors from gold to deepest green, and traced by canals that shone like silver borders around beds of flowers, looked like a vast fairyland. It gave me a new view of China and another conception of her really wonderful people. I recalled that reported scene when Hernando Cortez reached the mountain heights that overlooked the beautiful valley of Mexico, and, enraptured with the charming landscape, in the center of which nestled the capital of the Montezumas, crowned with the castle of Chepultepec, he lifted eyes and sword to heaven, and swore that he would take that land for Christ and the king. So I felt like summoning the Christian Church to that historic summit, in order that the inspiring view might compel a vow to win this marvelous empire from heathen darkness, and present it as his last and fairest inheritance to our Lord and King. When China swings into the column of Christian nations, the angels will get ready to sing the coronation hymn. And that crowning day is coming—coming not with the swift sweep of Isaiah's angel with six wings, but with the steady, irresistible step of the infinite love and eternal purpose of a God mighty to save.

Down the paved highway, once guarded by stone balustrades, and marked by costly shrines, we returned to our boat, thanking God for exalted hopes that towered far above the venerable pagoda on the mountain and stretched beyond the glorious sweep of the horizon. At eight o'clock we were at the city gate of Soochow, but found it closed. A few cash, however, induced the squeezing guardian of the outer wall to let us in, and soon we were home again, ready for the Annual Conference which met the next morning at nine o'clock.

Soochow, Oct. 13, 1894.

—Nashville Advocate.

In the Living Present.

Humorous papers multiply. The reading public is eager to receive them. Punch, Puck, The Judge, Kladderadatsch, are a power in the land. Say what you will,

"Sense may be all true and right,
But Nonsense, thou art exquisite."

The best nonsense comes from very thoughtful men. It is the outcome of relaxation.

This is the reign of the bicycle. Preachers, physicians, drummers and hummers employ it. Even women have joined the procession. Well, there would be no folly if there were no fools. But good may come of the craze. It necessitates good roads. Our railroad companies have frustrated all plans of converting our highways into passable avenues.

Prof. Huxley points out that nature's plan of curing insomnia is to limit the supply of oxygen to the blood. Thus birds put their heads under their wings and soon fall asleep. When sleeplessness ills us, cover the head with the bed-clothes, and breathe and rebreathe respired air. This will surely secure the embrace of "Tired nature's sweet restorer, balmy sleep." When asleep, the cover is unconsciously removed.

Next month the Parisians will celebrate the bi-centenary of Voltaire's birth. Though he rendered the sacred contemptuous and killed by ridicule, he was a typical Frenchman—gay, brilliant, unscrupulous. Even to-day atheism is rampant in the metropolis on the Seine, and Voltaire is its acknowledged apostle.

Princess Bismarck, who died recently, was a bright, lively woman, a first-rate housekeeper and nurse, a devoted wife and mother. She studiously avoided meddling with politics, always keeping in the background. With all this, the aged and now weeping statesman declares that his sainted wife made him what he was.

Our Baptist friends insist that the Bible makes repeated mention of immersion. It does. In two places particularly. One was when Pharaoh and his host were immersed in the Red Sea; the other, when the Gadarene swine were drowned in the deep.

ICH DIEN.

THE SECRET OF THE SAINTS.

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart,
Save in God's heart alone;
In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait;

Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all, that not the less
The daily weight you feel;

Oh! 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this?

—Exchange.

Communications.

Regeneration and Sanctification.

MR EDITOR: Of late there is much said and written about these two things, that is to no good to the cause of Christianity or of truth. These brethren seem to forget that they are writing about experiences of faith, and not of reality. It must be admitted by all that the Christian life is a profound mystery—a spiritual life and a spiritual world brought to our vision and experience by faith, but simply as "the substance of things hoped for," and not the real. The Bible nowhere teaches that our constitutional nature is changed in this life, but that that which we experience by faith will ultimately become real, and even more so, because faith may not be able to comprehend it all. By the fall our natures were constitutionally changed, so that sin in substance is transmitted in natural generation. "That which is born of the flesh is flesh." Our children partake of our fallen natures by the law of natural generation, and nothing in the economy of grace can or does prevent it; hence this condition of being is not changed by grace in this life.

It is the province of Christianity to show by the demonstrations of the Spirit that this unfortunate condition brought about by sin can and will be changed, the evidence of which is, that experience wrought in us now by faith through the abundance of revelations made in the Word of God, and added to by the Spirit in "the leadings into all truth," which faith experiences, "is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." (Eph. i, 14)

Now, since our constitutional nature is not changed, it is foolish and unscriptural to be claiming such a change, or that this corruption of nature is removed. Theoretically, through the abundance of revelations faith can see a new man "in Christ Jesus" completely redeemed, and in his proper place in heaven, whether in the first or third heaven. By faith, through the Spirit, God can produce such an effect upon these fallen natures of ours as amounts to a substantial experience, in every way corresponding with what the real will be, so that we may say in truth, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know (from our faith experiences) that when he shall appear, we shall be like him, for we shall see him as he is," which condition can not be realized (only by faith) in this life—that is, Christ's condition of being. It is illogical and unscriptural to talk of the blood of Jesus Christ cleansing us from all sin, in the sense of removing this corruption of nature. It can only be applied in the sense of an atonement to remove the offensiveness of a sinful condition, and to remove sins that have been committed. In this sense the blood of Jesus cleanses the Christian every day. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanses us from all sin." (I. John i, 7.) But the moral change wrought in us by the Spirit through faith refers to the mind and heart of the being—the mind and affections.

In this mysterious work of the Spirit appears the new creature sharply and positively in contrast with the present unchanged condition of our being. "It is not expedient for me, doubtless, to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth). Such an one caught up to the third heaven. . . . Of such an one will I glory: yet of myself I will not glory, but in mine infirmities." This sinful constitutional condition was so disagreeable with Paul that "he besought the Lord thrice that it might depart from him," and the only answer given was, "My grace is sufficient for thee." This condition can be endured and fought until death, and then, when we have been tried, "we shall receive the crown of life, which the Lord will give to them that love his appearing." "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. xv, 19.)

This condition can be changed. No one questions this, but this is wrought by the Spirit through the Word. But nature back of this is unchanged, and stands ready to send forth these things again, and would but for the crucifying power of the Spirit; hence we are exhorted by the apostle, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." (II. Cor. vii, 1)

The only question is that of faith perceptions and substantial experience. These will be had as one advances in the divine life in an advanced understanding of the Word and the new life of faith. But take the advice of St. Paul: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." Do not claim these faith experiences in any other sense than faith experiences, and that, too, according to the measure of faith given by God. "For though I would desire to glory, I shall not be a fool, for I will say the truth, but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me."

The indwelling spirituality and righteousness may be measured outwardly by the demonstrations of the Spirit, just as the intensity of the fire in a stove is measured by the heat outside. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." (Col. i, 26-29) J. W. ELLISON.

Rev. J. A. Parker, et al., versus the Methodist Standards.

Rev. J. A. Parker, of the Louisiana Conference, accuses me of diving into the mud of human standards of faith, in palpable contradiction of Article 5 of our Confession. Of course, the standards referred to are the teachings of Wesley, Watson, and others, as other writings are found in the doctrinal standards of the M. E. Church, South and in the caption of his article he claims that the teaching of these are contrary to that of Jesus and Paul.

These human standards that Bro. Parker refers to, that are, as he puts it, in palpable contradiction to Article 5, contains what the Methodist Church believes as being the true teachings of God's Word. This church has long held to these doctrinal standards as being, of course, scriptural because it would be a terrible thing to think that a church would teach her preachers a doctrine that it believed to be without scriptural foundation, and hence false. This is a gross slander of our church, to say the least of it. Now, these sermons in Vol. I. of the Wesleyan standards are being deliberately taught our preachers, all of them. None are accepted without having passed examination in them.

So far from giving up what is taught in these sermons, the church though her delegated power — the General Conference—had the Book Editor to prepare an analysis and questions on each of these sermons. It is no argument as to who the author of these sermons were; but it comes to every preacher as the voice of his church, and when the committee asks the thirty-six questions that accompany the sermon on Sin in Believers, it but repeats the voice of the M. E. Church, South; and when these questions are answered by the young preacher he answers in the exact language of the sermons. The same is true of the sermon on Repentance of Believers.

Now, does the Methodist Church believe what it is teaching the young preachers to be true and scriptural, or does it not? Of course, it does, these brethren to the contrary notwithstanding. Well, then, if what the Methodist Church believes and teaches be true, inbred sin remains in the heart after conversion and is removed by the Holy Ghost in the work of entire sanctification in answer to consecration and faith. This is the only kind of sanctification that is taught or known in Methodist standards or history. It was professed by the Wesleys, Watson, Clarke, Fletcher, Asbury, McKendree, and others. Not one case of any other kind in the whole connection till, perhaps, Dr. Meek, who declared that he sanctified himself twenty or more years ago.

Now, Bro Parker, you are so zealous for the church, observe: Our first restrictive rule says that even the General Conference, which represents the voice of the church, has no power to change our present established standards of doctrine. Who authorized you, Dr. Walker, Bro. Ellis, and others, to change them?

I look at the book of Wesley's Sermons, and they are called standards. I turn to the dictionary, and Mr. Worcester says it means: "that which has been tried by the proper test, an established rule, or model." Well, do we understand that it means Methodist standards? It does most emphatically, and it means that it is the exact Methodist idea of Bible doctrine. Should I now leave my church and go after Bro. Parker and Dr. Walker, and others, would I not still be in the mud of human standards? What they say, after all, is only their version of the matter. Are they more than human or not?

These brethren are at positive variance with the doctrinal standards of their church. Their inconsistency is glaring, and the further they go on this line the worse their cases. They remind one of the pictures in "Character Sketches," in which the infidel has a lever under the Rock of Ages, trying to overturn it. His lever breaks at the fulcrum, and he goes down, and as he goes he vainly imagines that the great rock is turning over; but it is only the fellow out on the end of the lever going down. Unlike the over-zealous church member, I have no fears that these brethren will overturn the standards of our church.

Our people are coming back to our standards and to the teachings of Jesus and Paul. The Savior's prayer in the seventeenth chapter of John is being wonderfully answered in the Methodist Church, and the prayer of Paul in fifth chapter of I. Thessalonians is also bringing fruit. God wonderfully blesses the preaching of it everywhere. The seal of the Divine Spirit was never more surely stamped upon any movement than this. Bro. D. G. W. Ellis claims to be master of the field. Let the church read his article, and then read the teachings of our church on the subject touched in his article, and let them say whether or not he is true to his church.

Bro. Peebles, in his effort to describe what entire sanctification is, doubtless enlists the sympathy of everyone who has an experimental knowledge of it. It's like an unconvertal man trying to prove that people who are actually regenerated are not.

The voice of God and the Methodist Church is resounding it as it was first commissioned to do; is calling the people back to the old paths. Thank God the voice is being heard. The people are coming; not only Methodists, but others.

A. C. BURT.

Rome or Reason.

The late Dr. Oliver Wendell Holmes said: "In the nineteenth century every man faces towards Rome or reason; God in us, or God in our masters. He may stand midway between the two, but he faces towards one or the other."

Of this utterance the writer is reminded by a late article from our good Bro. Mellen, in which he declares that he and his house will follow Wesley, Watson, Fletcher, and Clarke, because of their superior scholarship to those who oppose his (Bro. Mellen's) rendering of these divines. Granting, for the sake of argument and politeness, that Bro. Mellen and his house are more learned than any, or all, of those who differ from him, and are, therefore, more capable of understanding the authors mentioned, does he mean to assert that only those who have had similar theological training are capable of understanding or expounding the Scriptures? To say this is to follow the Church of Rome, which forbids the Bible to any save those she pronounces sufficiently learned to comprehend it.

If Dr. Walker, who has gone in and out before this so great people for more than half a century without fear and without reproach, shall sound the gospel trumpet, warning the children of God against trailing the blood of the everlasting covenant, wherewith they were sealed, an unholy thing, and draws the sword of the Spirit, the Word of God, against that most unscriptural "residue" theory, shall he be denied credence because his commission bears only the authority of Heaven, and not the sign-manual of Oxford or of Rome? And if others, "beloved of God, called to be saints," choose to search the Scriptures, "whether these things be so," shall they be forbidden because no theological degree, no papal benediction has been bestowed? Then must they bear His reproach, of whom it was said, "How knoweth this man letters, having never learned?"

But "Layman" proposes a most proper test, if properly applied, for "by their fruits ye shall know them," and points to the results of the late meeting in Natchez. Crowds, however, are no criterion, for "that Egyptian" led three thousand men into the wilderness, while our beloved Lord chose less than six hundred to attest the divine fact of his resurrection.

As for the culmination of the meeting referred to, the writer is willing to admit that, as members of the Methodist Church, and not recruits of the Salvation Army, many might object to singing in the depot every time a preacher leaves town. A profound silence on the part of hearers would not be surprising, since they would probably fear that the preacher was leading, and his company following, to an insane asylum.

FRANCES M. MONTGOMERY.

Correspondence.

"Letters on Baptism."

"Letters on Baptism" is a book on baptism published by the Congregational Sunday-school and Publishing Society, 175 Wabash Avenue, Chicago, T. H. Tewksbury, agent, and also sold by Dr. W. B. Palmore, St. Louis, Mo. Seeing this book mentioned in the St. Louis Advocate, and that Dr. Palmore had arranged to sell it, I at once ordered it from him, costing me about seventy-three cents. After reading it awhile, I concluded that it was the very book for my people, and hence I ordered one dozen copies, and each one who has a copy is perfectly delighted. It is undoubtedly the clearest and most spiritual presentation of the subject I have ever seen before. The author was Dr. Edmund B. Fairfield, a Baptist divine, who was requested by a Baptist publishing house to write a book of about four hundred duodecimo pages in defense of Baptist views of baptism. In order to this, he determined to go over the whole ground from the beginning; but, as he prosecuted his task, he became thoroughly convinced that immersion was not the only baptism, and, therefore, quit the Baptist Church, and wrote "Letters on Baptism," which is an answer to an inquiring friend. It presents the Methodist views of baptism in the clearest and most satisfactory light. It suits me better than any other work that I have read on the subject before. While I am not much on immersion, and am thankful to say that I was not immersed myself, although reared a Baptist, and, too, of the many I have taken into the church since I became a minister of the Methodist Church, I have not had the unpleasant task of immersing one, yet I never could see otherwise than that the Methodist Church is right in claiming that immersion is a mode of baptism. I believe firmly that the day is not far off, and I long for the day, when immersion will be esteemed to be so crude and so unnecessary that no candidate for baptism will desire it.

Let everybody get "Letters on Baptism." ISAAC L. PEEBLES.

Notice.

Dear Sisters of the Woman's Missionary Societies, Seashore District, Mississippi Conference:

Since my return from Mexico, I have been appointed secretary for this district. My health is so delicate that I can do very little work, I fear. I am not able to write to each society in the district, so I will speak to you through the ADVOCATE.

I would beg each auxiliary secretary to be sure to report to Miss A. E. Linfield, Crystal Springs, Miss., before the tenth of December, and each treasurer to Miss Mary Andrews, Vicksburg, Miss., before that time. Do not think that it is unnecessary to send in collections because they are small.

Remember that each society is under obligations to help raise the two hundred dollars for Miss McNemar's education. She will be our missionary, and we *must* educate her. Try to send your contributions to the Conference treasurer by the first of January, for it will be needed.

We have fifteen hundred members in the Mississippi Conference, and only raised $1,124.37 during the last year. This shows that only about two-thirds of our members pay their dues. Now, this ought not to be so. Dear sisters, let me plead with you, in the name of Jesus, to deny yourselves, and make an extra effort to pay your regular dues. Do not wait to be asked for it. Besides the dues, make special offerings to the Lord, who has done so much for us. It is a glorious privilege to help carry on the Lord's work, and we are sure to be blessed in it. Christ says, "If ye love me, keep my commandments." He has commanded us to teach *all* nations. Are we willing to meet souls in the judgment day, who will tell us, "You had the Light, but did not show us the way?" May God roll upon the heart of every Christian the burden of souls, so that they can't sit at ease in Zion!

MRS. E. LOU WHYTE,
Dist. Sec.

Poplarville, Miss.

In Memoriam.

Rev. Geo. T. Vickers, son of Samuel Vickers and Anna Maria Hardcastle, of State of Maryland, was born in Snidersville, Queen Anne county, Md., July 12, 1821. His parents were Church of England, and then Protestant Episcopal. He, when a youth, preferred the simpler service of the Methodist Episcopal Church, and was converted in Exeter Street M. E. Church, Baltimore, Md., when about the age of eighteen.

He came South, starting for Tennessee, but located in the State of Mississippi, where for awhile he taught school. In the year 1846, month of November, while on Cole's Creek circuit, under the presiding elder, Benjamin M. Drake, he was licensed to preach. He entered the Mississippi Conference on trial at Natchez, December, 1846; was ordained deacon at Vicksburg, 1848, by Bishop Paine, and, in 1850, elder by Bishop Capers. He was active until the year 1860, when impaired health placed him upon the supernumerary list. He supplied Covington circuit at several different times while supernumerary. At his death he was upon the superannuated list, but not a claimant upon the Conference fund.

Bro. Vickers was the pastor's friend, as many a novice in the itinerancy sent to labor here can testify.

He had a classical education, was a close student, a profound thinker and able preacher. His poetical effusions commanded attention, and evinced a tender, loving heart. He was well posted in church history, and with him Methodism was a subject of prophecy. He was the author of a book called "Methodism in Prophecy."

He was quiet and retiring in disposition, and very conscientious in all the acts of life. His thirty-odd years' residence in St. Tammany parish, La., was but to be entrenched in the love and respect of the whole parish. Everybody loved Bro. Vickers.

If his will is executed, one-half of the proceeds of the estate has been donated to the Board of Foreign Missions, M. E. Church, South; the other half as a perpetual fund, the interest to be used for the superannuated ministers, widows and orphans of the Mississippi Conference.

Nov. 22, 1894, will mark the time when a faithful ambassador of the Lord sweetly fell asleep in Jesus.

ROBT. B. DOWNER, Pastor.

Covington, La.

Selections.

The Closet Door.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

I wonder if you have a door leading into such a room in your house. I ask not where it is, but only whether you have some spot thus dedicated. It is too bad if you have not. Prayer in the sanctuary, you ought to engage in that. Prayer in the parlor or library with the whole family kneeling in circle, you ought to engage in that; but more than this, there should be some place under your roof hallowed by private devotions, where no eye but God's eye looks in upon you.

I really do not see how you can get along in your Christian life without day after day dropping down in such a place. It is seven long days from one pulpit prayer to another pulpit prayer. It is twenty-four long hours from one family kneeling to another family kneeling. Between these times there come trials and temptations innumerable, and how you can get through them unless without this help is to me a great mystery. Why, I believe there are business men who would find half of the worriment of the store lifted if they would only turn the keys of their private offices a few minutes each day and call upon God. I believe there are mothers pulled from kitchen to nursery, and from nursery to parlor in ceaseless going, who would find half their vexations taking wing if they would only break away now and then to lift the latch of the closet door.

Arthur Tappan did a business reaching up into the millions. Importing goods, founding the American Tract Society, overseeing the publication of two papers, he was busy every moment, and yet this man found time every day to secretly drop down on his knees between the dry-goods boxes asking help of God. Havelock was accustomed to get up at four o'clock in the morning if the army was to march at six, rather than lose his private devotions in his tent; and Luther, with a whole Reformation resting down, wrote to a friend, saying, "I have so much to do that I can not get on without three hours a day praying."

O, the prayer closets and our need of them! These secret trials demand secret communions. It is when we go to God alone that we are hugged closest to his side and hear things not told to the great company.—Selected.

The Sweetest Joys.

Many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him until his heart is full of it. Then, ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song he wants to teach us; but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world they have been taught in the darkened chambers of sorrow.—Christian Weekly.

In nearly every church there may be some members who—like old "receiving ships" in navy yards—are dry-rotted with love of the world. They lie moored at the dock of formalism, and present an orthodox appearance. If sent to sea, and struck by a gale, they smash into utter wreck. There is a certain sense in which every Christian should love the people of the world as Christ did when he died to save them, or as Paul did when he consecrated himself to bring the world to Christ. But in trying to draw the world up towards God, we must beware lest it drag us down into sinful conformities with its habits, its pursuits, and its practices. It is not love for sinners' souls, but love for sins, that endangers a Christian's character. Christians were put into the atmosphere of this world to purify it, and not to be poisoned by it. "Ye are the salt of the earth," says Jesus to his followers. But if Christians do not salt the world, then the world will accurrot them through and through.—Theodore L. Cuyler, D. D.

We never think we can make anything beautiful and worthy of our life, with the many discouraging things, the obstinate hindrances, there are in our lot. Really, however, we can make our life all the nobler, richer, greater, stronger, worthier, by means of the very things which, we think, ruin our chances. We can so carve the stone that the iron-rust which seems to mar it shall prove one of its finest features when mastered and wrought into its own place. That is the way to treat hard and discouraging things in our lot. It is useless to fret over them—fretting will never remove them, and it only weakens our energy and mars our life. There is no other such enemy to noble living and heroic achievement as worrying. But if we meet the hindrances and discouragements with undismayed courage, with persistent resolve, and with unconquerable energy, we shall master them, and in mastering them carve royalty of character and noble worth for ourselves.—J. R. Miller, D. D.

A fisherman fishes every day—not when he feels like it. And he does not always fish in the same way. There are seasons of big hauls, and there are days of patient waiting on a baited hook. But there is never a time when the sea is empty of fish. Even so in winning souls. If it is a successful business, it must be an every-day business, and not "according to feelings." But there are all sorts of men and all sorts of ways to get at them, and there are times of great ingatherings, and times when we must patiently wait for them, drawing them in one by one. But there is never a time when there are no souls within reach. To catch men, he must know them, as fishermen know fish.—Exchange.

"Take the lowest seat," was Henry Ward Beecher's advice, "and work your way up. Let a man be called up always. Do your work wherever you are, and do it faithfully and so contentedly that they will want you still higher. The more you do your work well, the more they will want you still higher and higher. Be drawn up. Do not force yourself up. That leads to chicanery, to pretense, to mistakes, and even temptations and crimes."

Others are affected by what I am and say and do. And these others have also their sphere of influence. So that a single act of mine may spread in widening circles through a nation or humanity.—William Ellery Channing.

I can conceive no dying hour more awful than that of one who has aspired to know, instead of to love, and finds himself at last amid a world of barren facts and lifeless theories, loving none and adoring nothing.—Robertson.

There is something wrong about the society that shuns fallen women as a pestilence and receives with open arms the purple-robed Dives who owns the houses in which these wretched creatures ply their horrible trade.

It is time that a little more stress was laid on simple honesty. It is not every man who can be a great saint or a mighty preacher, . . . but every man can be faithful in his work.—J. F. Clarke.

Let us be careful so to act that if men do speak against us they will have to speak falsely, and if they do hate us they will have to hate us on account of our devotion to Christ.

In a miracle God for one moment shows himself, that we may remember it is he that is at work when no miracle is seen.—Robertson.

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Report of Board of Education, Louisiana Conference.

[We invite the attention of our readers to the following extract from the report of the Board of Education of the Louisiana Conference.—EDITOR.]

CENTENARY COLLEGE.

Since the last session of this Conference several important changes have been made in the faculty of Centenary College. Dr. W. L. C. Hunnicutt, after years of faithful and excellent work, resigned the presidency of the college, and Dr. C. W. Carter, an honored member of this Conference, was elected his successor, entering upon his duties at the opening of the present session. Two additional instructors were at the same time added to the faculty—J. M. Sullivan to the chair of physics, and C. C. Wier to the chair of English. As now constituted, the faculty is adequate and able. We congratulate the Board of Trustees and the Methodist public upon the enlargement of facilities thus secured, and note with pleasure the immediate good results in the large number of new students now in attendance. Of the ninety who have matriculated for the session, forty-five are new students. Of these ninety, eight are young preachers, and eleven are sons of preachers. The increase of students over last year's enrollment is 26, with the Spring term increase still to be added. Twenty-six parishes of our own State are represented in the student body, with members also from Texas, Mississippi, Alabama and Hondnras.

The college is in need of funds, both for improvement of buildings and to meet the salaries of the professors. For the former purpose special donations must be secured, and we urge upon our people the wisdom of immediate response to this call. For the latter purpose the interest now due, and falling due, on endowment notes would largely suffice, could this interest be collected. We urge immediate payment. We may be forced to suffer loss from a faculty from which we can not afford to lose a man, if this matter is longer neglected. The college is entering upon what promises to be the most prosperous period of its career, and we can not afford to arrest its progress by depriving it of means.

MANSFIELD FEMALE COLLEGE.

The report of the president of Mansfield College shows an attendance of fifty-nine students during present session, of whom ten are daughters of preachers in this Conference. The establishment of a free high school at Mansfield has drawn from the college patronage largely, and will continue to do so in the future. To compete with this school on the plane of tuition will be impossible so long as the college remains unendowed; the competition must be on the issue of better advantages to the student, and these advantages the faculty is supplying, and will continue to furnish. The Departments of Music, Art, Foreign Languages and Ancient Languages are all well officered, and the instruction in the Literary Department is extended and thorough. We cordially recommend this excellent school to our membership throughout the Conference.

PAINE AND LANE INSTITUTES.

The colored education work of our church is confined, so far as church action is concerned, to Paine Institute, at Augusta, Ga., and Lane Institute, at Jackson, Tenn. Each of these excellent schools is presided over by a minister of our own church, and each deserves the hearty sympathy and support of our people. The sum of two hundred dollars is asked of this Conference during the coming year for this work by the General Board of Education, and we urge its collection in full.

The report of the treasurer of this Board shows the receipts from collections during the year now closing to be four hundred and eighty-two dollars and twenty cents for education, and eighty-six dollars and ten cents for Paine and Lane Institutes. In accordance with the resolution adopted by our Conference at its last session, the fund for education has been divided between Centenary and Mansfield College, Mansfield receiving $206.60, and Centenary $275 60.

Your Board offers for adoption the following resolutions:

Resolved, That the present Board of Managers be continued for Mansfield Female College and for Pierce and Paine College.

Resolved, That Rev. C. W. Carter be appointed president, and Rev. C. C. Miller professor at Centenary College, and Rev. A. D. McVoy president and financial agent at Mansfield Female College.

Resolved, That we cordially invite Prof. C. C. Wier, as agent for Centenary, and Dr. McVoy, agent for Mansfield, to visit the various charges of this Conference in the interest of these institutions.

Resolved, That we instruct the Joint Board of Finance to apportion among the districts of this Conference the amounts asked for by the General Board of Education for our educational work, and for Paine and Lane Institutes.

WM. H. LAPRADE, President.

Foreign Missions.

Many of our people say they are willing to give to home missions, but not to foreign. Often this is a mere shift to escape serious attention to any mission. There is no true conviction of duty to support the cause of Christ as such. Everything is considered from a local and material point of view. I have found it so in nearly all cases coming under my own observation. The low grades are anti-mission. They who are in true sympathy with Christ are ready for any enterprise that may help to save men—men anywhere. The love of Christ constraineth us. This is the primal, all-engaging, all-supporting motive. Every other motive is ruled by this one. But this one is as broad as the command of Christ: "Go ye into all the world and preach the gospel to every creature." Any sole reason for giving the gospel to people at home will stand good for giving it to all men.

What in this very century has transformed some of the most besotted and degraded peoples of the earth into joyous, intelligent, generous Christians, and started them on a career of highest civilization? What, indeed, has been the conservative and aggressive power for good in the earth for nineteen centuries?—and what must yet be that power to the end of all centuries? No true answer can be given that does not count the gospel of Christ as the essential and controlling factor.

Now, this gospel is not a self-diffusing breath that by some miracle or mystery gets itself spread into the circumfluent air of this world, so that men shall ignorantly or by chance breathe it in and be saved. No; Christ commits his gospel to them that love him, and says: Give ye them to eat. Give ye this gospel to them who have it not—to all nations. How anyone, who claims to be a Christian, can exclude himself from this command is more than I can see. Yet we have men and women in the church who say they do not believe in foreign missions, and do not give to that cause. They lower the collections for missions, and hold back the bread of life from hungry millions. They should be alarmed lest they should perish, while the heathen are saved by others' fidelity.

W. T. J. SULLIVAN.

$1,000 for Nothing.

Curtis Buntin, President St., Brooklyn, N. Y., spent $1,000 with doctors and at famous Springs, in the effort to cure a bad case of Rheumatism; but to no avail. Drummond's Lightning Remedy helped him from the start, and by its use he was fully restored. It will do the same for you if given a trial. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will send to your express address a month's treatment—two large bottles of their remedy. Agents wanted.

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FROM THE WORK.

Rev. R. Parvin, Bienville, Sparta circuit, Louisiana Conference, Dec. 1: "We have had a great revival on the Sparta circuit this year. Many bright converts and reclamations—seventy-five. Received into the M. E. Church, South, thirty-one of that number. At the union meeting at Bienville, Morphis meeting, an evangelist did good work. Over 100 professions, conversions and reclamations. My pen can not write all the good that was accomplished."

Rev. T. J. Miller, Dec. 10: "Bro. B. H. Rawls, pastor of Steen's Creek circuit, and his wife both have typhoid fever, and are very sick. We believe the case of both to be hopeful. Bro. Rawls will not be at Conference, but his report will be sent in. He has been blessed with great success this year. Many have been converted and 92 added to the church, and the membership greatly revived. Bro. Rawls is loved by all his people. Brethren, pray for him and his."

RICHBURG, MISS., SURRENDERED TO GOD.

Mrs. Mary McGee Snell closed a meeting here on Nov. 28—one of the grandest meetings I ever witnessed. Some of the hardest cases I ever saw have turned to God, and some of them pray in public. The first prayer meeting ever held in this place was on Nov. 30. Everyone was happy and praising God. The whisky drinking and gambling is broken up. Our pastor, Bro. Forsyth, was with us. We hope to get him again next year. Pray for us.

A. G. POOL.

Rev. C. McDonald, Forest, Miss., Dec. 6: "A card this morning from Dawson Rawls informs me that his father, Rev. B. H. Rawls, has fever, and has doubts of his being able to attend Conference. Sister Rawls is just recovering from a serious spell of typhoid fever. I hope the Christian friends will remember them in their prayers. Bro. Rawls has had fine success on Steen's Creek circuit. On last Sunday I dedicated a nice new church at Pine Grove on the Trenton circuit. A new parsonage has also been built on the Trenton circuit. Bro. Barr is closing a very successful year's work."

NATCHEZ, WESLEY CHAPEL.

Four of the collections are paid in full; but there will likely be a deficit in the rest. From examining the roll, I discover there have been 52 additions, 47 professions of entire sanctification, and that, I can safely say, 25 unregenerate and backslidden members have been born anew, or reclaimed.

During the entire year there has been a steady upward trend, and no flagging in interest, even in anticipation of Conference. In services, when invited, many respond to the opportunity for voluntary prayer and testimony, and after the conclusion linger in the aisles in cheerful conversation, and seem loth to leave the church.

Cottage prayer meetings have been kept up since early Spring. In a previous charge, after a great revival, the pastor's heart was gladdened and hope kindled at the spontaneous origin of meetings of this kind, but was disappointed and dejected when in a few weeks they began to wane, and finally died. But it really seems that this institution is here to live. In a meeting (recently begun in a neglected part), a few evenings since, the power of God was so imminent that the whole assembly was affected, and sinners and lukewarm professors of Christianity, with tears in their eyes, arose and expressed a determination to lead better lives, and requested the prayers of Christians. This is mentioned, not because it is an exception.

The children also have prayer meetings—boys and girl separately—under the supervision of adult members. It is thrilling to hear a child of eleven, under the influence of the Spirit, nicely weaving passages of Scripture in petitions for pastor, church, Sunday-school and parents at home.

I believe if the Son of man were to come to Natchez, he would find faith in the church. It was just a few days ago a member (like those with a hundred of whom Mr. Wesley thought that he could soon take the world for Christ) said to me that he believed the persons for whom we had covenanted to pray would be saved. About two months back, in an experience meeting, a mother made a like assertion in regard to her son who was out in the world and powerfully under the influence of sin. Since then he has been converted, baptized, received into the church and sanctified. After praising God for full salvation, in language evidently taught by the Holy Spirit, he fell asleep in the full assurance of a blissful immortality.

In the above I have given the sunny side. As in every community, there are some who, when victory in a revival service is about decided, fall into line; but as soon as the series of services are concluded, fall away and are seldom seen in ordinary meetings. And there are others, not so good, who are so paralyzed in their spiritual nature and fixed in their homes that the greatest revivals do not arouse them or move them toward the house of God. Satan also has powerful sway in the hearts of many men, young and old.

I can not close this without referring to Jefferson Street Church and pastor, Rev. W. B. Lewis, with whom my association during the year has been so delightfully sweet. Especially do I wish to mention the weekly Monday evening holiness meetings in which Presbyterians and Baptists mingle in joyful experience with the Methodist. Presbyterians, I think, take the lead in triumphant testimony and praise to God. This service will compare favorably with similar in the palmiest days of Methodism. It seems that the problems of how to get worldliness out of the church and provide amusement for the young are being solved.

Blood Poisoning

Mrs. Mary E. O'Fallon, a very intelligent nurse of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon **terrible ulcers** broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 78 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says, "I was cured by

Mrs. M. E. O'Fallon.

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and am now a well woman. I weigh 128 lbs., eat well and do the work for a large family. My case seems a wonderful recovery and physicians look at me in astonishment, as almost **like one raised from the dead.**"

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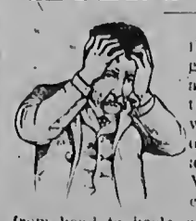

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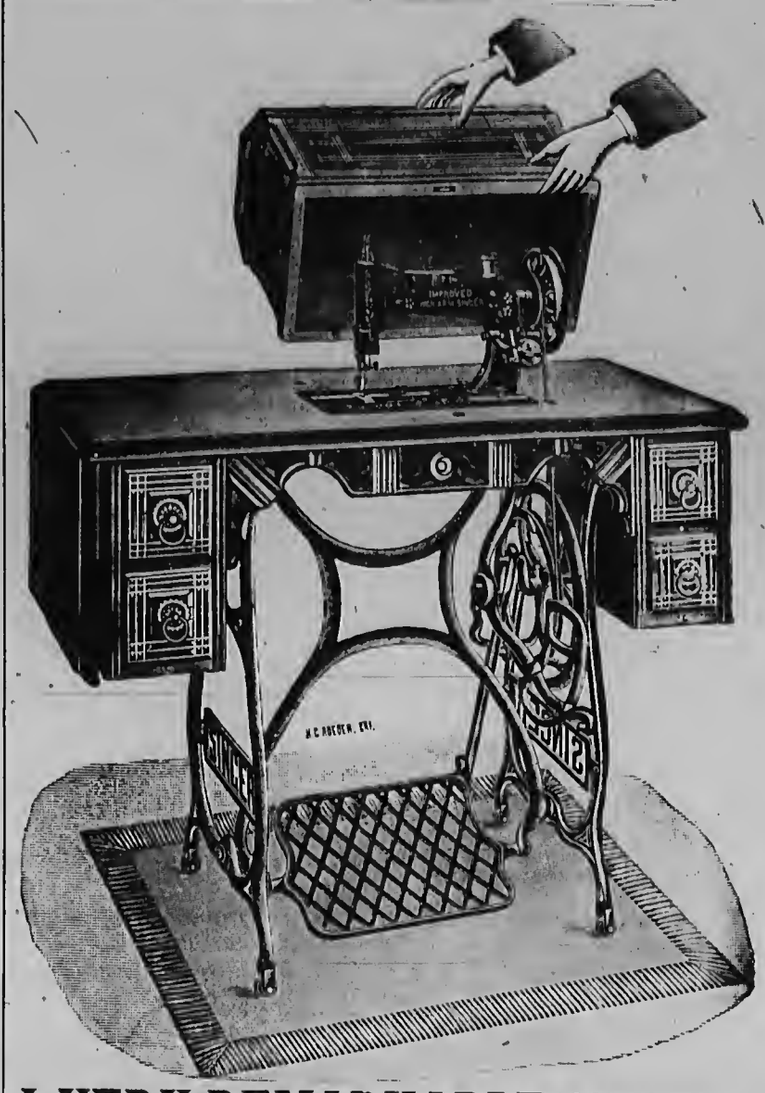

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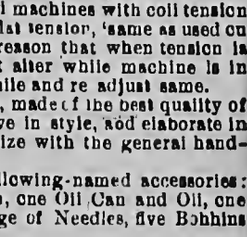

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Thursday, December 20, 1894.

Announcement.

I have appointed Rev. James A. Parker to Morgan City, and Rev. C. Marcy Lyons to Louisiana Avenue.

J. C. GRANBERY.
New Orleans, La., Dec. 18, 1894.

The Mississippi Conference.

We were present at the Mississippi Conference during the entire session. We were exceedingly fortunate in our Conference home, being domiciled under the hospitable roof of our old friend, Bro. J. A. Gulley, who, with his interesting family, contributed largely to the pleasure of our stay. We could not have been more delightfully entertained. We also made many delightful visits in the homes of old parishioners, though the Conference did not last long enough for us to accept half the invitations we received to break bread. There were two preaching services each day—in the afternoon and at night. The preaching which we heard was good to the use of edifying. Having been appointed to preach at the Presbyterian Church, on Sunday morning, we missed hearing the Bishop's sermon. It is spoken of by those who heard it as a most excellent discourse—thoughtful, admirably arranged and full of the very pith of the gospel.

The missionary anniversary on Friday night was a very enjoyable occasion. Addresses were delivered by M. L. Burton, R. W. Bailey, A. F. Watkins and Sister Lambuth. The programme was quite varied. Each speaker chose a different phase of the great and many-sided subject of missions, and there was equal variety in the manner of treatment. All were good. Dr. Lambuth was also called for, but spoke only a few words, he having delivered an extended address during the morning session.

This session of the Mississippi Conference is remarkable as being the only session at which no one was admitted on trial. There were six applicants; but none were admitted simply because there was no room for them. Never in all its history was the Conference so crowded. The forming of two new districts relieved the pressure a little. Then the division of circuits was resorted to and worked as far as practicable, but still no room could be made for the would-be recruits to our ranks.

If the cholera should be quarantined, how much more should the saloon be quarantined, which, according to Gladstone, produces more evil than "war, pestilence and famine combined."

The Mississippi Annual Conference.

FIRST DAY.

The Conference met in Central Church, Meridian, at 9 o'clock A. M., Wednesday, Dec. 12, Bishop J. C. Keener in the chair. After a Scriptnre lesson from the second chapter of II. Timothy, Hymn 218 was snng, and the Bishop led the Conference in prayer. After roll call Dr. C. G. Andrews was re-elected secretary, with J. A. B. Jones, J. W. Chambers, W. R. Sims, G. H. Galloway and J. G. Galloway as assistants. Standing committees on the various interests of the church were then appointed.

At this point the report of the Book Agents was read. Communications were read from the Board of Missions, from the Board of Church Extension, from W. W. Smith, secretary Board of Education, and from S. A. Steele, editor of the Epworth Era, and from Geo. Wm. Walker, president Paine Institute.

The following were introduced to the Conference: Bro. T. B. Holt, treasnrer of the Board of Missions, and Rev. Mr. Lewis, pastor of the Cumberland Presbyterian Church, Meridian.

A commnnication was read from Rev. T. L. Mellen, president State Sabbath Association, and referred to the Committee on Sabbath Observance.

The following transfers were announced from the Louisiana Conference: W. M. Sullivan, J. T. Leggett, W. L. Linfield, R. S. Gale, R. B. Downer. Henry Hawkins, from the Japan Mission Conference.

The following is a list of the superannuates: Thomas Price, D. Merchant, A. B. Nicholson, W. E. Ballard, W. B. Hines, H. J. Harris, E. A. Flowers, George Bancroft, J. W. Harmon, John A. Vance, J. M. Pugh, G. R. Caldwell, J. H. Evans and R. S. Gale.

Ques. 17—"Who are supernumerary?"

Ans. J. W. Sandell, J. S. Parker.

The following local preachers were elected deacons: Joseph Martin Alford, from Jackson district; Brandon district—Thomas Henry Harrod (of Montrose circuit); Geo. Marion Hull (Rose Hill circuit); John Robert Hays (Carthage circuit); J. D. Ellis (Washington circuit); Joseph Alonzo Bishop (Brookhaven district), Murray G. Felder, J. M. Broadway.

The character of G. H. Thompson passed, and he was continued in the class of the third year.

The following were elected to elders' orders: John W. Crisler, F. M. Keen, Henry W. Wallace, Kirby S. Enochs, Wiley J. Ferguson, William M. Stevens.

Nathan J. Roberts was reported as having been transferred to the Louisiana Conference.

The following were continued in the class of deacons of one year: A. C. Flowers, W. T. Griffin, C. C. Evans, B. W. Lewis, J. T. Abney, W. J. Dawson, H. B. Trevilion.

W. M. Sullivan was reported as transferred from the Louisiana Conference in the class of the third year. J. P. Haney and P. M. Brown were announced as transferred to Louisiana Conference in the class of the third year.

SECOND DAY.

After devotional exercises and the adoption of the Minutes of the previous day, one transfer was announced—E. Langford, from the Texas Conference. Communications were then read from the following colleges, viz.: Whitworth, East Mississippi, Edward McGehee, and Millsaps.

Question 7 was continued. The name of J. T. Leggett was called, and his presiding elder, P. A. Johnston, announced that Bro. Leggett stood his examination on the third year's course before the Louisiana Conference, and was a transfer to this Conference.

J. W. Tinnin was called and passed into class of fourth year. J. G. Cammack, H. C. Brown and H. B. Trevilion were continued in class of third year. H. B. Vandenburg, H. G. Hawkins, R. H. Barr, A. T. Bell, H. W. Van Hook, R. D. Hardin and W. J. Roberts passed to the class of the third year. M. J. Miller, J. C. Ellis and J. S. Hodges were continued in class of second year.

J. R Whittington was discontinued.

Reports were then heard from the preachers and presiding elders of the Brandon, Jackson, and Meridian districts. Rev. D. A. Little, not being present on account of sickness, sent a written report of the Meridian district, which was read by Pres. T. B. Holloman.

A collection was taken for the Indian Mission in Mississippi, which amounted to $38.50.

THIRD DAY.

The devotional exercises were conducted by Rev. R. B. Downer. Ques. 2—"Who remain on trial?"—was then taken up. The characters of the following were passed: E. H. King, C. M. Crossley, A. C. Burt, J. H. Foreman, W. M. Williams, W. W. Moore, F. B. Ormond, G. W. Huff, W. P. Woodward, and T. J. Norsworthy. Of these C. M. Crossley, A. C. Burt, J. H. Foreman and G. W. Huff were continued in the class of the first year. E. H. King, W. M. Williams, W. W. Moore and F. B. Ormond were advanced to the class of the second year. T. J. Norsworthy was continued in the class of the second year.

Important features of this day's session were the addresses delivered by Dr. W. W. Smith, secretary of the Board of Education, and Dr. W. R. Lambuth, Missionary Secretary. Dr. Smith emphasized the need of church schools where the atmosphere of piety prevails. He said in substance that it is idle to talk of educating ministers at secular institutions. We might as well talk of raising oranges in Virginia. The world needs the Christian ideal of education. This is, that character is worth more than wealth or honor or learning. More men go to pieces for lack of character than for lack of intelligence. To insure stability the arm of faith must reach up and grasp divine power. The Doctor plead earnestly for co-operation in vitalizing the educational work of the church. His address made a fine impression.

The address of Dr. Lambuth upon the domestic and foreign mission work was of thrilling interest. He briefly reviewed the work of the past year, showing what great advancement there has been, and how urgent are the calls coming from every benighted land. The Doctor read an extract from a private letter recently received from Bishop Galloway, who urges the immediate sending of more laborers to China. The Bishop stated that 135 have this year been added to the church in China.

After Dr. Lambuth had spoken Bishop Keener made some pertinent and impressive remarks respecting missionary work. He said we don't want any more open doors, but we want open hearts and open purses.

Dr. C. G. Andrews then rose and stated that for twelve months a young Mississippian of splendid qualifications has been waiting to be sent as a medical missionary to China, but the neccessary funds have been wanting. The Conference and the visitors present being called upon for subscriptions, $700 of the necessary $1,000 was quickly raised.

The epitaph which the committee had prepared for the tomb of the late Dr. J. W. Lambuth was next read by Dr. Andrews and adopted.

The Epworth League Committee then presented a report embodying a resolntion for the appointment of a Conference League Board. The report was duly adopted. After snndry announcements the session was concluded with the benediction.

FOURTH DAY.

After religious service Question 2 was called. The characters of the following were passed and they were continued on trial: McKendree M. Black, Elbert T. Breland, Charles F. Emery, Daniel Scarborough, A. Harvey Shannon, J. D. Ellis and Thomas Henry Harrod. J. C. Ellis was continued in the class of the second year. A. C. Flowers and J. F. Marshall were located at their own request.

The following were admitted into full connection: D. Vandenburg, R. H. Barr, H. W. Van Hook, P. D. Hardin, A. T. Bell, W. J. Roberts, and H. G. Hawkins.

At this day's session the passage of character was completed, and all the ministers were found blameless in their life and official administration.

The following were introduced to the Conference: Dr. J. J. Tigert, Book Editor; Dr. Wm. B. Murrah, president of Millsaps College; Rev. N. Augustus, of the North Mississippi Conference, and Rev. James A. Moore, professor in Millsaps College. The latter transfers to the Mississippi Conference from the North Alabama Conference. Rev. E. E Langford was announced as having transferred from one of the Texas Conferences.

Shortly before adjournment the report of the Joint Board of Finance was read and adopted. The report embodies a resolution for the setting apart of a special day for presenting the claims of our superannuated preachers and the widows and orphans of deceased preachers. The committee proposes to prepare and furnish each pastor a programme to be used on that day, and thus secure greater uniformity. A deficit of about $33 was reported on the assessment for Bishops. The assessment for the Conference claimants for the year just past was $5,000, of which $4,203 20 was raised and only apportioned. Of this sum $203 was from other sources than the regular collections, so that the deficit is really about $996.

Bishop Keener's address to the class admitted into full connection was able, edifying, and characteristic of the man. The Bishop stressed the experience of conversion, showing that it takes years to realize the depth of the inward change. The neccessity of growth in the Christian life, of being changed from glory to glory, of receiving grace for grace, were points forcefully presented. He mentioned the fact that some will not say, "Forgive us our trespasses," for they think they have gotten beyond that. Then he quoted the death-bed testimony of Mr. Wesley, who said: "I the chief of sinners am, but Christ died for me." The Bishop warned the young men against violating or minifying the discipline of the church. "We must move," he said, "in phalanx, for everything in Methodism is under discipline. There are no self-appointed itinerants nor local preachers."

SUNDAY.

The Bishop after the sermon Sunday morning ordained the following deacons: Traveling deacons—Harris B. Vandenburg, Paul D. Hardin, Adolphus T. Bell, Henry G. Hawkins. Local deacons—Jos. M. Alford, Geo. Marion Hull, John Robert Hays, Joseph Alonzo Bishop, Murray G. Felder, J. Nicholas Broadway, McKendree M. Black, J. Harvey Shannon, John D. Ellis, Thomas Henry Harrod.

After a sermon at three in the afternoon, by Dr. Tigert, the following were ordained traveling elders: George A. Guice, John W. Crisler, Henry W. Wallace, Kirby S. Enochs, Wiley J. Ferguson, William M. Stevens, Francis M. Keen.

FIFTH DAY.

The Conference was greatly saddened soon after the opening of the morning session by the announcement of the death of Rev. J. S Hodges, a young man of much promise, who this year served the Carey circuit. His illness had prevented his coming to Conference. Bro. J. M. Weems, his presiding elder, paid a beautiful tribute to the memory of the deceased brother, who was admitted into the Conference just two years ago. Hymn 618 was sung, and the Conference was led by Bro. T. M. Brown in prayer.

The members of the various Standing Committee having served for four years, new committees were appointed.

The report of the Orphans' Home Committee, which was now read and adopted, contained a resolution providing for the appointment of a commission consisting of two preachers and one layman to confer with a like commission from the North Mississippi Conference and report plans, etc., to the next Conference.

Next followed the reading and adoption of the report of the Church Extension Board, in which it was stated that of the $2,800 assessed for this cause, only $1 584 had been raised.

The Committee on Publishing Interests made mention of the flourishing condition of our Publishing House, expressed gratification at the increased circulation and editorial management of our Southern Methodist Review, heartily commended our general organ, the Nashville Advocate, the Review of Missions and the Sunday-school publications of our House, and pledged the support of the Epworth Era. The following resolutions, which formed part of the report, were duly adopted:

Resolved, That we pledge ourselves to co-operate heartily with our Conference colporter in getting the books of our Publishing House into the hands of all our people.

Resolved, That we will earnestly endeavor to put the NEW ORLEANS ADVOCATE into every Methodist home within our Conference, and that we will do all we can to prevent the ADVOCATE being crowded out by certain papers published at a distance which by adopting certain racy methods more diverting than commendable, or by stressing some controverted dogma, seek patronage from a wide area, and can, therefore, afford to ask lower rates.

Resolved, That the presiding Bishop be requested to reappoint Rev. W. C. Black, D. D., editor and publisher of the NEW ORLEANS CHRISTIAN ADVOCATE; and that Revs. W. B. Lewis, R. J. Jones and R. W. Bailey be elected Publishing Committee for the same.

H. WALTER FEATHERSTUN, Sec'y.

The Committee on Education, in its report, felicitated the Conference on the continued prosperity of our several institutions of learning, and heartily endorsed the management of the same. Mention was made that over sixty preachers and sons of preachers are now attending Millsaps College. The endowment plan of raising funds for Whitworth College was approved. Regret was expressed at the resignation of Rev. W. H. Huntley, president of Port Gibson Female College. Provision was made in accordance with the recommendation of the General Board of Education for the organization of a Conference Board of Education, of district and also local boards for the better correlation of our educational work. Following the reading of this report speeches were made in behalf of the schools under the auspices of our Conference. Dr. Wm. B. Murrah ably represented Millsaps College, which he said was not a rival of Centenary, but rather a sister in the grand work of education; Rev. J. W. Chambers made a telling appeal in behalf of Whitworth College, his purpose being to carry out the plans of the lamented Dr. H. F. Johnson for endowing Whitworth, and thus in the course of time do away with all tuition fees. Rev. T. B. Holoman next addressed the Conference in behalf of East Mississippi College, which is prospering under his excellent management. Rev. P. A. Johnston spoke a good word for Centenary. Edward McGehee College was represented by Dr. H. Walter Featherstun, and also by Dr. Hunnicutt. At 12:30 the Conference adjourned until at three o'clock P. M.

AFTERNOON SESSION.

All other matters having been attended to, the afternoon session was devoted mainly to the reading and discussion of reports from the Standing Committees. The Committee on Temperance, in its report, reaffirmed the previous strong declarations of our church respecting intoxicants. Other committees which reported were: The Committee on Sabbath Observance, on the Spiritual State of the Church, on Sunday-schools, and on the Bible Cause. After the reading of the last-mentioned report, Rev. J. W. McLaurin, agent of the American Bible Society, addressed the Conference, giving some interesting statistics with reference to the work of this society, and asked for greater co-operation in the grand work of furnishing humanity with the Word of Life.

The statistical secretary announced that the Mississippi Conference now has 35,000 members within its bounds, we having lost about 5,000 members by the late transfer of territory to the Louisiana Conference. The net gain in membership during the year has been over 2,000. The amount raised for foreign missions is $5 897.21; for domestic missions, $2,532.81. The number of pastoral charges is 120; the number of parsonages, 91.

Just before the reading of the appointments the Conference passed resolutions of sympathy for Rev. D. A. Little on account of his long and serious illness, which prevented his attending the Conference.

Yazoo City was elected as the place for holding the next Conference.

After a resolution of thanks to the people of Meridian for their kind hospitality to the members of the Conference, followed the reading of the appointments.

APPOINTMENTS.

JACKSON DISTRICT.

E. H. Mounger, P. E.
First Church, A. F. Watkins.
Capitol Street, T. S. West and D. F. Guice.
Fannin, J. G. Cammack.
Terry, M. H. Moore.
Flora, J. G. Galloway.
Madison, H. L. Norton and A. H. Shannon.
Canton, J. A. B. Jones.
Sharon, W. J. Ferguson.
Camden, R. A. Breland.
Yazoo City, H. W. Featherstun.
Benton, D. C. Langford.
Yazoo circuit, J. M. Cowan.
Tranquil, T. H. King.
Silver Creek, H. Mellard.
Lake City and Lodi, T. J. Norsworthy.
Jackson circuit, C. W. Crisler.
Professor in Millsaps College, J. A. Moore.
Editor of the NEW ORLEANS CHRISTIAN ADVOCATE, W. C. Black.
Conference colporteur, W. D. Dominick.
Professor in the University of Mississippi, W. R. Sims.

VICKSBURG DISTRICT.

J. M. Weems, P. E.
Crawford Street, C. G. Andrews.
South Vicksburg, W. H. Lewis.
Rolling Fork and Cary, J. D. Crymes and J. D. Ellis.
Mayersville, T. W. Brown.
Warren, A. D. Miller.
Mount Olivet, F. M. Williams.
South Warren, C. D. Cecil.
Edwards, J. P. Drake.
Bolton, J. T. Leggett.
Utica circuit, W. H. Huntley.
Rocky Springs, W. M. Stevens.
Hermanville, G. A. Guice.
Harriston, J. W. Crisler.
Port Gibson, H. M. Ellis.

NATCHEZ DISTRICT.

L. S. Jones, P. E.
Jefferson Street, W. B. Lewis.
Wesley Chapel, M. M. Black.
Washington, V. V. Boone.
Fayette circuit, W. W. Simmons.

Barlow, R. E. Rutledge.
Roxie, J. N. Tucker.
Amite, N. B. Young.
Gloster and Centreville, B. S. Rayner.
Wilkinson, P. H. Howse.
North Wilkinson, M. J. Miller.
Woodville and mission, B. F. Lewis, and one to be supplied by J. A. Bishop.
Percy Creek, J. W. Brown.
Meadville, W. L. Linfield.
Homochitto mission, G. M. Hull, supply.

BROOKHAVEN DISTRICT.

R. D. Norsworthy, P. E.
Brookhaven, B. F. Jones.
Wesson, T. L. Mellen.
North Wesson, W. T. Griffin.
Caseyville, W. G. Backus.
Martinsville, B. W. Lewis.
Hazlehurst, R. W. Bailey.
Gallman, I. B. Robertson.
Crystal Springs, M. L. Burton.
Pleasant Grove, L. J. Jones.
China Grove, W. W. Morse.
Summit, H. P. Lewis.
Adams, J. W. Tinnin.
McComb City, J. M. Morse.
Magnolia and Osyka, E. F. Edgar, and J. W. Sandell, supernumerary.
Providence, W. W. Hopper.
Whitestown, J. T. Abney.
American Bible Society District Superintendent, J. W. McLaurin.
Whitworth Female College, J. W. Chambers, president.

BRANDON DISTRICT.

C. McDonald, P. E.
Brandon station, W. J. Roberts.
Carthage, W. M. Sullivan.
Walnut Grove, H. B. Vandenburg.
Hillsboro, C. C. Evans.
Decatur, W. M. Williams.
Newton and Hickory, J. T. Nicholson.
Lake, R. F. Witt.
Morton and Forest, H. E. Partridge.
Clarksburg, W. P. Jones.
Steen's Creek, B. H. Rawls, and K. S. Enochs.
Shiloh, J. W. Ellison.
Westville, Paul D. Hardin.
Raleigh, W. W. Hurst.
Trenton, R. H. Barr.
Homewood mission, R. A. Sibley.
Montrose, R. Bradley.

MERIDIAN DISTRICT.

R. J. Jones, P. E.
Central Church, R. S. Woodward.
South Side, D. Scarborough.
East End, I. W. Cooper.
West End, W. L. C. Hunnicutt.
Chunkey, L. P. Meador.
Rose Hill, G. H. Galloway.
DeKalb, H. W. Van Hook.
Binnsville, H. G. Hawkins.
Porterville mission, C. M. Crossley.
Lauderdale circuit, G. H. Thompson.
Daleville and Soule Chapel, D. G. W. Ellis.
Marion circuit, A. T. Bell.
North Kemper, E. E. Langford.
Neshoba, J. H. Foreman.
Mission to Choctaw Indians, W. W. Cammack.
Linwood mission, F. B. Ormond.
East Mississippi Female College, T. B. Holloman, president.

ENTERPRISE DISTRICT.

L. Carley, P. E.
Enterprise and Stonewall, I. L. Peebles.
Shubuta, D. P. Bradford.
Mothersville and mission, W. M. Moore and R. L. Phillips, supply.
Pachuta, N. M. Clark.
Waynesboro and State Line, D. A. Little.
Waynesboro circuit, J. N. Ware.
Leakville circuit, J. C. Ellis.
Vossburg, J. V. Penn.
Heidelburg, H. C. Brown.
Ellisville and Laurel, F. M. Keen.
Eastabuchie, H. B. Trevilton.
Williamsburg, A. C. Burt and W. J. Dawson.
Mount Carmel, M. L. White.

SEASHORE DISTRICT.

C. A. Powell, P. E.
Moss Point station, T. W. Adams.
Americus, P. Howard.
Escatawpa, G. R. Ellis.
Ocean Springs and Scranton, R. B. Downer.
Vancleave, G. W. Huff.
Black Creek mission, A. P. Cox, supply.
Biloxi, R. Selby.
Whittington, E. T. Breland.
Bay St. Louis, N. B. Harmon.
Pearlington and Logtown, W. G. Forsyth.
Nicholson mission, J. H. Holland.
Purvis, C. F. Emery.
Columbia, J. G. Sibley.
Hattiesburg, H. D. Howell.
Augusta, G. W. Ferrer.

Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown or black. Hence its great popularity.

North Mississippi Conference.

(Concluded.)

FIFTH DAY.

Conference met at the appointed hour, with Bishop Keener in the chair.

The secretary read the Minutes of Saturday's session, which were approved.

The Bishop appointed the following Visiting Committees:

Millsaps College—N. G. Augustus, J. A. Randolph.

Grenada Collegiate Institute—K. M. Harrison, T. Y. Ramsey.

Malone Female College—T. W. Dye, W. T. J. Sullivan.

Report No. 1, of Board of Education, referring to Millsaps College, was taken up. The Board recommended as trustees of Millsaps College, J. R. Bingham, R. W. Jones, Jr., T. W. Lewis, to take the places of G. D. Shands, John Trice and T. J. Newell, resigned. Also recommended that I. W. Cooper continue as agent of the college. The Conference adopted the report.

At 12:30 o'clock Conference adjourned to meet at 2:30 P. M.

AFTERNOON SESSION.

Bishop Keener in the chair. Devotional exercises were conducted by Rev. Thomas Cameron.

Reports were read by the boards and committees and adopted.

R. G. Porter read a resolution of thanks to citizens and churches of Sardis, and railroads in North Mississippi, which were adopted by a rising vote of the Conference. Bishop Keener announced Hymn No. 229:

"Jesus, truth and power divine,
Send forth these messengers of thine."

This was sung. The Bishop made a talk to the preachers and then read the

APPOINTMENTS.

SARDIS DISTRICT.

H. C. Morehead, P. E.
Sardis and Davis Chapel, T. B. Hargrove.
Como and McGee, G. H. Lipscomb.
Senatobia station, W. S. Lagrone.
Arkabutla, S. B. Meyers.
Hernando and Coldwater, T. W. Dye.
Nesbit, James Porter.
Pleasant Hill, A. J. Jones.
Cookrum, O. L. Savage.
Walt Hill, R. O. Brown.
Tyro, C. W. Perkins.
Pleasant Grove, W. M. Young.
Batesville and Wesley, K. M. Harrison.
Courtland, T. B. Clifford.
Panola, D. M. Geddie.
Morgansville, to be supplied by J. A. Boswell.

GRENADA DISTRICT.

R. A. Burroughs, P. E.
Grenada station, T. W. Lewis.
Grenada circuit, W. J. O'Bryant.
Water Valley station, J. W. Price.
Water Valley circuit, H. D. Estes.
Coffeeville, R. M. Evans.
Charleston, W. D. Burroughs.
Oxford, J. E. Thomas.
Toccopola, C. C. Grisham.
Paris, J. M. Huggins.
Atlanta, J. M. Massey.
Minter City and Strathmore, J. W. Luter.
Chapel Hill, E. H. Rook.
Tatum, B. F. Patterson.
Pittsboro, A. J. Foster.
Ecru, W. S. Anderson.
Grenada Collegiate Institute, J. W. Malone, president, and W. M. McIntosh, financial agent.

WINONA DISTRICT.

J. B. Stone, P. E.
Winona station, John Richey.
Winona circuit, J. R. D. King.
Valdee, S. M. Lipscomb.
Carrollton station, J. F. Evans.
Carrollton circuit, J. T. Howell.
Greenwood, W. S. Shipman.
West, R. M. Davis.
Black Hawk, R. G. Porter—R. A. Meek, supernumerary.
McNutt, K. A. Jones.
Indianola and Falsonia, Eugene Johnson.
Dublin and Brooklyn, R. I. Allen.
Lehrton, J. R. Counliss.
Sidon, C. A. Spraggins.

KOSCIUSKO DISTRICT.

J. H. Mitchell, P. E.
Kosciusko station, Thomas Cameron.
Durant station, J. T. Murrah.
Sallis, T. J. Freeman.
Ackerman, W. C. Lester.
Ethel, J. D. Newsom.
Rural Hill, W. A. Bowlin.
Belzona, J. W. Ramsey.
Lexington and Tchula, W. W. Mitchell.
Pickens, W. D. McCullough.
Ebenezer, A. W. Langley.
Newport, J. A. Poe.
Louisville, D. C. Foust.
Eupora, J. A. Leech.
Stewart, J. H. Rodgers.
Chester, R. P. Gear.
Poplarville, R. C. Calloway.
Millsaps College, W. B. Murrah, president.
Conference colporteur and Sunday-school agent, G. W. Bachman.

COLUMBUS DISTRICT.

T. C. Wier, P. E.
Columbus station, R. M. Standifer.
Columbus circuit, A. P. Sage.
Crawford, N. G. Augustus.
Brooksville, D. L. Cogdell.
Macon station, J. A. Bowen.
Starkville station, J. W. Dorman—W. S. Harrison, supernumerary.
Starkville circuit, E. P. Craddock.
West Point station, P. B. Malone.
Tibbee, L. M. Broyles.
Mashulaville, B. P. Fullilove.
Sunqualak, B. F. Phillips—A. T. Buck, supernumerary.
Hebron, D. W. Babb.
Cedar Bluff, P. E. Duncan.
Sturgis, J. W. Treadwell—W. A. Dorman, supernumerary.

ABERDEEN DISTRICT.

S. M. Toames, P. E.
Aberdeen station, Amos Kendall.
Aberdeen circuit, D. M. Wendell.
Okolona station, J. H. Shumaker.
Okolona circuit, J. P. Moore.
Tupelo station, W. T. J. Sullivan.
Verona and Nettleton, J. C. Lowe.
Prairie, J. M. Barnes.
Sparta, A. P. Leech.
Shannon, M. E. Tumlin.
Fulton, T. H. Dorsey.
Nettleton circuit, to be supplied by J. W. Raper.
Saltillo, J. M. Davenport.
Amory and Smithville, J. E. Buck.
Quincy, to be supplied by W. R. Williams.
Tremont, to be supplied.
Houston and Wesley, J. W. Anderson.
Buena Vista, M. H. Honnoll.

CORINTH DISTRICT.

H. R. Tucker, P. E.
Corinth station, W. C. Harris.
Corinth circuit, W. L. Graves.
Iuka station, W. W. Woollard.
Kossuth, W. J. Burt.
Jonesboro, W. G. Burke.
Booneville and Baldwin, J. C. Park.
Booneville circuit, S. P. Cox.
Marietta, L. L. Foster.
Guntown, G. W. Gordon.
Blue Springs, B. B. Sullivan.
Ripley and New Albany, J. W. Bell.
Ripley circuit, H. M. Young.
New Albany circuit, W. W. Williams.
Brown's Creek, W. T. Rogers.
Pleasant Ridge, B. S. Rayner.

HOLLY SPRINGS DISTRICT.

J. D. Cameron, P. E.
Holly Springs station, J. S. Oakley.
Holly Springs circuit, to be supplied by B. C. Grey.
East Holly Springs circuit, J. W. Poston.
Ashland, to be supplied by J. J. Garner.
Cornersville, to be supplied by W. W. Edge.
Pontotoc, F. A. Whitton.
Potts' Camp and Hickory Flat, M. D. Fly.
Waterford, J. M. Moore.
Red Banks, J. B. Harris.
Mount Pleasant, G. H. Jacobs.
Byhalia, L. D. Worsham.
Olive Branch, J. H. Smith.
Abbeville, B. P. Jacobs.
J. W. Boswell, assistant editor Nashville Christian Advocate.
J. W. Honnoll, president Malone Female College.
Dr. S. A. Steele, secretary Epworth League.

GREENVILLE DISTRICT.

J. A. Randolph, P. E.
Greenville station, T. Y. Ramsey.
Hollandale, H. L. Spraggins.
Arcola, J. C. Mims.
Shaw and New Salem, J. J. Brooks.
Cleveland and Shelby, H. P. Crowe.
Coahoma and Duncan, W. H. Sanders.
Clarksdale station, J. M. Wyatt.
Jonestown and Belen, H. P. Gibbs.
Lula, J. M. Bradley.
Tunica, H. T. Gaines.
Friar's Point station, J. C. Brown.
Hillhouse, C. H. Pittman.
Gunnison station, R. H. B. Gladney.
Bolivar and Benlah, J. L. Bowling.
Rosedale and Pheil's, E. S. Lewis.

TRANSFERRED—T. J. Newell, to Memphis Conference, stationed at Paris; J. A. Whitehurst, to Northwest Texas Conference; H. T. Cunningham, to West Texas Conference.

Sam Jones.

THE GREAT EVANGELIST'S OPINION

Mr. M. K. Kennelly, Agent.
Memphis Tenn., Feb. 10, 1893.

My Dear Sir—Please allow me to thank you for the Waukesha Silurian Mineral Water. I do not think any purer or better water grows than the Springs you represent furnish to the world. It beats the dew from the still worms, and that which is dipped up from the deer vats. With best wishes and many thanks, I am, sincerely yours.

SAM P. JONES.

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Any preacher who is desirous of supplementing his salary by taking a job as "nice and clane and aisy" as a Bishop's job is in Pat's estimation, will find it to his interest to communicate with the undersigned. The earlier the better. W. C. BLACK,
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To all who PRESTON'S HEDACHE use;
This famous cure is quick and sure;
But this can scarcely be called news,
As everyone knows it will cure
Headache in fifteen minutes, or no pay.

A Reward of $500

Will be given for any case of Rheumatism which can not be cured with Dr. Drummond's Lightning Remedy. The proprietors do not hide this offer, but print it in bold type on all their circulars, wrappers, printed matter, and through the columns of newspapers everywhere. It will work wonders, one treatment curing any ordinary case. The two bottles will be sent to any address by express, on receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

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For Conference Notices, etc., look on the eighth page.

Holiday rates on the Q. & C. this year are made at a fare and a third the round trip. Tickets on sale Dec. 22nd to 25th, and Dec. 29th to Jan. 1st, inclusive. Good until Jan. 3rd, for return.

I. HARDY, A. G. P. A., Vicksburg, Miss.
R. H. GARRATT, A. G. P. A., New Orleans, La.
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TAKE HEED!

And if you are troubled with a hacking cough,

Tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.

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For the above occasion, tickets will be sold at reduced rates between all stations on the line of the

YAZOO AND MISSISSIPPI VALLEY RAILROAD.

They will be on sale Dec. 24, 25 and 31, and on Jan. 1; good for return until Jan. 2, 1895, inclusive. Specific rates can be obtained of your local Y. and M. V. agent.

-REDUCED RATES-

FOR THE

HOLIDAYS!

For the above occasion, tickets will be sold at reduced rates between all stations on the line of the

Illinois Central Railroad

south of Cairo, on Dec. 24, 25 and 31, and on Jan. 1; good for return until Jan. 2, 1895, inclusive. Specific rates can be obtained of your local Illinois Central agent.

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Cure any disease curable, either acute or chronic, male or female. Satisfaction guaranteed. Testimonials free. Address JNO. T. PATTERSON, 322 Fifth Ave., Rome, Ga. Salesmen wanted, either sex.

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$12.00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO.,
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On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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I think it the best Commentary upon the whole Bible which has been issued within the last fifty years, and I should be very sorry to be deprived of the pleasure of consulting it.

Rev. J. H. Vincent, Bishop M. E. Church.

This book deserves a place on the table of every Bible student. It contains notes of the choicest and richest character on all parts of the Holy Bible. It is the cream of the commentaries carefully collected by three eminent scholars. Its critical introduction to each book of Scripture, its eminently practical notes commend it strongly to the Sunday-school worker and to the clergyman. Then, it is such a marvel of cheapness.

James Strong, LL.D., S. T. D., Author of McClintock & Strong's Religious Encyclopedia.

It is exceedingly terse, pithy and pointed in its notes, and admirably evangelical in its statements. The results of much reading, reflection and research are evinced in its pages.

I cordially recommend it, as containing more and sounder illustrations of the sacred volume than any other work I have seen.

Rev. J. F. Hurst, D. D., Bishop M. E. Church.

For immediate and practical availability, I do not know where to go for its equal. Besides bearing constant traces of thorough scholarship, its spirit is all that the evangelical Christian could desire. I regard the work as worthy of unqualified commendation, and believe that its introduction into the homes of our people would be the means of diffusing not only an increased knowledge of the Sacred Word, but of sympathy with its requirements.

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A comprehensive commentary of the entire Bible, in a single volume, at moderate cost, has been long desired by American Sabbath-school teachers. I think that the work is admirably suited to meet that want. Prepared by men of right hearts, clear heads and minds well stored—men who, believing the Bible, and loving its most precious truths, have studied it long and prayerfully, and with the best and most varied helps—it comes to the aid of the partly-furnished Bible student, giving to him concisely the results of the most extensive research in earlier and later days, explaining Scripture by Scripture, and pointing suggestively to the deeper meanings of the sacred text. I do not know of its equal, within its scope and cost, and I believe it will have, as it merits, a very wide circulation, and will do great good.

Rev. S. M. Merrill, D. D., Bishop M. E. Church.

The learning displayed in the work is varied, extensive and modern, embodying the results of the latest and most important discoveries in science, and the highest skill and criticism. The expositions are brief, clear and remarkably accurate. In this regard we esteem it a work of rare value. As a reliable, popular exposition of the Sacred Word, we cordially recommend it as superior in several respects to the older Commentaries.

Rev. Philip Schaff, D. D., Professor in Union Theological Seminary, New York.

I do not hesitate to recommend it to English Bible readers as a sound, judicious, devout, and—considering the size—comprehensive exposition of the Word of God. It meets the growing demand of the Christian community for exegetical works that shall embody, in popular form, the best results of the latest philological, archæological and critical research, and must prove eminently useful. It deserves, and no doubt will soon reach, a wide circulation in this vast country.

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Home Circle.

BEREFT.

BY LILLIAN GREY.

The baby lies
With lolded eyes.
And hands at rest upon his breast;
So whitely chill,
So strangely still—
O mother, mother! let him sleep,
For many eyes wake but to weep.

The curling hair
Needs not your care,
Nor restlessness your soft caress;
Such quiet feet,
That late were fleet—
O mother, mother! let them stay,
For many feet go far astray.

And many a life
Is marred with strife,
And sin and hate oft lie in wait,
And dangers stand
On every hand—
O mother dear! it may be best
The baby early went to rest.

And yet—and yet,
To ne'er forget,
Nor cease to long with yearning strong,
By day or night
For touch or sight—
O mother, mother! give him up,
God bids thee drain this bitter cup.

There is a place
Of solemn grace,
Where flowers grow and free winds blow,
And grasses cling,
And wild birds sing—
O mother, mother! leave him there,
And plead to Heaven for strength to bear!

Pleasing Mother.

Mothers are usually pleased with the successes of their children. This is especially true in their life after leaving home. A mother watches the successive steps and efforts of her children as only a mother can. If they succeed in their callings, she rejoices as no one else can. If children appreciated the concern that is felt for them, and the earnest desire for their success that follows them everywhere by their mothers, they would care vastly more about pleasing them than is often the case.

Pleasing mother should be a habit with children. Early in life they should begin the cultivation of thought and effort with reference to the gratification of her wishes and of making her happy. If they would do this they would find daily opportunities for speaking kind words and rendering such helpful services and showing such noble traits of character in dealings with others, as would gladden the heart and lighten the cares of mother in a way too often little thought of. If boys, if girls, could but realize their indebtedness to their mothers they certainly would generally be very much more anxious about pleasing them.

The great men of the world, like John Quincy Adams, James A. Garfield, and others, who have acknowledged their great indebtedness to their mothers, took great delight in pleasing them. But most of all their noble lives, their courage in doing right, and their honorable achievements in public life were especially pleasing to their noble mothers. Hardly a higher tribute can be paid to any young man's success in life than that "it pleased his mother."—Religious Telescope.

True Economy.

Some women entertain curious ideas of what constitutes economy. A fragile little housewife saves seventy-five cents each week because she can not afford to hire some one to do the ironing. But she never hesitates to pay a dollar a pair for stockings, or two dollars for a pair of gloves, or three for the doctor's visit occasioned by overtaxing her strength. Another considers fruit a luxury beyond the reach of the family purse, but she has no scruple whatever in buying new material for the dress which she has worn only a few months, and employing a dressmaker to alter the sleeves to accord with the present voluminous fashion. We recall a dear woman, the delicate mother of six active children, who would not save her strength by using a carpet sweeper, because, she said, "They do wear out the carpet so." But the habit of what she called economy wore her out long before the carpets, and the motherless children have the things mother saved instead of her precious self. True economy considers other values than dollars and cents. It also studies how to secure the largest returns from the expenditure of money. The purchasing power of a dollar varies greatly in the hands of different women. She who has the most to show, not necessarily in material goods, or increased savings in the bank, but in health and comfort, in friendships and growth of character, is the one who has most wisely used her Lord's talents.—Selected.

An English Custom to Be Imitated.

A generation or so ago family worship was common in the great majority of Protestant homes. It was usual for the head of the house, whether he was a church member or not, to have morning or evening prayers, and not infrequently both. The custom has, unfortunately, lapsed. Even when the father and mother are consistent church members family worship is frequently an unknown custom. It is not so in England, and Mr. Bayard, in an address to his neighbors the other night, paid a nice and a deserved compliment to English manners and English customs.

"I could tell you," said Mr. Bayard, "of other experiences somewhat of a varied character, tasting of the delights of a genial and refined hospitality. I have never passed a night in any house in England in which that family did not kneel every morning in common prayer to the Ruler of the world. Everywhere it is done. It is not done ostentatiously, but it is done by the hearts of the people, and it is almost their universal practice. I have been a long time there and do not remember that I have heard any oath. I have been a long time there, and I do not remember, I am sure I have never heard at any entertainment, a story that a man would object to telling to his wife, his sister or his daughter."—Watchword.

Silent Power.

There are persons whose very presence is a benediction. From some almost unexplained reason you feel drawn into their company, and know yourself better because of it. They do not lay hands on you, and they do not preach a sermon to you, and still no preacher living ever won and melted your heart as do they.

I truly could not have a holier wish than that something of like influence might be born from your very presence. Not many are talkers. You could not write a sermon and much less could you preach it. The presence of pen and ink and paper would set you in a flurry, and you could do nothing. Not many are wonderful workers. You are shut up in the home, and little time and strength do you have for the pushing on of any large reforms. But all this does not prevent the sweet influence of a Christian life from flooding out as the light floods out from the sun. It is possible for you on the street, it is possible for you wherever you go, to be a silent power, stirring and moulding and healing everyone whom you meet.—Selected.

The Value of the Family.

Our sense of the value of the family needs to be revivified and roused. The family, the great institution of paradise, the scene of purest love, the nursery of infancy, and the stimulus and shelter of all the virtues! Each man and woman has a duty to this end. A homeless civilization is sure to be a satanic one; the vices will flourish and the virtues be nipped by the untimely frost. It is only in the religious household we may hope to find children who, as manhood dawns, will respond to the sense of duty by following Christ in the serene and bloodless triumphs of his kingdom on earth. Back of the good man must needs be the good household. Here and there may be a saint and an apostle won from the dens of vice; but, unless the den be reformed, a miracle only can insure the safety of the new convert. In the future, as in the past, the solid and reliable men and women, the leaders in business and society, and the pillars in the church of the Lord Jesus will be found in the quiet and holy homes of the land.—Zion's Herald

Cross or Nervous.

Five-year-old Mary had fretted and made herself generally disagreeable, and at night her mother put her to bed with a feeling of relief. "There, child," she said, as she kissed her good-night, "I hope you won't be so cross to morrow." Mary had cuddled down in the blankets, but at this she sat upright again. "Ah!" she said, "when it's me, you say 'cross;' when it's you, you say 'nervous.'"

One of the poorest economies is to keep children who are anxious to study away from school because times are hard and they can earn a little by going at once to work. In the competition of the modern world the capacity of availing one's self of the opportunities of life largely depends upon the trained faculty and range of vision only to be gained by a thorough education. The so-called "self-made men" are not arguments for the opposing view. Probably no instance of a "self-made man" could be cited which would not show that, with greater advantages, he might have attained to greater power. A minister of our acquaintance recently said in our hearing that he had put all that he had saved into his children; and one could not but think, as he looked into their bright, intelligent faces, that he probably made the best kind of investment.—The Watchman.

Distinction may be won by a wise use of the odd ends of life. Oliver Wendell Holmes achieved literary distinction, though he was one of the busiest and most successful of physicians, and professor of anatomy in Harvard College; the secret of his success as a man of letters being that he kept the pen busy during the spare moments which ordinary men would have allowed to go to waste. By duly economizing stray bits of time, Mr. Edmund C. Stedman, the well-known banker, obtained his well earned reputation as poet and critic. Genius, allied to industry, finds expression under all conditions.

You can not afford to hunt down ill-natured criticisms, or to worry over them. Profit by them as far as they are just; answer them by doing well.

OFFICIAL NOTICE

OF THE

WORLD'S FAIR AWARD

TO

Dr. Price's Cream Baking Powder.

JOHN BOYD THACHER, Chairman of the Executive Committee on Awards at the Columbian Exposition, writing from Washington, D. C., to the Price Baking Powder Company, says:

"I herewith enclose you an official copy of your award, which in due time, will be inscribed in the Diploma, and forwarded to your address, unless otherwise indicated by you."

Thus are the honors awarded

Dr. Price's Baking Powder

at the World's Fair fully verified.

On the other hand the claims to awards at the Fair by a New York Baking Powder are proven wholly false. Official records show it was not even an exhibitor. Was it because it contained Ammonia?

Hygiene.

The Duty of Sleep.

The sleeping room is nature's repair shop, the place of recuperation and renovation. There are persons who sometimes tell us that some great man, such as Napoleon Bonaparte, only slept four or five hours in twenty-four. But Napoleon Bonaparte was a poor example to follow. His restless spirit kept the world in an uproar a good share of his life, he was broken in health long before he was defeated in battle, and finally, fretted and chafed in his captivity, he died aged fifty-three, long before he had reached the allotted age of man.

If a man would last, he must rest. If he would make his life calm and strong, glad and useful, he should have abundant sleep, and to obtain it he should avoid late hours, and should especially avoid stimulants. The man who takes anything to keep himself awake is making a great mistake, and is preparing himself for future troubles. A man who keeps awake with stimulants now will be trying to put himself to sleep with chloral by and by. A woman who drinks strong tea to keep herself awake will by and by be taking opium to benumb her senses that she may get a little rest.

One of the great hindrances to sleep is a restless anxiety about things to come. There is so much to be done that some people feel that they can hardly take time to sleep; but six, seven or eight hours of good, solid sleep, begun at nine o'clock at night, is a much better preparation for a hard day's work than any amount of midnight toil or restless tossing upon the bed in the watches of the night.

It is a matter of duty for persons who fear God and serve him to see to it that they have their sleep. They must not be cheated out of it; they must not be harassed until sleep forsakes their eyes; they must rather bid their cares depart, and commit soul and body, business and estate, friends and foes, to the care of a loving Father. They must make it their business to sleep.

There is nothing more favorable to healthful slumber than the peace of God that passeth understanding. With that peace we can lay ourselves down and sleep, and awake because the Lord sustains us. And we can prove how vain it is for men to rise up early, and sit up late, and eat the bread of sorrows, and strive and struggle to gain those things which God is willing to give, and which he gives his beloved while they are asleep. Our heavenly Father is able to do exceeding abundantly above our utmost thought, our utmost desire; and it is for us, knowing his love and care and tenderness, to resign ourselves into his kind hands, committing the keeping of our souls unto him in well-doing, as unto a faithful Creator, fearing no evil, but casting all our care on him who careth for us; who has been with us from the beginning; who has promised to be with us to the end; who has said: "I will never leave you nor forsake you." In our sickness he smooths our pillow and makes all our bed; in our weariness he gives us abiding rest; and in the toils and conflicts that fall to our earthly lot he supports and protects and strengthens and defends his feeblest children.

Lie down and sleep, then, O children of the Most High! Let sorrows and doubts and fears be gone. Cast off the restlessness and weariness which has disturbed your souls, and let the peace of God which passeth all understanding keep your hearts and minds through Jesus Christ our Lord.—The Safeguard.

The Cuisine.

CONDUCTED BY L. A. B.

MEAT AND TOMATO SCALLOP.—For one pint of finely chopped meat allow a pint of tomato sauce made as follows: Simmer one quart of tomatoes for twenty minutes, then press through a sieve. Melt without browning one tablespoonful of butter, add two tablespoonfuls of flour, and stir until smooth. Add two cups of the tomato and cook, stirring constantly until it thickens. Season with salt and pepper. Grease a baking-dish, put in a layer of the meat, then a layer of the tomato sauce, and so on until all is used. Cover the top with bread crumbs and bake twenty minutes. If there is less than a pint of meat, make up the quantity with bread crumbs, mixing them with the meat.—Table Talk.

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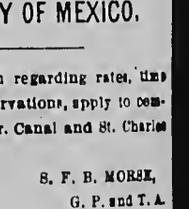

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MARRIAGES.

EASTLAND—CASH.—At the residence of the bride's mother, Shaw, Miss., Nov, 22, 1894, by Rev. J. J. Brooks, Mr. Oliver Eastland, of Forest, Miss., to Mrs. Fannie Cash, of Shaw, Miss.

WILKINSON—REED.—In the Methodist Church, Gloster, Miss., Nov. 1, 1894, at eleven o'clock, by Rev. Wm. B. Hines, Mr. M. H. Wilkinson and Miss Evie Reed, all of Gloster, Miss.

WILSON—MADISON.—At the residence of the bride's father, Dec. 9, 1894, by Rev. F. B. Ormond, Miss Callie Madison, daughter of Mr. J. A. Madison, of near DeKalb, Miss., to Mr. Robert C. Wilson, all of Kemper county, Miss.

McINNIS—COLE.—At the home of the bride's father, Mr. Erving Cole, Nov. 22, 1894, by Rev. M. L. White, Mr. Adam McInnis to Miss Ella Cole.

MIKELL—BROADWATERS.—At the home of Mr. James Mikell, Nov. 22, 1894, by Rev. M. L. White, Mr. W. W. Mikell to Miss Sallie Broadwaters.

McCAY-HICKS.—At the parsonage in Rocky Springs, Miss., Nov. 28, 1894, by Rev. W. M. Stevens, Mr. Scott McCay to Miss Leola Hicks, both of Cayuga, Miss.

BAREFIELD—TARTT.—At Central Hotel, Lauderdale, Miss., Nov. 21, 1894, by Rev. Geo. H. Thompson, Dr. T. K. Barefield to Miss Sarah B. Tartt, all of Lauderdale, Miss.

ELLIOTT—FULCHER.—At the residence of the bride's father, Mr. J. Fulcher, Nov. 14, 1894, by Rev. D. C. Langford, Mr. P. H. Elliott to Miss Mattie Fulcher, all of Yazoo county, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

DANTZLER—SARAH ERAN, daughter of William and Mary Griffin, was born April 26, 1837; was united in marriage to Mr. L. N. Dantzler, Nov. 18, 1857; assumed the solemn vows of membership in the M. E. Church, South, in 1858, and very peacefully passed from earth to heaven at 10:45, Sunday night, Nov. 11, 1894. She was 57 years, 6 months and 16 days old; had nearly reached the 37th anniversary of her happy marriage; had completed an active and signally useful service to her Lord and Master of 36 years, and died honored and loved by the thousands who knew her pure life and noble character.

Mrs. Dantzler was a central and influential figure in all the circles in which she moved. Her rich endowment of mind and heart fitted her for the easy occupancy of a foremost place among the noblest Christian women of our land. She wisely and faithfully endeavored to measure up to the grave responsibilities of her high position in society and the church, and her record of multiplied activities, of loving ministries, of golden deeds, of gracious achievements, attest the sincerity and force of her purpose and the depth of her consecration to God's service. She was specially active in visiting and ministering to the relief of the needy poor. Where there was distress and want she delighted to go; and many tell, with tearful eyes and with bosoms heaving with emotion, of the tender words with which she observed, of the help with which she relieved, and of the comfort with which she encouraged them—to them she was a veritable angel of mercy. In their homes her name and loving ministries will abide as precious memories.

Sister Dantzler appeared at her best in her home. To her happy union with Bro. L. N. Dantzler were born eleven children. Four preceded their mother to the "Continuing City," to the "city which hath foundations, whose builder and maker is God." Seven are still living—four sons and three daughters. Of these six are members of the Methodist Church. Two of the seven are officers in the Moss Point Church. She tenderly loved her husband and children, and held an absolute sway over their hearts. Their devotion to her was something beautiful. Her gentle, loving influence dominated the family circle and made it an ideal home—one always full of sunshine and happiness. Visits to that happy home were always seasons of great pleasure to her many friends. No home in all the church furnished greater attractions or gave warmer welcomes to the pastor.

Sister Dantzler was quiet, undemonstrative in her religious life, but faithfulness to her convictions of duty characterized her service of 36 years in the church of Christ. She was a member of the Woman's Missionary Society, the Juvenile Missionary Society and Ladies' Aid Society, and was actively identified with the work by which the interests of these societies were promoted. She always contributed with marked liberality to every enterprise of her church, and greatly rejoiced in its prosperity. She loved her pastors and their families, and manifested unpassing thoughtfulness about their comfort and happiness. When there was sickness and trouble in the parsonage home she came to comfort and help. The news of her death will carry mourning to many preachers' families who have been the beneficiaries of her tender ministries.

During her illness of several weeks' duration, Sister Dantzler enjoyed the blessed assurance of her acceptance with God. She mightily triumphed over all the powers of darkness. Not a doubt disturbed her. Her soul was filled with heavenly raptures.

This death removes from us one of the brightest Christian characters and one of the most useful lives among us, and we greatly mourn her loss. But with her immortality is a blissful experience. T. W. ADAMS.

Moss Point, Miss., Nov. 14, 1894.

McLAURIN—MALCOLM GILCHRIST McLAURIN was born Oct. 1, 1875; died June 19, 1894, aged eighteen years eight months and eighteen days.

Malcolm was for several years a member of our Union Church School. He spent one year at Centenary College. This was the last year of his life. He came home from college affected with weariness and languor. These symptoms developed into typhoid fever. No one thought that Malcolm would die. He was so young, strong and vigorous. But the unexpected happened. Surrounded by loved ones, calmly he died. His remains were brought from the old Gilchrist home and buried at Union Church. The funeral services were conducted by Mr. Walter Butler, a fellow-pupil of the deceased, and now a faithful young minister.

Malcolm was a boy of good ancestry. He was heir by birth of covenant blessings. His father was a godly man and an earnest preacher. His mother is a good, true Christian. Thus Malcolm could claim the blessings of Christian birthright. Through all his short life he was pure-minded, honest and truthful. With regrets for his death and hope for his future, we lay him away safe in the memory of his loved ones. C. W. G.

Union Church, Miss.

ARMSTRONG—MATTIE REGINA, daughter of John O. and Kate C. Armstrong, was born Dec. 8, 1876, and fell on sleep in McComb City, Miss., Nov. 22, 1894. She joined the Baptist Church, October, 1892, and until death claimed her immortal spirit she lived a consistent member of the same.

Her father and mother who knew her best say of her Christian life that all she had was consecrated to the cause which she so much loved, that of her family and her God. Her greatest pleasure seemed to be while serving others and comforting the distressed. Though so young, she undertook the care of a little babe that was left motherless, and, as an angel of mercy, gave her time and care to the one whom God had thrown providentially in her path; and while she regretted to part from all her loved ones, yet the separation from this trust seemed to be the hardest to give up and be her greatest regret.

A pure girl, with purpose high and noble; a true friend, with deference and respect for all; a loving sister, faithful to a fault; an obedient child, devoted to father and mother, and a faithful Christian has passed from time to eternity, from earth to heaven, from a life of sorrow, trials and afflictions to a life of joy and perfect peace.

May the God of all grace bless the father and mother, brother, sister and friends with the grace and power to live as God would have them, so when life is ended they may meet with their loved ones around the throne of God! M. L. BUATON.

ELLISON—T. P. ELLISON was born in Alabama, Sept. 27, 1809, and died Nov. 28, 1894, in the eighty-sixth year of his age. He was married to Miss Polly Moore, July, 1831, who still lives to mourn her irreparable loss. Eleven children were born unto them, six of whom are still living. Two of his sons were in the Virginia army, and were both killed. He moved to Yazoo county in 1827, and settled on Big Black, and there spent his long and useful life.

He helped build the first church at New Hope, or Ellison's Church, and then joined the Methodist Church there in 1838, and for over fifty-six years continued a useful member as class leader, steward, and trustee.

Father Ellison was one of the most exemplary Christians ever known in this county. He was simple, pure, and unostentatious as a Christian; always faithful to his church, rarely ever absent. All who knew him revered him, and looked to him as a model of piety and integrity. When on his death-bed, he told me that all was well, leaving a bright testimony of his full assurance of an inheritance in heaven. D. C. LANGFORD.

FAIRLEY—JOHAN A. FAIRLEY was born in Jackson county, Miss., Nov. 3, 1854, and died in Jackson county, Miss., Jan. 31, 1894. He was happily converted in 1886, at New Prospect Camp Meeting. He immediately erected a family altar. His wife not being a Christian woman, so bitterly opposed him in his family worship, and otherwise, that it finally resulted in a separation between them as man and wife. But in all this trouble he stood firm religiously, and when he came to the Jordan he faced death with a smile, and with the language of Paul he could say: "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, which giveth us the victory through our Lord Jesus Christ!"

He has left several children, a good Christian mother, and several sisters to mourn his loss. But I will say to all of them: Look up; he is at the beautiful gate waiting and watching for you. J. H. HOLLAND.

WILSON—CARROLL WILSON, second son of B. L. and Fannie E. Wilson, died in Oak Grove, La., Nov. 9, 1894, aged twelve years and four months.

Carroll was a steady, true and obedient boy, and has left a great vacancy. He was not a member of the church, alas!—but just before he died he said he loved God, and was not afraid to die. His death falls heavy upon his mother, who a little over three years ago lost her husband, who was assassinated by a lot of roughs and hoodlums for no other reason than that he was opposed to the Lottery.

Trials hard have come down upon Sister Wilson; but God's grace is sufficient. May God sanctify this death in the family to the good of others! H. S. JOHNS.

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If we would bring a holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—Spurgeon

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

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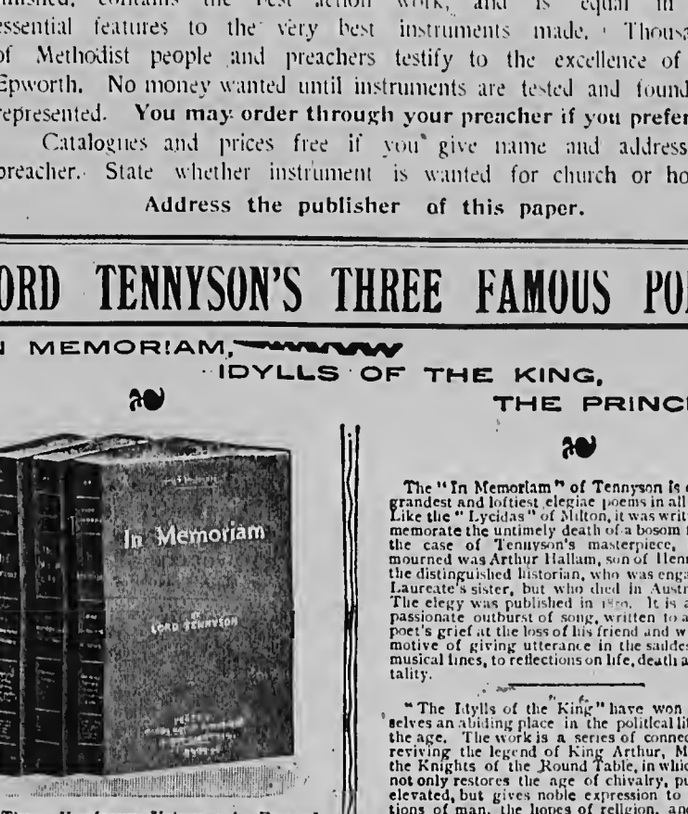

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"The Idylls of the King" have won for themselves an abiding place in the political literature of the age. The work is a series of connected poems reviving the legend of King Arthur, Merlin, and the Knights of the Round Table, in which the poet not only restores the age of chivalry, purified and elevated, but gives noble expression to the aspirations of man, the hopes of religion, and the harmonies of nature. It is distinguished by manly imaginative passion, elevated thought, and wonderful poetic art. The work has taken high rank among the classics of our English tongue.

Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.

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Morgansville (Tues.)	22
Batesville (Fri.)	23
Courtland, at Center Hill	26, 27
Nesbit, at Hora Lake	Feb. 2, 3
Arkabutla, at Brook's Chapel	9, 10
Tyro, at Liberty Hill (Wed.)	13
Wall Hill	10, 17
Cockrum, at Independance (Wed.)	20
Pleasant Hill	23, 24
Pleasant Grove	Mar. 2, 3

I will preach at Batesville third Sunday in December, and at Como fourth Sunday. A full attendance of the district stewards at Sardis, Dec. 29, 10 A. M., is very much desired.

H. C. MOREHEAD, P. E.

GREENVILLE DIST.—FIRST ROUND.

Shaw	Dec. 10
Tunica circuit, at Robinsonville	23
Greenville	30
Leberton	Jan. 5, 6
Cleveland	6, 7
Lula	13
Belen	20
Hill House	27
Duncan	Feb. 3
Clarksdale	10
Gunnison	17
Rosedale	24
Bolivar	Mar. 3
Hollondale	10
Arcola	17
Friar's Point	24

District stewards' meeting at Greenville, Dec. 31, 7 P. M.

J. A. RANDOLPH, P. E.

CORINTH DIST.—FIRST ROUND.

Iuka station	Dec 23, 24
Kossuth circuit, at Kossuth	23, 30
Booneville circuit, at Piegah	Jan. 5, 6
Corinth circuit, at Gaines' Chapel	12, 13
Corinth station	13, 14
Ripley and New Albany, at New A.	19, 20
Ripley circuit, at Weir's Ch'l (Tues.)	21
Jonesboro circuit, at J'boro (Thurs.)	24
Iuka circuit, at Hebron	26, 27
Marietta cir., at Hodges' Ch'l (Wed.)	30
Booneville and Baldwyn, at Baldwyn	Feb. 2, 3
New Albany circuit, at Lebanon	3, 10
Brown's Creek cir., at Pine G. (Thurs.)	14
Pleasant Ridge circuit, at Mt. Zion	16, 17
Blue Springs circuit, at Blue Springs	23, 24
Guntown circuit, at Guntown	Mar. 2, 3

The district stewards will please meet at Booneville, on Wednesday, Jan. 2, at 2 P. M.

HESLEP R. TUCKER, P. E.

GRENADA DISTRICT—FIRST ROUND.

Chapel Hill, at Spring Hill	Dec. 29, 30
Atlanta, at Banola (Tues.)	Jan. 1
Ebry, at Young's Chapel (Thurs.)	3
Pittsboro, at Chapel Hill	5, 6
Tocoopola, at Liberty Hill	12, 13
Oxford station	13, 14
Grenada circuit, at Spring Hill	19, 20
Grenada station	20, 21
Tatum, at Friendship (Fri.)	25
Charleston, at Charleston	26, 27
Coffeeville, at Coffeeville	Feb. 2, 3
Paris, at Prospect	9, 10
Water Valley cir., at Pleasant Ridge	16, 17
Water Valley station	17, 18
Minter City and Strathmore, at M. C.	23, 24

The district stewards will meet me at Water Valley, Jan 2, at 10 o'clock A. M. The stewards are: Ben. Standivant, P. M. Miller T. J. Curry. J. H Horn, T. F. Pendergrass, C. B. Foust, R. W. Jones, R. E. Neal, T. L. Beadles, W. M. Bowland, W. M. Huffman, J. W. Johnston, H. W. Hanter, I. T. Blount, M. G. Dubard.

R. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Durant, at Durant	Dec. 23, 30
Kosciusko at Kosciusco	Jan 5, 6
Pickens circuit, at Pickens	12, 13
Poplar Creek circuit, at Shiloh	13, 20
Sallis circuit, at Sallis	26, 27
Belzona circuit, at New Hope	Feb. 2, 3
Lexington and Tchula, at L.	9, 10
Ethel circuit, at Ethel	16, 17
New Port circuit, at Bethel	23, 24
Stewart circuit, at South Union	Mar. 1
Eupora circuit, at Eupora	2, 3
Ebenezer circuit, at Ebenezer	9, 10
Chester circuit, at Chester	16, 17
Ackerman circuit, at Liberty Hill	23, 24
Rural Hill circuit, at White Hall	29
Louisville circuit, at Louisville	30, 31

The district stewards will meet me at the Methodist Church in Durant, Feb. 7, at 7 P. M. A full attendance is desired.

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Jan. 5, 6
Delhi, at Delhi	8
Bayville, at Bayville	9
Monroe, at Monroe	10
Calhoun, at Indian	11
West Monroe, at West Monroe	12, 13
Bastrop, at Bastrop	14, 15
Oak Ridge at Oak Ridge	16, 17
Lind Grove, at Lind Grove	18, 20
Winnsboro, at Winnsboro	21, 22
Oakley and Vidalia, at Holly Grove	23, 24
Harrisonburg, at Harrisonburg	26, 27
Waterproof, at Waterproof	29, 30
Lake Providence, at Lake Providence	Feb. 2, 3

Dear pastors of the district, I make this hurried round that I may get my work early in hand, and during my second and third rounds hold protracted meetings in every charge in the district. Give your prayers and hearty co-operation, and with God's blessing we will have a grand move forward along all the lines.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton Avenue	Dec. 30
Parker Chapel	Jan. 6
Dryades Street	13
Orapa Street	20
Algiers	27
Carondelet Street	Feb. 3
Covington	10
Moreau Street	17
Louisiana Avenue	24
Lower Coast, at Wesley	Mar. 3
Bayne Memorial	10
Tallisbeck	17
Felicity Street	24
Plaquemine and Donaldsonville, at P.	31

JOHN T. SAWYER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Big Cane, at B. C.	Dec 22, 23
Chicot, at C.	23, 30
Columbia	Jan. 5, 6
Nugent, at Palestine	12, 13
Alexandria	19, 20
Simsport, at Simsport	20 27
Melville at M.	27, 28
Pineville, at P.	Feb. 2, 3
Boyce, at Boyce	9, 10
Spring Creek, at Fellowship	16, 17
Dry Creek, at Spring Hill	23, 24
Glenmora	Mar 2, 3
Atlanta at A.	9, 10
Montgomery, at M.	16, 17
Lecompte, at Lecompte	16, 17
Centerville, at W. S. Springs	23, 24

District stewards' meeting in Alexandria, at the church, Wednesday, Jan. 9, 1895.

S. J. DAVIES, P. E.

Louisiana Conference Appointments.

There should be, it seems to me, corrections made or attention called to certain errors in the announcement of the appointments of the Louisiana Conference. For instance, in Shreveport district it should be: Fort Jessup, to be supplied; Fort Jessup mission, to be supplied by H. Williams. Anacoco and South Vernon, to be supplied by H. C. Murphy.

In Opelousas district it should be: Lake Charles, Robert J. Harp—Jackson Street, R. W. Randle; Berwick, to be supplied by B. R. Montgomery.

There may be other errors, but these I know as per copy.

ROBT. J. HARP.

Salt Rheum often appears in cold weather, attacking the palms of the hands and other parts of the body. Hood's Sarsaparilla, the great blood purifier, cures salt rheum.

Hood's Pills are the best after-dinner pills; assist digestion, cure headache. 25c.

Louisiana Conference.

The district stewards of the New Orleans district of the Louisiana Conference will please meet in pastor's office of Carondelet Street Church at 7 P. M., Dec. 28, 1894.

JOHN T. SAWYER, P. E.

The Delhi district stewards' meeting will be held at Monroe, Dec. 27, 1894, at 10 A. M. B. F. WHITE, P. E.

For Wakefulness and Nervousness

Use Horsford's Acid Phosphate.

Dr. J. F. NEELY, Washington, D. C., says: "I have used it with complete success in treating wakefulness and extreme nervousness caused from mental excitement, also indigestion, and find it a very pleasant remedy."

Complimentary Resolutions.

The following resolutions were passed by the New Orleans Preachers' Meeting, Dec. 17, 1894, and ordered published in the NEW ORLEANS CHRISTIAN ADVOCATE. J. M. HENRY,

Sec. N. O. Preachers' Meeting, M. E. C., S.

Whereas, Dr. W. H. LaPrade, by episcopal appointment, has been removed to a distant charge; therefore, be it

Resolved, That we have greatly enjoyed frequent communion with him during the past quadrennium.

Resolved, That we shall pray for his continued prosperity in his new field of labor.

Resolved, That the foregoing resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

J. B. A AHRENS,
J. M. HENRY.

Whereas, Rev. L. F. Jackson has been removed from our city by recent appointment of the Bishop; therefore, be it

Resolved, That we regret his absence from our meeting, and feel the loss of the pleasure and profit drawn from his presence and participation in our meetings.

Resolved, That our brotherly love, our concern, and our prayers are his in his new field of labor; and that these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

FITZGERALD SALE PARKER,
HENRY H. AHRENS.

A Necessity.

For some time past all the Northern papers have been actively engaged in the work of waging war upon the innumerable impure and deleterious food products that are thrown upon the markets by unscrupulous manufacturers in all parts of the world. This is what started the Pure Food Expositions being given throughout the country, the success of which has been unprecedented. They have placed consumers in a position to know exactly what food products are apt to prove unhealthy or even fatal to consumers. It is the aim of the managers of the Pure Food Exposition, to be given in this city next month, to down the rascality that permeates almost every branch of the food-packing or manufacturing trade, for it is very necessary that in an undertaking of this kind the direct attention of the consumer should be attracted to the evil in order that it may eventually be stamped out or, at least, diminished.

WALTER BAKER & CO.

The Largest Manufacturers of

PURE, HIGH GRADE COCOAS AND CHOCOLATES

On this Continent, have received

HIGHEST AWARDS

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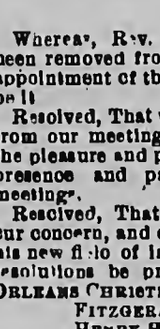
Industrial and Food EXPOSITIONS In Europe and America.



Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and *costs less than one cent a cup.*

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

NEWS OF THE WEEK.

DOMESTIC.

Bob Ingersoll says he will go out of the lecture business after this season.

Steamers leaving New York for Europe, on Dec. 15, took from this country gold to the amount of $3,800,000.

A cyclone in Alabama, on Dec. 14, did much damage, blowing down many houses. One life lost, but many persons were injured.

For this week have been set in the Criminal District Court the trials of the great chiefs of the boodle City Council, Messrs. Desforges, Kane and Thriffiley.

A two-story church has been built by the government at the Soldiers' Home near Leavenworth, Kan. The ground floor is for the use of the Catholics, and the upper story for the Protestants.

Messrs. Price, Davey and Meyer each introduced, on Dec. 14, bills for the payment of the bounty for the year 1893 that remains unpaid, and for the payment of the bounty for the year 1894.

In a "glove contest," which took place in this city on Dec. 14, one of the pugilists was killed. A blow in the face knocked him down, his head striking the floor, from which he never recovered. "Knocked out."

The pawnshop established by St. Bartholomew's Episcopal Church of New York for the benefit of the poor has been so successful that the congregation is trying to raise another $100,000 to put into it. It pays its own expenses.

The official report of the Board of Health shows that diphtheria is on the increase in this city. In October there were 51 cases, with 30 deaths; in November, 104 cases, but the number of deaths was not mentioned; on Dec. 14 there were 45 cases and 4 deaths.

The trial and conviction of Eugene Debs, who was the central figure in the great railroad strike of last Summer, is perhaps the closing scene of the most momentous industrial disturbance that has ever occurred in this country. The trial has just been concluded by the conviction and sentencing to imprisonment of Debs and a number of the accused. Debs gets six months' imprisonment, while his subordinates receive shorter terms.

The Young Men's Business League, the New Orleans Law Association and the New Orleans Bar have united in a petition to the Mayor and City Council to provide for the purchase of land occupied by the old buildings of Tulane University as a site for a new and fireproof structure for the accommodation of the civil courts and their several offices, and to furnish appropriate quarters for the Law Library and for the offices of the recorders and registrars of deeds, mortgages and the like.

FOREIGN.

The Scotch miners have gone to work at the same wages after a strike of seventeen weeks, during which their loss of pay foots up $6 900 000

Ambrym, one of the New Hebrides Islands, disappeared beneath the sea on Nov. 13. Volcanic action was the cause. A native village, with all its inhabitants, disappeared with it.

On Dec. 16 the strengthening Japanese force made another attack on the Chinese, who were advancing from Saihashu. The latter fought with vigor, but were completely routed, fleeing in disorder. The Japanese pursued the enemy as far as Chokinshi and captured four guns and several prisoners.

The German government is evidently in earnest in its efforts to retaliate upon this country for the damage done German trade by the one-tenth of a cent discriminating duty on sugars produced by bounty-paying countries. The duties on cotton seed oil and cotton seed products have been made practically prohibitive, and the recent prohibition of the importation of American cattle is being rigidly enforced.

Brand the Claim As False.

World's Fair Officials Expose a Pretender to an Award.

CHICAGO, ILL.——One of the odd results of the World's Fair is the claim now made to awards by some who were not even exhibitors. Officials of the Exposition have not as yet taken final action in the matter, believing the quick wit of the people will detect the spurious claims. But to the case of a New York baking powder, that has been widely advertising an award, the attention of the Chief of Awards for Agriculture has been directed. He brands the claim of this pretender as false, declaring "Neither the records of this department, nor the official catalogue of the World's Columbian Exposition, show that this New York Company was an exhibitor; consequently it could not receive an award at the World's Fair."

Those who fairly won their honors at the Fair seem disposed to treat this fraud as any other fraud should be treated. The Price Baking Powder Company, of Chicago, having received the highest award, say they are convinced their claims, and those of all other holders of rightful honors, will be fully vindicated by the public.

The Universal Peace Union has forwarded to the Emperor of Germany a petition, urging his consideration of the proposition that Germany restore to France the portion of Alsace-Lorraine whose occupants speak French. The act of the union is based on the publication of the proposition in an international magazine this month, and the petition to the Emperor recites that the measure will result in the permanent reconciliation of France and Germany.

The neighboring Dominion of Canada will again be forced to face the embarassments of a ministerial reorganization, owing to the death of Sir John Toompson, the Premier, who expired suddenly at Windsor, England, a few days ago. The Canadian Premier was in England in attendance on a colonial conference, and had proceeded to Windsor Castle to be sworn in as a privy councilor. After that ceremony he was taken suddenly ill and died in a few minutes from heart disease.

A Christmas Present.

In this holy Christmas time all Christian hearts feel the glow of gratitude to him whose birth we celebrate. The best expression of this gratitude is in gifts to the needy, who are Christ's representatives. Here is a case where gratitude to our Lord may find expression in doing good to one of his needy children. We have a young preacher in Centenary College whose resources have failed. Those who have helped him so far (and their help has been highly appreciated) have completely failed. He has waited and hoped in vain for three months. Shall he be compelled to quit his studies? He is a faithful, humble student preparing for his future ministry, and, without some immediate relief comes, the church will sustain a great loss in his discontinuance. Is there not some ADVOCATE reader who is abundantly able and willing to send me relief for this case? One hundred dollars for this purpose will be a Christmas present which Christ will greatly bless. Let me hear immediately. C. W. CARTER,

President.

Centenary College, Jackson, La., Dec. 15, 1894.

"BROWN'S BRONCHIAL TROCHES" are of great service in subduing Hoarseness and Coughs. Sold only in boxes. Avoid imitations.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE BIRTH OF CHRIST.

(Luke ii, 1-20.)

An angelic note contained wonderful information: "Unto you is born this day a Savior." This was succeeded by a most charming chorus: "Glory to God in the highest, on earth peace, and good-will toward men." We observe

1. The auditors.

(1) They were shepherds. Unlearned and without guile. Unsophisticated. Jesus chose fishermen and publicans as disciples.

(2) The song of most wonderful import was sung in the night. Even now God gives songs in the night—the night of affliction and temptation.

(3) They were actively engaged in their usual work when the angelic choristers appeared. Saul found a crown while hunting his father's asses. God honors those who honestly do their duty.

2. The commendable course of the shepherds.

(1) Deemed it necessary to investigate. "Let us now go . . . and see." Most of the opposition to our holy religion results from prejudice. Go and see. Find out for yourselves whether what the Bible teaches is true or false.

(2) They came with haste. The King's business requires diligence. Most unbelievers intend to be religious some time; but the acquisition is postponed. Wait when the house is on fire? Flee for your life.

(3) They saw the babe. Never yet did a sinner fail to find Jesus if he earnestly sought for him. Seek and you shall find. When Mary Magdalene sought him in the garden, it was not long until she exclaimed: Rabboni—that is, Master.

(4) They made known abroad the saying which was told them concerning the child. When converted we are not to be a light under a bushel. Gladly and repeatedly tell what the Lord did for our soul.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

The Queen & Crescent Route always meets the public requirements. For holidays this year they are the first to announce low rates to all Q. & C. points, and to certain territory on connecting lines. Ask agents for particulars.

Premium Offer Extraordinary.

We are still handling the Epworth pianos and organs. We sell these instruments under a guarantee. We have one of the pianos in use in our own home, and a superb instrument it is. We will sell any instrument in the catalogue for cash at thirty-three and a third per cent. discount from catalogue prices. Or we will sell at the catalogue price, and take payment in subscriptions to the ADVOCATE, giving a commission of one dollar on each new subscription. Send for catalogue. Address

REV. W. C. BLACK,
112 Camp Street, New Orleans, La.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

APPORTIONMENTS FOR LOUISIANA CONFERENCE FOR 1895.

Districts.	For. Miss.	Dom. Miss.	Church Ex.	Cont. Claim's.	Bishops.	Centenary and Mansfield Colleges.	Gen'l Bd. of Educa'n.	Paine & Lane Inst's.
New Orleans	$2 850	$ 800	$ 593 75	$1,005	$ 284	$ 284	$ 59 50	$ 40
Baton Rouge	1,000	400	275 00	600	145	145	27 50	30
Opelousas	1,100	450	293 75	670	148	148	28 00	20
Alexandria	600	250	212 50	410	100	100	21 50	20
Shreveport	1 350	550	343 75	810	193	193	34 50	20
Arcadia	1 350	550	343 75	705	160	160	34 50	35
Delhi	1,250	400	322 50	710	154	154	32 00	20
	$9,000	$3,400	$2,875 00	$4,900	$1,184	$1,184	$287 50	$200

JNO. T. SAWYER, Secretary Louisiana Conference.

New Orleans, La., Dec. 17, 1894.

CATARRH "DOBYNS' SURE CURE" has been proven to be the most successful CATARRH, NEURALGIC and NERVOUS HEADACHE REMEDY OF THE AGE. Recommended by such men as Rev. W. H. Milburn, Chaplain, U. S. Senate; Elder W. K. Pendleton, late Prest. Bethany College, W. Va.; Elder Robert Graham, Prest. Bible College, Lexington, Ky.; Rev. H. A. M. Henderson, Ex-Supt. Pub. Ins. of Ky., now of Cin'ti, O.; Elder T. B. Larimore, Prest. Mars Hill College, Florence, Ala.; and thousands of others. Absolute Guarantee. *Only One Dollar per box*, lasting over forty days. Address all orders to the proprietors,

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Rab and His Friends, etc.—Brown.
Vicar of Wakefield—Goldsmith.
Idle Thoughts of an Idle Fellow.
Tales from Shakespeare—Charles and Mary Lamb.
Sesame and Lilies—Ruskin.
Ethics of the Dust—Ruskin.
Pleasures of Life—Lubbock.
Scarlet Letter—Hawthorne.
House of Seven Gables—Hawthorne.
Mosses from an Old Manse—Hawthorne.
Lucille—Meredith.
Twice Told Tales—Hawthorne.
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Emerson's Essays, second series.
Representative Men.
Thoughts of Marcus Aurelius.
Discourses of Epictetus.
Imitation of Christ—Thomas a Kempis.
Drummond's Addresses.
Chesterfield's Letters.
Reveries of a Bachelor—"Ik Marvel."
Dream Life—"Ik Marvel."
Sartor Resartus—Carlyle.
Heroes and Hero Worship—Carlyle.

This series would make a handsome addition to your library.

PRICE: CLOTH, 40 cents; PAPER, 25 cents.

Sent postpaid to any address on receipt of price.

We will give any one of these books as a premium to every new subscriber who subscribes between now and the first of January. Also to any old subscriber (who has not had the benefit of any previous offer), provided he will pay his subscription to January, '96.

W. C. BLACK.

ILLINOIS CENTRAL R.-R.

In connection with the Southern Pacific Co., is now running a

WEEKLY PULLMAN **Buffet Sleeper**

To connect direct at Avondale (suburb of New Orleans) with the Southern Pacific's new, fast, solid vestibule train, the "Sunset Limited," for Houston, San Antonio, El Paso, Los Angeles and San Francisco. This car for

CALIFORNIA —VIA— **NEW ORLEANS**

is run on Illinois Central Train No. 1, and leaves stations, Cairo to Durant, EVERY WEDNESDAY, and stations from Goodman south EVERY THURSDAY. THROUGH RESERVATIONS to the Pacific Coast. In addition there is run a

WEEKLY PULLMAN **Tourist Sleeper**

THROUGH WITHOUT CHANGE, to Los Angeles, via Avondale, by the same route and train, leaving stations, Cairo to Durant, EVERY THURSDAY, and stations from Goodman south EVERY FRIDAY. Ticket

RATES AS LOW AS BY ANY OTHER ROUTE

Tickets and full information as to rates and train time can be had of agents of the Central Route and connecting lines, or by addressing

F. B. BOWES, Ass't Gen'l Pass'r Agent, New Orleans.

Washington Artillery Hall.

PURE FOOD **EXHIBITION**

WILL OPEN FOR

ONE MONTH,

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WOOD AND COAL.

T. J. MURRAY, Rampart and St. Andrew sts.—Ash, Oak and Pine Wood, cut 12 and 18 inch lengths, with electric machine. Ash and Oak split load $2.25. Oak and Pine $2, split Pine $1.75, pine blocks $1.50. Placed inside premises. Unsawed Wood, and Coal at lowest rates

When answering advertisements please mention the ADVOCATE.

JOSEPH CONRAD'S

Steam Wood and Coal Yard,

COR. ST. ANDREW AND MAGNOLIA.

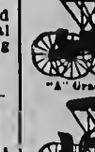
	Per Load.
Sawed baker's pine in blocks, 12-in.	$1 50
Sawed and split baker's pine, 12 or 18-in.	1 50
Sawed and split mixed wood, 12 or 18-in.	1 75
Sawed and split oak, 12 or 18 in	2 00
Sawed and split ash, 12 or 18-in	2 25

With sack of charcoal, 20 cents extra; also stone coal and coke for sale cheap. Delivered free.

Premium Guitars, Mandolins, Banjos & Violins

ONLY $5 FOR EITHER.

These instruments have received highest award for Tone, Finish and Material, and retail for $12.00, but in order to thoroughly introduce them in every locality, we will sell a limited number at above price. Simplified instructor free with every instrument when cash accompanies order. Also went C. G. D. with privilege of examining. THE MUSICAL GUIDE PUB. CO. Cincinnati, O. Largest Manufrs in the U. S. Illustrated Catalogue for 3c. stamp.



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You Can Get Ferry's Seeds at your dealers as fresh and fertile as though you got them direct from Ferry's Seed Farms.

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Detroit, Mich.

Christian Advocate.

VOL. 41.—NO. 52. NEW ORLEANS, THURSDAY, DECEMBER 27, 1894. WHOLE NO. 2001

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A SONG OF THE SEASON.

BY LILLIAN GREY.

There's a thrill in the air,
There is joy in the heart;
There is generous stir
In the house and the mart;
For the Yule-tide is with us; make ready to greet
The Child of the manger; lay gifts at his feet!

No time for complaining,
For envy or strife;
Let the swift flying hours
With laughter be rife;
Put by all forebodings, your murmurings cease,
And hail One that cometh, the Bringer of peace.

Ii, led by false glitter,
You've wandered afar,
Come back to your loyalty,
Led by the Star;
Give up your vain quest and your wandering wild,
For the "pearl of great price" is the wonderful Child.

Ring out the glad carol,
Old strifes put away;
Deck chapel and church
In his honor to-day;
Let the great organs tremble with symphonies grand,
And send the glad tidings all over the land.

Oh, sing, little children!
And sing, young and old!—
Though the joy of Christmas
Can never be told—
But sing and rejoice, with your banners unfurled,
For the Christ that is come is the Hope of the world.

Selections.

A Methodist Conference in a Celestial Capital.

BY BISHOP CHAS. B. GALLOWAY, D. D.

The China Mission Conference met in Soochow, the historic capital of Kiangsu, on the morning of Oct. 11 and adjourned on the evening of the fifteenth, after a most harmonious and delightful session. The weather was perfect throughout, with not a cloud in the sky, and just cool enough to put elastic movement into mental and physical energy. The days of storm and rain, which immediately preceded, gave way to fairest days and most glorious nights—all working together for the joy and cheer of the Conference. All the brethren and the members of the Woman's Board were entertained in Tien Sz Tsong—the several homes and schools that constitute the Methodist compound, and all within a radius of one hundred yards. On the first morning, at breakfast, each guest found a card on his plate with list of engagements for dinner and tea already arranged. Thus each home had the privilege of entertaining all the visitors once or twice during Conference, and the confusion of having an overcrowded table at one place and no guests at another happily prevented. The social features of the Conference occasion were greatly enjoyed, so far as time allowed, but the hours were much occupied with business. We had Conference sessions in the forenoon from 9 to 12, the Woman's Board representatives met at 2 P. M., I counseled with the presiding elders at 4, and the mission meeting was held at night. There was preaching by the native brethren at 8 and 7:30 P. M. each day, and at 4 the ladies had a Bible meeting with the women.

Promptly at nine o'clock on Thursday morning the session was opened, with every member present except one, soon to arrive from home. The old Conference hymn,

"And are we yet alive?"

never so thrilled me before, although the tune was sung in a strange tongue. But everybody in that large congregation, which almost filled our spacious First Church, sang with loud voice. Down some rugged cheeks, fresh from storm and battle, tears fell, and then, with an energy of tone expressive of the victory of faith, they heartily rang out the inspiring lines,

"Let us take up the cross
Till we the crown obtain."

A splendid body of men and a brave band of noble women! From Dr. Allen, the veteran of thirty-six years' service, to Bro. R. A. Parker, just completing his first hopeful year of missionary experience; and from Miss Lochie Rankin, the first heroic representative of the Woman's Board to her heathen sisters in China, to Miss Steger, of Missouri, just arrived by the last steamer to begin her missionary career—all, together with the native brethren, seemed strangely impressed with the power and presence of the Holy Spirit. In that frame the Conference began, and closed after a session of five joyous, but laborious, days.

Two secretaries were elected—one English, the other Chinese. Dr. Parker was interpreter, and sat by the chairman to state questions and put motions in Chinese. Thus the native brethren were able to take an active part in all Conference proceedings. The discussions were in their language, Dr. Parker keeping me advised of points and motions made. Business proceeded regularly, and, despite the different tongues, all minded the same thing.

The reports of the preachers, which were more than mere statistics, specially interested me, and brought out incidents of missionary labor that were most instructive. This was eminently true of the native pastors. One brother said the last had been his best year, and he had the strongest hope of his people becoming Christian. "Some of our meetings," said he, "are much like Pentecost at Jerusalem—multitudes come to preaching, probationers are more easily secured, and the older members have a better spirit. Our new members are well trained, and the probationers come not only to the meetings appointed, but at other times, and want me to instruct them. The members are contributing more liberally also. One of the stewards said to me not long ago, 'If you get so much money from the people for missions and other things, they won't pay anything for the preacher.' I told him the Lord would take care of that."

Another said his chapels were crowded as formerly, but a larger number sat quietly through the entire service. He said some sick people came to chapel, and went away well, or much improved—or so they claimed. Another said the people were becoming friendly, and seem desirous to learn of the doctrine. At one place a recent convert relieved their distress about getting a chapel by offering his own house for public service. He kept books in the room where visitors were received, and many remained to read with him, and thus learn of the Christian religion.

Another young preacher gave a thrilling account of a new convert enduring persecution at home with such patience that the family were being favorably affected toward Christianity. They ridiculed him, mixed uncooked and cooked rice for his meals, put thorns in his bed, and in every possible way attempted his humiliation; but all was borne with such a meek and quiet spirit as to commend his religion and command their respect.

All the missionaries gave cheering accounts of their work, and the success of the year was most gratifying. About 135 were added to the church, and nearly 200 additional probationers were receiving regular instruction, making the full members and probationers foot up 990. Such numerical results have never before gladdened the hearts of these faithful brethren. And all the indications point to a larger ingathering next year. One young man was admitted on trial, four were ordained deacons, and five to the order of elders.

Buffington College is located in Soochow, and under Dr. Parker's skillful management has achieved great reputation. It is really a well-equipped institution, and has already made some valuable contributions to the ranks of our ministry and to honorable positions in the Empire. I was quite surprised to see the chemical and physical departments so well supplied with the best apparatus, and to find classes of young men studying calculus and other higher mathematics. There were four graduates in the collegiate department last year, two of whom have entered the theological school, and are being prepared for the itinerant ministry. An additional building has become a necessity, in order to provide for an industrial department. All these educated boys can not be preachers and teachers. Christian young men are at a disadvantage in, if not debarred from, the national examinations, and, therefore, have no hope of official preferment or any influential share in the conduct of public affairs; but if taught civil engineering, telegraphy, etc., they can secure imperial positions because of their expert knowledge. If made to learn a trade, they will become useful and influential Christians in the artisan class. I commend this enterprise as worthy of liberal support, in which there is great promise to the cause of God in China.

The hospital here, founded by Dr. W. R. Lambuth, and conducted with eminent success by Dr. Park, has had a prosperous year under the superintendency of Dr. Hart. The number of patients treated is the largest in the history of the hospital, and its influence in the community and beyond increases with the weeks. Gin Li (pronounced Lee), in command of this military division, is a liberal friend and patron of the institution. I saw several of his soldiers in the wards, under treatment for gunshot wounds received in a recent battle with pirates and salt smugglers. A few days before the General sent his check for $200, and had, on a former occasion, shown his appreciation of foreign surgery. Another prominent gentleman sent a handsome board, with suitable character inscriptions, which was elevated to its appropriate place on the walls with rather imposing ceremonies. Dr. Park received a number of such testimonials. Before a serious operation is performed the family of the patient are required to sign and seal a document acquitting the surgeon of guilt in case it should prove fatal. This precaution is necessary to save trouble, if not life, from an infuriated mob. But successful surgery commands highest respect, almost idolatrous admiration. The hospital and dispensary, therefore, become efficient evangelistic agencies. At the forenoon clinics, while the numbers are waiting to have audience with the doctor, a chaplain preaches to them, and is expected to minister consolation and instruction to the patients in the wards. He finds ready access to the hearts of the afflicted. Here is one place—a missionary medical hospital—where the sick are not supposed to be injured by the visits and prayers of a pastor. A few such retreats from professional upstartism would be a blessing in America.

The Anglo-Chinese College in Shanghai matriculated 141 students during the past year. We have a splendid property and a fair equipment. Good work is done, but all feel embarrassed in not being able to retain the pupils longer. After a few years' instruction they readily secure lucrative positions, so great is the demand for such young men. Not sufficient time, therefore, is given to ground them in the great doctrines and experience of the Christian religion, nor are they sufficiently trained in the higher collegiate branches to become leaders in educational or literary work. But the demand for these boys is great. Eleven secured positions in some branches of the government service during the last year. When the anticipated changes in China take place—when telegraph lines are extended, postal and fiscal systems established, and other railroads built—need for the character of work proposed by the college will be intensified. I believe the institution has a great opportunity, and will make a grand history. Young men attending the institution pay tuition. Quite an intelligent, handsome student body they make.

There are also thirty-three day-schools, attended by 539 pupils, and taught by Christian teachers. Including the girls in the boarding and day-schools of the Woman's Board—860—we have 1,616 youth under Southern Methodist instruction in China. The value of these schools to the evangelization of this great Empire can not be estimated. All these children may not become Christians, but they can never be heathen any more. They have taken a long step forward which can never be retraced; have put their hands to a plow which will not let them look back. Out of these schools have already come some of our best workers and most earnest Christians. The outlay has brought large return. I wish we had money for similar investment at other points. It is wise missionary policy.

The representatives of the Woman's Board were called to meet daily at 2 P. M. These young women transact business most orderly and accurately. Their reports are written and quite full, embracing incidents which enliven and brighten the statistics. Committees report promptly and minutely. All the details of their work are inquired into diligently and rigidly. The very best results are sought from the investment made. Plans are freely discussed, and every woman votes her own clear judgment and honest convictions. I think their work has never been on a better basis, and was never administered more harmoniously and vigorously. Their day-schools are so located—contiguous to our churches—as to aid in building up Sunday-schools and congregations. This is wise. Unless thus intimately and sympathetically correlated, much of their labor would go to waste.

The Girls' Boarding-school, located near First Church, and under the immediate superintendency of Miss Pyles, is doing admirably. I had the pleasure of visiting the class-rooms and noting the methods employed. The dormitories are neatly kept, and the girls evidenced, in manners, dress, speech and song, that they were being carefully instructed. In that home Misses Gary and Waters also reside, but their work is out in the city, superintending the day-schools. And hard work it is. The Lord is blessing the cause committed to the hands of these dear young women.

The Woman's Hospital in Soochow, conducted by Dr. Anne Waters, of Mississippi, is doing admirable work. The number of patients treated is the largest in its history. The wards are quite full all the time, the clinics are crowded daily, and the multitudes of diseased made whole win name and influence for the Christian religion. Mrs. Campbell and a Bible woman instruct and exhort in the little chapel while the crowds are waiting their turn to be admitted into the consultation-room. Thus, as in the days and spirit of the Master, they take advantage of bodily affliction to administer spiritual remedies. So, while the diseased are made to take up their bed and walk, I trust many hear the great Physician also say, "Thy sins be forgiven thee." Dr. Waiters has been called into the homes of the official and wealthy classes, and has received distinguished consideration and flattering testimonials for efficient professional service.

The Conference was an occasion of spiritual power. It was a genuine and joyous "communion of saints"—a time of refreshing from the Lord. Hearts flowed together, experiences of higher living were given, and instances of answered prayer and divine guidance related which made the occasion a Pentecost. I esteem it one of the great privileges of my life to have been associated for days with these heroic men and consecrated women. The native brethren, I am told, partook generously of the joyousness of the Conference, and go out to another year's work more hopeful than ever before. By the way, the loneliest man in China is a young native preacher trying to establish work in a new place. He is not only alone—cut off from friendly communication with his own people—but is suspected of betraying them into the hand of "foreign devils." A foreigner, not at all dependent upon the people for social entertainment, having resources within himself for daily enjoyment, though entirely alone in a city of an hundred thousand, had less to endure and suffer than the neglected, rejected and suspected Christian Chinaman. That they stand up so bravely and accomplish so much can only be attributed to the sustaining and all-conquering grace of God.

By slow degrees access is gained to the higher classes. Bro. Anderson has received into his church—the Central, of Soochow—two gentlemen of the literary rank—the first fruits, I trust, of a great harvest in this famed city of scholars and governors. The only aristocracy in China is an aristocracy of letters. Culture alone can wear a crown. Every high official must pass through the Examination Hall. The Emperor can not appoint a man to chief office who has not won his degrees in a fair competitive examination. As little as we think it, culture controls Cathay. The literary classes are supreme. Of course, the system may be abused and circumvented, but the theory is wise. It is China's civil service that requires special fitness before appointment to office. Position is not a reward for partisan support. Now, to gain access to this class means much for Christianity. Our physicians and the hospitals are also throwing open barred doors, and introducing us to the *literati*. To Dr. Walters we were indebted for a visit to the ex-governor of a province who resides in Soochow. We were received in state by the venerable statesman, conducted into his inner reception-room, treated to tea many times, and shown distinguished courtesies. Dr. Walters has cured several sick members of his family, and he was loud in her praises. When a daughter of the present governor was ill he recommended her, and a messenger was dispatched; but the young physician was taking a little needed rest in Japan. Dr. Hart also has received like consideration for service rendered to distinguished families. Such incidents are eloquently significant when we think of the inveterate hostility to the very presence of the foreigner a few years ago.

The growing demands of our work make it necessary to provide facilities for publishing books and papers. A resolution was adopted by the Conference looking to the co-operation of all Methodist bodies in China, in the establishment of a Publishing House. The question of location was left open, but all agree that if the institution can be secured, it must be domiciled in Shanghai, the great commercial center of the empire. I commend it most heartily. If established, it will pay expenses from the day the first press begins to run, and in a little while will become a source of revenue.

On Monday night the 35th question was called and the appointments read—first, the representatives of the Woman's Board, then the members of Conference. With glad hearts and cheerful voices all joined in the parting hymn. The next morning boats were in line on the canal, and as one after another filled with passengers, the boatman pulled on the oars, and we waved them loving good-bys. Dr. Allen, longest in service, and revered by all, said he never felt happier or had stronger faith in the Mission. With a benediction upon his younger co-laborers, he boarded the little Methodist flagship, and led the way out the great gate and down the canal toward Shanghai. And so the gate of another Conference year has opened to the China Mission. May it be a double, wide-open gate of glorious triumph! To Bro. Anderson and his charming family, under whose roof ten days have been spent, I am indebted for a thousand delicate courtesies. For every one I have a brother's love.

Soochow, Oct 17, 1894.

—Nashville Advocate.

Not Always Appropriate.

Some pastors invoke thanks upon the offerings of their churches. The Herald and Presbyter quotes a saying of D. Cuyler on this usage: "Dr. Cuyler notes the fact that in some churches the pastor, when collections are taken, receives the plates or baskets from the hands of the deacons, giving thanks and invoking a blessing on the contributions of the congregation. He adds: 'A good, sensible proceeding this, especially when there has been a good, generous contribution; but I have known some collections over which a "confession of sin" would be more appropriate.'"

The Salvation Army.

The oddest, sincerest, intensest religious enterprise of the present day is the Salvation Army. The key to it is its purpose—just to save men; nothing else. It does not want to do anything more, and attempts nothing else—no schools, no education, no religious training; nothing but to get men into the kingdom of God. It will get them in any way it can. It has no dignity to save, no conventionalities to consider. Why care for a sneer when there is a soul to save? It is an army in name, and in reality a church; but a very strange kind of a church. It is a cross between Methodism and Quakerism. Like old Methodism, it is religion on fire, or charged with electricity; and like Quakerism, it has no sacraments. It knows and cares nothing about baptism and the Lord's Supper, and yet it has its confession of the faith, in joining the Army, which does the office of baptism in the early church, and every meeting is scarcely less than a communion with Christ and one another. The Salvation Army hand-book, "Doctrines and Discipline," in answer to the question, "Does the Army consider baptism a duty that must be performed?" says: "Decidedly not! The Army only considers one baptism essential for salvation, and that is the baptism of the Holy Ghost." It reckons baptism with the Jewish rites of circumcision, shaving the head, and other ceremonies never intended to be permanent. All it wants is to save men, and it holds that baptizing them is not saving them. Just so the Lord's Supper is recommended to those who feel that it would help their faith; but it is not essential to membership in the Army, or to salvation. So the Salvation Army knows no formal church. Its members may, or may not, be members of the churches; but its theory is that the Army takes the place of the church. Where the rest of us say "church," it says "Army." It asks no converts to "join the church;" only to "join the Army." Joining the Army does not save anyone. He must be saved first, and then he is asked to join the Army and engage in the work of saving other people. Salvation is its only purpose, and an army its form of organization, because that is the most effective to save people.—Harper's Weekly.

Looking at the emotional element in preaching from the standpoint of the pew, some instructive testimony is furnished. There are preachers who sometimes, when we are off our guard, dash our eyes with tears, and we hastily wipe them away and are ashamed of ourselves to have been so easily and superficially moved. And we have listened to others who have wrought on us from beneath, and have broken up the great deeps of our natures, and our emotions have been made to roll with the swing of a great ground-swell, and for days we have continued to feel the mighty stirrings within us. And when we afterwards reflected upon our experience, we were no more ashamed that we were moved by the contemplation of the great truths which the preacher presented than that at other times we felt deeply in the presence of Niagara or Pike's Peak. Herein is the difference between the sudden gust from land-ward that creates a brief and noisy dipping among the sails and breaks the water into passing foam, and the long and deep-breathed nor'easter, that "blows great guns," and for days and nights shakes the shores with the thunders of the charging breakers.—Exchange.

Communications.

In the Living Present.

At the age of ninety-one Thomas a Kempis died in Zwolle, Holland, July 4, 1471. Amsterdam is now making arrangements to erect a monument to his memory.

As illustrative of China's recent reverses, the Press, of Philadelphia, publishes a cartoon, in which a huge steer, marked Japan, enters an establishment of chinaware, creating sad havoc.

Revolutions do not move backward. Temperance will be victorious, though its champions proceed on very circuitous routes. The chairman of the Committee on Temperance of the Georgia Senate has given notice of a bill establishing the "Dispensary Law."

In the Westminster Review a writer sets forth that nearly all American novels have a religious background, blending the true with the fictitious, the reader not always being able to discriminate between the two. He prefers the French realism to what he calls American squeamishness. Burn both.

The French courts are occupied with trials of ballot-box stuffers. All the tricks of Tammany Hall seem to have been practiced. At Toulouse a man is charged with having deposited in the ballot-box three hundred fraudulent votes—a sleight-of-hand arrangement. The French Republic seems to be firmly established!

The Crown Prince of Germany, a lad of fourteen, was catechised by the court chaplain on the subject of total depravity. At first the lad would not admit that his father was a sinner, but, being assured that it was nevertheless true, he remarked: "Well, it may be so; but of this I'm convinced: my mother is not a sinner."

That free silver coinage would only add to the millions of the Western silver kings does not enter the comprehension of many. Presenting silver bullion at the mint, it would be converted into dollars, giving the owner about two dollars for bullion which in the market is worth only one dollar. In the meantime the impecunious would be impecunious still.

President Schurman, of Cornell, has decided that the study of Greek is not essential to intellectual culture. It has hence been eliminated from the curriculum of that institution. Listening to an address of Dr. Smith, general secretary of the Board of Education of our church, we noticed that, while he emphasized the mastery of Latin as indispensable to intellectual development, he did not make mention of Greek.

IOH DIEM.

DAILY GRACE.

BY NAOMI.

Not for the talents ten,
Master, I pray;
Only for grace to do
Thy will each day.

Not for the word of power
Swaying each heart;
Only in work for thee
Taking glad part.

Not for the highest place,
Dear Lord, I ask;
Only a heart of love
Meeting each task.

Not for the voice of fame,
Transient, if sweet;
Only a resting-place
Low at thy feet.

Not for the end of life,
Bringing its rest;
Only to faithful be,
Doing my best.

So let me patient prove,
Feeling thee nigh;
Hearing thy cheering voice,
"Lo! it is I."

So let me gladly wait,
Doing thy will,
Till I shall see thy face,
Serving thee still.

—The Parish Visitor.

Communications.

Holiness.

From hearing a number of our "second-blessing" brethren preach, I have reached the conclusion that their idea of "holiness" is the acceptance of the residue theory and its logical sequence of a partial regeneration. That to be orthodox, this must be believed, must be preached; that we are to exhort and urge men to seek in believing prayer the removal and cleansing out of the heart the remains of the carnal mind left in it by a defective and imperfect regeneration. They also state if we oppose their theory on this subject, we can not be Christians.

In the course of more than half a century I have heard many scores of Methodist preachers, and I have never heard one who did not preach holiness as he understood it. They have all insisted we "must be born again," must be "new creatures;" that, spiritually, all must be new; that the old things of the unregenerate must pass away, "the old man" of sin must "be crucified." Then, these many preachers that I have been hearing these long years have always insisted that this thorough inward change was to be followed up and demonstrated by a strict and conscientious compliance with the Ten Commandments; with the first and great command, "Thou shalt love God supremely," and also the second, which is like unto it, "Thou shalt love thy neighbor as thyself;" by doing as the prophet says God requires us to do, "To do justly, love mercy, and walk humbly with thy God;" to do in all our intercourse with others as we would be done by; to "add to our faith" all the graces; to grow up into Him in all things, who is the Head, even Christ; to continue in prayer, and to be faithful unto death, that we may "receive a crown of life." But it seems that all this is not enough in the eyes of our second blessing brethren. We must believe that our regeneration is partial, and that this partial work of the Holy Spirit must be supplemented and completed by a second cleansing, or blessing; and if we do not accept this, and think it unscriptural, and as such conscientiously oppose it, we can not be Christians.

We do not believe in the residue theory of a partial regeneration, leaving in the hearts of the regenerated a portion of the carnal mind, which is enmity against God; is not subject to the law of God, neither can be. We do not believe it because we do not believe it is taught in the Scriptures. Mr. Wesley was clearly not satisfied that the six texts he quoted in the sermon on "Sin in Believers" to prove the residue theory, proved it, and so twenty years afterward abandoned that view, and eliminated it from the Ninth Article of the Church of England. Our Calvinist brethren believe the residue theory is taught in the seventh chapter of the Epistle to the Romans. The Arminians do not believe this; our standard writers do not. Wesley did not, as he did not refer to it for proof of the residue theory. In the fifth chapter of the Romans, St. Paul gives us the experience of the justified man. He has "peace;" he has access by faith into this grace, wherein he stands and rejoices in hope of the glory of God; the love of God is shed abroad in his heart by the Holy Ghost, which is given unto him. He was an "enemy;" is now "reconciled," and "rejoices in God." In the seventh chapter St. Paul gives us an inspired description of the experience, the struggles and self-despair of the enlightened, the awakened man, who sees the right, approves it in the enlightened reason of his inner man, and seeks to pursue it and act it out in his own self-righteous strength; but his carnal affections rebel; he can not, in his own unrenewed strength, do the things he would; evil is present, and his depraved affections continually lead him to do the things which his mere enlightened reason would not do. This painful struggle continues, until he, in self-despair, cries out: "Oh! wretched man that I am; who shall deliver me from this body of death?" Then comes the triumphant and joyous statement, "I thank God through Jesus Christ, our Lord." Then immediately comes the blessed statement, "There is, therefore, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Now, we submit that there are clearly two experiences described by St. Paul—one of a justified and regenerated man, and the other an awakened man struggling in vain with his depraved nature to escape sin in his own strength, and can not until he comes to Christ. We think it as unreasonable, as unscriptural as it is unkind, to fasten upon the blessed Holy Spirit the offensive charge of giving birth to spiritually scrofulous and leprous children. Let him believe this who can. I can not. J. B. WALKER.

P. S.—Bro. Featherston has sufficiently answered Bro. Burt. We can all well afford to wait for Bro. Burt to "tarry at Jericho" for the growth of more mature conclusions.

J. B. W.

Dr. Foster's Accusation.

In the ADVOCATE, for Nov. 15, our good Bro. Foster, in his report of Bro. Manley's grand sermon, brings a charge against the ministry of the Methodist Church which is neither charitable nor just.

First, he affirms there is a "strong opposition to the holiness movement." If by this assertion he simply means to say there is a "strong opposition" to his view of holiness, he is right. But if he means to say that a strong opposition exists in the ministry of our church to the doctrine of holiness—that the child of God must be as "perfect as" his "Father in heaven is perfect"—he is wrong. I have been among Methodist preachers for more than half a century, and for more than a third of a century have been one myself, and I have not yet seen or heard one who opposed "the theory of holiness," nor do I believe one can be found who does so.

Had Dr. Foster said there is a "strong opposition" to the residue theory, personally, I would not demur to his indictment. It would have been more just and truer had he said that a "strong opposition" exists to the adequacy of regeneration. For, if he does not object to the cleansing work of the Spirit wrought in the heart by regeneration, there is no room for his theory of holiness. But not satisfied with so mild a charge as this, he goes on to say: "It is preached in *Methodist pulpits all over the country*, that *people can not attain unto that perfect love of God*, which constrains them *to keep his commandments*." For the purpose of pointing out the harshness and injustice of this charge, I have italicised a few words, to which I call the attention of his readers.

What is the meaning of all this? One of two things: either that "Methodist pulpits all over the country" are giving out a gospel that Christians can not keep God's commandments, or that Dr. Foster seeks to boost up a very uncertain theory by the exercise of an inflamed imagination which overreaches the facts in the case.

In conclusion, I deny the Doctor's charge, and call for the man who opposes "the theory of holiness" as taught in the Bible and in the Discipline of the church; and respectfully suggest that hereafter he substitute "residue" for "holiness." This is clearly the ground upon which he fights. To this we are opposed, and this only. J. A. PARKER.

Union Gospel Mission.

MR. EDITOR: Permit me to make an appeal in behalf of the children of the Union Gospel Mission to your benevolent and generous readers. Christmas is coming, and the children of this Mission are to have a Christmas tree. I hardly know how it is to come; but through the past years God has never failed to gladden the hearts of the children of this Mission with gifts at the commemoration of the birth of his blessed Son. A present to these poor children means so much more than to the children of the wealthy and well-to-do. And, then, as many parents can not give, the giving by a religious body carries home so strongly to their hearts that God, their heavenly Father, is the giver, and thus put more vividly before their minds the fact of God's goodness.

Either money or gifts will be acceptable. And as many Christmas trees will be laden with gifts too numerous for claimants, through the generous profusion of the donors, these uncalled-for gifts can be used to furnish forth our Christmas tree, which will not be until Friday, Dec. 28, at 7:30 P. M. Thus a great joy will come to the hearts of our children by utilizing the mere redundance of other Christmas trees; and the superfluities of these will well fill our yawning emptiness and the eager expectancy of our poor children. It is an easy way of making many a poor child happy who never has a taste of the Christmas cheer of the rich.

Gifts or money can be sent to the Bible House, No. 163 Camp St.

There will be an entertainment or celebration, consisting of songs and recitations on the occasion, under the conduct of Mrs. M. B. Hillyard, to which the public are cordially invited.

E. A. VAIL,
Supt. Union Gospel Mission.
Keller's Row, Magnolia St., New Orleans.

Sanctification.

The brethren have been writing a great deal on the subject of sanctification. There may or may not be harm in the discussion, but "a tree is known by its fruit," and if they are in earnest people can judge whether they are sanctified without being told of it. Professions are vain unless backed by holy, upright lives. Sinners are seldom benefited by professions. They respect a man for his godly life, not for his loud professions. A wicked person is capable of judging whether a person is a hypocrite or not. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Correspondence.

South Carolina Letter.

On account of sickness I was unable to attend the recent session of our Conference. This was the first time that I have missed since I joined. It was a great affliction to me not to be able to meet with the brethren. I did not know that the annual gathering at Conference was so pleasant and profitable until I missed one. I learn that in many respects the session was very pleasant and profitable. Bishop Keener was on hand. On account of his feebleness he was at times unable to preside. This was very much regretted. Our efficient young secretary, Rev. E. O. Watson, was re-elected. He is filling the position with increasing acceptability.

The event of paramount interest was the election of an editor for the Southern Christian Advocate to succeed Dr. W. D. Kirkland. It was with much regret that we parted with Dr. Kirkland. He had served us and the church at large with great fidelity and courage. As I have said before, W. D. Kirkland is as true a friend to Methodism as ever breathed. He will be greatly missed among us. The election of any man to succeed him was an experiment; but I feel that the old Southern is safe in the hands of Rev. John O. Willson, the one elected. He is universally known and loved among us. If he doesn't succeed, it will not be for the lack of love and esteem.

Another question of much interest was the plan for the establishment of an orphanage. A plan was adopted and a committee appointed to work up the matter. Money has already begun to come and the orphanage seems to be an assured fact. Such an institution is greatly needed in our State, and it will be an everlasting disgrace to South Carolina Methodism if the work is not carried out.

Following is the report made by the statistical secretary: Local preachers, 149; traveling preachers, 201; members, 71,622; infant baptisms, 1,721; adult baptisms, 1,289; number Sunday-schools, 695; officers and teachers, 4,937; scholars, 40,529; number church buildings, 708; value, $835,566; number parsonages, 166; value, $242,675; other church property, $205,397. Paid presiding elders, $14,039; paid pastors, $99,361; Bishops' fund, $1,531; Conference, $7,988; foreign missions, $8,746; domestic, $8,004; church extension, $2,060; education, $1,905; expended on churches and parsonages, $40,173; other objects, $18,588. For some purposes the collections, as was expected, fell considerably short. In some parts of our State the financial depression is very great. We are looking and hoping for better times.

Since the session of our Conference one of our best men has died—Rev. R. N. Wells. He had just finished four years of successful work on the Charleston district.

We enter upon the new year with renewed consecration, and are praying for a year of unparalleled success. May the God of all grace grant us success!

May God prosper your noble journal, and bless it in its noble work.

W. B. DUNCAN.

Kingstree, S. C.

Selections.

The Foe to Saving.

If no workingman wasted his wages in any sort of riotous living, if all earnings were wisely and economically spent, most of the world's want and poverty and discontent would disappear. An exchange aptly says: "The labor question will remain open as long as the drinking saloons do." Dr. McLean, one of the witnesses before the Pullman Strike Commission, testified that the trouble among the employees was largely caused by the use of liquor. If there had been no saloons or liquor traffic, the great strike would not have occurred.—Cumberland Presbyterian.

In the "Cheering-up" Business.

When the hard times began last year it was reported that a clever woman declared that if she had to earn her living she would become a "general sympathizer," going to anyone who wished to pour out her troubles and worries, listening and comforting for a fixed sum per hour; the interviews to be strictly confidential, and the professional sympathizer never to allow herself to have pains or trials greater than those of her client. This seemed an odd little fancy, as impracticable as original, until a short time ago, when, reading over the lists which a Woman's Exchange prepares to meet the wants of its patrons, the eye fell upon this item: "In the cheering-up business. A lady who has had successful experience, will read to or amuse invalids or convalescents." Then there is such an occupation, after all, and one which this cheering lady has made successful as well. How does she manage her delicate work? by what cunningly devised means has she bottled up the sunshine which carries its brightness into the lives of those who are strangers to her? and from what founts does she draw sparkling, exhilarating draughts? and who, after she has spent her day in "reading to and amusing invalids and convalescents," cheers her when twilight gives her back to herself?

Yet while as a means of gaining a livelihood the business is undoubtedly new, it is really an old, very old, vocation to which from time immemorial women have spontaneously devoted themselves. In the home nest, as daughter and sister, a woman learns to express the sympathy of a loving heart, and in the new relations of wife and mother her opportunities increase immeasurably and unceasingly. Upon the so-called weaker partner has ever fallen the duty of lightening by her ready responsive cheerfulness the burdens borne by her lord and master. * * *

The men whom one must depend on in the dark hours of life, when illness and sorrows and losses depress the most buoyant nature, often possess in the highest degree the power of cheering—physicians, whose mere presence seems to bring healing; lawyers and clergymen, whose help glows with the unaffected goodness of their sunny natures; and others, weighted with the exacting cares of business life, who yet have a pleasant word and a bright smile in the darkest hour of their own troubles. Blessed be all, of whatever age, sex, or condition, who are "in the cheering-up business!"—Selected.

How to Kill a Parish Church.

[A staunch friend of the Church News in whose judgment we have confidence hands in this selection for publication. However, we think those for whom it is intended will never read it, and if they did, it would only vex them, and those who would take it kindly do not need it.—EDITOR.]

Absent yourself from morning service; it takes a dull and careless minister to stand up before empty pews.

Stay at home whenever it rains on Sunday, or is too hot, or too cold.

Never let the pastor know if he has done any good.

Take a class in Sunday-school, and be in your place about three Sundays in five, and late the other two.

Attend no church gatherings if you have an opportunity of going anywhere else.

If a stranger be near you in church, never hand him a hymnal.

Never speak to anyone you see there Sunday after Sunday unless you have been regularly introduced.

If you are ill, do not send word to the pastor, but let him find it out for himself. He will then probably call by the time you are well enough to go out and spend the day. In the meantime, take every occasion to tell other church people that you fear the minister is not much of a pastor; that he does not seem to know who are sick; that he has not been to see you for weeks, and that all the time you have been so miserable.

If times are hard, at once diminish or withdraw your subscription, for fear lest when you have paid for your cigars, ribbons, jewelry, etc., you may have nothing left for your holiday.

Always grumble at the sermon, and fear that you can not stand the draughts much longer.—Michigan Churchman.

Religious (?) Shirkers.

Shirkers are found in every community and in almost every church. They appear to be utterly devoid of conscience in regard to their personal obligations. They can look on the sin, poverty, and wretchedness of men, and not lift a finger for their relief. They can see their neighbors toiling, suffering, and making sacrifices in the cause of humanity, and not offer a helping hand, and feel no condemnation on account of their neglect. They are thoroughly selfish and useless, nor do they ever think they are doing wrong in doing nothing.

They are fearful and faint-hearted, or they are not in sympathy with the leaders in every good work, or they do not approve the methods adopted, or they consider the work beneath their dignity, or they are fully occupied with their own personal and private affairs, or some other excuse serves to satisfy them in their indifference to great, public, reformatory, and benevolent movements. Most shirkers comfort themselves with the reflection that they are not needed. They are not in the Sunday-school, the prayer meeting or the temperance movement because they have such a modest opinion of their own abilities that they hope they will not be missed.

But the cause of God suffers when the weakest one deserts his post. The threads of which a great cable are made are very slender. One of them would not support a pound weight. United and twisted together, they bear the strain of a great ship and hold it fast to the pier. The united efforts and prayers of all Christian people in almost any community would revolutionize its moral life.—N. Y. Advocate.

One Girl's Consecration.

What one girl's consecration will do is beautifully told as follows: "In the latter part of the last century a girl in England became a kitchen maid in a farmhouse. She had many styles of labor, and much hard work. Time passed on, and she married the son of a weaver of Halifax. They were industrious. They saved money after a time to build them a home. On the morning of the day when they were to enter the home the young wife rose at four o'clock, entered the front yard, knelt down, consecrated the place to God, and there made a solemn vow: 'O Lord, if thou wilt bless me in this place the poor shall have a share of it.' Time rolled on and fortune rolled in. Children grew up around them, and they became prosperous. One, a member of Parliament, in a public place declared that his success came from that prayer of his mother in the door-yard. All of them were wealthy—four thousand hands in their factories. They built dwelling houses for their laborers at cheap rents, and when they were invalided and could not pay, they had the house for nothing. One of these sons went to America, admired the parks, went back, bought lands, and opened a great public park, and made it a present to the city of Halifax, England. They endowed an orphanage, and they endowed two almshouses. All England heard of the generosity and good works of the Crossleys."

Afraid of the Holy Ghost.

In my early life I could not endure too much talking or preaching about the Holy Ghost, because he seemed to be so awful, so august and so great that I dared not entertain him. But I have ceased to be afraid of the Holy Ghost since I drank in this text, which tells us that joy is but another name for the indwelling of the Blessed Spirit, and those who are most filled with the Holy Spirit are the most winsome companions. In the spring their life runs most merrily, as they gather flowers by their children. By the winter fireside their merriment is the brightest and the sweetest. When a man is full of the Holy Ghost, you may always tell it by his abounding joy. Galatians v, 22, corroborates this, for we are told there that the fruit of the Spirit is love, joy, peace, long suffering, gentleness. Think of the gentlest woman that you ever knew. Think of your mother's touch upon your fevered brow when you were a child. Remember that the Holy Spirit is as gentle as a woman's hand, as a summer zephyr, as the rippling laugh of a little child. Therefore, there is no need to be afraid of the Holy Ghost.—Meyer.

More Spiritual.

We can not be too spiritual. It is well, however, to have clear ideas of spirituality. A man may be very familiar with the Bible, and yet not be truly spiritual; and one may pray a great deal, and still lack much in spirituality. We have known some people who could repeat Scripture with remarkable fluency and pray with apparently the greatest freedom, and yet they were living quite unspiritual lives. What is it, then, to be vitally spiritual? It is to be modestly Christ-like. It is to have an unappeasable hunger for gospel truth. It is to be unswervingly obedient to Christ. It is to love prayer, not as an exercise, but because it brings the soul into communion with God. Let us be more spiritual.—Zion's Herald.

Small Things.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons, is impossible. A man may be converted in an instant, but he must grow by the year. The tough fiber of the slender branch which can hold up a half bushel of oranges is very different from a little willow switch. It is the steady compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried, every trial well endured, every good work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."—The Examiner.

Work is the grand mission of all human beings. Play is an incident, and can be indulged largely only to the detriment of both the individual and the public. Civilization, as it advances, so far from dispensing with work, adds to the tale of duties. No man is so much at leisure as the savage who has few wants and no high ambitions. As the savage rises in the scale, becoming conscious of new wants and wider responsibilities to others, he finds additional exertion indispensable. He must not only work, he must work consecutively: there must be foresight and introductory preparation. He must co-operate with others, and become organized as a regular soldier in the army of labor. This means that he is taken out of the condition of the savage and placed in that of the civilized man, and it means, also, that the transformation is wrought by means of labor. Labor is the great school-master of man, whose discipline is both severe and salutary. To this drill of life we own both manly virtue and the success attained by its exercise along any of the lines of human industry. To do, and to do with purpose, is the glory of man; to be idle is to decline toward the condition of the savage.—Zion's Herald.

The tiny ray of sunlight which slips in through the crack of the shutter yesterday wrote with its golden pen these words upon the darkness within: "There is a great big world of sunshine, just like me, outside." Don't keep sunshine barred out from your soul. Open wide the shutters. Do not interpret the meaning of life from the darkness, but from the sunshine which falls upon it. The joy of yesterday which crept into your clouded life points you to a world that abounds with it. The satisfaction you felt today upon doing that good turn for another was as a drop to the ocean of satisfaction you will find if you make every other day just like this.—Ram's Horn.

There are a few dozen people in our church—one might possibly say a few hundred—whose strong point is their pretentiousness. They have never themselves done anything notable; but they claim the right to censure the remissness of everybody else. To hear them talk, one would think that we have little piety, less intellectual ability, and absolutely no scholarship among us. They constantly represent Southern Methodism as a sort of moral Sahara. The wonder is that they do not emigrate to more congenial climes. With the wide world before them, they might find some place better suited to their way of thinking.—Christian Advocate.

In our despair we can never see anything good. The very heavens frown on us. Joseph in the pit, or as a slave, could see nothing good to come out of his captivity, yet it led him to the throne. Daniel could see nothing good to himself to come out of being put into the lions' den; still this was the road to his promotion. Such examples should be an inspiration to us. These dark places in the providence of God will serve to lift us up to the sunlit plains of glory.

The greatest miracle that I know of is that of my conversion. I was dead, and I live; I was blind, and I see; I was a slave, and I am free; I was an enemy of God, and I love him. Prayer, the Bible, the society of Christians—these were to me a source of profound ennui, whilst now it is the pleasures of the world that are a weariness to me, and piety is the source of all my joy.—Vinet.

No amount of singing and prayer, of church-going and profession, is sufficient to maintain a Christian character in a man who is not honest in his dealings or truthful in his relations with men. The moral character is just as essential as a spiritual experience. If his faith does not dominate his life, influence his conduct and shape his character, it is not saving faith.

There is no burden which, if we lift it cheerfully and bear it with love in our heart, will not become a blessing to us. God means our tasks to be our helpers heavenward. To shrink from a duty, or to refuse to bend our shoulders to receive a load, is to decline a new opportunity for growth.—J. R. Miller, D. D.

TURN OVER A NEW LEAF.

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History Repeats Itself.

It seems that the Church of England was in a lifeless state of empty formality in Mr. Wesley's time, and that he started in it trying to preach without "being born again." And, no doubt, some—perhaps many—in these times have also made the unfortunate mistake of starting out, and are still trying to preach without experimental knowledge of the "new birth." But it would be infinitely better for all to "tarry at Jerosalem until they be (baptized with the Holy Ghost) endued with power from on high," before trying to teach others how to be saved. And then they would be happier and more useful, and would not discount the experience of those who have been thus blessed, nor prone to doubt that it is the privilege of all to have the witness of the Holy Spirit when they have "been born again," and a distinct experience when delivered from all inherited depravity, when pardoned for actual sins and delivered from inherited propensity to sin. Everybody may know whether they are spiritually dead or alive, lost or found, miserable or happy. If any don't know whether they have "been born again," or not, they may know by that they have not been, or are dead now, at least, and ought to lose no time in "being made alive and new creatures in Christ Jesus."

No Christian has any more right to doubt the experience of "holy people" than a sinner has to doubt his. Each experience has to be realized before it can be known and appreciated. To unregenerated sinners "the new birth" appears as incomprehensible as "the second blessing" can to those who have only "been born again." Therefore, "let brotherly love continue," and mutual forbearance be exercised, and all wrangling cease, and everybody earnestly seek all the fullness of the blessings of God—"praying without ceasing, and in everything giving thanks."

Mr. Wesley being a chosen vessel of God, honest and sincere, full of earnestness and zeal for his own salvation and that of others, he anxiously persevered in seeking a correct and full knowledge of the plan of redemption, that he might avail himself of it fully, and teach others how they, too, might find pardon and peace, and worship and serve God in spirit and in truth, and go through this life rejoicing, and be saved in heaven, for the mere form of godliness, without the power thereof, had utterly failed to satisfy the longings of his yearning soul. "Lacking wisdom," which the church did not have to impart, "he asked of God, that giveth to all men liberally, and upbraideth not, and it was given him." But, being a pioneer in that wilderness state of the church, he passed through different views before he entered fully into the spiritual Canaan. But, when he found out what great blessings the good Lord had in store for all who love him perfectly, "he walked in the light as He is in the light, and had fellowship with Him, and the blood of Jesus Christ, his Son, cleansed him from all sin." And then, true to his high calling and holy commission, he went forth "spreading scriptural holiness over these lands."

But the Bishops of England, and those over whom they lorded, "having a form of godliness, but denying the power thereof," big-headedly and vainheartedly and self-distractively, they refused to seek, as Mr. Wesley did, to "be filled with all the fullness of God," and rejected his doctrine, and him, too; and they, having no such peaceful and joyous experience as he had, "imagined vain things" about what he professed to enjoy—"the peace of God, which passeth all understanding, *shall keep* the heart and mind through Christ Jesus." (The italics are borrowed in this last quotation to emphasize the fact expressed therein.) And, instead of sitting at the feet of that holy man of God and learning how to be happy in this life and saved in the next, they "raged" against Mr. Wesley and his faithful hand as blindly and ineffectually as "the heathen" and "the high priest and all they that were with him" did against Peter and the other apostles. Let everybody read and ponder the account of that stupendous folly, and the consequences that followed, in Acts v, 17-42, and Psalms ii.

D. W. FOSTER.

Plaisance, La.

(To be continued.)

Unclean Speech.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Psalm i, 1.

The force of the above verse never struck me so forcibly as it did one evening after a day's travel. I had been in company with a number of friends, and we had been exchanging jokes and stories, most of which could not have been told in the presence of ladies. That evening when I opened my Bible to the first Psalm, the first verse was the greatest reproof that could possibly have been framed; it came upon me all at once that my conduct during the day had not been that of a Christian, and when I tried to make excuses for myself, I found that I was more like the ungodly described in the fourth verse of the same Psalm, viz.: "The ungodly are not so, but are like the chaff which the wind driveth away." How much like the chaff I had been, influenced by the least opposing wind, offering no resistance to evil influences, yielding to temptations, showing no one that the solid grain of Christianity was in my heart, but appearing to my companions nothing but chaff.

Young man, do you realize the damage that you can do by an exchange of smutty stories with others, or by indulging in conversation that you would not want your mother or your minister to hear?

To illustrate: Suppose at some future time I should try to talk to one of the companions mentioned about the state of his soul, would he consider me sincere? Would he not be apt to look back upon that day when I was apparently not trying to lead any better life than he? What shame I would feel if he asked me the question, Were you a Christian when I was with you before? How could I answer him?

Oh, be careful, you who are Christians, look further ahead, consider the consequences of your actions, remember that more sin is committed with the tongue than with any other member of the body. How we should guard our speech, how we should pray, "Let the words of my mouth and the meditations of my heart be acceptable unto thee, oh Lord, my strength and my Redeemer."

May God make this short letter counteract the evil my tongue may have committed, and instill into your heart the necessity for guarding your thoughts and words. Read the first chapter of James, and let the twenty-sixth verse do the work in your heart that this letter may have failed to accomplish.

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DRS. REYNOLDS, discoverers and perfectors of the painless Oil Cure for the treatment of consumption, catarrh, cancer, lupus, ulcers, piles, fistula, eczema, scrofula, rheumatism, Bright's disease, womb diseases and all inflammatory diseases of the eyes, ear, nose and throat. Send stamp for Illustrated Catalogue. Address 129 South Spruce St., Nashville, Tenn.

Complimentary.

The following resolutions were read and endorsed by the teacher and pupils of Cross Roads High School commendatory of the Rev. J. H. Holland:

Resolved, That the principal and pupils of Cross Roads High School do hereby take this method of expressing their high and appreciative regard for the Rev. Mr. J. H. Holland for his manly carrying and Christian fortitude and untiring zeal.

Resolved, We would recommend him to the community who should be so fortunate as to have him placed over it as an under-shepherd, as an honest advocator of the cause of the Great Shepherd of all folds and as a true friend to education, and that wherever should his lot he cast he carries the best wishes of this institution with him, and that his reclining years may be one continual sunshine.

S. H. SHANNON, Prin.

To the Auxiliaries of the W. F. M. Society of the Mississippi Conference,

Dear Sisters: If you have anything in your treasury designed for the McNemar Fund, will you please forward it at once to the Conference treasurer? If you have only a small amount on hand, do not hold it back to wait for more to come in. Send on what you have, and then go to work to make more. In this way we can keep up with the quarterly payments better. If you have not done anything as yet this year toward this fund, will you not go to work at once and avail yourself of the privilege of doing so? This is the only special work our Conference society has undertaken for this year. Let us not come out behind with it at the end of this year. The Lord has blessed us in this special work, and will continue to bless us if we do our part and are faithful to our trust.

Sisters, let us come to the front and show ourselves worthy of the honor of entertaining the Woman's Board at the next annual meeting to be held in Meridian, next year. Let it not be said of the Mississippi Conference Society that we are "playing at missions;" and let us not have to go up to the meeting of the Board ashamed to make our report.

Suppose we begin with the first of January and make an experiment of the tithe system of giving for the year 1895, and see what will be the result both to ourselves and to the cause we profess to love.

Hoping this appeal will meet with a hearty and generous response from every auxiliary to the Conference, I remain, Yours faithfully,

ADDIE V. MARSHALL.

Dandruff is an exudation from the pores of the skin that spreads and dries, forming scurf and causing the hair to fall out. Hall's Hair Renewer cures it.

Complimentary.

It is our desire to pay a fitting tribute to the persistent effort and unflagging zeal of our faithful presiding elder, whose term of office will this year expire by limitation. A vigorous, ardent advocate of the immortal principles of Methodism, a zealous protector of the purity of her institutions, a tender sympathizer with the struggling, trouble-environed preacher, loyal to the church, her people, and to God; we, as members of the Shreveport District Conference, over which he now presides, desire to extend to him our deepest gratitude and to express our sincere admiration for the spirit which he has at all times manifested.

We pray that God may open up to him the richest treasuries of his grace, and that the days remaining to him may be bright and lustrous with victories won for the Captain of our salvation, until he shall realize the promise of the Eternal God, "To him that overcometh will I grant to sit with me in my throne." H. W. RICKEY,
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POSTAL CARD REPORTS.

Rev. H. C. Morehead, Dec. 17: "We have just returned from the burial of the remains of Sister Dye, wife of our dear brother, Rev. T. W. Dye, of Coldwater and Hernando station. She sweetly fell asleep in Jesus yesterday eve, just as the sun was setting. Let the brethren remember Bro. Dye in their prayers."

Rev. H. C. Morehead, Dec. 11: "We had a most delightful session of our Conference here in Sardis. The interest, power and joy increased until Sunday night, when there was a gracious baptism of the Holy Ghost under the preaching of Dr. Steele."

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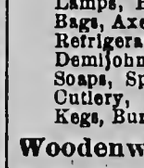

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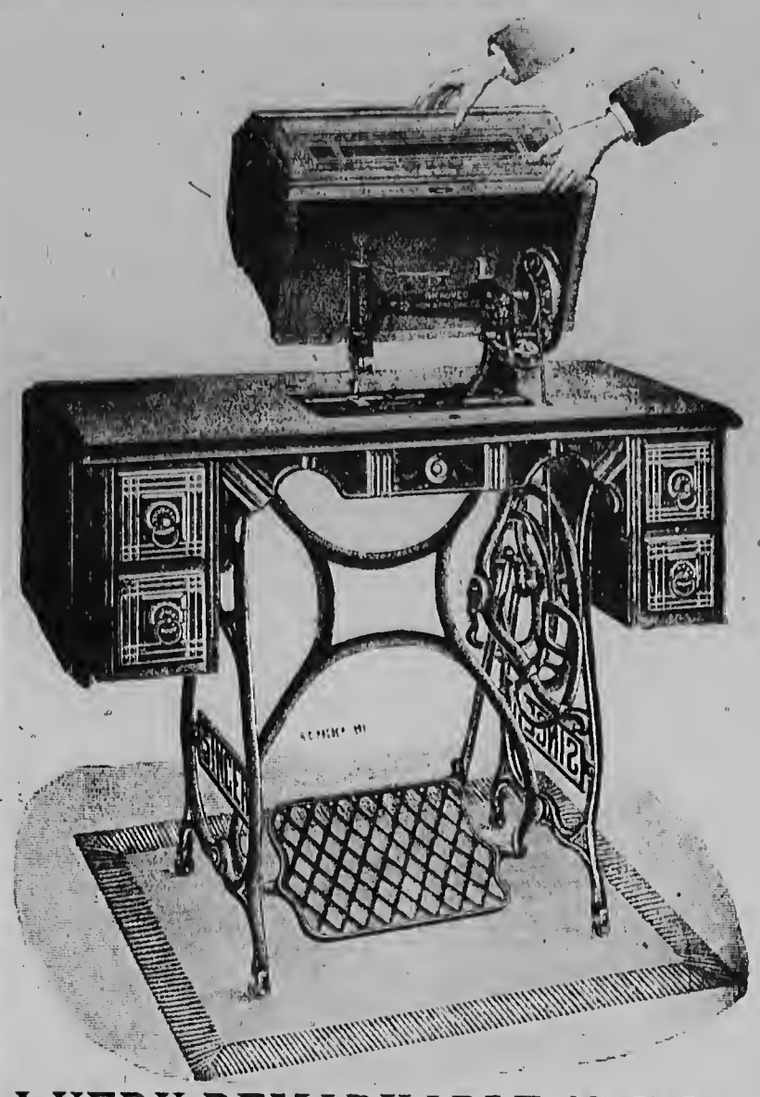

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"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, 'same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re-adjust same.

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Thursday, December 27, 1894.

Cranky Leadership.

It is a great pity that those who have infinite capacity for leadership so often develop a crankiness by means of which they are shorn of—their strength. We publish in this issue an article from the Minneapolis Journal concerning the nonsensical notions recently advocated in an address by that marvelously gifted woman, Miss Frances Willard. She advocates the Henry George single-tax nonsense and, what is worse still, the governmental ownership of all the newspapers. We have not seen the address, but have read numerous extracts from it in our exchanges. If Miss Willard is correctly represented, then she has reached a point where her influence as a leader of thought is gone. No such absurd anachronisms as these will ever disgrace the jurisprudence of this enlightened, liberty-loving land.

And now comes Joseph Cook, and advocates compulsory voting. Of course, everybody knows that many good men by their failure to exercise the right of suffrage give "lewd fellows of the baser sort" an opportunity which they are not slow to use to the detriment of society; but this constitutes no valid reason in favor of compulsory voting. In a locality where there are two parties in the field, both committed to the liquor traffic, must the prohibitionist be compelled to make choice between the two? We think not. We use the prohibitionist simply as an illustration. While we believe, and constantly proclaim, that every citizen ought, as a rule, to exercise the right of suffrage, we believe it to be true that there are times when he may most efficiently serve his party and his country by refraining from voting. Under the Constitution of the United States a man has the right to vote, and he has an equal right to refrain from voting; and this right Joseph Cook, with all his knowledge of science and philosophy, will never be able to deprive him of. A great need of many of our latter-day reformers is level-headedness.

Miss Florence Nightingale, at the age of 74, is enjoying excellent health. She is a rich woman, having, besides some private means, the $250,000 publicly subscribed for her by the English people at the close of the Crimean war. Quite recently she confided to a friend her intention to settle the money as a trust, the interest to be devoted to nursing wounded soldiers, should her country ever again be engaged in a war with a European power.

Startling Suggestions.

The Times-Democrat, of the sixteenth, reports an interview with a certain Southern Methodist editor concerning church affairs and concerning the prospective policy of his paper. We quote as follows:

"'Our idea is that Bishops should be elected for four years, with eligibility to re-election, if they behave themselves. They will then kiss the babies and look after their fences. But when a fellow is elected for life he's got a cinch, and you can't get at him. We hold that a Bishop is simply an officer. It is not an order in any sense. We claim the privilege of criticising his mistakes and maladministration, and that we have as much right to criticise a Bishop as anybody else. We honor him for his good works and esteem him for his piety, but we propose to criticise him just as the secular press would criticise any officer of the government.' He was asked if his purpose was to split the church. 'No,' he replied, 'but rather to get rid of conditions that will split the church if they are not weeded out.' 'What do you mean by rings?' he was asked. 'What do you mean by rings in politics?' was the answer. He went on to say that there were rings in the church as there were in politics, and that they were doing their work. The trouble was that many good men were in these rings and didn't know it. He proposed to open the eyes of the people and to smash the rings."

To change the term of office of our Bishops from life to four years would be a change of church polity such as has rarely been witnessed. It would be nothing less than a revolution. And this herculean task is to be accomplished by a fledgeling editor who has not yet shed his pin feathers. When the young scribe has had a few years' experience on the tripod, he will find out that it is not as easy to revolutionize Zion as he seems to think, and that it is far wiser to boast after the battle is over than before. Without claiming any farther insight into the future than is possessed by others, we venture the prediction that the grass will wave over the grave of the aforesaid scribe for many generations before Methodism will witness any such revolution as he seeks to bring about. But, if a vast amount of assurance is displayed in the task assumed, unparalleled folly is shown in the reason assigned for seeking the change. Change the term to four years, and then our Bishops will "kiss the babies and look after their fences." In other words, he wishes to make the change in order to induce our Bishops to resort to the arts of the political demagogue in order to retain office. And this is reform. From all such reforms may the good Lord deliver us!

What is said about Bishops is, however, quite trivial in comparison with what is said about rings in the church. Everybody knows that ring rule is the curse of American politics, the bane of modern civilization. To make the charge through the secular press that the church is ruled by rings similar to those that dominate the realm of politics is, therefore, a very serious matter, even if the charge had emanated from a man of the world; but when the charge is made by a minister of the gospel of Christ concerning his own church, it becomes doubly serious. This is tantamount to a charge of gross corruption on the part of those who are leaders in Zion. Our scribe can not evade this by saying that he uses the term *ring* in its better sense, for he solemnly asseverates through the press that he means by rings in the church exactly what is meant by the term in the realm of politics. We brand this charge as a slander. We have been a minister of the Southern Methodist Church for nearly a quarter of a century; we have been a member of three General Conferences and have attended a fourth; we have been associated with many of the leaders of our church; and we deliberately affirm it as our conviction that such a clique or combination as is properly characterized as a ring does not exist in Southern Methodism. On the contrary, we believe that those who occupy the chief seats in our synagogue are as far removed from everything that savors of demagoguery and corruption as the aforesaid scribe himself. We do not believe that Ingersoll has ever made a viler or more slanderous charge against the church of God than this. Our fledgeling editor owes it to himself, to the church and to the world to prove his charge, retract it, or else give up his credentials and retire from the church. If there is anything worse than slandering one's own church, we do not know what it is, unless it is slandering one's own mother; and we are not sure that that is worse.

We have drawn a picture. If any man chooses to write his own name under it, he is at perfect liberty to do so. "It's the hit dog that howls."

The Louisiana Lottery Not Dead.

When a mighty wave of moral indignation hurled the Louisiana Lottery out of this State, it was generally supposed that it would go out of existence. It was soon authoritatively announced that it had taken up its abode in far-off Hondnras, and this opinion seems to prevail in the public mind. This, however, is an error. The drawings take place in Honduras; but the business of the company is carried on in Tampa, Florida. Its officials reside there, and it has established there a printing concern of mammoth proportions, where all its tickets, circulars and prize lists are printed. In short, the entire business, except the mere drawing, is carried on at Tampa. As the State of Florida seems unable for some reason to throttle the monster, and as the sale of tickets is carried on through the agency of express companies in all parts of the United States, an effort is being made to secure congressional legislation prohibiting express companies and everybody else from handling lottery literature of every description. Petitions for such legislation have been signed by thousands of persons in the higher walks of life. This is a move in the right direction. Let Congress be inundated with anti-lottery petitions. If every citizen who is opposed to this infamous business will sign such a petition, the law will pass. Mark that.

Dr. Parkhurst and Women.

Dr. Parkhurst has entered into a contract with The Ladies' Home Journal by which he will practically become a regular editorial contributor to that magazine for some time. The great New York preacher says that he has for a long time past been desirous of saying some very necessary things to women, and he now announces that he will say them through these articles. He will take up all the social, moral and equality questions which are so uppermost in the minds of women to-day. Dr. Parkhurst will begin this work at once, his first article appearing in the next issue of the Journal.

The Forgotten Minister.

There is but one forgotten minister. He is the worn-out minister. Once he was active, vigorous, faithful, heroic. The hard, poorly-paid work of his life created the church whose blessings we enjoy. His service is too often but a vague memory. He himself is too often but a misty personage of a half-remembered dream. Every pastor will receive a hearty Christmas greeting. I trust he will receive a loving Christmas gift. How few of the superannuated ministers or widows of deceased ministers will have a place in our Christmas festivities as they once had! Dear readers of the Advocate, while your hearts are mellow and warm with the holy emotions of the happy holiday time, will you not remember the forgotten minister? Go to your pastor and ask him for the name and address of a Conference claimant. Write a Christmas letter and send a Christmas gift, a Christmas card, a magazine, a book, or, what would be better, a little piece of paper called a one-dollar or a two-dollar bill. Inclose a two cent stamp for a reply. You will receive in return a Christmas letter which will give your heart a thrill whose warmth will bless and comfort you all the coming year.—Jay Benson Hamilton.

Mr. Dale, son of Dr. R. W. Dale, of Birmingham, who writes the monthly summary for the Sunday Magazine, thus comments upon the connection of Lord Rosebery with the turf:

"The Prime Minister's victory in the Derby, though welcomed with enthusiasm by the crowd, seems to us a matter for serious regret. Everyone who knows the actual condition of the people is aware that at the present moment betting is doing almost as much harm as drink. It produces a vast mass of crime. It drags down thousands of victims into utter misery and ruin. The turf, like those who live by it, is notoriously corrupt. Lord Rosebery is not supposed to bet himself. He would disdain any association with the solid wretches who prey upon the folly and the credulity of their fellow-creatures. But he has to take the system as it exists. He is under no illusion and knows that he is powerless to mend it. How can he fail to see that his name and his influence aggravate the evil? They invest what is disreputable with the semblance of honor. They serve to cloak and to mask the evil. He is the first Prime Minister to win the Derby: we trust that he may be last."

Bishop Foss, in his address before the Brooklyn Methodist Social Union, "The Model Layman," said: He should be intelligent. He should read the Methodist press. He knew a church west of the Alleghanies where in an official Board of twenty-eight members only eight took any Methodist paper. Of course they were "cantankerous," and disturbing to the peace of the church, and useless. "If I had my way," concluded the Bishop, with much emphasis, "I would not allow any man or woman to be eligible to a Quarterly Conference who did not take some one of our Methodist weeklies."

Proselyting should be obsolete in this age. There is no need of stealing sheep from other folds as long as there are so many lost sheep wandering on the mountains, cold and bare. If the motive of soul saving and character building is supreme among Christian denominations, their rivalry will help them to help each other, and the wondering world will say, "See how these Christians love."—The Methodist Herald.

Tuck's holiday publications, which are smaller in size than those already noticed, and quite within the reach of everybody, are fascinating. Everything one can think of in the way of flower designs, dainty landscapes and figures embellish the booklets, calendars, and Christmas cards this year. Roses, violets, pansies, forget-me-nots, butterflys, and chrysanthemums crowd upon the eye. Evidently the fashion of Christmas cards has not gone out, and from the specimens we have seen the delicate pink of the wild rose seems to be the favorite this year.

We are indebted to those enterprising publishers, Raphael Tuck & Sons, London, Paris and New York (368 Broadway), for a collection of Christmas publications, cards, calendars, etc., that is simply superb.

NOTES.

The postoffice address of K. A. Jones is McNutt, Miss.

***

The address of S. J. Davies until Jan. 1 is Opelousas, La.

***

John T. Morse, Jr., has been engaged to write the life of Oliver Wendell Holmes for the "American Statesman" series.

***

Rev. L. F. Jackson left for his new charge at Alexandria a few days since, accompanied by the best wishes of his old flock at Algiers.

***

Our types last week transposed the names of Drs. Hunnicutt and Cooper. Dr. Cooper goes to West End; Dr. Hunnicutt to East End, Meridian.

***

Mr. George J. Taylor and Miss Julia E. Moore, both of Morton, Miss., were married on Monday, Dec. 24. The youthful couple have our best wishes.

***

Dr. W. H. LaPrade took his departure for his new charge at Shreveport on the twenty-first. Our best wishes accompany him and his accomplished wife in their new field.

***

Rev. T. W. Lewis writes: "Grenada gave us a royal welcome to-day. Elect ladies and beloved brethren were present to make the new pastor and his family feel at home. Come to see us."

***

The Lower House of Congress has passed a bill repealing the section of the Interstate Commerce law which prohibits pooling between competing lines of railroad. Whether the Senate will concur is thought doubtful.

***

The residence of Rev. Dr. Webb, of Clinton, Miss., was burned on the night of the twenty-first. A student of Mississippi College, a son of Rev. J. H. Hughes, of Greenwood, Miss., was burned up in his room in the upper story.

***

Rev. D. Scarborough, of the Mississippi Conference, now stationed at South Side, Meridian, was married on the twenty-fourth to Miss Gena Flannigan, of Morton, Miss. We wish them a peaceful and prosperous voyage across the sea of matrimonial life.

***

The many friends of Rev. H. Armstrong will be happy to know that he has been re-appointed as minister to the Methodist Church of our town. The congregation is very much attached to the reverend gentleman, and the news of another year's residence with us will be hailed with much joy.—St. Mary's Banner.

***

I am personally thankful that age has not blunted my interest in life, my faith in humanity, my trust in God, my unshaken conviction that the right will ultimately triumph, everywhere, nor my desire to strike a blow for the right against the wrong, with a clear vision that a better future is in the distance.—Mary A. Livermore, in Zion's Herald.

***

The American Federation of Labor, in its recent convention at Denver, refused to re-elect Samuel Gompers as president. Gompers is a man of transcendant ability. He was defeated solely because of his conservatism. A man of the type of Debs seems to come nearer to the ideal of a labor leader than Gompers. This we regard as a very unfavorable omen. The labor ship needs a wise hand at the helm.

***

Dr. Jessup says that the Syrian Mission established the first school for girls among the Turks. Before its day it was the opinion of the Turks that one might as well try to teach a cat as to teach a woman. But this school was revolutionary. It was found that the Mohammedan young men preferred girls who could read; that there was a stampede to Christian schools, and Islam was obliged to set up schools for girls in self-defense.

***

The Voice: Labor's millennium will know no saloon. This is a fact, however blind the so-called leaders of labor may now be to the withes which the liquor Delilah is binding on the sleeping Samson. Wake, Samson! and, in the name of free American workingmen, cast off the bonds! There will be little or no more advancement for labor while the drunken workingman continues to hold back his sober brother.

***

According to recent statistics there are about 2,000 women practicing medicine on the Continent of North America, of whom 130 are homœopathists. The majority are ordinary practitioners, but among the remainder are 70 hospital physicians or surgeons, 95 professors in the schools, 610 specialists for the diseases of women, 70 alienists, 65 orthopedists, 40 oculists and aurists, and finally 30 electro-therapeutists. In Canada there is but one medical school exclusively devoted to the training of medical ladies, but in the United States, in 1893, there were ten.—Presbyterian Journal.

Rev. J. L. Pierce, the new pastor at Carondelet, was greeted on Sunday morning by a large congregation. The sermon was entertaining, thoughtful, able, and made a very fine impression upon the congregation. At the close of the service a large number of the flock gathered about the chancel to make the acquaintance of the new pastor. Bro. Pierce begins his pastorate under favorable auspices.

***

A Hottentot convert at a missionary meeting in England said: "What pity it is, what sin it is, that you have so many years got that heavenly bread and hold it for yourself, not to give one little bit, one crumb to poor heathen. There are so many millions of heathen and you have so much bread; and you could depend upon it, you should not have less because you gave; but the Lord Jesus would give his blessing, and you should have the more."—Central Methodist.

***

Sceptics and critics may say what they please about the inefficiency of Christian missions in India, but the fact that British and other foreign residents in that land give $300,000 per annum for the evangelizing of the people is a sufficient answer to the criticisms and taunts. The missionaries live and work under the eye of these givers, who know what they are doing, and how much they are doing. They do not waste their money on those whom they see to be inefficient and unsuccessful laborers.—The Presbyterian.

***

Thirty years ago there were in Russia 4,000,000 Jews to 80,000,000 Russians. In those days Jews had no social position, and their influence in society was trifling. At the present time there are 12,000,000 Jews to 110,000,000 Russians. In cultivation, education, and wealth the Jew is leaping forward, while the Russian only crawls. Already almost the entire press of Russia is in the hands of the Hebrews. The banking business, in all its branches, is their close preserve. All great industrial undertakings are financed by them.

***

The Southern Railway and Steamship Associations have named a half-fare rate for the Second International Conference of the Epworth League, to be held in Chattanooga, June 27, 28, 29 and 30, 1895. It is announced that other Associations will speedily name the same rate. This will be good news to our readers, as it insures that the trip to the great Conference can be made at a very limited expenditure of money. The Chattanooga committees are hard at work, and are receiving many inquiries about the meeting from all over the territory. Literature can be obtained by addressing Headquarters Epworth League International Conference, Chattanooga, Tenn.

***

The following is an announcement of services in St. James Protestant Episcopal Church, Cleveland, O. We take it from the Cleveland Daily Leader of Nov. 24.

To-morrow is the Sunday next before Advent, and marks the close of the church's year. Services at St. James Episcopal Church will be as follows: Low mass at 6:30 A. M., matins at 9:45 A. M., litany at 10:15 A. M., high mass at 10.30 A. M., vespers at 7 P. M. The Rev. Mr. Foote will be celebrant. Mass is said daily in this church at 6:30 A. M. There will be a second celebration on St. Andrew's Day at 9 A. M.

As for ourselves, we prefer Roman Catholicism to such Protestantism as that.—New York Advocate.

***

Hon. James Alcorn died at his home in Coahoma county, Miss., on the twentieth instant, in the seventy-ninth year of his age. He has been for many years one of the most prominent citizens of the State. He served several terms in the Legislature in both Houses. He also served the State as governor and United States senator. He filled every position to which he was elected with honor to himself and benefit to the State. Until his retirement from practice, a few years since, he stood in the front rank of the legal profession. He is said to have been, with the single exception of Col. E. Richardson, the largest cotton planter in the world. Like many of the money kings of the present generation, he began life with no capital except his talents and his prodigious industry.

***

Dr. G. W. Rembert, of Natchez, Miss., one of the leading dentists of the State, will remove to this city in a few days. We clip the following from the Natchez Democrat, giving our own personal endorsement to what is said as to the Doctor's personal and professional worth:

The Doctor has resided and followed his profession in Natchez for the past sixteen years, and during that time has not only proven himself a master of his calling, but also to be a most valuable and exemplary citizen. He was ever foremost in all public enterprises, always alive to the best interests of the place, and took a deep and active part in church and kindred work. Dr. Rembert's departure will be a great loss to the social, business and professional circles of Natchez, and our sister city of New Orleans will be greatly benefited by the acquisition of such a worthy gentleman.

Retrospect.

With Christmas bells a-chime and the air full of New Year greetings, it seems to be a sort of moral duty to pause and look backward. Standing, as it were, at the grave of the dying year, and awaiting with eager expectancy the birth of the new one, there appears to be a natural predisposition on the part of thoughtful humanity to meditate and moralize. Amid the feverish excitement of this busy, work-a-day world such rare periods as these come so opportunely. They are the green oases in the arid desert of existence; the breathing times of life, when one may for a few fleeting moments find surcease from the world's toil and turmoil, and gather strength and courage to face it anew.

The hurry and bustle in which we of the present day live and move and have our being is perhaps the most formidable enemy of human advancement, for the simple reason that we have no time to think. The exigencies of the age force us prematurely into action before we have fairly had time to study our studies or to formulate our plans, and the result is too often bitter and ignominious defeat; but they have also taught us the science of comprehensive analysis; they have invested us with the power of forming rapid conclusions and drawing intuitive deductions—processes which are most excellent as constructors of character and individuality, but which are not always to be relied upon.

It is customary with many moralists to seize upon the closing hours of the year as a favorable time for retrospection. A kind of tender melancholy pervades the atmosphere—a melancholy which is always more or less conducive to the resurrecting of buried memories, and which, it may be presumed, commends itself chiefly on that account to the notice of meditative philosophers. Like careful men of business, they go back—sometimes it is to be feared, with painful effort—marking the progress that the world has made during twelve eventful months, and balancing accounts at the end with mathematical precision. The results are not invariably gratifying, nor do they always tend to impress one with a high estimate of human nature; but then we can never be quite certain that the balance-sheet is correct, and so we must perforce put down to the credit of poor humanity a large amount of good that we may guess at inferentially, but of whose actual existence we can have no tangible or positive proof. —From Godey's.

Miss Willard's Address.

Miss Willard's address before the Woman's Christian Temperance Union, at Cleveland, while embodying some very excellent moral points, which all men and women should take to heart, certainly was not calculated to generate confidence in the utility of the Woman's Christian Temperance Union as an organization founded for a specific moral purpose. As the public understands it, the Woman's Christian Temperance Union was organized to promote temperance among the people and to overthrow the saloon power. Blessed be the Woman's Christian Temperance Union if it sticks to its warfare against the liquor power and in behalf of an equal standard of purity for men and women. But Miss Willard would drag the Woman's Christian Temperance Union into an advocacy of a government censor or supervisor of public amusements, with a seat in the Cabinet and a train of subordinates to carry out his orders as to the way people should amuse themselves. Such an office has existed and does exist, but only in very despotic countries. * * *

But she also directly advocates the Georgian confiscatory single-tax program and the nationalization, not only of land, but of all the lines of transportation and the "ownership of all the newspapers by the people." This last proposition caps the climax. Does Miss Willard mean that the government shall own and run the newspapers? That is a rollicking and grotesque absurdity. Does Miss Willard really believe that every newspaper is controlled by a great corporation, as she affirms; that the 20,000 newspapers in this country are owned by corporations, and the yearly issue of 3,500,000,000 papers are read under compulsion of 70,000,000 of Americans who subscribe and pay for papers which do not express views which they approve? Miss Willard should stick to her last. The public have a high regard for the Woman's Christian Temperance Union as a champion of temperance and social purity, but if it is going to take under its motherly wing all the grotesque crankism in sight, its downfall as a moral force will inevitably soon come.—The Minneapolis Journal.

It Will Pay you to take Hood's Sarsaparilla. With pure blood you need not fear the grip, pneumonia, diphtheria or fevers. Hood's Sarsaparilla will make you strong and healthy.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

Notice.

The second term of the present session of Millsaps College will begin Monday, Feb 4, 1895. Students who think of entering the college this session should be on hand at that time. While we admit students to the college at any time, it is greatly to their advantage to enter at the beginning of the term. W. B. MURRAH, President.

Programme for the Do-Without Week.

Monday, Feb. 4. Prayer and Thanksgiving for Fifty Years' Divine Blessing On Our Missions. "Behold what God hath wrought!"—Num. xxiii, 23.

Tuesday, Feb. 5. Prayer for the Coming of the Holy Ghost Upon the Home Church.—Luke xxiv, 49; Acts i, 8; i, 2 4.

Wednesday, Feb. 6. Prayer for Increase of Missionary Thought, Prayer and Liberality.—Matt. xxviii, 18-20; ix, 38; Mal. iii, 10.

Thursday, Feb. 7. Prayer for China and Japan, That Their Present Struggle May Be Made of God a Preparation for Gospel Conquest.—Joel ii, 11.

Friday, Feb. 8. Prayer for Brazil, Mexico, the Indians, and the West.—Isa. lv, 2, 3.

Saturday, Feb. 9. Special Prayer for Our Missionaries, and for the World's Speedy Conversion.—Ps. ii, 8.

Sunday, Feb. 10. Missionary Sermon.

From Rev. T. B. Holloman.

MR EDITOR: Believing that some of your readers would be interested to know and would sympathize with us in our sore bereavement, I drop you this little note. Our beloved father left us on Nov. 19, to join the company of the redeemed. His illness was of short duration. The racking pains of intersusception were too much for one of his age, and he rapidly sank under its tortures. His faith in God was childlike. He left behind all the evidences we could ask. The evident comfort that he found in God's promises was assured by the frequent quotations which he made from the Word. For fifty years he had been a member of the Methodist Church, and from the first an officer. With Paul the Aged, he left for our comfort the assurance that "he knew whom he had trusted," and was willing to leave all with him.

Those who have served North Warren circuit will read this to feel that they and the church have lost a friend indeed. His seat was always filled if possible. His preacher was his friend and brother. All he had was free to the faithful itinerant. He gave him a hearty welcome and cheerful support in every particular.

While we are passing through deep waters, we are comforted. Pray for us.

T. B. HOLLOMAN.

G. W. Bachman.

To the Preachers and Brethren of the North Mississippi Conference:

I am improving very slowly; am able to sit up but little as yet. Thank God for his mercy and grace! Thanks to many brethren for expressions of sympathy and brotherly kindness!

It will be some time before I can do field work, but all the orders for books will be promptly filled, with the understanding of payment in sixty days. All orders for papers and Sunday-school literature must be accompanied with cash, except where aid is expected from the Sunday-school Board. Let all who owe me for books remit at once.

Pray for your fellow-laborer in Christ. G. W. BACHMAN.

Kosciusko, Miss., Dec 21, 1894.

HEALTH-MAKING.

Plenty of fresh air, deeply breathed in, and CREOLE FEMALE TONIC rightly used, will send pure, rich blood through the veins, put rose-bloom into the cheeks, and make of nervous ladies new creatures abounding in good health. Try it.

Notice.

To the Pastors and Stewards of the Brookhaven District—

Dear Brethren: I beg you to see to it that every steward be present at the first quarterly meeting. I earnestly exhort the stewards and members, one and all, to receive kindly the pastors appointed to labor among you this year. "Know them that labor among you . . . and love them for their work's sake." Let us pray earnestly for the presence of the Holy Spirit among us and in us.

Yours in Christ,

R. D. NORSWORTHY.

Brookhaven District.

The district stewards of Brookhaven district, Mississippi Conference, will please meet in Methodist Church, in Brookhaven, Jan. 16, 1895. Pastors will please call attention of district stewards to this notice, and urge them to attend. Where new charges have been organized pastors will please appoint a steward to attend this meeting.

R. D. NORSWORTHY, P. E.

P. S.—Pastors are invited and urged to attend the meeting. Entertainment will be provided for all. N.

A New Book.

SONGS FOR THE SHUT-IN. Compiled by Mary Craig Yarrow. 12 mo. Printed in red and black and bound in artistic cloth. Price 75 cents, postpaid. Thomas Whittaker, publisher, 2 and 3 Bible House, New York.

Only a few persons perhaps know of the society called the "Shut-in Society." It was organized a few years ago and now numbers over a thousand members. "To be a sufferor, shut in from the outside world, constitutes one a proper candidate for membership." Associate members are persons who, by writing letters, sending papers and books, and little presents, cause some brightness to shine into the hard, dull lives of those who on account of sickness spend their days in doors, often in one room.

This collection of songs dedicated to this society has been selected with much care from a variety of sources and from the best authors, with special reference to the severe trials of these, our suffering brethren. Let all who know of any who are spending their lives in pain, often in poverty and unutterable loneliness of heart, send a copy of this collection of verses to them, and thus in some degree make lighter their heavy crosses, and put a little sunshine into their dark lives.

A Reward of $500

Will be given for any case of Rheumatism which can not be cured with Dr. Drummond's Lightning Remedy. The proprietors do not hide this offer, but print it in bold type on all their circulars, wrappers, printed matter, and through the columns of newspapers everywhere. It will work wonders, one treatment curing any ordinary case. The two bottles will be sent to any address by express on receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

When an opportunity knocks at your door, don't stop to ask why it is there, or it will be gone.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

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is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTAIS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

WATCHING.

(Matt. xxiv, 42-51; xxv, 1-13.)

The parable of the wise and foolish virgins teaches that constant readiness—watchfulness—is indispensable to the Christian's safety.

1. The wise and foolish virgins were alike supplied with lamps. Both professed Christianity.

(1) The wise were Christians by profession and by practice; the foolish, only by profession.

(2) To be good Methodists, Presbyterians, etc., is well. But it is Christianity which makes us children of God and heirs of glory.

(3) Church life is in vain if we have not the unction of the Holy One. Oil. The life hidden with Christ in God.

(4) But with all this church life most not be depreciated. Without lamps the oil would have been useless.

2. All rested secure; but the arrival of the bridegroom revealed the folly of the negligent five.

(1) The wise virgins, being ready, were privileged to join in the marriage festivities. They inherit the kingdom prepared for them from the foundation of the world.

(2) The foolish virgins propose a division of the oil on hand. Children deem themselves safe, because of the piety of their parents; husbands, because of piety of wife. Sad delusion.

(3) Endeavor to acquire oil—fitness for heaven after the time of preparation and probation had ceased.

(4) Disappointed, the foolish virgins endeavor to find admission to the festive hall even without buying lamps; but they find the door shut. The door to life, light and glory. Knocking does not open it.

(5) The law of fitness would exclude the unspiritual, hence worldly, from heaven even without judicial proceeding.

(6) Watch therefore! says the Master. Life is uncertain. Always in harness. Always ready. Too much at stake to be indifferent and negligent.

To the Louisiana Conference Preachers.

Dear Brethren: Please send me your post-office address at once, and also the number of years you have served in your present work.

JOHN T. SAWYER,
No 3333 Magazine street,
New Orleans, La.

COUGHS AND HOARSENESS. The irritation that induces coughing is immediately relieved by using "Brown's *Bronchial Troches*." A simple and safe remedy.

North Mississippi Conference Changes.

The following changes in appointments have been made:

J. D. Newsom, from Ethel to Newport; J. A. Poe, from Newport to Ethel. Leberton circuit, transferred from the Winona to the Greenville district.

J. S. OAKLEY,
Secretary of the Conference.

Holiday rates on the Q. & C. this year are made at a fare and a third the round trip. Tickets on sale Dec. 22nd to 25th, and Dec. 29th to Jan. 1st, inclusive. Good until Jan. 3rd, for return.

I. HARDY, A. G. P. A., Vicksburg, Miss.
R. H. GARRATT, A. G. P. A., New Orleans, La.
T. M. HUNT, P. P. A., Dallas, Texas.

Dr. Price's Cream Baking Powder World's Fair Highest Award.

Secure a Position

Wanted for office work, on salary, in every county, "young" lady or "young" gentleman. Experience not necessary. Country boys also accepted. Must deposit in bank cash $100 00. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

-Reduced Rates-

FOR THE

HOLIDAYS!

For the above occasion, tickets will be sold at reduced rates between all stations on the line of the

YAZOO AND MISSISSIPPI VALLEY RAILROAD,

They will be on sale Dec. 24, 25 and 31, and on Jan. 1; good for return until Jan. 2, 1895, inclusive. Specific rates can be obtained of your local Y. and M. V. agent.

-REDUCED RATES-

FOR THE

HOLIDAYS!

For the above occasion, tickets will be sold at reduced rates between all stations on the line of the

Illinois Central Railroad

south of Cairo, on Dec. 24, 25 and 31, and on Jan. 1; good for return until Jan. 2, 1895, inclusive. Specific rates can be obtained of your local Illinois Central agent.

WOOD AND COAL.

I. J. MURRAY, Rampart and St. Andrew sts.—Ash, Oak and Pine Wood, cut 12 and 16 inch lengths, with electric machine. Ash and Oak split load $2.25, Oak and Pine $2, split Pine $1.75, pine blocks $1.50. Placed inside premises. Unsawed Wood, and Coal at lowest rates

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RUGS,
WALL PAPER,
MATTING,
WINDOW SHADES
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New Patterns.
New Colorings.
Heath, Schwartz & Co.,
LIMITED,
116 Camp St., New Orleans, La.
Telephone 139.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years, - $84,520,690
N. Y. Life, " " " " " - 40,684,168
Equitable, " " " " " - 40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

It Does Make a Difference Where You Insure.

POST & BOWLES,

General Agents The Mutual Life Insurance Company of New York,
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Importer and Wholesale Dealer in All Kinds of Roofing Slate.
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A Superb Commentary on the Whole Bible
FOR ONLY $6.

We have made arrangements whereby we can offer the celebrated Jamieson, Fausset and Brown Commentary at a price which places it within the reach of all. This work, as is well known, occupies a prominent place in the very front rank of modern commentaries. It embodies the results of all previous research and scholarship. Read carefully the following testimonials, noting particularly the sources whence they come:

Late Rev. C. H. Spurgeon.

I think it the best Commentary upon the whole Bible which has been issued within the last fifty years, and I should be very sorry to be deprived of the pleasure of consulting it.

Rev. J. H. Vincent, Bishop M. E. Church.

This book deserves a place on the table of every Bible student. It contains notes of the choicest and richest character on all parts of the Holy Bible. It is the cream of the commentaries carefully collected by three eminent scholars. Its critical introduction to each book of Scripture, its eminently practical notes commend it strongly to the Sunday-school worker and to the clergyman. Then, it is such a marvel of cheapness.

James Strong, LL.D., S. T. D., Author of McClintock & Strong's Religious Encyclopedia.

It is exceedingly terse, pithy and pointed in its notes, and admirably evangelical in its statements. The results of much reading, reflection and research are evinced in its pages.

I cordially recommend it, as containing more and sounder illustrations of the sacred volume than any other work I have seen.

Rev. J. F. Hurst, D. D., Bishop M. E. Church.

For immediate and practical availability, I do not know where to go for its equal. Besides bearing constant traces of thorough scholarship, its spirit is all that the evangelical Christian could desire. I regard the work as worthy of unqualified commendation, and believe that its introduction into the homes of our people would be the means of diffusing not only an increased knowledge of the Sacred Word, but of sympathy with its requirements.

Rev. H. Clay Trumbull, Editor S. S. Times.

A comprehensive commentary of the entire Bible, in a single volume, at moderate cost, has been long desired by American Sabbath-school teachers. I think that the work is admirably suited to meet that want. Prepared by men of right hearts, clear heads and minds well stored—men who, believing the Bible, and loving its most precious truths, have studied it long and prayerfully, and with the best and most varied helps—it comes to the aid of the partly-furnished Bible student, giving to him concisely the results of the most extensive research in earlier and later days, explaining Scripture by Scripture, and pointing suggestively to the deeper meanings of the sacred text. I do not know of its equal, within its scope and cost, and I believe it will have, as it merits, a very wide circulation, and will do great good.

Rev. S. M. Merrill, D. D., Bishop M. E. Church.

The learning displayed in the work is varied, extensive and modern, embodying the results of the latest and most important discoveries in science, and the highest skill and criticism. The expositions are brief, clear and remarkably accurate. In this regard we esteem it a work of rare value. As a reliable, popular exposition of the Sacred Word, we cordially recommend it as superior in several respects to the older Commentaries.

Rev. Philip Schaff, D. D., Professor in Union Theological Seminary, New York.

I do not hesitate to recommend it to English Bible readers as a sound, judicious, devout, and—considering the size—comprehensive exposition of the Word of God. It meets the growing demand of the Christian community for exegetical works that shall embody, in popular form, the best results of the latest philological, archæological and critical research, and must prove eminently useful. It deserves, and no doubt will soon reach, a wide circulation in this vast country.

Scores of similar commendations could be presented did space permit. The work is printed on good paper, and well-bound in one large super-royal octavo volume of nearly fourteen hundred double-column, closely printed pages. We will send the work postpaid to any address on receipt of $6. We will also give it as a premium to any person who will send us six new subscribers with the cash—$12. We will do this, and also give each subscriber anyone of the twenty-five cent books here named—Premium Cook-Book, Drummond's Addresses, Hawthorne's Works, or anyone of the Fifteen Poets advertised by us. Address

REV. W. C. BLACK.

All lamps smell, if they do not smoke, with wrong chimneys. You want the "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

No excuse! You must try it.

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FRENCH NATIONAL PRIZE of 16,600 Francs

THE GREAT French Tonic

Your druggist must have it—if not, send name and address to

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Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its regular course.

None Genuine unless signed "BLANCARD." E. Fougera & Co., N. Y. and all Druggists.

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You Dye in 30 minutes Our turkey red dye on cotton won't freeze, boil or wash out—all others will. Tonk's French Dyes are different from others. Just the thing for hard times. Make the carpets, dresses capes and clothing as bright and attractive as new. Anyone can do it. No mistake if you have Tonk's. Try them and see. Send 4c for 6 pkgs., or 10c. for one, any color. Big pay for agents. Write quick. Mention this paper. FRENCH DYE CO., Vassar, Mich.

DEAFNESS and head noises relieved by using WILSON'S COMMON SENSE EAR DRUMS. Entirely new, scientific invention; different from all other devices; the only safe, simple, comfortable, and invisible ear drum in the world. Hundreds are being benefitted where medical skill has failed. No string or wire attachment to irritate the ear. Write for pamphlet.

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Ask your dealer for them. Send for Ferry's Seed Annual for 1895. Invaluable to all planters and lovers of Fine Vegetables and Beautiful Flowers. Write for it—Free.

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Two highest awards at World's Fair for Strength, Beauty and Low Prices. Six years ago we discarded the Dealer and began selling direct to Consumers at wholesale prices. Result: upward of 100,000 Vehicles sold and our factory now the largest on earth, dealing direct with consumers. Send for our mammoth 125 page Illustrat. free catalogue.

"A" Grade, $45. "A" Grade, $67.50.

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AGENTS WANTED—MEN and WOMEN Hundreds of men and women are now earning $100. every month canvassing for the world famous fast selling new book

Our Journey Around THE World

By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. The King of all subscription books. Bright, Pure, Humorous, Instructive, Thrilling, a library in itself. It outsells all other books ten to one. Thousands are now waiting for it and agents are making money fast. 5000 more agents wanted. Now is the time. Distance no hindrance, for We Pay Freight. Give Credit. Premium Copies, Free Outfit. Extra Terms and Exclusive Territory. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

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HOME CIRCLE.

IN THE SUNSHINE.

BY JOHN INGL.

And we never miss the sunshine
Till the storm clouds roll apace,
And we never miss the dear love
Till we see the cold dead face;
And our hearts are seldom melted
Till the voice is hushed and still,
Of the loved one we have walked with
Up the pathway of life's hill!

Let us linger in life's sunshine
Till the last glad ray departs,
Let the twilights and the dawnings
Link the closer trusting hearts;
Then each morrow will be brighter
For the sunshine that hath been,
And life's burden be the lighter
For the sympathies between.

O! to speak some words of kindness
In the ear of human woe
Is like eyes to stony blindness
Of the groping ones below;
So the touch of tender fingers
On the throbbing brow of pain
Is the sweet of life that lingers
Ere we turn to earth again!

—Canadian Magazine.

Be Not Chary of Loving Words.

BY EMILY S. BOUTON.

"If I could only hear him say once, just as he used to in the early days of our married life, that he loves me, I believe I could go to work again without feeling that everything is such a dreary failure," said a weary woman to me once.

"You do not doubt his affection?" I asked.

"O, I suppose he cares, but he never, never tells me so," she replied with a passionate sort of wail in her voice. "We just go on week after week, eating and drinking, dressing, working and sleeping, and that is all there is of it. I often think he would not care if I should pass entirely out of his life, for he never seems to notice what I do, never speaks one tender word to me any more."

And yet he did care; but it was simply a habit he had fallen into, and unless shocked into a realization of what he was doing, the days would go on and on, and the conviction of his indifference would grow deeper and deeper, until the love would go out in her heart for aye. And then it would be too late.

I shall never forget the glow of pleasure that used to irradiate the plain, stern face of a man I knew, at some unexpected word of fondness or caressing action from the wife he loved, whose only sin was omission from sheer carelessness. And then, suddenly, he folded his strong arms across the stilled heart, and his ears were deaf to her voice, and her touch had no power to awaken him to life. Then how she regretted the lost opportunities.

This is the cruel cross of life, to be
Full visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but an empty space;
What recollected services can then
Give consolation for the *might have been?*

Surely the poet who wrote the lines I have quoted had a living realization of the pain which "the silences" had cost.

It is not only those that are wedded who forget to keep the fires of affection brightly burning by words and deeds. The gay young girl, that strong vigorous youth, both full of the luxury of living that health and animal spirits give, oftentimes forget the loving word, the tender caress, to the mother whose heart has beaten all these years a full measure of hope and pride for their future. When you feel inclined to be careless, O, fair maiden and brave youth, and to give more of thought and care to those who have never denied self for your sake, as she has done, remember that the day is coming when you will stand "full visioned" beside her still form, and think bitterly, if you have a heart, of the "might have been."

And yet it is not only young men and maidens who forget to make the home hearts glad by loving words and tender actions. Nor is this carelessness confined to the home circles. Friends hold fast to a reticence, so far as expression is concerned, of their kindly feeling toward each other. They go on week after week, meeting often, conscious of the excellencies of which they do not speak, full of kindness of thought, which may sometimes, when chance arises, be put into deeds, but too often letting, "silences" multiply when it would be so easy and so charming to break and to throw them away.

Be not chary of loving words to dear ones, nor of pleasant appreciative ones to those around you. It is hard to tell what the influences of those utterances may be upon the future of the latter, even though they be not of those whom you have gathered into your heart of hearts.

Faith in the present good, hope for the future, courage to do and dare—these are all often inspired by a chance expression of kind appreciation that costs the speaker absolutely nothing. I do not mean that we should overflow with phrases that are meaningless, or utter what is untruthful and misleading, but that we shall be alert and thoughtful, that no moment when kind words may be spoken shall slip by and leave them forever unsaid. We are all too prone to take things for granted, to "live beside each other day by day, and speak of myriad things, but seldom say the full sweet words" that would have brought gladness to the heart and sunshine to the life of those who may perhaps seem to have the least need of our ministrations.—Toledo Blade.

A Good Disposition.

A woman with a happy disposition is far more to a man as a wife than the woman with a great fortune, for riches take wings. Worldly prosperity has a way of altering, and if once money vanishes the gloomy individual does naught but sit down and weep, having no word of encouragement for the husband, on whom the blow falls most heavily. The happy dispositioned wife will see a way out of the difficulty, or will accept matters as they are in a sweet spirit of cheerfulness that endows her husband with new zeal, and causes him to look upon her as the guiding star of his existence. If God has not given you such a disposition cultivate it as far as possible. It does no good to brood over one's troubles. It doesn't help matters out a bit. Be on the lookout for bright rays, and you will certainly find them.

Speaking Evil of Ministers.

"I do not remember ever to have heard in my father's home one disrespectful or unkind word concerning a minister." That is what we overheard a young woman say not long ago. She paid to her parents a very high compliment, and described a condition of things which should find a counterpart in every Christian home in the land.—Christian Standard (Philadelphia).

Keep the Serpents Out.

You will guard your home with cold, unwelcome protests, reproaches, and physical force, if need be, to keep out the unwelcome living visitor, who will stay, at the longest, but an hour with your children. When the questionable paper or book applies for admission to your home it is admitted indifferently, to stay hours, days, weeks and longer. It whispers at the ear and tugs at the heart of your boy or girl, and may dissipate the purity and bloom of your darlings while you sleep, influence them when you are away from your home, and linger to complete its unworthy, if not fatal, errand after you have forgotten the presence of the printed devil in your dove's nest, and in the very fortress of your love. Aye, the "press is a power," and you fall before the printed power of darkness. We have, more than once, heard a father pray that his boy might be a saint, and then that father would pay money for papers and books that lure his boy toward perdition at a pace which delights the demon who brewed the ink with which the paper and book are printed.—N. W. Advocate.

Good Books a Bait.

Do you justly estimate the number and excellence of the books for young people which are printed by our own church presses? When the youngsters deprecate that book list some parents are silent because they do not know what Methodist publishers, who are parents also, have printed for young people in our church families. Our catalogues name volumes that can keep a boy with his nose close to their pages for hours at a time and make him forget the circus then in town. Better ten circuses than some single books which you may allow to remain unchallenged in your home for ten and twenty weeks at a time. Some unsuspected books slump your boy down into moral mire so deep that all the elephants in all the circuses can not lift him out of it. Our Methodist pulpits might be mighty to save, and they often are. He who can influence the reading of people in his charge is mightier than the average governor of his State.

A World's Tribute.

America Leads the Nations in their rivalry in the March of Progress.

Among the wonders of the World's Columbian Fair the grandest was the exhibit of American products. The Exhibition was, in this respect, an object lesson of the grandeur and glory of the Republic. Among the exhibits from the United States no article of its class stood so high as

Dr. Price's Cream Baking Powder.

The Chief Chemist of the Agricultural Department at Washington, backed by an intelligent jury at the Exposition, found it strongest in leavening power, peerless in its purity and beyond comparison in uniform excellence.

Received Highest Award At the World's Fair.

The award is a matter of official record.

Nothing could settle so decisively the immeasureable superiority of Dr. Price's over all other powders as the great honor bestowed at Chicago.

HYGIENE.

Sick Headache.

Sick headache is a sort of nervous storm. The same irritation in each person's case brings on the same train of results. All the different discomforts are probably due to a spasmodic contraction or temporary narrowing of small blood-vessels caused by irritation of nerve tissue, and followed generally by a reaction which makes these blood-vessels relax and grow wider, causing fullness and flushing, throbbing and a sense of stiffness often observed in these headaches.

Remedies often keep off one of these headaches, but if the exciting cause in either overdoing; over-strain (as in efforts to work or read with defective eyesight), or over-excitement from any cause (as in giving a party), it often happens that the headache will keep returning until the sufferer succumbs and nature gets a little chance to repair the waste.

If possible, as soon as chilliness, defects of vision and stomach discomforts begin, get into a dark room and rest, with a hot bottle to the feet. A little soda dissolved in water and milk will very likely correct the stomach, or soda water alone.

If the bowels are confined, take some mild aperient, as half a drachm of effervescing citrate of magnesia. Soda-mint drops suit some cases exactly. The object of all the above remedies is gently to empty the stomach and quiet it. Two grains of caffeine may also be taken.

If unsuccessful in warding off the storm, when the flushing, throbbing, and sense of stiffness come on, a very hot water bag to the small of the spine is efficacious as a counter-irritant to the nerves. Have it as hot as can be borne.

The hereditary consequences of strong drink are something appalling. A specialist in children's diseases, who has for twelve years been carefully noting the difference between twelve families of drinkers and twelve families of temperate ones, reports that he found the twelve drinking families produced in those years fifty-seven children and the temperates sixty-one. Of the drinkers twenty-five children died in the first week of life, as against six on the other side. Among the children of the drinkers were five who were idiots, five so stunted in growth as to be really dwarfs, five when older became epileptics; one, a boy, had grave chorea, ending in idiocy; five more were diseased and deformed, and two of the epileptics became by inheritance drinkers. Ten only of the fifty-seven were normal in body and mind. On the part of the sixty-one of the temperates, two only showed inherited nervous defects; five died in the first week of weakness, while four in later years of childhood had curable nervous diseases, and fifty were in every way sound in body and mind. There could scarcely be a more conclusive demonstration in favor of abstinence from intoxicants on the part of those who assume the responsibility of parentage.—National Temperance Advocate.

THE CUISINE.

CONDUCTED BY L. A. B.

HINTS FOR THE HOUSEWIFE.—Here is the commendation of a new dessert.—A dessert that is a pleasant variation to the various blanc manges and moulds is Swiss cream. It is made from one pint of cream, a small teacup of sugar, one large teaspoonful of flour, one lemon, one tablespoonful of milk, and one quarter pound of macaroons. Put the cream into a double boiler with the sugar and the rind of the lemon, which should be finely pared into one long strip, and stir until it boils, taking out the rind as soon as it reaches the boiling point, to prevent a bitter taste. Mix the flour smoothly with the cold milk, and add to it the boiling mixture, stirring all the time. Pour it into a basin or earthen dish, into which the lemon juice has been strained, and stir until nearly cold, before pouring the mixture over the macaroons. Stew the top with candied cherries or citron in very small bits, and serve cold. The candied fruit may be omitted if not on hand.—Selected.

CRANBERRY JELLY.—Three quarts of cranberries; two pounds of sugar; one quart of water. Cook till well done; then put through a fine sieve. Return the juice to the stove, let boil ten minutes, and pour into jelly glasses.

MOTHERS

and those about to become mothers, should know that Dr. Pierce's Favorite Prescription robs childbirth of its torture, terrors and dangers to both mother and child, by aiding nature in preparing the system for parturition. Thereby "labor" and the period of confinement is greatly shortened. It also promotes an abundant secretion of nourishment for the child.

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MRS. BAKER.

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We think it saved me a great deal of suffering. I was troubled a great deal with leucorrhea also, and it has done a world of good for me.

Sincerely yours, MRS. W. C. BAKER.

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For full information regarding rates, time and sleeping-car reservations, apply to company's ticket office, Cor. Canal and St. Charles streets.

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REV. WAYLAND JOHNSON
SAYS OF

CEREBRINE,

THE EXTRACT OF THE BRAIN OF THE OX, PREPARED UNDER THE FORMULA OF

Dr. WM. A. HAMMOND:

"I have been using Cerebrine two weeks, and "I am glad to report the most excellent results. "I was in a state of nervous prostration that ut- "terly unfitted me for any continued mental "work. From the first dose I experienced a re- "newed intellectual grasp and power and clear- "ness and joy in mental work that I had not "known for years. Besides this, I am conscious "of an increase in muscular strength and endur- "ance that surprises me. At first I was inclined "to suspect that these results were due to strong "stimulating properties in the Animal Extracts, "but as I studied their effects I found that they "were not only permanent, but were of an en- "tirely different character from those produced "by a stimulant. Under the influence of an ordi- "nary stimulant I felt a highly exalted state of "body and mind, but the activity was feverish "and eccentric, while the effect of the Cerebrine "is to give a sense of cool, satisfied, self-con- "trolled mental and physical energy.

Sincerely yours, WAYLAND JOHNSON,
Pastor First Baptist Church.

Dose, five drops. Price, two drachms, $1.

Where local druggists are not supplied with the Hammond Animal Extracts they will be mailed, together with all existing literature on the subject, on receipt of price, by

THE COLUMBIA CHEMICAL CO.,
Washington, D. C. 106

MARRIAGES.

CARDER—SHAW.—At the residence of the bride's parents, Law's Hill, Miss., Dec. 13, 1894, by Rev. Jas. L. Bowling, Dr. T. A. Carder, of Lula, Miss., to Miss Edith M. Shaw, of Law's Hill.

COLBERT—WILLIAMS.—At the Methodist Church in Brandon, Miss., Nov. 21, 1894, by Rev. W. H. Huntley, Mr. Richard Colbert to Miss Mamie Williams.

OBITUARIES.

We publish obituaries of 900 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear with its order, comply with this rule. Count the words and send one cent for each word over 900. Poetry excluded from this column.

BLOUNT—MARY, commonly known as Aunt Polly, companion of William Blount, was born Oct. 27, 1819; joined the M. E. Church, South, in her seventeenth year, at Old Santee Church during camp meeting. Was married July 19, 1838—a daughter of Wm. and Rady Loflin, one of ten children. The first of the family to join the church. Converted at the age of seventeen; lived an exemplary life to the end. Was instrumental in bringing all the family in the the church.

Her great interest was her church. The preachers who served Mt. Carmel circuit always found a true, sympathizing friend in Aunt Polly. She always had kind words to say of her preacher. Her home was her preacher's home, and she never forgot the preacher's family, often sending presents to them. Preachers found her a splendid help in meeting. She was peculiarly gifted in prayer: so many have been converted while she was praying. A. K. Worthy says when he was a boy that Aunt Polly was among the first in the prayer meetings and class meetings. Dr. J. D. Ferrell says, "I never knew a more devout Christian." There were given to her ten children—six daughters and four sons. All lived to be grown and members of the M. E. Church, South. Three have died. She was a great friend to the NEW ORLEANS ADVOCATE, having been a subscriber from its beginning.

Aunt Polly is gone and left our hearts sad for a while. She left us praising God as she went on high, Oct. 17, 1894. Husband, children, friends, be faithful. We shall see her again. She is not dead, but "sleepeth."

M. L. WHITE.

HARRISON—Died at her home in Montgomery, La., Mrs. E. V. HARRISON (nee Ragan), wife of W. A. Harrison, Oct. 5, 1894. She joined the M. E. Church, South, twenty-one years ago, and lived a godly life until she joined the church triumphant on high.

None knew her but to love her. She was the light of her home as a daughter, and when twenty years ago she went to grace a home of her own she carried with her the same cheerful Christian spirit, and with energy, patience and intelligence she was a model wife. She made it her business to find out the needs of the poor and relieved their wants with a bountiful hand. We can but ask, Why should such a good woman be taken away in her prime and usefulness? We can only trust, and say, "Thy will be done." Well may her seven children "arise and call her blessed." She studied their happiness; each room was made attractive, furnished not only for comfort, but with a mother's watchful eye; each one's taste in literature was considered and their study tables provided with the best books, carefully selected, "that there be no tares among the wheat." She said, "With a happy home, music and good books for companions, my boys would never go astray."

God grant that the flowers she has so lovingly tended in her home may grow to beauty of character in this life, and at last be accounted worthy to bloom in the beautiful home now occupied by their sainted mother.

ONE WHO LOVED HER.

Nashville Advocate please copy.

DANSBY—*Whereas*, By a dispensation of Providence our beloved sister, Mrs. SOPHIA DANSBY, a faithful teacher of this Sabbath-school, met the death of a Christian, on Nov. 24, 1894; therefore, be it

Resolved, That by the death of Sister Danshy our school has lost a faithful and earnest teacher; the church, an active, diligent member, who by her daily walk exemplified her faith by her works.

Resolved, That although her place is now vacant in the class at our Sunday-school and the church, yet we have the full evidence that she has entered upon her reward, and is now with her Savior, for she was like one "who waits like the ripened grain for the touch of the reaper's breath."

Resolved, That we deeply sympathize with the children of our late sister in their sorrow, for they have lost an affectionate and devoted mother.

Resolved, That a copy of these resolutions be furnished by our secretary to the family of our late sister and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Miss LIZZIE WATTS, for Committee.
M. E. Church Sunday-school, Newton, Miss.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

"Early Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11¼x13¼ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2.40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer. This great work will surely be purchased if seen.

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Sawed and split baker's pine, 12 or 16-in.	1 50
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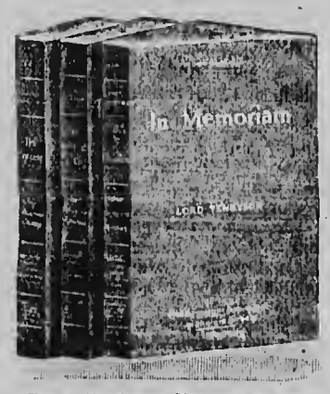
LORD TENNYSON'S THREE FAMOUS POEMS,

IN MEMORIAM,
IDYLLS OF THE KING,
THE PRINCESS



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The "In Memoriam" of Tennyson is one of the grandest and loftiest elegiac poems in all literature. Like the "Lycidas" of Milton, it was written to commemorate the untimely death of a bosom friend. In the case of Tennyson's masterpiece, the youth mourned was Arthur Hallam, son of Henry Hallam, the distinguished historian, who was engaged to the Laureate's sister, but who died in Austria in 1833. The elegy was published in 1850. It is a long and passionate outburst of song, written to assuage the poet's grief at the loss of his friend and with the motive of giving utterance in the saddest but most musical lines, to reflections on life, death and immortality.

"The Idylls of the King" have won for themselves an abiding place in the political literature of the age. The work is a series of connected poems reviving the legend of King Arthur, Merlin, and the Knights of the Round Table, in which the poet not only restores the age of chivalry, purified and elevated, but gives noble expression to the aspirations of man, the hopes of religion, and the harmonies of nature. It is distinguished by much imaginative passion, elevated thought, and wonderful poetic art. The work has taken high rank among the classics of our English tongue.

Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyries and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.

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In Part

Aberdeen station	Dec 29, 30
Tupelo station	Jan. 5, 6
Okolona circuit	10
Okolona station	12, 13
Verona and Nettleton	13, 20
Prairie circuit	26, 27

The district stewards of the Abereeen district will meat at Okolona, in the Methodist Church, 11 o'clock, Jan. 11, 1895.

S. M. THAMES, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Dec. 29, 30
Senatobia	Jan. 5, 6
Coldwater	12, 13
Como	(Mon.).. 14
Panola, at Mt. Olivet	19, 20
Morgansville	(Tues.).. 22
Batesville	(Fri.).. 26
Courtland, at Center Hill	26, 27
Nesbit, at Hora Lake	Feb. 2, 3
Arkabutla, at Brook's Chapel	9, 10
Tyro, at Liberty Hill	(Wed.).. 13
Wall Hill	16, 17
Cockrum, at Independence	(Wed.).. 20
Pleasant Hill	26, 24
Pleasant Grove	Mar 2, 3

I will preach at Batesville third Sunday in December, and at Como fourth Sunday. A full attendance of the district stewards at Sardis, Dec. 29, 10 A. M., is very much desired.

H. C. MORRHEAD, P. E.

GREENVILLE DIST.—FIRST ROUND.

Shaw	Dec. 16
Tunica circuit, at Robinsonville	23
Greenville	30
Leberton	Jan. 5, 6
Cleveland	8, 7
Lula	13
Belen	20
Hill House	27
Duncan	Feb. 3
Clarksdale	10
Gunnison	17
Rosedale	24
Bolivar	Mar. 3
Hollondale	16
Arcola	17
Friar's Point	24

District stewards' meeting at Greenville, Dec. 31, 7 P. M.

J. A. RANDOLPH, P. E.

CORINTH DIST.—FIRST ROUND.

Iuka station	Dec 23, 24
Kossuth circuit, at Kossuth	29, 30
Boonsville circuit, at Piegah	Jan. 2, 3
Corinth circuit, at Gaines' Chapel	12, 13
Corinth station	13, 14
Ripley and New Albany, at New A	16, 20
Ripley circuit, at Weir's Ch'l (Tues.).	22
Jonesboro circuit, at J'boro (Thurs.)	24
Iuka circuit, at Hebron	26, 27
Marietta cir., at Hodges' Ch'l (Wed.).	30
Boonsville and Baldwyn, at Baldwyn	Feb. 2, 3
New Albany circuit, at Lebanon	9, 10
Brown's Creek cir., at Pine G. (Thurs.)	14
Pleasant Ridge circuit, at Mt. Zion	16, 17
Blue Springs circuit, at Blue Springs.	23, 24
Guntown circuit, at Guntown	Mar. 2, 3

The district stewards will please meet at Boonville, on Wednesday, Jan. 2, at 2 P. M.

HESLEP R. TUCKER, P. E.

GRENADA DISTRICT—FIRST ROUND.

Chapel Hill, at Spring Hill	Dec. 29, 30
Atlanta, at Benela	(Tues.)..Jan. 1
Eby. at Yonag's Chapel	(Thurs.).. 3
Pittsboro, at Chapel Hill	5, 6
Tocoopola, at Liberty Hill	12, 13
Oxford station	13, 14
Grenada circuit, at Spring Hill	16, 20
Grenada station	20, 21
Tamm, at Friendship	(Fri.).. 23
Charleston, at Charleston	26, 27
Coffeeville, at Coffeeville	Feb. 2, 3
Paris, at Prospect	6, 10
Water Valley cir., at Pleasant Ridge	16, 17
Water Valley station	17, 18
Minter City and Strathmore, at M. C.	23, 24

The district stewards will meet me at Water Valley, Jan 6, at 10 o'clock A. M. The stewards are: Ben. Sturdivant, P. M. Miller, T. J. Curry, J. H. Horn, T. F. Pendergrass, C. R. Foust, R. W. Jones, R. E. Neal, T. L. Beadles, W. M. Bowland, W. M. Huffman, J. W. Johnston, H. W. Hanter, I. T. Blount, M. G. Dubard.

E. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Durant, at Durant	Dec. 26, 30
Kosciusko, at Kosciusco	Jan. 6, 8
Pickens circuit, at Pickens	12, 13
Poplar Creek circuit, at Shiloh	13, 20
Sallis circuit, at Sallis	26, 27
Kelsona circuit, at New Hope	Feb. 2, 3
Lexington and Tchula, at L	9, 10
Ethel circuit, at Ethel	16, 17
New Port circuit, at Bethel	23, 24
Stewart circuit, at South Union	Mar. 1
Emporia circuit, at Emporia	2, 3
Ebenezer circuit, at Ebeneser	9, 10
Chester circuit, at Chester	16, 17
Ackerman circuit, at Liberty Hill	23, 24
Rural Hill circuit, at White Hall	23
Louisville circuit, at Louisville	30, 31

The district stewards will meet me at the Methodist Church in Durant, Feb. 7, at 7 P. M. A full attendance is desired.

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—FIRST ROUND.

In Part.

Haynesville, at Haynesville	Dec. 29, 30
Downsville, at Downsville	Jan. 5, 6
Farmersville, at Farmersville	12, 13
Minden, at Minden	19, 20
Valley, at Pleasant Valley	26, 27

The district stewards' meeting will be held in the church at Arcadia, Thursday, Jan 31, at 10:30 A. M.

J. D. HARPER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

In Part.

Caddo, at Keachi	Jan. 5, 6
Mooringsport, at Greenwood	12, 13
Shreveport—First Church	20, 21
Shreveport Mission	20, 21
South Bossier, at Allenton	26, 27

District stewards will meet in the pastor's office in First Church, Shreveport, La., at 10 A. M., Jan. 19. A full attendance is earnestly desired and expected.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Jan. 2, 3
Delhi, at Delhi	5
Rayville, at Rayville	6
Monroe, at Monroe	10
Calhoun, at Indian	11
West Monroe, at West Monroe	12, 13
Bastrop, at Bastrop	14, 15
Oak Ridge, at Oak Ridge	16, 17
Lind Grove, at Lind Grove	19, 20
Winnsboro, at Winnsboro	21, 22
Oakley and Vidalia, at Holly Grove	23, 24
Harrisonburg, at Harrisonburg	26, 27
Waterproof at Waterproof	29, 30
Lake Providence, at Lake Providance	Feb. 2, 3

Dear pastors of the district, I make this hurried round that I may get my work early in hand, and during my second and third rounds hold protracted meetings in every charge in the district. Give your prayers and hearty co-operation, and with God's blessing we will have a grand move forward along all the lines.

R. F. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton Avenue	Dec. 30
Parker Chapel	Jan. 6
Dryades Street	13
Crape Street	20
Algiers	27
Carondelet Street	Feb. 3
Covington	10
Moreau Street	17
Louisiana Avenue	24
Lower Coast, at Waslay	Mar. 3
Rayna Memorial	10
Tallisheek	17
Felicity Street	24
Plaquemine and Donaldsonville, at P.	31

JOHN T. SAWYER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Big Cane, at R. C.	Dec 22, 23
Chicot, at C	29, 30
Columbia	Jan. 6, 6
Nugent, at Palestine	12, 13
Alexandria	16, 20
Simsport, at Simsport	26, 27
Melville, at M	27, 28
Pineville, at P	Feb. 2, 3
Boyce, at Boyce	9, 10
Spring Creek, at Fellowship	16, 17
Dry Creek, at Spring Hill	23, 24
Glenmora	Mar. 2, 3
Atlanta, at A	9, 10
Montgomery, at M	13, 11
Lecompte, at Lecompte	16, 17
Centerville, at W. S. Springs	23, 24

District stewards' meeting in Alexandria, at the church, Wednesday, Jan. 9, 1895.

S. J. DAVIES, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Morton and Forest, at Morton	Jan. 6, 6
Newton and Hickory, at Hickory	12, 13
Lake, at Lake	19, 20
Decatur, at Decatur	26, 27
Walnut Grove, at Walnut Grove	Feb. 2, 3
Carthage, at Carthage	6, 10
Clarksburg, at New Providence	16, 17
Shiloh, at John's	23, 24
Raleigh, at Raleigh	28
Westville, at Westville	Mar. 2, 3
Brandon station	6, 10
Steen's Creek and Mis., at Marvin	16, 17
Hillsboro, at Oak Grove	23, 24
Homewood, at Homewood	23
Trenton, at Gasque	26
Montrose, at Montrose	30, 31

C. MCDONALD, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Summit, at S	(11 A. M. Fri.)..Jan. 4
Adams, at A	5, 6
Crystal Springs	(7 P. M.).. 9
Caseyville, at Sweetwater	12, 13
Brookhaven	(7 P. M.).. 13
Martinsville, at Union Chapel	19, 20
Hazleburst	(7 P. M.).. 20
North Wesson	26, 27
Wesson	(7 P. M.).. 27
Gallman, at Bethesda	Feb. 2, 3
McComb City	(7 P. M Fri.).. 3
Whitestown	6, 10
China Grove, at Holmesville	16, 17
Magnolia and Osyka, at M	23, 24
Providence, at Bahala	Mar. 2, 3
Pleasant Grove, at Williams	6, 10

R. D. NORSWORTHY, P. E.

ENTERPRISE DIST.—FIRST ROUND.

In Part.

Enterprise and Stonewall	Dec. 29, 30
Shubuta	Jan. 5, 6
Waynesboro and State Line	13, 13
Pachuta	19, 20
Vossburg	23, 27

Pastors will please let me know immediately where their Quarterly Conferences are to be held. District stewards will meet in the Methodist Church at Enterprise, Wednesday, Jan. 16, at 9 A. M.

L. CARLEY, P. E.

VICKSBURG DIST.—FIRST ROUND.

In Part.

Vicksburg—Crawford Street	Jan. 5, 6
South Vicksburg	6, 7
Edwards	13, 13
Bolton, at Bolton	19, 20
Port Gibson	26, 27

The district stewards will meet in Crawford Street Church Vicksburg, Jan. 4, at 10 A. M. A full attendance is requested, and homes will be provided for all who come, by Dr. Andrews.

J. M. WEEMS, P. E.

NATCHEZ DIST.—FIRST ROUND.

In Part.

Natches Jefferson Street	Jan. 5, 6
Natches, at W. C	6, 7
Berlow, at Echobotla	12, 13
Fayette, at Fayette	19, 20
Woodville	26, 27

District stewards will please meet me at Gloster, Jan. 15, in the Methodist Church, at ten o'clock. The preachers are invited to be present.

L. S. JONES, P. E.

To Students of Millsaps College.

I have moved to Jackson to educate my only child at Millsaps College. In order that I may be able to do this, I must have a few boarders, and, as a special inducement to students to come, I will board the first six who come, at only ten dollars (each) per month; give them nice, comfortable rooms, and do all I can to promote their happiness and make them feel at home. They furnish only such things as are required by the boarding-houses at the campus. My home is very retired and quiet, a considerable distance from the business part of town, and only a pleasant walk from the college.

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Richmond, Va., Sept. 4, 1894.

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NEWS OF THE WEEK.

DOMESTIC.

A terrible explosion occurred at the Caffery Central Sugar Refinery, at Franklin, La., causing the death of two men.

On Dec. 22 the Pickwick Hotel, in this city, was opened. The opening was an attractive event, and crowds visited the building.

Senator Caffery has been interviewed upon the sugar bounty. He said that the outlook for the passage of a bounty bill this session is not flattering.

The annual re-union of the old soldiers of the Mississippi Division, to be held in Jackson, on next Jan. 22 and 23, under the auspices of Robert Smith Camp, promises to be well attended.

A convention of cotton growers has been called to meet at Shreveport on Jan. 15. It is intended to discuss and settle issues valuable to the future interest and welfare of the farming element of this country.

The movement to erect a monument to Dr. Markham is progressing satisfactorily. The Joint Committee has selected a site for the location of the monument opposite the Washington Artillery Monument, in Metairie Ridge Cemetery.

Senator Blanchard presented to Congress, on Dec. 22, a memorial of the cane growers of St. Martin parish, asking Congress to pay the bounty on this year's sugar crop. They contend that non-payment of the bounty will result in their ruin.

The bill creating a national military park out of the battlefield of Shiloh has passed both Houses, and only awaits the President's signature to become a law. The bill, as it passed the Senate, appropriated $75 000 and provided for a park of 3 000 acres.

A terrible race war is raging in Brooks county, Ala., and a pitched battle is expected at any moment. Seven negroes were shot down for the murder of one of the best citizens of the county, and the white and colored men are armed for an encounter.

The greater portion of Napoleonville, La., was burned on Dec. 19. Seven blocks of business and residence buildings in the main portion of the town were destroyed. The loss is estimated between $200 000 and $300 000, with comparatively little insurance.

The cotton troubles are presumably over in this city. This result has been effected by a conference of merchants and laborers in the Cotton Exchange on Dec. 20. White and colored longshoremen will divide work half and half at fifty cents an hour, and the screwmen will do the same up to the limit of twenty gangs of colored screwmen.

FOREIGN.

Fully one hundred lives were lost in a great storm in England on Dec. 22. Telegraphic communication was completely interrupted.

Robert Louis Stevenson, the eminent novelist, died at his beautiful home, Vailima, Samoa, on the third of December, in a very sudden manner.

A decisive battle took place on Chinese soil on the nineteenth. The Japanese were again victorious. Five hundred Chinamen were killed or wounded.

Now that China has appointed commissioners to go to Japan to negotiate for terms of peace, it is probable the latter country will appoint commissioners to meet them.

Czar Nicholas II. seems to be in no hurry to wear the crown of his forefathers if it be true that, according to present arrangements, his coronation will not take place until April, 1896.

A terrible railroad disaster is reported from Chelmsford, on the London and Northwestern railroad. The Manchester express ran into a freight train, which had been derailed, and a complete wreck resulted, the dead and dying being buried in all directions. Nineteen persons are dead already, and over sixty persons were injured, some of them, it is feared, fatally.

The political situation in Germany continues grave. There is a lull for the moment, but the prospect is that at the reconvening of the Reichstag the differences between the government and Parliament, which only began to be defined when the Socialists and Radicals, by the clever maneuver of Herr Singer, precipitated an adjournment, will assume the character of a real conflict.

John Boyd Thacher a Witness.

He Fully Verifies a Disputed World's Fair Award.

John Boyd Thacher is laconic and decisive in his statements. During the lively campaign just closed in New York, this marked him especially as chairman of the Democratic State Committee. It was equally true of him as chairman of the Executive Committee on Awards at the World's Fair. This is the positive and sententious way in which he verifies in an official letter, the honors won by Dr. Price's Baking Powder: "I herewith enclose you an official copy of your award, which in due time will be inscribed in the diploma and forwarded." Thus the question respecting the award, raised by an envious New York rival, is settled beyond cavil. This same rival, by the way, is widely advertising an award for itself. The official records prove this claim wholly false, as they show the New York pretender was not so much as an exhibitor at the World's Fair.

Advices received from Constantinople say that the Porte objects to part of the instructions given to the delegates of the foreign powers who are to follow with the Armenian commission. The powers, however, with the exception of Germany, refuse to modify their instructions, and it is understood that Great Britain is now determined to make an impartial inquiry into the stories told of Turkish atrocities, and that she will insist upon the punishment of the guilty persons.

APPORTIONMENTS FOR LOUISIANA CONFERENCE FOR 1895.

Districts.	For. Mis.	Dom. Miss.	Church Ex.	Cont. Claim's.	Bishops.	Centenary and Mansfield Colleges.	Gen'l Bd. of Educa'n.	Paine & Lane Inst's.
New Orleans	$2 350	$ 800	$ 593 75	$1,005	$ 284	$ 284	$ 50 50	$ 50
Baton Rouge	1,000	400	275 00	600	145	145	27 50	30
Opelousas	1,100	450	283 75	670	148	148	28 00	20
Alexandria	600	250	212 50	410	100	100	21 50	20
Shreveport	1 350	550	348 75	810	193	193	34 50	30
Arcadia	1,350	550	348 75	705	160	160	34 50	30
Delhi	1,250	400	322 50	710	154	154	32 00	30
	$9,000	$3,400	$2,375 00	$4,900	$1,134	$1,134	$237 50	$200

New Orleans, La., Dec. 17, 1894. JNO. T. SAWYER, Secretary Louisiana Conference.

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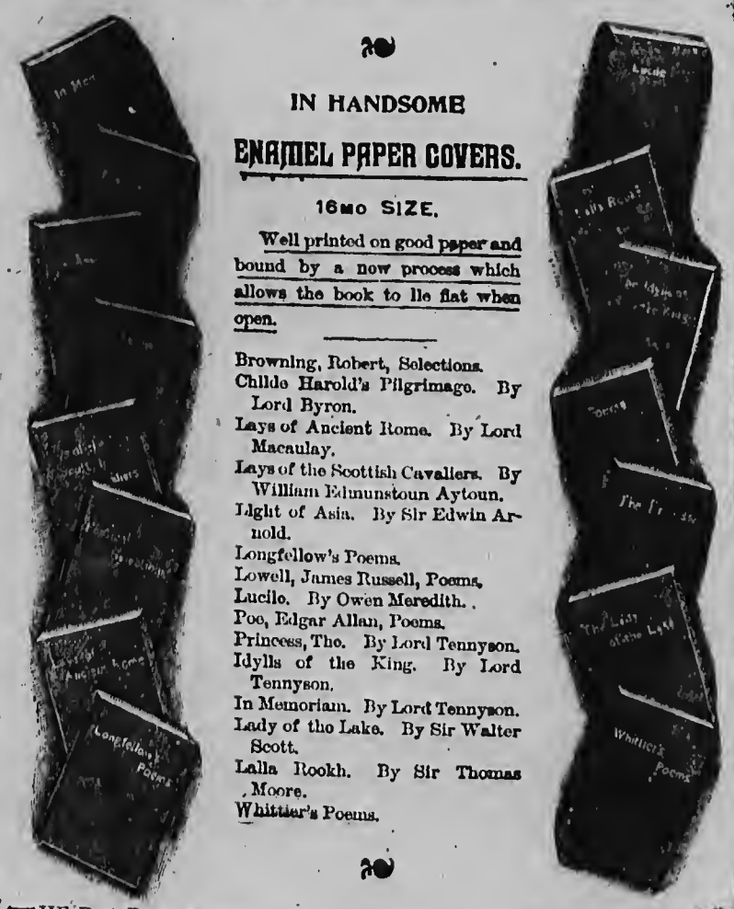

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